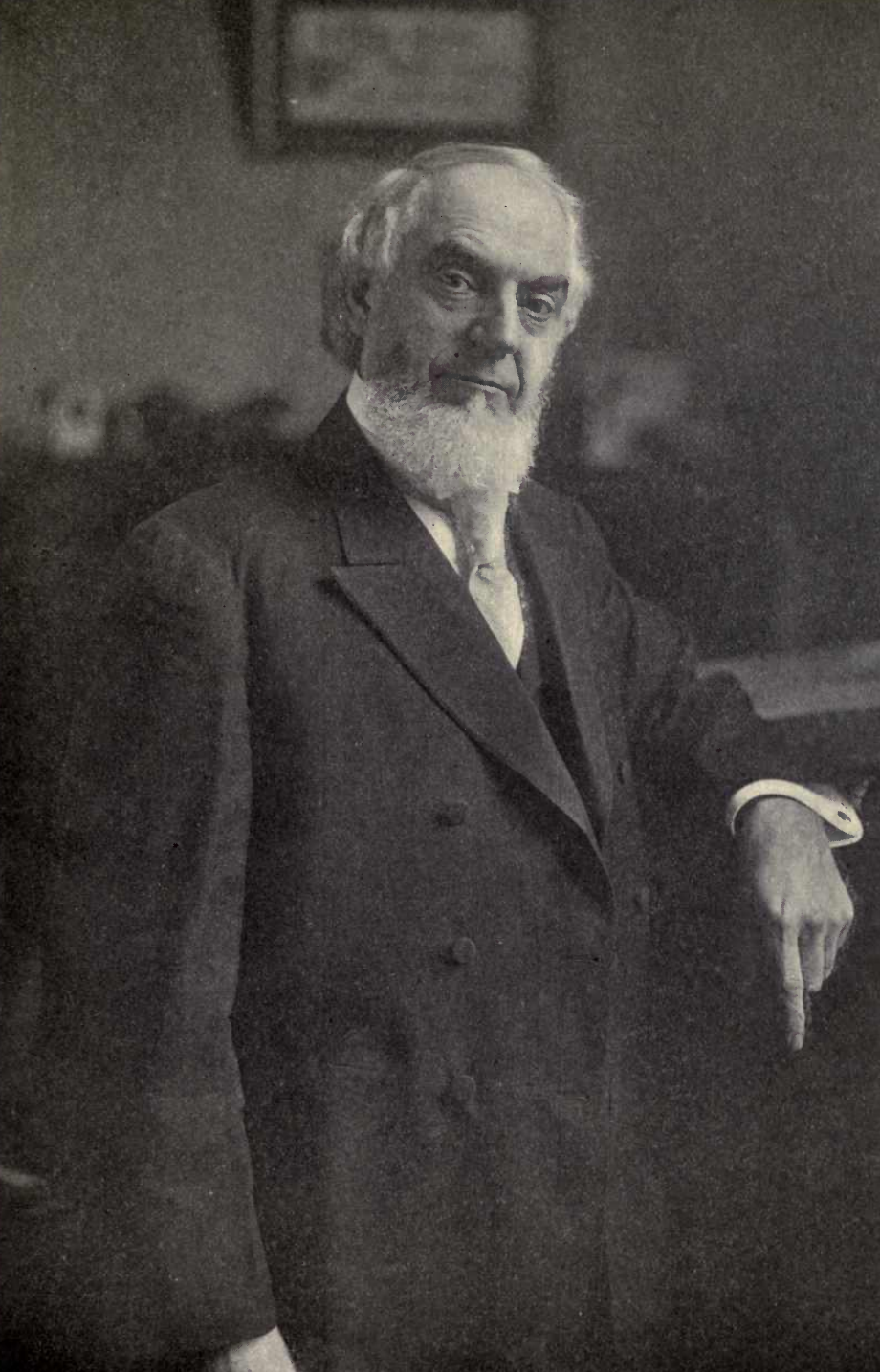


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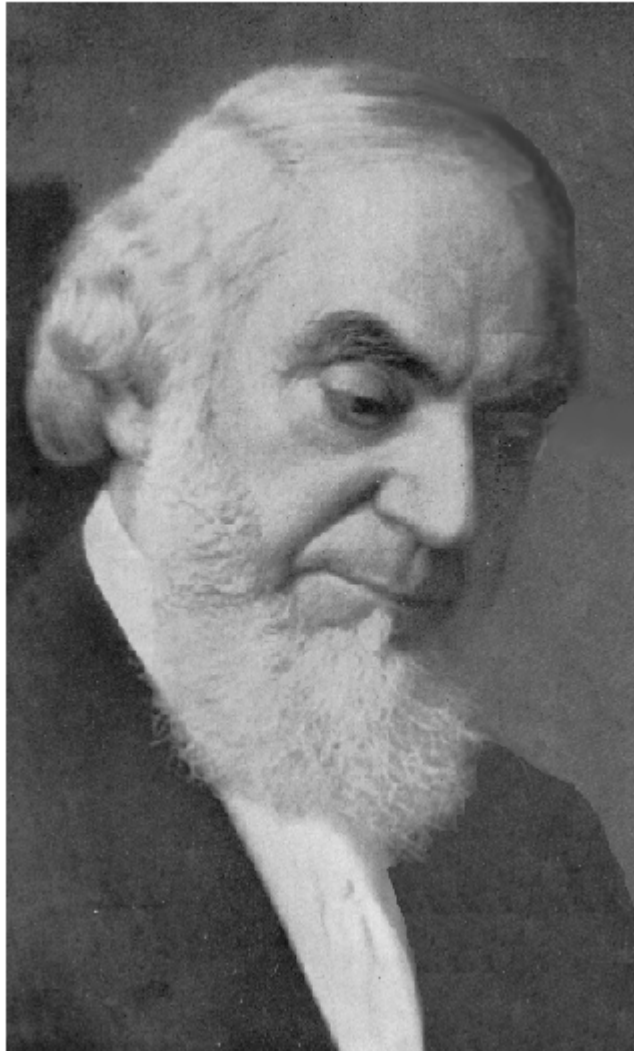




PASTOR RUSSELL IN HIS STUDY

BLESSED ARE THE DEAD WHICH DIE IN THE LORD

*PASTOR RUSSELL'S
SERMONS*



SM1

PASTOR RUSSELL'S SERMONS

A CHOICE COLLECTION OF HIS MOST IMPORTANT
DISCOURSES ON ALL PHASES OF CHRISTIAN
DOCTRINE AND PRACTISE

100,000 Edition

"Times of Refreshing Shall Come From the Presence of the
Lord; and He Shall Send Jesus Christ, Which Before Was
Preached Unto You, Whom the Heavens Must Retain until
THE TIMES OF RESTITUTION OF ALL THINGS
Which God Hath Spoken by the Mouth of All His Holy Prophets
Since the World Began." "Ye, Brethren, Are Not in Darkness,
That That Day Should Overtake You as a Thief."--**Acts 3:19-21;**
1 Thessalonians 5:4.

International Bible Students Association
BROOKLYN, LONDON, MELBOURNE, BARMEN,
COPENHAGEN, OREBRO, GENEVA, CAPE TOWN

1917

SM2

To the King of kings and Lord of lords

IN THE INTEREST OF

HIS CONSECRATED "SAINTS,"

WAITING FOR THE ADOPTION,

AND OF

"ALL THAT IN EVERY PLACE CALL UPON THE LORD"--

"THE HOUSEHOLD OF FAITH,"

AND OF

THE GROANING CREATION TRAVAILING AND WAITING FOR THE

MANIFESTATION OF THE SONS OF GOD,

This Work is Dedicated.

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." "Wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fullness of the times He might gather together in one all things under Christ."--**Eph. 3:4,5,9; 1:8-10.**

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BROOKLYN, N.Y., U.S.A.

PREFACE

PASTOR RUSSELL is known the world around as "the most celebrated preacher of modern times. When a young man of about twenty years of age he began to preach the Gospel of Christ Jesus, and continued faithfully to do so until his death, October 31, 1916. His explanatory writings on the Bible are far more extensive than the combined writings of St. Paul, St. John, Arius, Waldo, Wycliffe and Martin Luther--the six Messengers to the Church who preceded him. His sermons and other writings have been translated into many languages and are read appreciatively everywhere.

All Christian people will concede that St. Paul was the greatest of the Apostles of Jesus Christ. He was the Apostle who averred to the Church of his day, "I have not shunned to declare to you all the counsel of God." (**Acts 20:27.**) St. Paul's greatness was due to the fact that the Lord used him most wonderfully to enlighten others concerning God's great Plan of Salvation for mankind. Since the days of the Apostle Paul there have been other great reformers in the world, other great exponents of the Scriptures. But when the history of the Church of Christ is fully written, it will be found that the place next to St. Paul in the gallery of fame as an expounder of the Gospel of the great Master will be occupied by CHARLES TAZE RUSSELL.

In the **first three chapters of the Revelation** we are informed that to the Gospel Church have been sent seven special Messengers. Of these St. Paul was the first, and Pastor Russell the last. To him, as the Seventh Messenger, was granted the wonderful privilege of clearly presenting to the minds of the people the magnitude and the vital importance of the sacrifice of Jesus Christ our Lord, and of explaining how that sacrifice will ultimately bring a blessing to every man. Through the Pastor's preaching multitudes have come to know that Jehovah God is not a fiend, as many of the creeds of Christendom imply, but a mighty God of Love.

For a period of forty-two years Pastor Russell preached the Glad Tidings of great joy--a Message which must yet be heard by all, from the least unto the greatest. Those who heard him and had their hearts made glad by his Message passed it to others; and in time a public demand was created for Pastor Russell's sermons. The public press furnished the medium through which this demand could be met. Then followed that which has never been duplicated in the history of the world--approximately three thousand newspapers published the Pastor's sermons weekly. Approximately ten million people were reached every week by these newspapers; and doubtless many thousands read the sermons. The good thus accomplished will never be fully known until all things are revealed.

For many centuries the world had been deprived of the opportunity of Bible study. That period has well been styled the Dark Ages, during which there prevailed great darkness in the world and gross darkness upon the people. The clergy of both Romish and Protestant churches had induced the laity to believe the God-dishonoring doctrine of eternal torment--that the soul of man is immortal, that therefore death does not mean death, but only a change of condition, and that all except a very few would spend eternity in a hell of fire and brimstone. The Lord has used Pastor Russell to remove from the minds of thousands this foul stain upon the name of Jehovah.

His discourses have made luminous many of the dark places of the Bible. They throw a flood of light upon the Word of God, making it a new Book to the faithful and prayerful student. In simple and beautiful

SM4

language these sermons disclose God's dealings with man from the dawn of creation to the blessed days of restoration of all things spoken by the mouth of all the holy Prophets of Israel. They show why God has permitted evil in the world, how long evil will persist, and who will profit by experiencing it. They also show God's wise provision for the redemption, enlightenment and complete blessing of all who accept the Divine blessings upon the terms proffered. In these sermons the Pastor points out why this great Time of Trouble upon which we have entered has come upon the world, what its result will be, and what blessings will accrue to all peoples and nations that are properly exercised thereby. Thus they are indeed a balm for the broken-hearted and a comfort for those that mourn. Blessed is he who reads them with unbiased mind!

During the term of his ministry CHARLES TAZE RUSSELL was pastor of a large congregation at Allegheny, Pa.--now a part of Pittsburgh; London Tabernacle, London, Eng.; and of The New York City Temple; and was elected pastor of over 1200 other congregations. His reputation was international. His sermons were published in more than thirty languages. He was indeed the world's ubiquitous preacher.

On October 31, 1916, after a most eventful career, Pastor Russell finished his work on earth. Suddenly the order-loving peoples of the world learned that a great force for good had been removed from their midst. An aching void was left in many hearts, and thousands of people have continued to hunger for more of that precious mental and spiritual food which his discourses had supplied. To meet this demand, and as a lasting monument to the memory of Pastor Russell, we issue this selection of his sermons in book form. Some of these have never before been published.

St. Paul under inspiration wrote that at the end of the Age would come greater light. Pastor Russell was privileged to live in the close of the Gospel Age; and as a chosen vessel of the Lord he was permitted

to point many thousands to the illuminated pages of the Divine Word. In fulfillment of St. Paul's prophetic statement, and as a result of Pastor Russell's preaching, thousands of people today are enabled to see that God has a great Plan which He is working out in an orderly manner, and which will culminate to His glory in the blessing of mankind.

In these sermons Pastor Russell gives clear proof from Scripture that the Secrets of the Lord can be understood by those who, trusting fully in the merit of Christ Jesus, have made a consecration to do the will of God, who have been accepted by the Heavenly Father and who then apply themselves studiously to understand the Divine Plan. Christian people have long been confused upon many questions; such as, What is the condition of the dead? Is there hope of salvation for any aside from the truly consecrated? What will be the office of the Church in the ages to come? The reader of these sermons will see that Pastor Russell makes these questions clear, answering them to the satisfaction of all honest minds. He magnifies the merit of Christ Jesus' sacrifice, and shows that in due time every man will receive the benefit accruing from the Ransom-price and will be given one fair, impartial trial for life.

Long before the great international war began, Pastor Russell fore-showed in his sermons the coming trouble upon the earth, made clear from the Scriptures the cause of the war, and pointed out what would be the result and what would follow after the trouble had subsided. Both Christians and those who have never claimed to be Christians will find much satisfaction in reading these sermons. Order-loving Christians will desire to leave a copy of these discourses as a heritage to their children, that they may better understand God's great Plan. It is our prayer that these sermons may prove a blessing to all who read them.

THE PUBLISHER.

SM5

WHO MAY KNOW GOD'S SECRETS

"None of the wicked shall understand; but the wise shall understand."--Dan. 12:10.

In heathen lands as well as throughout Christendom secret societies include large proportions of the human family. Outsiders know something of their general motive and object, but their particular methods, hopes, endeavors, ambitions are kept secret. To effect this secrecy, to protect and conserve the interests of their association, obligations to profound secrecy are fastened and clinched with oaths, some of which are reputed to be almost blood-curdling, the endeavor being to fetter liberty of expression on such matters not only by the obligations of honor but also by those of fear. It is no part of my mission to attack any of these orders nor to inveigh against their procedures. I merely refer to them here; I merely call your attention to the fact that this is a common method amongst men which evidently has the sanction of many, because I wish to draw to your notice the fact that the Almighty God Himself is the

FOUNDER OF A SECRET SOCIETY

Moreover, while there are certain correspondencies between the human secret orders and the one of Divine origin, we shall find as we should expect that the latter is in every way superior to all others. Its aim and object are wider than all, embracing the entire human family, promising good, blessing and assistance to every member of the race--"in due time." (1 Tim. 2:6.) Again, although its methods of operation are secret, this is not because they are in any measure or degree sinful, disreputable, injurious or underhanded, but merely because secrecy is to the advantage not only of the members of the society; but also specially because present secrecy

SM6

as respects the work now being accomplished will be

beneficial ultimately to the masses of mankind. This is in full harmony with the Divine statement. "As the Heavens are higher than the earth so are My methods higher than your methods and My thoughts higher than your thoughts."--**Isa. 55:9**.

As in some secret societies there are different steps or grades--for instance, all Masons are familiar with the secrets pertaining to the first degree yet not all Masons are familiar with the secrets, etc., pertaining to the thirty-second degree, so in God's Secret Order there are first principles of the doctrines of Christ which must be known to all who belong to the order, and are also "deep things of God," which may be known only to those who have made advancement by growth in grace and knowledge and love. (**Heb. 6:1; 1 Cor. 2:10**.) To some unfamiliar with the facts but having a knowledge of earthly secret societies it may seem strange to say that the secrets of the Divine Order of the Sons of God are so abstract, so impenetrable, that they may be discussed freely in the presence of others and not be comprehended at all. Indeed, so far from laying restrictions upon the members of this Order not to communicate its secrets they are authorized, yea, urged to make these known to all who may be able to comprehend, understand them, with many assurances that only the right class will be able to comprehend. Our text is one of these assurances, "None of the wicked shall understand, but the wise shall understand." Another assurance is, "The natural man receiveth [understandeth] not the things of the Spirit of God, neither can he know them, because they are spiritually discerned"; and again, "The secret of the Lord is with them that reverence Him, and He will show them His covenant." (**1 Cor. 2:14; Psa. 25:14**.) The only restrictions in respect to the telling of the secrets of this Order of the Melchizedek Priesthood are, "Cast not that which is holy before dogs," "Cast not your pearls before swine,

SM7

lest they turn again and injure you." (**Matt. 7:6**.) These secrets would be injurious to them; and, misunderstanding them, the swinish, the groveling, might be incited to violence through disappointment, recognizing no value in pearls nor appreciating anything that would not give earthly satisfaction.

THE FOUNDING OF THIS ORDER

The Scriptures assure us that our Creator purposed the founding of this Order of the Melchizedek Priesthood before the foundation of the world. In due time Melchizedek, a kingly priest, constituted its type in the days of Abraham--and then, too, a preparatory or Junior Order was inaugurated, Abraham being chosen of the Lord as its Grand Master. To him the whole secret of the Order was communicated in few words saying, "In thee and in thy Seed shall all the families of the earth be blessed." The meaning of this was but partially grasped by Abraham himself and all of his posterity, the Jewish nation, who with him became members of that Junior Order during a period of two thousand years. They understood this to signify that at some time Messiah would come and establish a new order of things with the result that Abraham's posterity in particular and the nations of mankind in general would receive through Him a great blessing.

These hopes of the Junior Order proved very encouraging and helpful to such of them as properly entered into the spirit and designs of the Order and sought to appropriate the blessings and privileges of Divine relationship thus accorded them. In proportion as by faith they entered into this Order they took degrees of knowledge and of love and had more of the Divine approval. But as for the other nations of the world they were not admitted in any sense of the word to this Order. It was exclusively for Abraham and the Jews; and all others were strangers, aliens and foreigners from the Commonwealth of Israel, without God and having no hope.

SM8

It was at our Lord's First Advent, or more particularly at Pentecost following His redemptive work and ascension to the presence of the Father, there to appear on our behalf, as our Advocate, that the present Order of the Melchizedek Priesthood was organized--"the Church of the Living God, whose names are written in Heaven." (**Heb. 12:23.**) It is not an earthly organization,

but a Heavenly one, and hence properly it is not composed of those whose names have been written on earth, but those whose names have been written in the Lamb's Book of Life. The earthly organization, called by various names, represents many misunderstandings of the Divine arrangement and unintentionally does violence to principles of the Order; and, whereas these sectarian lines separate some of the true members of the Melchizedek Priesthood, they also receive as members many whose names are not written in Heaven, many who have not the credentials of the true Order, who do not understand its secrets, because they have not been properly initiated by the Holy Spirit.

You will understand, therefore, dear friends, that in our view of the matter the division of the Church of Christ into various bands and companies under various banners--Wesley's, Calvin's, Luther's, the popes', etc., --represent so many mistaken ideas, represent so much of confusion and misunderstanding and bewilderment and contention and error. These organizations are not only not necessary but wrong, in that they tend to distract and divide the true members of the Divine Order who should know each other not by outward badges and names but by their acquaintance with the Lord and with His secret, which is with all those who fear Him.

The first principles of the doctrine of Christ should enable any of these who are truly the Lord's, to make themselves known and well acquainted with others without any earthly introduction or distinguishing name. Indeed, all these do know each other when they meet; but

SM9

the Adversary's effort has been to keep them apart and thus if possible to hinder the progress and growth of the Divine Order. But he has not really hindered it; instead, his methods have merely assisted in making the Order the more secret and unknown to the world, including those merely nominal Christians, not spirit-begotten. So great has been the deception that the Lord Jesus, the grand and everlasting Head and Master of this Order of the Melchizedek Priesthood, was crucified by some who belonged to the Junior Order and who were in one sense earnestly waiting for the establishment of the new Order and for an opportunity to enter it! They were not permitted

to enter because they were unworthy--except the few of whom we read (**John 1:11,12**): "He came unto His own and His own received Him not; but to so many as received Him, to them gave He liberty to become the sons of God"--to join the Order of Spiritual Sons, the Melchizedek Order of Priesthood.

"THE WORLD KNOWETH US NOT"

Similarly all down through the Gospel Age there has been an outward Church of God and a true, the inward one. The world has seen the outward one, but not the inward. It has applauded and reprimanded the outward, but has uniformly disallowed the true and considered its members to be merely foolish. Thus the Apostle Paul assures us that himself and others, zealous in the service of the Lord and doing the work of this higher Priesthood, were counted fools all the day long for Christ's sake (**1 Cor. 4:10**); and St. John says, "The world knoweth us not, even as it knew Him not." (**1 John 3:1**.) Similarly all who live godly in Christ Jesus have, as the Apostle advised, suffered more or less of persecution and ignominy because they were not recognized of the world--so impenetrable are the secrets of this Order and its message that others cannot know them. Nevertheless, the Order has been growing, increasing, and its fixed or limited

SM10

membership will soon be completed. Then no further additions will be accepted.

Let it be understood clearly that membership in this Order does not mean injury to those who are not members of it, but contrariwise it means ultimately a blessing to come to them all through the Melchizedek Priesthood, as it is written of this spiritual Seed of Abraham, of which Christ is the Head and the Church the Body, "In thy Seed shall all the families of the earth be blessed." (**Gal. 3:29**.) The selection of the members of the Order is accomplished under present conditions because they must all become over-comers, willing and able to count it all joy to be in tribulation and to suffer loss for the sake of the Order its interests, its present workings and membership and its future work. Whoever is not willing to

suffer for the cause is counted unworthy to be a member --in a word, every member of the Melchizedek Priesthood must sacrifice his life in the interest of the Order, in support of its glorious Lord and Head and His teachings and in serving in general the interests of the Order and its members--"We ought also to lay down our lives for the brethren." It will thus be seen that the gateway into this Order is a very narrow one and the pathway of membership in it a very narrow one--"Strait is the gate and narrow [difficult] the way, that leadeth unto life," the special immortality and associated glory which God has provided as the eternal portion of this elect Melchizedek Priesthood.--**Matt. 7:14; 1 John 3:16.**

BONDAGE AND LAWS OF THE ORDER

Briefly I might say that in one sense every member of the Order is in bondage, and that in another sense every member is free. Let me explain this strange expression. Each is free to leave the Order, renounce it, denounce it and count the precious blood wherewith he was sanctified a common thing and to despite the spirit of favor which initiated him into this Order. In doing so he incurs no

SM11

threat of eternal torture. He merely brings himself under death sentence, similar to the one under which he was before he was reached with the grace of God through the precious blood, excepting that it means the Second Death, from which there is no remedy, no ransom, no recovery by resurrection or otherwise--an eternal death similar to that experienced by the entire brute creation. While, therefore, each member of this Royal Priesthood is at liberty to go back to wallowing in the mire, like the sow that was washed, yet if he choose to remain he is also at liberty to follow this course--none shall be able to pluck him out of his Father's hand nor to separate him from this grace.--**John 10:29; Rom. 8:38,39.**

However, as already stated, those who abide in Christ, who abide in this new Order of the Royal Priesthood, can have its blessings and privileges fully only upon the most exacting terms and conditions; namely, their full surrender to the Law of the Order so far as their intentions are concerned. "Ah!" I hear you say, "the laws of that Order

must be very voluminous. Doubtless many volumes of Divine statutes and regulations would need to be studied by the members of this Royal Priesthood." We answer, No! The entire law of the Order is briefly comprehended in one word--Love. It is demanded and required of every member of the Order that love shall be the test, not only of his deeds, but also of his words--yea, of his thoughts. Love is the fulfilling of the Law.

True, those initiated into this Order are persons of like passions with ourselves, as the Apostle said. (**Acts 14:15.**) Some of them naturally are more fallen than others, and have less of love and more of selfishness than others; but all who join the Order are required to make resolution in their hearts as respects this law of Love--and all the internal workings of the Order are with a view to the perfecting of its members in love. They must learn to love the great Founder of the Order supremely, and in turn to trust to His Love as well as to His Wisdom

SM12

and Power, so that in obedience to His will they consecrate to spend time, talent and influence, yea, all that they possess, in His service.

Secondly, He admonishes that to love those who love them is not the test which He will apply; but that they will be expected to sympathetically love all mankind, to do good to all men as they have opportunity, especially the Household of Faith. (**Gal. 6:10.**) It is required of them that they shall especially love the brethren, the members of the Order, and be ready and glad to lay down their lives for the brethren. Tests along this line are continually necessary to weed out of the Order all who are not approximating its standard of Love Divine, that all delinquents may be cast into the outer darkness, in which the whole world is, and have share with the world in its tribulations present, and especially in those which will come upon it in the closing of this Age and the inauguration of the new one, when the Melchizedek Order of Priests shall take possession of the empire of earth for its blessing and uplifting. It will be seen, then, that the statement that love is the bond of perfectness with this Royal Priesthood has a deep significance. The members of this Order need not be constrained by oaths of allegiance one toward another, as they have a stronger bond

by far, the bond of love--and if any man have not this spirit of Christ he is none of His.--**Rom. 8:9.**

THE WICKED SHALL NOT UNDERSTAND

It is at times really amazing to note how the unconsecrated mind, attempting to understand the Mystery of God, designed only for the members of this Order, falls into such egregious blunders and makes such peculiar misstatements respecting what we endeavor to set forth as plainly and as consistently as our abilities will permit. Nor need we think that the fault is ours, since we find that the words of our Lord Himself and of His inspired Apostles were similarly misunderstood, and that they have explained to us that God hides these things from

SM13

others than His devoted ones. Mark our Lord Jesus' words in His prayer, "I thank Thee, Father, Lord of Heaven and earth, because Thou hast hidden these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight."--**Matt. 11:25,26.**

But how absurd it would be to think that our Lord would thank the Father for hiding things from any, if we were to associate with that thought the one which the world and the nominal Christian associate with it; namely, that all from whom God thus hides these special things or secrets of the Lord are in consequence appointed to an eternity of torture! What a travesty it would be upon Divine Love and Justice and upon the character of the Father and our Redeemer! But this is not the thought. None of the wicked understand, because for them to understand would not only mean a greater measure of condemnation upon them but would also mean an endeavor on their part to oppose and circumvent the Divine arrangement.

As for the worldly-wise they may not understand; for not many great, not many wise, not many learned are chosen of the Lord as worthy of membership in this secret Order of Melchizedek. He explains to us elsewhere the reason for this; namely, that He is seeking only the meek, the humble-minded, those who will be

willing to learn of Him, and to have their minds transformed and conformed to the pattern most pleasing to the Lord. This, under present conditions, is impossible to the worldly-wise, who feel their own superiority, etc., and seek not the wisdom that cometh from Above and the Divine approval. In a word, then, our Lord's testimony shows us that the wise who will understand the things of God and be initiated into the mysteries of the kingdom of the Melchizedek Priesthood are not the worldly-wise or great--with few exceptions. They are chiefly the poor of this world, rich in faith, who shall be heirs of the Kingdom

SM14

which God has promised and for which we still pray, "Thy Kingdom come."--**James 2:5; Luke 11:2.**

This is another reason why the world knoweth us not even as it knew Him not. Had our Lord been one of the worldly great and bright, haughty and domineering, wealthy and influential, yet possessed of His talents and powers, no doubt the very ones who crucified Him would have hailed Him King. It was His humility, His poverty, etc., that led to His rejection and His crucifixion as a false prophet. Much the same is true of all of His followers who are members of this Royal Priesthood Order. And they are to be content with such a rejection by the world--content because of their realization of acceptance with the Father and with the Grand Master; content with the assurances granted in the Scriptures and confirmed by the Holy Spirit in their experience. They are to wait patiently and the better to cultivate under these conditions the fruits and graces of the Holy Spirit.

THE ORDER'S ULTIMATE PURPOSES

We are not hindered from telling the ultimate purposes of this grand Secret Order which our Lord organized and of which, I trust, many of you are members through faith in and consecration to the Lord. We may tell of these mysteries, knowing that none of you will be able to appreciate or thoroughly to comprehend all of these mysteries except such of you as have taken several degrees in the Order, passing from grace to grace and from knowledge to knowledge. We remind you here of

the Master's words when approached by the disciples who asked, "Lord, why speakest Thou unto the people in parables?" Jesus answered and said unto them, "To you it is given to know of the mysteries of the Kingdom of God, but unto all outsiders these things are spoken in parables and in dark sayings, that hearing they might hear and not understand." (**Luke 8:10.**) To our understanding the total number of members in this Order of the Melchizedek Priesthood will be 144,001, the one being

SM15

our Grand Master and Lord and Redeemer, the others being those of whom He says, "All ye are brethren," and of whom the Apostle declares they are members in particular of the Body of Christ, the Church of the Firstborns, whose names are written in Heaven. (**Heb. 12:23.**) Under another figure our Lord is spoken of as a Bridegroom, and these 144,000, now espoused to Him, covenanted to Him, are ultimately to be united to Him as His Bride, to become the Lamb's Wife and associates in His Throne and work of the future.--**Rev. 21:9.**

With the completion of this elect class, all shaped and polished as the Lord's Jewels by present trials, difficulties, etc., etc., the time will have come for the inauguration of the work of this Royal Priesthood. The Kingdom class will then all be in glory--Jesus their Head glorified nineteen centuries ago, the Church His Body glorified with Him by a share in His kind of resurrection, at His Second Coming. Then the Law shall go forth and the Word of the Lord; then Satan shall be bound; then every evil thing shall be plucked up by the root! What a turmoil this will mean at the beginning may be better imagined than described. But so far as the uprooting and upturning is concerned, the Lord has a peculiar way of accomplishing this; namely, by simply allowing present institutions to "run amuck," to overthrow themselves, to develop anarchy which will sweep the world as with a besom of destruction and produce a Time of Trouble such as never was since there was a nation! It will be at the conclusion of this period of awful anarchy toward which the world is now heading rapidly and from which it cannot be held back by human wisdom and prudence because selfishness has blinded the minds of the masses. The Scriptures tell us that when that plowshare of trouble

shall have passed through the world and finally the new Order of things shall have developed, the poor world will begin to have saner ideas in respect to life, justice and righteousness; and we read that many nations shall

SM16

then say, "Come let us go up to the Kingdom of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we shall walk in His path." (**Micah 4:2**); and again, "The desire of all nations shall come."

All nations will by that time be so thoroughly weary with the awful trouble that they will be glad to welcome the Reign of Righteousness then due to be inaugurated.

The reforms of that time will be thorough-going. Justice will be laid to the line and righteousness to the plummet, and the lies will all have been swept away, Satan shall be bound for a thousand years, his deceptions shall cease, and instead the light of the knowledge of the glory of God shall fill the whole earth. (**Isa. 28:17; Hab. 2:14.**)

When thus the judgments of the Lord shall be abroad in the earth (rewards for well doing and stripes or punishment for evil doing), the inhabitants of the world shall learn righteousness. Then the wilful, persistent evil-doer shall be cut off in the Second Death.

Ultimately the blessing of the Lord through this Melchizedek Priesthood shall accomplish all that its Divine Founder outlined in the first statement of the good news to Abraham, namely, "In thy Seed shall all the families of the earth be blessed." As a result we read that every knee shall bow and every tongue confess to the glory of God, and that Christ shall reign until He shall have put down every opposition and evil, the last enemy that shall be destroyed being death. (**Isa. 45:23; 1 Cor. 15:25,26.**) The whole world shall thus be uplifted from the power of sin and death, and be brought back to allegiance to the Heavenly Father. And then, saith the Scriptures, The Christ, the Melchizedek Priesthood, shall deliver up the Kingdom to God even the Father, that He may be all in all. (**1 Cor. 15:28.**) However, the Scriptures clearly indicate elsewhere that the great honor of God upon Christ, His beloved Son, and upon the Church, the Bride of Christ, will be an everlasting honor; but the details of the Father's purposes for the Church are still

SM17

held as an unrevealed mystery, even to those who have the secret of the Lord and to whom He has shown the signification of His Covenant made to Abraham respecting the blessing of all the families of the earth.

In conclusion, dear friends, I exhort that we who have become members of this Secret Order of the Lord, including also those who under the leadings of the Lord's Spirit, may yet become members of it, shall appreciate more and more fully its wonderful privileges and gladly conform more and more to its requirements, that we may thus make our calling and election sure to the glorious fruition of our hopes in the Kingdom of God and its gracious work under the whole heavens! We shall best do this by studying our Manual, which our Lord has given us, His Word, and by developing the various fruits and graces of the Spirit, all of which are elements of the one general law of our Order, namely, love to God and to our fellows. I remind you of St. Peter's words, "If ye do these things ye shall never fall; for so an entrance shall be administered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."--

2 Pet. 1:10,11; Psa. 119:97-104.

"A little while;" with patience, Lord,
I fain would ask, "How long?"
For how can I, with such a hope
Of glory and of Home,
With such a joy awaiting me,
Not wish the hour were come?
How can I keep the longing back,
And how suppress the groan?

SM18

WHERE ARE THE DEAD?

"Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day....For David is not ascended into the Heavens."--Acts 2:29,34.

Accepting the recognized fact that the whole world is rapidly going down into death and the estimate that twenty thousand millions of our neighbors and friends have already gone thither, our topic will be recognized by all as a most pertinent one. To be without thought on this subject or to discuss it lightly should be esteemed a mark of insanity, signifying as little reasoning capacity respecting it as that possessed by the brute creation. Whatever our previous thoughts on the subject have been, we are all inquirers for the truth, and as such endeavoring to have our minds as free as possible from superstition and error. More than this I trust that, living in this blessed land so highly favored of God, and having some acquaintance with His Blessed Book, the Bible, we have learned to appreciate it as a Divine Revelation, able to make us wise in the wisdom which cometh from Above.

We hope, dear friends, that the growing spirit of scepticism has not seriously attacked our faith in this Blessed Book. We are well aware, however, that today the intellectual world, under the lead of so-called Higher Critics, is rushing madly onward into infidelity, into disbelief of the Bible as an inspired revelation from God. True, this infidelity is not the foul-mouthed kind of Thomas Paine or Robert Ingersoll, but it is all the more forceful in its undermining of Christian faith because its advocates include some of the brightest members of the Christian ministry and nearly all the professors in nearly all the colleges and seminaries of all denominations. I hope that as I shall present to you the true Bible

SM19

teaching of "Where are the Dead?" you will see that this Blessed Book has been maligned and misrepresented even by its friends, and that rightly understood, reasonably

interpreted, it presents the only tolerable view of our subject, the only satisfactory explanation.

"DOCTRINES OF DEMONS"

The Apostle calls our attention to the fact that the heathen in his day labored under the delusion of "doctrines of demons." (1 Tim. 4:1.) We know what those doctrines were, for they are still prominent throughout heathendom. Plato, one of the philosophers whose teachings were widely accepted at that time and which were set aside by the Apostle as vain philosophies, the wisdom of men as compared with the wisdom of God, taught the theory of human immortality. (Col. 2:8.) He claimed that man received from the gods a spark of Divine quality which could never be extinguished, and that hence his portion must be to live on and on throughout all eternity. The Grecians took hold of Plato's theories, and they--being the most intelligent people of that time aside from the Jews--spread this theory wherever their literature went. It is not surprising, therefore, that it not only tintured the views of the heathen but also to some extent those of the Jews--though comparatively few, known as the Essenes. These in accepting Plato's philosophy really ceased to be Jews in the religious sense. This Platonic theory, starting before Christianity, was in many respects its competitor, until gradually in various parts the Christian faith became tintured with it.

We wish you to notice that this theory is responsible for the world-wide opinion that a human life once begun can never be extinguished. With this theory the people of the East supported their view of the transmigration of souls--claiming that a human soul is separate and distinct from a human body, and that when the latter dies the soul passes out and in due time will be born again in another body--perhaps, again as a man, or a woman

SM20

or as a dog or a donkey or an elephant or a mouse. The labors, the privations, the difficulties of all the lower animals are thus looked forward to by these poor people as being their own future state. No wonder their faces, indexing their heart conditions, are woeful and sad! Others

of the heathen have beliefs nearer to those entertained by many in Christendom--that the tortures of the life they cannot get rid of will be with fire or ice or other torments at the hands of demons.

THE VIEWS OF CHRISTENDOM

Accepting the recognized fact that Christendom leads the world in thought today we note that the philosophy instituted by Plato--not by Moses, not by the Prophets of Israel, not by Jesus, not by His Apostles--has taken a firm hold upon Christian faith, and left its terrible impress upon nearly every item thereof. Practically all of the larger denominations of Christendom hold to the Platonic theory, though the majority are quite unaware of the origin of the doctrine, many of them supposing that it is the Bible teaching--that it is supported by every writer on the Holy Scriptures. Quite the contrary of this is true, however; and, as we shall shortly show, the testimony of the Scriptures is radically in opposition to this theory from first to last, and without the exception of a single writer or a single text.

As the oldest of the denominations, Catholicism should be heard first as to its views on the subject--Where are the dead? Its answer is that it ignores the heathen theory of the transmigration of souls, but that it holds to the feature of Plato's philosophy which declares that the human soul is immortal--that a human existence once having started can never cease--hence that the twenty thousand millions of Adam's race who have died are not really dead, but more alive than ever before, and that notwithstanding the appearance of death they have been experiencing either joy or sorrow, pleasure or pain. In answer to our more particular inquiries it tells us that the

SM21

dead are in one of three places: (1) A very few saintly ones went to Heaven directly at death; (2) a comparatively small number who died outside the Roman Catholic faith, in wilful opposition thereto and hence called heretics, have since their death been enduring a hell of torture which will be never ending; (3) the great mass--all others than those enumerated above--they claim go to

Purgatory. Their claim is that nearly all of the heathen go there because they were not counted worthy of the blessing of knowledge before they died, and because on the other hand they had done nothing to merit either the eternal torture of hell or the eternal peace of Heaven. To Purgatory they assign practically all the members of their own Church also--including bishops, archbishops, cardinals and popes.

Dante was one of their prominent theologians, whose description of the Inferno gives the Roman Catholic view of Purgatory. The artist Dore, also a good Catholic, used his remarkable skill in the illustration of Dante's Epic. We advise you all to notice, in some public library or bookstore, this remarkable work--Dante's Inferno, illustrated by Dore. The artist has faithfully depicted the descriptions of the teacher, and his work would surely touch the most calloused heart with sympathy. Every conceivable form of torture is depicted, from roasting and boiling to freezing and mangling--horrible, terrible. No wonder our dear Catholic friends and neighbors, as they have these pictures before their mental vision as their prospect after death, have not only sad countenances but a terrible fear of death and thereafter.

Neither should any think that these Catholic doctrines of the past have in any degree changed at the present time. In this very day Catholics have tracts for their children which describe in vivid language the most excruciating tortures awaiting those who in any sense or degree are disrespectful or disobedient to the priests and the teachings of the Catholic Church. One of these brought

SM22

to our attention recently was published in Ireland, and described a little girl who had done wrong and whose fate after death was to be obliged to live in a room whose floor was red hot. In solemn language the tract exhorted other little boys and little girls to love and serve God lest such a fate should await them. It is not imaginable that any human being could love a God who would provide such tortures for any of His creatures.--**Isa. 29:13.**

It is no wonder, then, that Catholics make no pretensions to a love for God. They fear and dread. The hope held out to these is that any good deeds of theirs will be credited up and serve to shorten the period of their

sentence to suffering, the period of their stay in Purgatory, the period of their deliverance to Heaven. This doctrine of life in Purgatory is the basis for the many exhortations from Catholic pulpits and Catholic books that faithfulness be manifested by penances and masses. A certain number of attendances at Church in the Lenten season constitutes a penance to which is attached a blessing and the remission of so many years of purgatorial suffering. Those who have money are exhorted to set apart a good portion of it to defray the expenses of masses for their own soul or for those of others. The calculation seems to be that all the penances and all the masses imaginable would still leave long years or decades or centuries to be suffered before deliverance to Heaven. And this rule is applied indiscriminately to rich and poor alike, high and low.

To illustrate, when Pope Pius IX died, masses were said for the repose of his soul throughout all the Roman Catholic Churches of the world. Likewise when Pope Leo XIII died, the same command for masses for the repose of his soul went forth, and was executed in all Catholic Churches. This implied the belief that these men, while the highest functionaries of that Church, were not sufficiently holy or pure or good to be admitted to Heaven; for surely those gaining access to Heaven have no need

SM23

of masses for the repose of their souls. The expression "repose of the soul" implies the tortures of that soul in Purgatory, and supplication and endeavor to have God remit a measure of those sufferings and shorten the period of the tribulations.

We are not making light of those matters. We are merely stating them, not because they are unknown, but because they are not realized and appreciated. All Catholics then, we believe, will assent to our declaration that their faith is that the great mass of mankind are now in Purgatory, a comparatively small number in eternal torment, which they call Hell, and a small number, comparatively, in Heaven. It should be remembered, however, that on a Papal Jubilee it is the custom for the Pope to exercise a power he claims is his, of setting free from Purgatory certain thousands of its inmates who have not fulfilled all of their term of punishment, though it is to be

supposed that it is not his intention to admit them to Heaven insufficiently purged.

PROTESTANT CHRISTIAN VIEWS

Protestants claim to be much in advance of Roman Catholics in respect to their religious faith. They often, we know, speak of Roman Catholics as ignorant, superstitious and deluded. What shall we say then if we find that the Protestant view on the question of our discourse is much more unreasonable than that of Catholics? We at least would be obliged to say that they have no room for boasting.

Protestant creeds, almost without exception, agree to the Platonic theory that no human being can die-- that when men seem to die they really become more alive that same instant than they ever were before. We ask, Where, then, do they go? They reply that they cannot tolerate the Roman Catholic view of a Purgatory, that they have looked into the Bible sufficiently to find that there is no such teaching in the Scriptures. They tell us, therefore, that they believe that there are just two places

SM24

for the dead, Heaven or Hell. We inquire of them, Who go to Heaven? They answer, The saintly, the holy, the pure in heart, the Little Flock, the Elect, those who walk in the footsteps of Jesus. We inquire respecting the rest, and hear the Protestants (to their credit be it said) balk at the teaching of their creeds even while they affirm them, and declare that all not begotten again of the Holy Spirit, not sanctified in Christ, not saints, go to hell.

We inquire the kind of hell they have gone to, and get various replies. Some assert that it is a place of literal fire and excruciating pains at the hands of fire-proof demons, and that this will be the fate of all who enter there to all eternity, without any hope of escape. Others, without being able to give particular reasons, tell us that in their great wisdom they agree with all the foregoing except as to the kind of punishment, which they conclude must be a mental anguish or suffering. But lest we should think of them as being tender-hearted, they hasten to add

that this suffering will really be more intense, "worse" than that of the literal fire believed in by others. The whole race, we are told, was started on the broad road for this eternal torment by Father Adam's disobedience, and in consequence of that we are all born in sin, shapen in iniquity. Those who ever get to Heaven will get there because of Divine mercy and aid extended them to overcome the world, the flesh and the Adversary.

"COME, LET US REASON TOGETHER"

In the Bible the Lord appeals to our reason, saying, "Come, let us reason together." (**Isa. 1:18.**) He does not intimate that we should reason without Him and without His Word; but He distinctly implies that His Word should be reasoned upon, be considered by our minds. Whoever possesses any measure of reasoning faculty must conclude that the Catholic view of our question--Where are the Dead?--is in some respects worse than the heathen view; that the Protestant view of death is

SM25

still worse; that none of these views seem to be God-like, but that all of them condemn themselves as being devilish. Reasoning power on religious subjects seems to be a scarce commodity. Many Christian people seem to understand the invitation to reason with God to mean that He wishes them to tell Him just what are their preferences; and that if they remain obdurate, holding to their preferences, He will finally give in and say that their wills shall be done in Heaven and in earth.

Let none of us make this mistake. Let us on the other hand remember the greatness of God--His Wisdom, Justice, Love and Power. Let us remember our own insignificance and lack of knowledge. Then, in harmony with the Master's precepts, let us become as little children, anxious to be and to do in harmony with the Divine Plan, as God has revealed it. So doing, dear friends, each one of us is assured of the Divine blessing--assured of a growth in grace, in knowledge, in love, toward God and toward our fellows.

Let us begin with our text. It declares that David is dead. Hence he is not alive in any sense. It declares

that he is not in Heaven, and we are not bound to accept either the Catholic or Protestant view that he is in hell or eternal torment. What does the inspired Apostle Peter say respecting David's present whereabouts? He says in our text, "His sepulchre is with us." It could be his sepulchre only in the sense that he was still in it, that it still represented him. If he had begun a new existence elsewhere that sepulchre in no sense of the word would be his. We are using the Apostle's words in the very sense in which he himself used them. Saint Peter had just quoted from the Psalms, "Thou wilt not leave my soul in hell [Hebrew, *sheol*; Greek, *hades*]." He points out that David spake not these words concerning himself, respecting his own soul, but respecting the soul of Christ--that Christ's soul would not be left in hell. The Apostle's argument is that David's soul

SM26

is still in hell, but that Christ's soul was delivered from hell--raised from the tomb, from the state of death, on the third day after His crucifixion.

CHRIST'S SOUL DELIVERED FROM HELL

Here, dear friends, we have a declaration sure enough that the dead go to hell--not to Purgatory. Furthermore it is a declaration that the Prophet David and Christ Jesus Himself went to hell--that the latter had been delivered from hell, but that the former was still there. Had we the time it would be an easy matter to bring evidence from the entire Scriptures proving that all who die, both good and bad, go to hell; and that the only means by which they can be delivered from Sheol, Hades, is through a resurrection of the dead. This Scriptural presentation not only differs from the heathen view but differs also from the Catholic and Protestant views. And with the ordinary idea of hell before our minds, it would seem more awful than any other theory that both good and bad alike should go down to Sheol, to Hades.

But wait a moment, dear friends; let us not too hastily decide that the Bible is unreasonable in its presentations. Let us not prove or test it by human theories. The poet has truly said:

"God is His own interpreter,
And He will make it plain."

Investigation shows that our difficulty arises from attaching a wrong meaning to these Scriptural terms Sheol and Hades (hell). The unreasonable view of the fire-and-torment hell which we all received with so much credulity came from the Dark Ages, not from the Bible. Dante's "Inferno" is as different from the hell of Scripture as darkness is from sunlight. We must not carry forward the demonology of the Dark Ages and attach it to our interpretations of the Bible. If we do, we shall be quite confused. We should remember, too, that these lurid pictures of the Dark Ages were painted by the very class of men who, with a devilish spirit, burned one another at

SM27

the stake or tortured one another with the rack, the thumbscrew or other devilish inventions. We do not approve the moral character of those men, and we should not expect their doctrinal teachings to be much superior to themselves, nor much in harmony with Divine truth and revelation. Let us then examine hell from the Scriptural standpoint. Let us hear what God has said.

As is well known, our Bible was not originally written in the English language. The Old Testament was written in Hebrew and the New Testament in Greek--ours is but a translation. Going to the Old Testament in the Hebrew we find that it contains more than twice as many mentions of hell, Sheol, as does the English translation. In the English the word occurs thirty-one times, in the Hebrew, sixty-six times. How has this Hebrew word *sheol* been translated in our English Bible? We answer that the thirty-one times the word hell occurs are from this word *sheol*, that it occurs twice more in our common version where it is rendered "pit," and that it occurs thirty-three times more in our common version and is rendered "grave." Furthermore, in two of the places where it is rendered hell in our common version, it is interpreted by the marginal reading, "Hebrew, the grave."

The fact, dear friends, is, as every Hebrew scholar knows, that the word *sheol* is never used to refer to a place of fire or of torture. In every instance, whether used literally or figuratively, it refers to a death state. Furthermore, as we have already stated, both good and

bad are reputed to go thither. David went to Sheol, our Lord Jesus went to Sheol, according to the Scriptures. We might quote you from the words of the patriarch David, also from the various other Prophets, how they all expected to go to Sheol--to the tomb, the state of death. Not only so, but they assure us also that Christ redeemed us and the world from Sheol. For instance, we read in the prophecy of Hosea, "I will ransom them from Sheol: O Death, I will be thy plagues; O Sheol,

SM28

I will be thy destruction." (**Hosea 13:14.**) Furthermore, we have the Scriptural declaration respecting Sheol that it contains no fire, no suffering. We read, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, whither thou goest." (**Eccl. 9:10.**) In other words, we should be actively engaged in doing some good according to our talents and opportunities because we are all hastening to Sheol--to the tomb--to death, and there is no wisdom nor device nor knowledge there; we can neither help nor hinder, do good nor do harm, when we have reached the "land of forgetfulness." (**Psa. 88:12.**) Realizing this should make us all the more diligent in the present life.

REDEMPTION FROM SHEOL

We have already seen that through the Prophet the Lord declared that He would redeem our souls from Sheol, and that Sheol should be destroyed. What is meant by this? We answer that Father Adam by his disobedience involved himself and all of the race in what the Scriptures designate a "curse" or penalty--not an eternal torment penalty, but a death penalty. Not "Roasting thou shall roast," but "Dying thou shalt die," was the Divine statement of Adam's penalty. Again, "In the sweat of thy face shalt thou eat bread until thou return unto the dust from whence thou wast taken. For dust thou art, and unto dust shalt thou return." It does not read, "unto eternal torture thou shalt be remanded." God has explained the matter expressly enough, but our poor heads were befogged with the doctrines of devils

handed down from the Dark Ages, often by very good and well-intentioned people, amongst others our parents.

Hear the Apostle's statement of the same matter, and let us notice how closely it corroborates the Old Testament pronouncement. He says, "As by one man's disobedience sin entered the world and death as a result of sin; and thus death passed upon all men, because all are

SM29

sinner." (**Rom. 5:12.**) How plain that is! Not a word about eternal torment as the penalty for our sins inherited from Father Adam. Quite to the contrary, it was a death penalty, a just, reasonable penalty. God, who gave the opportunity for life eternal, had the full right, the full power, to terminate that life when used contrary to His Divine injunction.

Had it not been for God's mercy the infidel's view of the matter would have been true--that a man's death is the same as that of the brute beast--that there would be no beyond, no future. But while telling us this (**Eccl. 3:20**), the Lord graciously informs us that He has found a Redeemer for Adam and his race. The Scriptures point us to Jesus and the work that He accomplished on our behalf. He died, the Just for the unjust, that He might reconcile us to God. (**1 Pet. 3:18.**) As we all came under death conditions through Father Adam, so when Jesus by His death paid Adam's penalty it was accounted as a sufficiency of price for the sins of the whole world. Thus the Apostle declares that Jesus "gave Himself a Ransom for all" and "tasted death for every man." (**1 Tim. 2:6; Heb. 2:9.**) Mark well he does not say that Jesus tasted eternal torment for every man. Eternal torment was not the penalty. The Bible has it right. Death is the penalty, and it is upon the whole race. But the whole race has been redeemed, and therefore when God's due time shall arrive a blessing of resuscitation, of awakening from death, shall come to every member of our race. It is thus that Sheol shall be destroyed--that is, that there will be no longer a tomb or death condition; for all will be taken out of that condition, awakened from the death sleep.

HADES TO BE DESTROYED

The equivalent of the Hebrew word *sheol*, as we have already stated, is the Greek word *hades*, which is found in the New Testament written in the Greek. In proof of this take our context and note the words of St. Peter that he quoted from **Psalm 16:10**--"Thou wilt not leave

SM30

My soul in Sheol," and in the Greek rendered it, "Thou wilt not leave My soul in Hades." (**Acts 2:31**.) In a word, the Old Testament says that Jesus went to Sheol, and that His soul was not left there, but raised from the dead; while the New Testament declares these things of Hades. What we are saying is new to the majority of the so-called laity, but not at all new to the educated of the clergy, who all know, if they would admit it, that Sheol and Hades contain no thought of fire or torment or trouble, but merely represent the state or condition of death--what we would express by the word "tomb."

This great underworld of the dead, the tomb, Sheol, Hades, has many cities of the dead called cemeteries. But according to the Scriptural symbolization it is a great prison-house. In it are estimated twenty thousand millions who have died. They are called in the Scriptures "prisoners of hope," because the Lord has promised that ultimately the great prison-house shall be broken up and all these prisoners shall be released, brought back to consciousness again under better conditions than now prevail.

This assurance of resurrection the Apostle tells us is "both for the just and the unjust." Not all will have the same degree of blessing when they come forth from the tomb in the Millennial Morning; for the Scriptures declare that some shall come forth to the life-resurrection and others to the judgment-resurrection--to be subject to disciplines, corrections, that if rightly received will help them up, up, out of their degradation and back to a condition in which God will be pleased to permit them to live everlastingly.--**Zech. 9:12; 1 Peter 3:18**.

The Scriptures are very clear in declaring that all this hope of a resurrection is based upon the fact that Christ died for the sins of the world, and that without His death there could be no resurrection--the prisoners would all remain in the great prison-house. Indeed, they would

not be said to be in a prison-house at all were it not for the Divine provision for their re-awakening. Harken

SM31

to the Prophet telling of this coming blessing upon the prisoners. Speaking of Christ and His work during the Millennial Age, he declares that the Lord shall say to the prisoners, "Go forth!" to them that are in darkness, "Show yourselves!" (**Isa. 49:9.**) Their coming forth will be that they may manifest their real sentiments either for righteousness or for unrighteousness, when they will have a full, complete opportunity for choice. Those who choose righteousness will thereby be choosing eternal life, according to God's provision, and they that will choose unrighteousness will be choosing the Second Death, extinction, from which there will be no hope of recovery ever. "Christ dieth no more." (**Rom. 6:9**)-- there will be no resurrection from the Second Death.

All are redeemed from the first or Adamic death because Christ took Adam's place and bought the whole race, with a view to giving each member of the race an individual opportunity for returning to God's favor. Mark again the Prophet's declaration. (**Isa. 61:1.**) There Christ's mission is declared to be to "bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

How beautiful the picture! Twenty thousand millions of prisoners, slaves of sin! The great Deliverer has provided their ransom by going into death on their behalf. Because of His faithfulness He was rewarded with life on a still higher plane, and has thus become the Author of salvation to all them that will obey Him. (**Heb. 5:9.**) A few have the hearing ears in the present time, and theirs is the great privilege of hearing the Redeemer's voice and becoming His faithful Bride by suffering with Him for righteousness' sake, that they may in the Millennial period, with their Lord and Master, pour out upon the whole human creation the Divine blessing of forgiveness, restitution, reconciliation. Notice further that Jesus applied this same figure to Himself, quoting this very passage in the synagogue at Nazareth. We are

all witnesses that He did not open prison-doors of any kind at His First Advent, except as figuratively, he, through the awakening of Lazarus and a few others, showed forth His coming glory and His coming work, which will bless all. Hearken also to His words in his final message to the Church, "I am He that liveth, and was dead, and, behold, I am alive forevermore; and have the keys of death and of Hades"--the grave, the tomb. (**Rev. 1:18.**) Ah, yes, the keys are in good hands! They are rightfully His who has bought all the prisoners. In due time He will use the key and bring all forth from the great prison-house, that under the blessed conditions of His Kingdom they may all come to a knowledge of the Truth and, if they will, by obedience, come back into harmony with God and possess eternal life--or, acting otherwise, die the Second Death.

HELL IN THE REVISED VERSION BIBLE

There is an excuse for the rendering of the words Sheol and Hades by the English word hell. In old English literature we find that the words hell, pit and grave were used interchangeably; and that while grave and pit have maintained their original significance, the word hell has gradually changed, until now by that word is generally understood a place of torment. In old English a farmer writing to his friend says, "I intend to hell my house this fall, and we have already helled 150 bushels of potatoes." What does he mean? Simple and plain enough! He means that he is about to thatch his house with straw, covering it over, burying it after the old style almost down to the ground. He means that he has pitted or put away for winter and spring use the potatoes, which will keep better thus than otherwise. So, then, the translators of our Bible are not to be blamed for the indiscriminate translation referred to.

But how about the Revised Version? says one. Ah! we answer, the revisers were educated men, who knew well the significance of hell, Hades--who knew that in no

SM33

sense of the word did they refer to a place of torment, but that they do signify the death state. How then did they translate these words Sheol and Hades? We reply that they were too honest to translate them with the word hell, but not honest enough to give the English reader the truth on the subject; and hence they gave no translation at all, but merely introduced the Hebrew word *sheol* in the Old Testament and the Greek word *hades* in the New Testament without translating them. The public, thoroughly deluded on the subject, at once declared that their course was one of leniency, and that Sheol and Hades were just as hot as when translated hell. The fact is, dear friends, as we have already stated, that there is no fire connected with either of these words in any proper interpretation of them.

"ALL THAT ARE IN THE GRAVES"

We have set before you the Scriptural presentation on this subject. Where are the dead? It may be disappointing to some of your minds as you think of the saintly ones of your friends and relatives. But they surely have not been very many. On the contrary, the great mass of our friends and those who have died have given no evidence of being spirit-begotten, pure in heart, saintly. Hence if there be a measure of disappointment on the one hand there is a corresponding measure of relief on the other. However, no matter what our friends may have been, I hope you and I are amongst those who desire to know the Truth and to whom the Lord has promised that they shall know the Truth and the Truth shall make them free. Let us be free then from these awful dogmas of the past, free to love God, free to believe His Word, free to trust in and understand how Jesus tasted death for every man, free to believe that He who redeemed will restore, free to believe that the resurrection of the dead is the salvation which God has provided, and that "in death there is no remembrance of Thee," as the Prophet has declared--**Psa. 6:5**.

We remind you again of our dear Redeemer's words, speaking of the resurrection. He not only said, "I am the resurrection and the life," but He also declared, "The hour is coming in the which all that are in their graves shall hear the voice of the Son of Man and shall come forth." (**John 11:25; 5:28.**) Those of you who are Christians will not doubt the Redeemer knew where are the dead. And in this Scripture which we have just quoted it distinctly says that they are in their graves, not in Purgatory, not in a hell of torment, not in Heaven; they are in the tomb, in the death state, and from the death state He will call them forth in the Resurrection Morning. What more could we ask than this positive statement? Who dares to contradict Him, who spake as never man spake? What theologian would have the temerity? Note how complete is the harmony between His statement and that of our text. St. Peter, one of the chiefest Apostles, declares that David was still in his sepulchre, had not ascended into Heaven; Jesus Himself declares, "No man hath ascended into Heaven," and again, "All who are in their graves shall come forth." The next verse tells that in the coming forth there shall be two classes, the one perfect in life, glory, honor and immortality; the other still imperfect and to receive chastisements, judgments, disciplines, with a view to their ultimately attaining a full resurrection out of sin-and-death conditions if they will. With these clearer thoughts on this important subject, dear friends, I trust that you and myself will more and more seek to make our calling and election sure, that we may have a blessed part in the First Resurrection, of which it is declared "Blessed and holy are all they that have part in the First Resurrection; on such the Second Death hath no power; but they shall be kings and priests of God and of Christ, and shall reign with Him a thousand years."--**Rev. 20:6.**

SM35

"LAZARUS, COME FORTH!"

"When they heard of the resurrection of the dead, some mocked."--Acts 17:32.

As some who heard St. Paul preach the resurrection of the dead mocked, so quite likely many have mocked as they read these sermons. Nevertheless, the Word of the Lord standeth sure: "There shall be a resurrection of the dead, both of the just and the unjust." It was the great Teacher Himself who said, "All who are in their graves shall hear the voice of the son of Man and shall come forth; they that have done good unto the resurrection of life--"perfection"--they that have done evil unto the resurrection of judgment," crisis, trial.--**John 5:28,29; Acts 24:15.**

To those that believe that the *dead* are more alive now than when they *were* alive, the doctrine of the resurrection must, of necessity, be foolishness. And whoever logically believes in the resurrection of the *dead* must, of necessity, consider the popular views on man's condition in death absurd in the extreme. There is no middle ground. Either man is *dead* when he is dead, as the Bible declares, and can have no further knowledge or hope, pleasure or pain, until awakened from death; or else man does not die at all when he seems to die--a theory with which the Bible is at war and which we claim has no foundation in fact or reason. It is a mythology. The entire heathen world believes this theory today. The doctrine came into the Christian Church in opposition to the "resurrection" doctrine long centuries ago--about the fourth century, when hordes of heathen were baptized and called Christians, with but slight appreciation of "the faith once delivered to the saints."--**Jude 3.**

SM36

RESURRECTION A STUPENDOUS MIRACLE

Numerous objections to the resurrection are raised. It is claimed that it would be impossible for God to resurrect

the dead, if they were really *dead*. It is claimed that, if our Lord's words were fulfilled and all that are in their graves should come forth, the earth would be so densely populated that if stood on each other's heads several rows deep all over the earth, there would not be room for them. It is claimed that it would be impossible to provide food and raiment for so many. The resurrection is denounced as contrary to the laws of nature, according to all the history of the past.

The latter claim we admit. The resurrection of the dead will be something out of keeping with anything in man's experience. Only those who have an implicit faith in the Creator and in His promise will be able to receive this doctrine, which credits the Almighty with a Divine power exceeding anything else that could be imagined.

As to the other points, let us see: Many wise men in public positions are very unscientific, even when called scientists. They sometimes jump at conclusions in an astounding manner. For instance, we all know how some of these scientific gentlemen laugh at the Bible's records and declare that humanity has been upon the earth millions of years. If we ask for the proof they are astonished that their omniscience should be questioned. They knock a chip from a block of stone, look at it wisely, and declare it so many millions of years old. But a new school of geologists is arising which takes note of the fact that many of the rocks were evidently formed just as we today set our concrete blocks and turn them to stone within a few days.

Let us take the Bible as our authority. Let us believe what it says: that man was created about six thousand years ago. Let us note the gradual progress of the race. reasonable and, we believe, liberal estimate of the entire number of the race since Adam is twenty thousand

SM37

millions. Let us figure out how many square feet it would require to lay them each full length in graves. Then turn to the atlas. Look at the number of square miles in the State of Texas. Divide this into square feet, and what do we find? We find that more than twice the number of our large estimate of all who have ever lived could be buried in separate graves in Texas alone.

CAN THE AWAKENED BILLIONS BE PROVIDED FOR?

As for clothing, Mr. Edison tells us that new inventions are in progress which, ere long, will make clothing wonderfully cheap--"dirt cheap." "Mineral wool" is the first step in this direction. It sells cheaply by the ton. Further development is expected to make this fit for man's use as clothing. The supply is inexhaustible. The Scriptures declare respecting the Divine provision for the human family during the Messianic Reign that "the earth shall yield her increase" and "the wilderness shall blossom as the rose," etc.--**Psa. 67:6; Isa. 35:1.**

From every direction information is coming of new species of wheat and corn much more prolific than what we have been using. Additionally, there is recently an announcement of a method of magnetizing grains before they are planted, which will permit the raising of at least three crops a year in the temperate zones. Additionally, nitrogen is being extracted from the atmosphere and used to enrich the worn-out soils.

Furthermore, we may be sure that He who provided Eden for our first parents is abundantly able, as He has promised, to make of earth a Paradise, in which the blessing of the Lord will be upon humanity; and the earth, as the Divine footstool, shall be made glorious. Moreover, be it remembered that the Scriptures distinctly declare that the propagation of the species is intended merely for the present time and that those who will attain, in the New Age, to the resurrection will "neither marry nor be given in marriage." The propagation of the human race is intended to proceed only

SM38

until the earth shall be filled. But over and above all this, the great Creator, whose Plan is being worked out in man's creation, man's redemption and man's restitution, knows the end from the beginning and is fully able to do all that He has promised. If necessary, how easy it would be for Him to still further sink the bed of portions of the oceans and to raise up continents in the Atlantic and Pacific larger in extent than the present land surface!

However, we have nothing to say to those who "mock" at the Divine promise of a resurrection of the dead and who, because of a lack of faith in the Almighty, prefer the vain imaginations of the human mind to the positive promises of the Creator. We have merely thrown out some suggestions helpful to the faith of those who are really seeking Divine wisdom and who are in danger of being side-tracked by "science falsely so-called."

"SLEPT WITH HIS FATHERS"

It is in full accord with the promise of a resurrection that in the Bible teachings we read that "Solomon *slept* with his fathers," and similarly of other kings, good and bad; and of Prophets, Apostles and others. Thus St. Stephen, the first Christian martyr stoned to death, we are told, "fell asleep." St. Paul tells us that some will be alive and remain to the coming of Messiah; and he remarks, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed." (1 Cor. 15:51.) Again he tells us that we may comfort ourselves and each other as respects our dead friends and neighbors, that they all "sleep in Jesus" and are to be brought forth from the dead by Him. The whole world sleeps in Jesus, in the sense that their resurrection hope--their hope of awakening in the Resurrection Morning, is based upon the work which Jesus accomplished as the world's Redeemer.

No one will dispute that the Bible declares that the dead are *asleep*. It is, therefore, a proper and pertinent question that every Bible student should be prepared

SM39

to answer: Where do the dead *sleep*, waiting for an *awakening*? Surely not in Heaven, where all is life and happiness! Surely not in the Purgatory which our Catholic friends feel so confident is *somewhere*. And surely not in the fiery hell of which Protestants generally tell us. Surely the dead *sleep* in the Bible hell--*sheol, hades*, the tomb, the state of death. Thus it is written, "Many *that sleep in the dust of the earth* shall awake."--**Dan. 12:2; Ezek. 37:12-14.**

Hearken to the Master. Mary, Martha and Lazarus of Bethany were His particular friends. Lazarus took

sick and the sisters sent word to the Master, "He whom Thou lovest is sick." Jesus gave no outward heed to the matter until the third day after, and then said to His disciples, "Our friend Lazarus *sleepeth*." They replied, "Lord if he sleep he will do well." Then Jesus said plainly (coming down to *their* ordinary use of language), "Lazarus is dead." With His disciples He then went to Bethany.--**John 11:11-16**.

The sisters were greatly disappointed. They had not thought of the possibility of their brother's dying, because they so thoroughly believed in the power of Jesus. Mary did not even go to meet her dear friend, the Lord, when He came. Martha met Him with the chiding remark "If Thou hadst been here [if You had come when we informed You] our brother had not died." Jesus did not dispute that Lazarus was *dead*, nor tell her that he was more alive than ever. He merely promised that her brother should *rise again*.

Martha replied that she knew that Lazarus would rise in the resurrection, at the Last Day. Jesus assured her that *He* would be the One who would resurrect the dead, and that He was then present with her, intimating that she might ask even then for her brother to be revived. But Martha's faith was insufficient. When the Master asked, Where have ye laid him? she replied that it was now too late, because putrefaction had set in--it was

SM40

now the fourth day since his death. When Jesus finally went to Lazarus' tomb, He did not call him from Heaven, nor from Purgatory, nor from a fiery hell, but from the *tomb*. And the *dead one* came forth.

This wonderful exhibition of His power the Lord gave, to the intent that His disciples then and since might realize that in Him is vested the resurrection power, by Divine arrangement, and that there is to be a resurrection of the just and of the unjust; that all who are in their graves are to hear His voice and come forth. The Church class will come forth to perfection of life on the spirit plane. The world of mankind will come forth from the tomb imperfect, as they went into it, and will all have a test, to prove whether they are worthy or unworthy of restitution and eternal life in the earthly Paradise.

"WITH WHAT BODY DO THEY COME?"

St. Paul held an imaginary discussion with doubters of the resurrection in his day. He has them inquire, With what body will the dead return? He replies that, as each kind of seed that is planted reproduces its own kind, so it will be in the resurrection of the dead. Whatever kind of seed is planted in death, of the same kind and nature will be the resurrection crop. The Apostle elaborates, showing that the whole world of mankind are of one kind of seed--human stock--and that therefore, in the resurrection time, they will come forth the same--*humans*. And they will come forth in practically the same condition in which they died.--**1 Cor. 15:35-41**.

But if we shall suppose *rye* to represent the human stock and can imagine a special treatment of some of that rye grain before sowing--changing it into wheat, then we would know that those *changed grains* would sprout and develop, not as rye, but as wheat. Thus the Apostle illustrates *the* resurrection of *the* dead--the Church. All are of Adamic stock, but some, a few--the spirit-begotten Church--experience a change of nature from earthly to

SM41

Heavenly. Hence they, in the resurrection, will come forth Heavenly or spirit beings. He says, Some, the world at large, will be members of the *earthly Adam*; others, a few, a "little flock," will be members of the second Adam --*the Heavenly Lord*. The standard to which the world may expect to be awakened and, later, raised, will be the earthly standard represented in the perfect Adam.

THE FIRST RESURRECTION DESCRIBED

It was not necessary that the Apostle should more particularly describe, at that time, the resurrection opportunity provided for the world of mankind, but it was very appropriate that he should give to the Church a more detailed explanation of the Divine provision for the resurrection of the Bride. Explaining this, St. Paul

says, "Thus is *the* resurrection of *the* dead: It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown an animal body; it is raised a spirit body. For there is an animal body and there is a spirit body. As it is written, The first man, Adam, was made a living soul; the last Adam was made a quickening spirit."--**1 Cor. 15:42-52.**

The resurrection of the Church is called a "life-resurrection," because all those experiencing it will be *perfected in life*--will be instantly and completely lifted out of death conditions. The world in general, on the contrary, will not come forth to a life-resurrection, but will come forth still partly dead, as mankind in general are today. The coming forth or *awakening* to them will be merely the beginning of their resurrection, their *anastasis*. In the Divine appointment the thousand years of Messiah's reign are set apart for their resurrection--their gradual raising up to human perfection. The experiences of Messiah's Kingdom will all be helpful whether they be chastisements or rewards. They will all be reformatory. Only deliberate and wilful transgressors will be annihilated in the Second Death.

SM42

TWO DISTINCT SALVATIONS

"So great salvation, which began to be spoken by our Lord, and was confirmed unto us by those who heard Him."--Heb. 2:3.

In the past many of us misunderstood these words--*"so great salvation"*--and have thought them to apply merely to an "elect" few of the saintly followers of our great Redeemer. Surely it should not be thought strange if a closer examination of God's Word would demonstrate to us that as the heavens are higher than the earth, so are His ways and plans higher than ours.

(**Isa. 55:9.**) It should not surprise us to find that our forefathers were generally in considerable darkness in respect to "the length and breadth and height and depth of the love of Christ, which passeth all understanding."

(**Eph. 3:18,19.**) It should not surprise us to find that our Savior will yet see the fruitage of the travail of His soul and be satisfied (**Isa. 53:11**), and that this satisfaction will result from the salvation of more than the "little flock," who walk in His steps and who, like Him, "present their bodies living sacrifices, holy and acceptable to God," in the service of Truth and righteousness.

--**Rom. 12:1.**

There are several ways of treating this thought, that more than an "elect" few are eventually to reach eternal life through the Redeemer of mankind. One way, which many adopt, is to claim that our Lord and the Apostles did not really mean to establish so high a standard of saintship as their words imply, and then to conclude that the unsaintly will gain eternal life as well as the saintly--all except the degenerately wicked. This view of matters, which is the common one, is undoubtedly prompted by sympathy for friends, relatives, neighbors and the heathen; but it is wholly contrary to God's Word.

SM43

Another view still held by some is that everybody but the saintly will suffer torture eternally and hopelessly.

The third theory which I desire to present here is the one I believe to be in accord with every text of Scripture,

and in accord with Justice, Wisdom, Love and Power Divine, and in accord with sanctified common sense. I have time for only an outline of this Plan, which is most comprehensive, as follows:

THE SAINTLY NEW CREATION

Salvation in no sense began before the Redeemer's birth, forty-one hundred and twenty-eight years after the fall of our first parents. In all that long period nobody was saved. The Apostle declares in our text that salvation began to be preached by Jesus. Again we read that Jesus brought life and immortality to light through His Gospel. (**2 Tim. 1:10.**) So, then, life and immortality and the Gospel Message began to be preached by our Lord and was not preached before His day. Indeed we can see that if there is "none other Name given under Heaven or amongst men whereby we must be saved," than the name of Jesus, then it could not have been preached; nothing could be preached previously except the Divine declaration that God purposed in due time to redeem mankind from sin and death through a Savior and a Great One--One able to save unto the uttermost all that would come unto the Father through Him.

This reasoning is surely true to the facts. Search all through the Old Testament, and you will find no promise of eternal life set forth except by the Law given to the one little nation of Israel. That Law declared that he that doeth these things shall live by his obedience thereto (**Rom. 10:5**); and the Apostle assures us that Jews died because none of them kept the Law--because no imperfect human being could possibly meet the requirements of God's perfect Law. "By the deeds of the Law shall no flesh be justified in His sight."--**Rom. 3:20.**

SM44

The Apostle, further explaining the matter, says, "Wherefore, then, serveth the Law?" He replies to his question, "It was added because of transgression until the promised Seed should come."--**Gal. 3:19.**

THE PROMISED SEED

The Apostle's words direct our thoughts back to Eden, when God declared that the Seed of the woman would at some future time bruise the Serpent's head. But that Seed did not exist for over four thousand years after, and has not yet crushed the Serpent's head--destroyed sin and the works of Satan.

The Apostle's words again remind us of God's promise to Abraham, "In thy Seed shall all the families of the earth be blessed." (**Gen. 12:3.**) Abraham was not thus blessed, nor were any others thus blessed, however faithful they were. All the blessing was to come through Abraham's Seed and could not be dispensed before His coming. Hence the Apostle, referring to Abraham, Isaac and Jacob and all the faithful of past time, declared, "All these died in faith, not having received the promise" (**Heb. 11:13**)--the blessing--reconciliation to God and eternal life.

And when Jesus came He did not attempt to bless the world, but on the contrary, in His prayer, declared, "I pray not for the world, but for them which Thou hast given me" (**John 17:9**)--the saintly, the "Very Elect." (**Matt. 24:24.**) These He called; these He taught--"Israelites indeed." These He directed to give the same message to others, not for the conversion of the world, but for the calling, instruction and edification of "the Church, which is the Body of Christ." The message to these from first to last was that they were called to suffer with Him, that they might also reign with Him.

"THE CHURCH, THE BODY OF CHRIST"

In the past many of us have overlooked the fact that the Church is, figuratively, "the Body of Christ"--to be hereafter, as the Apostle declares, "The Church which

SM45

is His Body." And again, we are members in particular of the Body of Christ, which is the Church. (**1 Cor. 12:27.**) In a word, then, the entire Christ includes the members of the Body with the glorious Head of the Body. And this glorious Christ, which will be completed by the

close of this Gospel Age, will as a whole be the promised Seed of Abraham.--**Gal. 3:8,16,29.**

From this viewpoint we can see why God's long-promised blessing has not yet reached the world, but furthermore we can also see that He is merely selecting or electing the Church, the Seed of Abraham. The promise to Abraham is, "In thy Seed shall all the families of the earth be blessed," and, as we have seen, the Seed of Abraham is "Jesus the Head and the Church His Body." In a word, our previous view of the Divine Plan was too narrow. We saw the election of the Church, but did not see God's gracious purposes for "All the families of the earth." The Church, as the Scriptures declare, is merely a "first-fruits" unto God of His creatures and is not, by any means, the entire harvest. Let us here remember St. Paul's explanation of this matter. He declares, "We, brethren, as Isaac was, are the children of the promise" (**Gal. 4:28**)--the heirs of the promise--through us all the families of the earth are to be blessed.--**Gen. 26:1-4.**

NO SECOND CHANCE IN THIS

It might indeed be said in *one sense* of the word that since Father Adam was placed on trial in Eden with a reward of eternal life before him or a penalty of death, and that since he lost his chance of eternal life by disobedience, therefore any chance of eternal life coming to him or to any member of this race would, of necessity, be a second chance. This is undoubtedly true. From *this standpoint* every member of the human family must eventually have a second chance for eternal life, because it was for this very purpose that our Redeemer left the Heavenly glory, was made flesh, dwelt amongst us and

SM46

"died, the Just for the unjust." Whoever enjoys this second chance must expect no more, because "Christ dieth no more." But, as we have already seen, nobody had a second chance for eternal life prior to the coming of our Redeemer into the world. "He brought life and immortality to light." He died, the Just for the unjust, to make reconciliation for iniquity--and this message of

so great salvation began to be spoken by our Lord.

The comparatively few who have heard the Gospel since Jesus' day--"Good Tidings of great joy, which shall be unto all people"--these, the comparatively few who have heard of "the only name given under Heaven or amongst men whereby we must be saved"--are the only ones who in any sense of the word have had their second chance. Indeed we might, Scripturally, limit the matter much further and say that the Gospel has been hidden from the majority of those who heard it; their mental eyes and ears being deaf and blind, they did not comprehend the Message, and therefore could not reject it.

The "high calling" and "so great salvation" which so few have really heard and seen is referred to by our great Redeemer saying, "Blessed are your eyes, for they see; and your ears, for they hear." "The natural man receiveth not the things of the Spirit of God, neither can he know them; because they are spiritually discerned. ...But God hath revealed them unto us by His Spirit." (1 Cor. 2:14.) In other words, only the spirit-begotten ones are now on trial for life everlasting or death everlasting. And only the faithful footstep followers will gain the glory, honor, immortality and joint-heirship with Him in His kingdom. These are the "Elect," the "Very Elect." These are such as make their calling and election sure by so running as to obtain this great prize of membership in the Body of Christ.

These elect ones experience a change of nature, and in the future will not be human beings, but partakers of the Divine nature. (2 Pet. 1:4.) They will be inducted into

SM47

the perfection of the Divine nature in the First Resurrection, the Chief Resurrection, in which they will be changed in a moment, in the twinkling of an eye, because flesh and blood cannot inherit the Kingdom of God.

HUMAN SALVATION IS RESTITUTION

We all gagged at the thought that the heathen and everybody except saints would be consigned to an eternity of torture, yet we all recognized that Heaven is not a place of development but a condition of perfection. We

were perplexed, mystified. We did not follow our Bibles with sufficient care. Many of us twisted the Scriptures, wrested them from their plainly obvious import, and always to our own injury. Some went in the direction of Universalism; others halfway, and still others abandoned the Holy Book. Now we see where we erred.

God has two salvations; one for the Church and a totally different one for the world. The salvation for the Church is to Heavenly nature, spirit bodies, and joint-heirship with the Master in His Kingdom, which flesh and blood cannot inherit, as we have already seen. The other salvation, for mankind, is an earthly one, called in the Scriptures "Restitution." Man was not an angel originally, not a spirit being, but, as the Scriptures declare, "The first man was of the earth earthy."

It was that earthy man, perfect, in the image of his Creator, for whose happiness Eden was specially prepared. By obedience to God he might have continued to enjoy his Eden home everlastingly. By disobedience he first lost his fellowship with God, then his Eden home, and after nine hundred and thirty years of toiling with thorns and thistles in sweat of face, the death penalty upon him reached completion--he died. Adam's race, sharing his weaknesses by laws of heredity, have also shared death with him.

"WORLD THROUGH HIM MIGHT BE SAVED"

The Scriptures tell us that God's real purpose in sending Jesus into the world was that "the world through

SM48

Him might be saved"--not the salvation of the Church; that was an incidental feature. The Church is selected that as the Bride or Queen during the Messianic Kingdom she may be associated with her Lord, the King, as the Seed of Abraham in the blessing, the saving, of Adam and his family, or so many of them as shall be willing, from sin and death conditions. We remember the Master's words to the effect that He "came to seek and to save [recover] that which was lost."--**Luke 19:10.**

We have just seen that it was a human life, human perfection and an earthly home that were lost. It is

these, then, that Jesus proposes in due time to recover for Adam and his family. The Messianic reign of Jesus and His Body--The Anointed, The Christ, The Messiah--will be for the purpose of blessing Adam and all of his race with glorious opportunities of an earthly salvation. The uplifting, restoring influences of Messiah's Kingdom will affect not only Adam and his race, but also the earth itself. Gradually *Paradise Lost*, as a little garden of Eden, will become *Paradise Regained*, as the world beautiful. Then the wilderness shall blossom as a rose and the solitary place shall be glad.

"TIMES OF RESTITUTION"

At our Lord's First Advent the "acceptable time" began--the time when God, having accepted the sacrifice of Christ Jesus, became willing through Him to accept the sacrifices of all who desire to become His disciples --to take up their cross and follow Him through evil report and good report even unto death. The entire Gospel Age antitypes Israel's Day of Atonement, and the sacrifices of our Lord and the Church, His Body, are the "better sacrifices," foreshadowed by the bullock and the goat offered typically by the Jews. This is the acceptable year of the Lord which Jesus declared. (**Isa. 61:2; Luke 4:19.**) God's faithful people of this acceptable day are glad to be invited to "present their bodies SM49

living sacrifices, holy and acceptable unto God." (**Rom. 12:1.**) In the end of this acceptable day will come the end of all opportunity to thus sacrifice the human nature and become joint-heirs with Christ and partakers of the Heavenly nature.

Then will be introduced a new period styled, in the Scriptures, "Times [or years] of Restitution." The acceptable day for the Church's sacrifice has lasted for nearly nineteen centuries. And we know how long the "Times of Restitution" will last--nearly a thousand years. St. Peter tells us just when these "Restitution Times" will begin. They did not begin in his day. They have not begun yet. They will begin as a result of the Second Advent of Jesus, the Messiah, and the establishment of His Kingdom and righteousness, "Times of refreshing

shall come from the presence of the Lord and He shall send Jesus Christ, as before was preached unto you, whom the heavens must retain until the Times of Restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began. For Moses verily said unto the fathers, A Prophet like unto me [of whom I am but a type or figure] shall the Lord your God raise up unto you from amongst your brethren. Him shall ye hear in all things whatsoever He shall speak unto you. And it shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people" (**Acts 3:19-23**)--in the Second Death, from which there is no recovery.

This great Prophet has been in process of raising up for now nearly nineteen centuries. And when the last member of His Body shall have passed beyond the veil, He will stand forth in the glories of His Kingdom to rule, judge, instruct, restore and bless all the families of the earth with opportunity for restoration to all that was lost in Eden and redeemed at Calvary.

MESSIAH'S SHARP ARROWS

"Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee."--Psa. 45:5.

With a strange and unaccountable perversity we often find that the very people most given to figurative and symbolical language are the very ones who when they come to the Bible are disposed to take it literally, to ignore the beautiful figures of speech with which it abounds! So persistent is this habit that even when considering that book of symbols, the Apocalypse, they are disposed to take its statements literally--although in its very introduction the declaration is made that our Lord sent and signified--made signs or symbols to illustrate the things which would shortly come to pass. We are not urging such an interpretation of the Scriptures as would ignore their true significance and make them say the reverse of what they mean, as some are disposed to do; we merely urge that symbolical, metaphorical and hyperbolic language be given true and proper recognition, as we would be disposed to do were the same figures and symbols used in connection with the affairs of our daily life. Surely none can claim that this is an unreasonable position.

When friends tell us that certain words cut them to the heart or that certain experiences broke their hearts they are merely using metaphors in the same manner in which the Scriptures use them. (**Acts 2:37; Isa. 61:1; Luke 4:18.**) And similarly, when considering our text, we are not to think of literal arrows being shot forth by Messiah and that these will cause the world of mankind to fall wounded literally before Him with these arrows in their hearts. In another Scripture we read, "The wicked shoot out arrows, even bitter words," that they may

injure the righteous. (**Psa. 64:3,4.**) So here also the arrows of Messiah would represent the words of His mouth; but as a bitter fountain sends forth bitter water and a pure fountain sends forth sweet water, so the arrows of Messiah,

instead of being bitter words such as the wicked shoot forth, will be forceful words of truth and grace. The symbolism is analogous to that of Revelation, where Messiah, in His coming glory of the Millennial Age, is pictured as having a sword going forth from His mouth with which He smites the nations.--**Rev. 19:15.**

The Sword of the Spirit is the Word of God. (**Eph. 6:17.**) The Sword of Messiah's mouth will be the message which He will send: "My Word that goeth forth out of My mouth shall not return unto Me void, but shall accomplish that which I please, and shall prosper in the thing whereto I sent it." (**Isa. 55:11.**) Our Lord Jesus, as the Mouthpiece of Jehovah, was commissioned not only to redeem the world but to uplift it out of sin, degradation and death conditions and to restore the willing and the obedient to all that was lost in Adam and redeemed by Christ, by His obedience and sacrifice at Calvary. As the "Lamb of God" our Redeemer has already "tasted death for every man," dying "the just for the unjust, that He might bring us to God." (**John 1:29; Heb. 2:9; 1 Pet. 3:18.**) But it is not enough that He thus prepares the way by bringing mankind back to God; it is not enough that God's Justice has been appeased now on our behalf. It is necessary further that the Redeemer should grant the required assistance to the redeemed for their deliverance from the chains of ignorance, superstition, sin and death into the liberty of the sons of God.

"NOW ARE WE THE SONS OF GOD"

This deliverance of humanity according to the Divine purpose is divided into two parts: First, a special class who hunger and thirst after righteousness and are out of harmony with sin, are being blessed during this Gospel Age through the appreciation of the good tidings of

SM52

God's love and favor in Christ. These are dealt with by faith, and include only such members of the race as have the hearing ear of faith--"He that hath an ear, let him hear"; for "without faith it is impossible to please God." This small company of the race, willing and able by the Redeemer's assistance to walk by faith and not by sight,

now receive special truth in the School of Christ and a special testing as respects their loyalty to righteousness, in advance of the world's blessing and trial. The faithful of these, at the close of this Gospel Age, by a share in the First Resurrection will be "changed" from human nature to Divine nature and be made sharers with the Redeemer as His "Bride," His "Body," in the great Millennial Age work of blessing, uplifting the world from sin to righteousness, of bringing them out of degradation and wrath up, up, up to human perfection and eternal life in an earthly paradise restored.

Our text does not refer to our Lord's dealings with the Church; for we are not His enemies. The enemy class will be dealt with after the Second Coming of our Lord. This He showed in one of His parables, saying, A young nobleman went into a far country to receive for Himself a Kingdom and returned and took possession of it. Before starting He called His own servants and delivered to them pounds and talents, saying, Occupy until I return. On His return, invested with the majesty, authority and power of a Kingdom, He first called His own servants (the Church class) and reckoned with them, rewarding the faithful saying, "Well done, good and faithful servant; thou hast been faithful over a few things. I will make thee ruler over many things; enter thou into the joy of thy Lord"--have dominion over five cities. Then the King will say, "As for those Mine enemies, who would not have Me to reign over them, bring them hither and slay them before Me." (**Luke 19:12-27.**) The slaying of the enemies in the parable corresponds perfectly with the Revelation picture of the Sword of Messiah's

SM53

mouth, which will smite the nations; and it corresponds also with the expression in our text respecting the sharp arrows of Messiah which shall be in the hearts of His enemies and cause the people to fall before Him. Not literal arrows, not a literal sword, not literal carnage are here represented, but a great triumph of the Word of the Lord over all during the reign of the Millennial Kingdom, following our Lord's Second Coming.

Those who are now invited to become of the Lord's "Little Flock," the "Very Elect," the "Bride, the Lamb's Wife," the "Royal Priesthood," the "Body of

Christ," are not smitten down with the Sword of His mouth. Instead, they are those who through various experiences in life are already become heart weary, heavy laden, looking to the Lord in faith and desiring His assistance. The message of the Lord's lips at the present time is not arrows; not the sword to those who are invited to be His followers. On the contrary, inviting them, He says, "Come unto Me, all ye that labor and are heavy laden; and I will give you rest!" Again He tells us that His Message is intended to bind up the broken-hearted, to give the oil of joy in exchange for the spirit of heaviness. --**Isa. 61:3; Matt. 11:28-30.**

The Apostle, speaking of the matter, declares that it has pleased God by the foolishness of preaching to save those who now believe. (**1 Cor. 1:21.**) Not that the Message is a foolish one; for on the contrary the Message of God's grace is the noblest, the grandest, the most wonderful one that could come to the ears of mankind. But from the worldly standpoint it seems foolish on God's part to address the world when He Himself declares that the vast majority are deaf, and that only here and there can any be found who have the hearing ear. Again, the Gospel Message of reward to the obedient seems foolish to the world; for it would say, "If God had all power why does He not enforce His commands and send forth judgments to compel obedience rather than send forth a message

SM54

of love and an invitation to obedience?" Our answer is that God is now seeking a peculiar people; and that after He shall have gathered this specially called, specially chosen, specially blessed, specially tried class, after He shall have glorified these, blessing them with the great reward of glory, honor and immortality, then will be His time for using force, compulsion.

MESSIAH SHALL BE CONQUEROR

The Apostle Paul, discussing the work of Christ during His Millennial reign following His Second Advent, declares, "He must reign until He hath put all enemies under His feet. The last enemy to be destroyed is death." Again,..."Then cometh the end, when He shall

deliver up the Kingdom to God, even the Father, when He shall have put down all [antagonistic] rule and all authority and all power....And when all things shall be subject unto Him, then shall the Son also Himself be subject to Him that put all things under Him that God may be all in all." (1 Cor. 15:24-28.) The Apostle introduces this statement in his argument on the resurrection of the dead. He is proving that the resurrection is for all mankind, that as "all in Adam die, even all in Christ shall be made alive"--every man in his own order, "The Christ [Head and Body, Jesus and the Church] the first-fruits; afterward [during His presence at His Second Advent in the Millennium] they that are Christ's at His coming."

It will be during that Millennial period of Messiah's Reign that force will be used instead of preaching; that His rebuke will smite into the hearts of His enemies, and that all shall fall under Him. Every knee must bow, every tongue must confess. Happy will it be for the world when Messiah shall take unto Himself His great power and reigns. Blessed will it be for the people when His sharp arrows shall smite them and when His judgment as a hammer shall break the hard, stony hearts; for, as

SM55

the Scriptures declare, He wounds to heal. (Hos. 6:1.) The healing process will be coincidental to the wounding and breaking; for the great Messiah, Christ and the Church, will be not only the King, the Ruler, but also the Priest of that Millennial time to heal, to console, to forgive, and the great Prophet to instruct the thousands of millions of Adam's race who have gone into death during the reign of Sin and Death and under the blinding influences of the Adversary. No wonder the Scriptures speak in glowing terms of that glorious Millennial Day, when the knowledge of the Lord shall fill the whole earth! No wonder they picture this symbolically as the rising of the Sun of Righteousness with healing in its beams.--Mal. 4:2.

"IN THY MAJESTY RIDE ON"

Note our context: The **first verse** declares that the Message relates to the King, not to the Lord, not to Messiah

waiting to be invested with the authority of the Kingdom, but to Him after He shall have been thus invested, after He shall have taken to Himself His great power and begun His Reign of Righteousness. Harken to the prophetic description of the King in His beauty, "Thou are fairer than the children of men: grace is poured into Thy lips." This well pictures our dear Master's condition of humiliation when the Man Christ Jesus was demonstrated to be pure in heart, absolutely loyal to the Father and in this respect fairer than all the children of men, all of whom were sinners and out of the way. The grace of our Lord's lips is manifest to us in the message which He left. "Never man spake like this man." "They all bare Him witness and wondered at the gracious words that proceeded out of His mouth."--
John 7:46; Luke 4:22.

It is because of the faithfulness, the loyalty, the grace which our Lord demonstrated as the Man Christ Jesus that the Father glorified Him, raising Him from the dead to far more than the human nature and glory--to the highest

SM56

plane, the Divine nature and its glory, honor and immortality. As the Prophet declares, God blessed Him forever. (**Psa. 45:2.**) His exaltation is perpetual; far above angels, principalities and powers and every name that is named. Our Lord's trial and exaltation have been followed by the call and testing of the "Little Flock," invited to be His joint-heirs in the Kingdom; and soon these will be changed in the First Resurrection, that they may participate in His glorious work of the Millennial Kingdom.

Then the time having come for the establishment of the Kingdom, Messiah, Head and Body, will take to Himself His great power and His Millennial Reign will begin. This is represented in **Verses 3 and 4**, "Gird thy sword upon Thy thigh, O Mighty One, with Thy glory and Thy majesty. And in Thy majesty ride prosperously, because of truth and meekness and righteousness." What a noble, inspiring picture of Divine knowledge as it shall go forth in due time for the binding of Satan and the liberating of all the slaves of sin and death--not only those who have not gone down into the tomb, but the liberation of those who are in the great prison-house of death, the grave! Messiah shall not reign for the oppression

of the world nor for the enslavement of the people. On the contrary the power of the Kingdom will be exercised on behalf of truth, meekness and righteousness. This however, will necessarily mean a reign of force, a reign very different from the present dispensation and its Gospel invitation to righteousness.

We read elsewhere that the "judgments of the Lord will be abroad in the earth"--His righteous dealings. In other words, His power exercised on behalf of the cause of truth, meekness and righteousness, will mean His forceful opposition to error, to pride and all inequity, all unrighteousness. No longer will men be invited to abandon sin. The judgments, the punishments for wrong doing will be promptly and vigorously applied. The world, deaf to the Lord's Message, blind to His goodness,

SM57

out of the way, degraded through sin, will learn righteousness in another way--by being made to feel a judgment, a punishment for every wrong deed and wrong word. And by the end of the Millennial Age the testing will have become so crucial that even the favorable entertainment of a disloyal thought as respects the Almighty and His rule of righteousness will lead to the Second Death.

We have no thought of suggesting that the Millennium will be entirely a time of peace, joy and blessing. It will be all of this all the time to all those who love righteousness and hate iniquity and are in accord with the Lord; but the Lord's indignation, even His fierce anger, will from the very beginning of the Millennial Age burn hotly against all unrighteousness, against all iniquity, all falsehood, to the intent that these may be thoroughly removed, completely eradicated, and that thus mankind may be most truly and most absolutely blessed. It is in harmony with this that the **fourth verse** of our context declares, "Thy right hand [Thy Power] shall teach terrible lessons," lessons for eternity to many, lessons which will be most salutary to the race as a whole, lessons which would be awful to humanity in some respects at the beginning of the reign. For be it remembered that the Scriptures everywhere declare that the Millennial Kingdom, although a reign of peace, righteousness and love, will be introduced by a Time of Trouble such as was not since there was a nation, by which

trouble present institutions will be overthrown because they are all unrighteous, imperfect and built upon lines of selfishness contrary to the law of love, which shall be made to prevail in the interest of all. This is the same thought that is brought to our attention in connection with the symbolical picture of Revelation. The Sword of Messiah's mouth is there declared to smite the nations; and we are told that He will rule the nations with a rod of iron, and that as potters' vessels they shall be broken to shivers.--**Rev. 2:26-28.**

SM58

We are to differentiate, however, between the nations which are to be broken--the great systems of selfishness which are to fall and rise no more--and the people, into whose hearts the words of the Lord will enter and who will be smitten down before Him. They will acknowledge that they are sinners, and that His reproofs are just and His judgments upon systems of error and iniquity are true and righteous altogether. They will fall before Him; they will acknowledge the Divine power and its rightful control of human affairs; every knee must bow and every tongue must confess. As the Apostle Peter, referring to this time, declares, "It shall come to pass that the soul that will not hear [obey] that Prophet, shall be destroyed from amongst the people."--**Acts 3:23.**

The picture of the coming Time of Trouble and of the glorious epoch of blessing which will follow it is graphically depicted by the Prophet **Zephaniah (3:8)**, through whom the Lord says, "Wait ye upon Me, saith the Lord, until that day when I rise up to the prey: for My determination is to gather the nations, that I may assemble the kingdoms, that I may pour upon them Mine indignation, even all My fierce anger: for the whole earth [social structure] shall be devoured with the fire of My jealousy." So terrible will be the Time of Trouble, so sweeping the overthrow of present institutions, that the Lord here symbolically pictures it as a fire consuming everything of the present social order.

But that it is not a literal fire, and that it will not consume or destroy mankind but prepare for their greater blessing, is shown by the next statement of the Prophet: "Then will I turn unto the people a pure Message [in contrast with the confused message that is now being

promulgated by all the various sects of Christendom--
Babylon] that they may all call upon the name of the
Lord to serve Him with one consent." They will no longer
call upon themselves the names of sects and parties,
heathen or Christian. All will call upon the Lord, all will

SM59

recognize Him as the great Teacher; for the Lord shall
be King over all the earth in that day. (**Zech. 14:9.**) And
the Kingdom under the whole heavens shall be given to
the people of the saints of the Most High.--**Dan. 7:27.**

"HIS MOUTH IS MOST SWEET"

In contrast with the sharp words of rebuke which will
be administered to the world and which they will need
and which will be most favorable to them, we have the
gracious words of the Master in the present time speaking
to all who have ears to hear. His Message is represented
as one that binds up the broken hearts and administers
the oil and wine of refreshment and joy and peace and
consolation. What wonder, then, that we appreciate the
statement, "Blessed are your ears, for they hear." Not
only have we heard the Message of our Lord Jesus, of
His love for us, and that He gave Himself a Ransom for
our redemption, but we have heard the Father saying that
He has spoken peace to us through Jesus Christ our Lord.
He tells us also, "The Father Himself loveth you."

Harkening we not only have heard the Message of
God's love and favor for our race, and how a Ransom has
been provided, and that in consequence a preparation is
being made for the blessing of all the world, but we learn
that we may appropriate this blessing to ourselves now
by faith in advance of this general application, and that
being justified by faith we may have peace with God.
And, furthermore, after we had thus been accepted, we
heard the voice of the Master inviting us to become His
disciples, to walk in His steps, to share now in the cross
and sacrifice with Him and by and by in the crown.

Ah, yes! He brought life and immortality to light
through the Gospel--life everlasting, life which we now
see is possible of attainment by all the families of the
earth, and immortality is attainable by those who now

have the hearing ear of faith and the heart desire to follow in the footsteps of their Redeemer.

SM60

"WONDERFUL WORDS OF LIFE!"

The character of Him who is to ride prosperously as the conqueror of the world assures us respecting His treatment of those who shall fall down before Him and accept His righteous Reign and Law. He who loved them so that He gave His life as their Redemption-price establishes His Reign, not for their injury, but for their blessing, for their uplifting, for the destruction of their real enemies. All the weaknesses and depravity of the fallen conditions are our enemies, if we love righteousness; and we are glad to have our Lord's co-operation in fighting a good fight against these. And so will all the right-minded of the Millennial Age be glad to have all the assistance He can render them. And the Church of this Gospel Age, now gaining experience through trials and disciplines, will also be fitted and prepared to co-operate with her Redeemer and King in the work of blessing our race, instructing them in the ways of the Lord and teaching them to go up on the Highway of Holiness, at whose further end, by perseverance, they may have eternal life.

Let us continue to pray, dear friends, for this Kingdom of Messiah, when His sharp arrows shall pierce many hearts and cause the masses to fall under Him and to confess Him and to adore Him. Let us continue to pray, "Thy Kingdom come; Thy will be done on earth as it is done in Heaven." Yes, let us be glad that in the consummation of the Plan of God all who rejoice to learn righteousness and to love it, and to hate iniquity, shall be utterly destroyed, so that God eventually will have a clean Universe.

He's come! Let all the earth adore Him!

The path His human nature trod
Spreads to a royal realm before Him,
The Life of life, the Word of God!

SM61

DIVINE JUSTICE IN THE DELUGE

"The Flood came, and took them all away."--

Matt. 24:39.

Heretofore we considered the physical causes which led up to the Deluge, and found them every way reasonable and in full harmony with history and geology. Today we consider the Deluge from a different standpoint. We will attempt to show from the Bible why God permitted the Deluge at all, and that He was fully justified in the arrangement which blotted out the human family, except eight persons--righteous Noah and his family.--**2 Peter 2:4-10.**

To begin with, we should remember that God's Covenant with Adam, granting everlasting life, was based upon the fact that he was perfect (an image of his Creator), and on condition that he would maintain this image and likeness by continued obedience to his Maker. When Satan obsessed the serpent and guided it to eat the very fruit of which our first parents were forbidden to eat, he produced thereby a temptation.

Mother Eve saw that so far from the serpent's being poisoned by that fruit, it was the wisest of animals. She reasoned that humanity was so far superior to the brute that the increased wisdom would make her husband and herself like gods. She thirsted for knowledge and power. Only the Divine command seemed to stand between her and the highest ideals. She partook of the fruit and recommended it to Adam--who was not so deceived, but who knew that death would surely follow disobedience. Nevertheless he disobeyed, thinking that he would rather perish with his wife than spend eternity without her.

SM62

The disobedience led to expulsion from Eden and the beginning of the gradual execution of the sentence, "Dying, thou shalt die." Adam died within the thousand-year Day in which he ate "of the tree"--nine hundred thirty years old. His race inherited his dying conditions and tendencies. Thus all humanity are under the Divine curse, or sentence of death, and have been going down

to the tomb, Hades, for six thousand years. Whatever, therefore, may cut short human life is no injustice to humanity, because whatever life is enjoyed is just so much more than it has title to. Hence the Deluge was merely a quick means of executing against the race the death sentence already expressed sixteen centuries before.

THE DELUGE A DELIVERANCE

When the Bible account of the cause of the Deluge is properly comprehended, we see that it was indeed a blessing in disguise. The human family had gotten into slavery, and would shortly have been wiped out by a new race which most peculiarly had intruded upon humanity. The Bible tells us that this new race consisted exclusively of males, propagated through the human female. We read, "*The same were mighty men... men of renown*"--"giants."--**Gen. 6:1-4.**

The fallen race of Adam was unable to cope with the superior mental and physical strength of the intruders. Robbed of their wives and daughters, and compelled to do the drudgery of their new masters, their lives were a burden. Not only so, but the new race was vicious, brutal, violent, as well as immoral. The Bible account declares, "The earth was filled with violence." The general moral corruption went so far that we read, "Every imagination of the thoughts of man's heart was only evil continually." What a terrible arraignment! What a mercy in the sight of all intelligent beings that such a terribly immoral, strifeful, and enslaved condition should be brought completely to an end! This description is found graphically recorded in **Genesis 6:1-11.**

SM63

WHENCE THE RACE OF GIANTS?

In the past we have not studied the Bible with sufficient care, and therefore have not appreciated properly its wonderful, harmonious story. The origin of the invading race of giants is clearly told. Satan, a glorious angelic being of a high order, named Lucifer, the Morning Star, deflected to sin, because of ambition. He had said

in his heart long before, "I will be as the Most High"--an independent sovereign. (**Isa. 14:12-14.**) Satan thought that he saw his opportunity to establish a separate empire in the earth. He thought that if he could become master of the first pair, all of their children would be his subjects. Knowing of his own undying nature, and that man was created for everlasting existence, he counted not on *death* as the Divine penalty for sin.

When Satan perceived his human subjects growing gradually weaker under the curse, a new plan was formulated. To the angels who were given permission to help and to instruct humanity, a temptation was presented. They possessed the power of materialization, and could appear as human, to help and instruct humanity. The Satanic suggestion was that they could help humanity best by begetting a new race, using the human females as mothers for that race, to which they would impart their own virility. Although this was recognized as being contrary to Divine Law, it was perceived that Satan had not been punished for his deflection. The inference was that God was unable to punish Satan for this rebellion. Thus by refraining from punishing Satan, God left open the door by which all the holy angels were exposed to temptations to disobedience and disloyalty.

Thus we may know that all the angels of Heaven in harmony with God are loyal to the core; for they withstood temptation--permitted for the very purpose of their testing. That this testing continued for centuries we know from the context, because the children of the illicit union were not babes, but men--giants--and renowned

SM64

at a time when manhood was rarely reached earlier than one century. The simple record of Genesis is, "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.... When the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men which were of old, men of renown."

In due time these bestial giants filled the earth with violence, oppressing and enslaving Adam's posterity. As for themselves, they had no right to existence, since they were born contrary to the Divine will, or Law. Nor can we suppose that in any sense of the word they would be

included in the redemptive work of Jesus, who died only for Adam and his posterity. "As all in Adam die, even so all in Christ shall be made alive, every man in his own order"--the Church in the First Resurrection.
--**1 Cor. 15:22.**

HOPE FOR THE ANTEDILUVIANS

There is the same hope for the antediluvians as for all the remainder of the human family--the hope of the resurrection of the dead. This means not merely a hope of being awakened from the sleep of death, but a resurrection hope, a hope of Restitution, a hope of return, if they will, to the full measure of human perfection, the image of God in the flesh. This hope, as we have seen on previous occasions, rests first of all on God's gracious promise that all the families of the earth shall be blessed in Abraham's Seed. Secondly, it rests in the Bible assurance that Jesus is the Head, and the Church the members of that Spiritual Seed of Abraham, which soon, as the Elect of God, will be completed and glorified.

In the Messianic Kingdom this great "Seed" will accomplish the blessings foreordained. St. Paul emphasized this, saying, "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise" made to Abraham: "In thy Seed shall all the nations of the earth be blessed."--**Gen. 22:18; Gal. 3:29,16.**

SM65

DIVINE PATIENCE MANIFESTED

As we review the situation, we are amazed at the exhibition given us of Divine patience. We are reminded of St. Peter's words that God is not willing that any should perish. How easily He could have blotted out of existence our first parents and have created another pair! How easily He could have hindered Satan from presenting the temptation! How easily He could have warned the angels against a course of disobedience and, if necessary, have shown them His Power at any time!

These incidents illustrate to us a general principle of Divine Character and dealings. God wishes not to have

the heavens and the earth populated with evil beings. Creating angels and men in His own image and likeness, on different planes, He desires them to maintain their own station, and in loving loyalty to learn to trust His Wisdom, Justice, Love and Power. Moreover, He does not wish to have any children or servants in all His domain obedient merely because of fear, merely because of ignorance. Jesus' words give us the key to the Heavenly Father's Character in this respect. He says that God seeketh such to worship Him as worship Him in spirit and in truth.--**John 4:23**.

God had indeed a glorious Dominion before sin entered the world. And He could, of course, have hindered any spread of the disloyal ambition of Satan by destroying him, or He could have coerced him into obedience as a slave. But such He desires not. God most evidently has the very highest ideals in respect to His Government and all His subjects. All His work is perfect, and He will not allow it to get away from the perfection in which He created His intelligent creatures. Every variation from that perfection, therefore, must be the result of disobedience; and the unalterable Law is that the disobedient shall perish. Whoever does not learn to love righteousness and hate iniquity will be counted unworthy of life everlasting, will be cut off from among the people.

SM66

MAN'S EXPERIENCE A LESSON

We may say, then, that God not only foreknew that the conditions under which man was created would result in temptation, in sin; but without causing the temptation, and without giving any excuse for the disloyalty, He determined to permit it. Some suppose that the permission is to be everlasting, but the Scriptures assure us to the contrary. The reign of Sin and Death He purposed to permit for six thousand years. Then by bringing in the Messianic Kingdom, He purposes to abolish sin and death, lifting to human perfection the willing and obedient and destroying in the Second Death all the unwilling and disobedient.

The sending of His Son was a part of God's Plan. He put the death penalty upon humanity, knowing at the

time that it would require the death of an obedient Sacrifice for human redemption, and purposing in advance that He would provide such a Redeemer as would willingly, gladly, become man's Surety, man's Ransom-price. Thus the permission of evil has resulted in the manifestation of God's Love in a manner that otherwise would hardly have been revealed. The infliction of the death sentence for so long has, likewise, demonstrated the persistence of Divine Justice and its penalty.

The recovery of the dead by a resurrection will demonstrate, as nothing else could, the Power of God. And when the entire Plan of God shall have been outworked, and shall have been made known to angels and men, as a whole it will demonstrate the Wisdom of God as it never could have been known, had He not adopted the plan He did of temporarily permitting a reign of Sin and Death.

"MANY SONS TO GLORY"

Another thing made possible by the permission of sin has been the special call of an Elect Church during this Gospel Age. The Bible declares that the Elect Church are begotten of the Spirit throughout this Age, and must

SM67

be born of the Spirit in the Resurrection. "Flesh and blood cannot inherit the Kingdom of God." The need of a Redeemer opened the way for the Logos to leave the Heavenly nature and become a man. This opened the way for Jesus to demonstrate His love and loyalty by obedience unto death, "even unto the death of the cross." (**Phil. 2:8.**) And this great sacrifice and the obedience constituted not only the Ransom-price for Adam and his race, but also the basis on which the Heavenly Father highly exalted His Son far above angels, principalities and powers, to His own right hand--to the Divine nature.--**John 5:26.**

Similarly the exaltation of the Church to be the Bride of Christ, His Joint-heir in the Kingdom, and partaker with Him of the Divine nature, was made possible by the permission of sin. The Heavenly Father could justly permit members of the fallen race, of the same disposition as Jesus, and justified and sanctified through Him,

to sacrificially lay down their lives as members of the Body of Christ, and by thus suffering with Him to be accounted worthy also of reigning with Him in glory, honor and immortality in His Kingdom.--**Rom. 8:17; 2 Tim. 2:11,12; Rev. 20:6.**

"HALLELUJAH! WHAT A SAVIOR!"

"What a God! Infinite in Wisdom, Justice, Love and Power!" Surely, to know Him is life eternal!

Is it any wonder, in view of this work that God has outlined for His Son and the Church, that He should consider it necessary to give us lessons and tests in faith, in loyalty, in obedience! Is it any wonder, in view of the work which He has for us to do for mankind, that the Redeemer Himself was given experiences in suffering, that He might be a merciful and faithful High Priest in the things of God in relation to humanity?

The better we understand the Bible, the more clearly we see that the redemption which God has provided

SM68

through Jesus' sacrifice is to be world-wide in its effect. The race was not condemned individually, but as a whole in one man, Father Adam, on account of sin. Similarly, the race has been redeemed as a whole by the "Man Christ Jesus, who gave Himself a Ransom for all."--

1 Tim. 2:5,6; Heb. 2:9; 1 John 2:2.

The fact that God did not deal with any of the human family except the Hebrews for four thousand years does not mean that He loved the Hebrews only, nor that the Hebrews only will ultimately receive the Divine blessing and a share in the redemptive work. It means that during that time God dealt with the Hebrews in a special way to select from amongst them some especially loyal characters to be sharers in His future work, when He would deal with the world in general.

The fact that all this work--of selecting one class of servants from Hebrews, and another class from all mankind during the Gospel Age--has required a long time--six thousand years--is no argument against God's purpose to bless all Adam's children ultimately. The fact that a long time has been consumed in getting ready the

instruments of Divine Mercy shows, on the contrary, the greatness and the thoroughness of the Divine Plan in respect to the race as a whole.

Let us avail ourselves of our glorious opportunities for Bible study and for growth in knowledge, grace and love. Let us walk worthy of the light, and rejoice in Him who bought us with His own precious blood!

The wrath of God is love's severity
In curing sin--the zeal of righteousness
In overcoming wrong--the remedy
Of justice for the world's redress.

The wrath of God is punishment for sin,
In measure unto all transgression due,
Discriminating well and just between
Presumptuous sins and sins of lighter hue.

SM69

BLOOD ATONEMENT WAS NECESSARY

"Without the shedding of blood, there is no remission of sins."--**Heb. 9:22.**

When God called Israel as a nation out of Egypt, it was under the provision that He would make a covenant with them through Moses. That covenant was that if they would keep the Divine Law they should be released from all condemnation and have everlasting life. The alternative, failure, meant punishment with death. If they would obey the Law they should not only live everlastingly, but be qualified to be Abraham's specially promised Seed, through whom all nations would be inducted into the keeping of the Law and into the attainment of everlasting life.

But God foreknew that they could not keep His Law because they, like the remainder of the race, were imperfect through the fall and His Law is the measure of a perfect man's ability: "Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy soul, and with all thy mind; and thou shalt love thy neighbor as thyself." Surely none but a perfect man could fully live up to this requirement! Hence the Israelites continued to die the same as other people, notwithstanding their Law Covenant.--**Matt. 22:36-40.**

But foreknowing their inability to keep this Law, God arranged for their continuance in His favor under that covenant by reviving it every year on the tenth day of the seventh month, the Day of Atonement. On that day the year of their relationship to God terminated.

Before looking for the antitype, let us understand the type. The sacrifice for sins occurred on the Day of Atonement, and consisted of two parts: first, a bullock was slain and its blood sprinkled in the Most Holy, and through it Atonement offered for the sins of the priestly

SM70

tribe only; then the high priest took his secondary offering, a consecrated goat, and treated it as he had treated the bullock. And its blood subsequently was sprinkled in the Most Holy, "on behalf of all the people," all the

remaining tribes of Israel.--**Lev. 16:15.**

Why were these animals killed? What is the thought which lies behind this death of an animal? What lesson did God wish to teach in type? The condemnation on the Israelites for the violation of the Mosaic Law was not a sentence to eternal torment, nor to Purgatory, but a death sentence. This is clearly stated. By Divine commandment the people were called up between Mt. Ebal and Mt. Gerizim and God's Law was read in their hearing. Certain blessings were read, which were to be the rewards of obedience. Contrariwise, curses were read, which were to be the penalty for violation of that Law. The curses related to death, sickness and disease.

These condemnations on Israel for failure to keep God's Law given at Sinai agree perfectly with the condemnation imposed upon Adam and, through him, upon his race, for failure to obey the Divine Law originally given, which was written in his heart, his character, when he was a perfect man in the image of God. Hence Israel under the Law Covenant was merely condemned afresh to death--not to eternal torment, nor to Purgatory.

Then, as Israel typified the world, the Atonement Day was arranged for them as it will be on a larger, grander scale applicable eventually to all of Adam's race. The death of the two animals, the bullock and the goat, specially consecrated by the priest, effected a covering for the sins of the people for another year, while they tried afresh to demonstrate their loyalty to God and His righteousness by obedience to the Law; but only failure could and did result: "By the deeds of the Law shall no man be justified in God's sight"; for all flesh is imperfect, weak, degenerate.--**Rom. 3:20.**

Thus year by year continuously for over sixteen hundred

SM71

years the Israelites kept up their attempt to gain Divine favor by obedience to the terms of their Law Covenant. And year by year they failed afresh, until Jesus came to be the antitypical Priest, in order that He might eventually become the antitypical King of Israel and the world. His priestly office was necessary to lay the foundation for His kingly office. As a King he could not uplift to perfection Adam and his multitudinous race contrary to the Divine sentence of death which rested

upon all, because all are sinners. It was necessary, therefore, that, in order to become the Messianic King, Jesus must first be the Redeemer of men. He must first provide the sacrifice for sins. Then, applying it to the satisfaction of Justice, afterward, by virtue of the right and authority thus secured, He could undertake the uplifting and blessing of all mankind.

THE ANTITYPICAL BLOOD ATONEMENT

The great lessons taught by Israel's experiences of more than sixteen centuries were:

- (1) That all are sinners;
- (2) That no sinner can justify himself;
- (3) That an Atonement for Sin is necessary before Divine favor can be fully obtained for all mankind;
- (4) That since the penalty is *death*, only by a sacrificial death can sinners be released from the death penalty.

We all know the arguments used by those who oppose the Bible doctrine of Blood Atonement for Sin. They claim that it is unnecessary, that God could just as easily as not cancel all sin without requiring the death of either a bullock or a goat, or of Jesus or anybody else.

But are not such arguments illogical? Is it not illogical to suppose that the great Supreme Judge of the Universe would make a law and a penalty for it, inflict the penalty justly, and afterwards set aside the penalty without a reason? Surely no earthly judge would do so, and surely a Heavenly Judge could not do so without infracting the principles of His own Government; for if it is

SM72

right to impose a death sentence as a penalty for sin, and to allow that sentence to be in effect for four thousand years before Christ, and to allow our entire race to suffer under it for that time, would it not be unjust to afterwards institute a change, set aside the Law, the Curse, the penalty for sin? Surely we all agree to this!

Some, however, will say, Surely God never made such a penalty. Why should He make a penalty which would cause the death of His Son, or the death of anybody, to eradicate it, to set it aside? We answer that God did make such a penalty; for it is manifest that our entire

race is a dying one, which has been under the Reign of Sin and Death for Six Great Days of a thousand years each. Moreover, the Bible declares that God pronounced the penalty--inflicted the death penalty as we have it--for the very purpose and object of the death of His Son, that thus He might *give evidence*, both to angels and to men, that *His Law is inviolable*, but that *His Justice is fully equaled by His Love*.

"CHRIST'S BETTER SACRIFICES"

If the Jewish Law gave a hint that a sacrificial death would be necessary for the cancellation of human sin, it also gave a hint that the death of bulls and of goats was not sufficient for the cancellation of human sin; because the sacrifices of the Jewish Atonement Day merely covered sin for one year, and did not actually cancel it at all.

The sacrifice was of a proper kind--a life--but the life was not of sufficient value. Why? Because the Law of Justice would not be satisfied to accept the death of a bullock and of a goat as the equivalent for the forfeited life of Father Adam. If an angel had sinned and been condemned to death, only the death of an angel of the same grade and state would have constituted a full offset or Ransom for his life; for the very meaning of the word *Ransom is antilutron--a corresponding price*.

So neither could an angel's death redeem a man, because it would not be the giving of a price to correspond.

SM73

Neither could our Redeemer, in His pre-human condition, as the Logos, the Word, have given His life for Father Adam and the race, because that would not have been a corresponding price--a Ransom-price (Greek--*antilutron*). To redeem Father Adam the death of a man was required; nothing more, nothing less, would do. Therefore it was that the Son of God left the glory which He had with the Father as the Logos and was made flesh, and became the Man Christ Jesus, "that He, by the grace of God, might taste death for every man."

In harmony with this, St. Paul writes to Timothy (1 Tim. 2:5,6) that the Man Christ Jesus gave Himself a Ransom for all. Thus the Apostle again declares, "As

by a man [Adam] came death [not eternal torment], by a man also [Christ] comes the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive."--**1 Cor. 15:21,22.**

In this last text notice carefully (and also everywhere else in the Scriptures) that the contrasts are not Heaven and hell, not joy and suffering, but *life* and *death*--resurrection life through Christ, death by Adam. Notice also that the penalty paid for Adam's sin by the Man Christ Jesus is not an eternal torment penalty, nor a purgatorial penalty, but a death penalty. "Christ *died* for our sins, according to the Scriptures."--**1 Cor. 15:3.**

We notice again that it was only the one man Adam who was tried, who sinned and who was sentenced to death; that all of our race suffered death and its degradation by heredity and not by virtue of a death sentence; hence it was possible that the death of the Man Christ Jesus should constitute a full offset to the demands of Justice against Father Adam, and would incidentally include all of Adam's race.

God arranged Israel's typical Atonement Day as a type of the real Atonement Day, which began at Jesus' baptism and has continued ever since, and will continue for another thousand years in the future. The killing

SM74

of the bullock on behalf of the priestly family found its antitype in the death of Jesus, which began with His consecration at Jordan and was completed at Calvary, three and a half years later. As a man, Jesus offered up sacrificially His human nature, the body which He had taken for the special purpose of sacrifice. That sacrifice was satisfactory to God, as was indicated by His raising up Jesus from the dead.

Moreover, we are assured that our Lord was not only raised up out of death, but raised up as a New Creature, to a still higher nature than that which He had before He undertook the Father's commission to be the world's Redeemer, Prophet, Priest and King. His resurrection was (**Phil. 2:10**) to glory, honor and immortality, far above human nature, angelic nature, principalities and powers and every name that is named.--**Eph. 1:21.**

The risen Son of God remained forty days with His disciples, and when He had ascended on High He appeared

in the presence of God, and according to the type made application of the merit of His sacrifice for the Household of faith--the antitypical Levites. The acceptance of His Atonement Sacrifice, and incidentally the acceptance of His waiting followers, was manifested by the descent of the Holy Spirit at Pentecost.

ADDING MEMBERS TO HIS BODY

As Aaron in the type, by Divine direction, accepted his sons to be members with him in the priesthood, under his headship, so in the antitype Christ Jesus during this Gospel Age has been accepting members to the Royal Priesthood, of which He is the Head. And these are taken from the Levites, for which class the Atonement was made by Aaron in type and by Jesus in antitype.

Aaron in the type, after sprinkling the blood of the bullock and making Atonement for the House of Levi, came forth and slew the goat. So Christ, having finished making Atonement for the sins of the antitypical Levites,

SM75

came forth at Pentecost to bless them and to accept them as joint-sacrificers and as joint-heirs. The goat, which Aaron slew as the second portion of his sin-offering, represented all the faithful footstep followers of Jesus in the nearly nineteen centuries that have elapsed since Pentecost. Respecting these Jesus prayed, saying, "I pray not for the world, but for those whom Thou hast given Me;...neither pray I for these alone, but for all those who shall believe on Me through their word, that they all may be one, as Thou, Father, and I are one."--"I in them and Thou in Me."--**John 17:9,20-23.**

Incidentally, Jesus as the High Priest in glory began at Pentecost the sacrificing of the goat class, His faithful followers. The work has continued ever since. The sufferings of Jesus have thus been prolonged for centuries.

As St. Peter declares, the Prophets spake of the sufferings of Christ and of the glory that should follow.

(**1 Peter 1:10,11.**) The sufferings have not yet been completed, and hence the glory has not come. When the full number foreordained of God shall have faithfully finished their course in death the sacrifices of the antitypical Day of Atonement will be at an end. The great High Priest with His Body will pass beyond the second veil into the

Heavenly glories, the First Resurrection completing the transfer. The blessing of the people will follow.

"I AM JESUS, WHOM THOU PERSECUTEST"

That Jesus thus recognizes His followers as His members is clearly attested by the Apostle. In their flesh they are counted as members of Jesus; as New Creatures spirit-begotten, they are counted as members of The Christ. Thus Jesus said to Saul of Tarsus, speaking of His followers, "Saul, Saul, why persecutest thou Me?" "I am Jesus whom thou persecutest." (**Acts 9:4,5.**) The same thing is true of any truly consecrated follower of the Lord Jesus Christ.

SM76

While such are in the world and suffer, the sufferings of Jesus are not completed. And the glory of Christ can be fully attained only in proportion as the sufferings of Jesus are completed. In the type, all this was pictured in the things which happened to the Lord's goat, which typified the faithful, sacrificing members, the flesh of Jesus. As the goat passed through all the experiences of the bullock, so the footstep followers of Jesus are to have similar trials, difficulties, oppositions, persecutions, to those which came to the Master.

With the completion of the Priest of Glory at the end of the sufferings of the flesh will come the effusion of the blood on behalf of Israel and all of Adam's race of every nation. In the type Aaron took the blood of the goat, his secondary sacrifice, and sprinkled it on the Mercy Seat on behalf of all the people of Israel, representing all who will become the people of God of every nation. Forthwith Divine acceptance of these sacrifices spoke the forgiveness of the sins of all.

So in the antitype. When our Lord the second time sprinkles the blood in the Most Holy, the sins of all the people--the whole world--will be canceled. At the same instant the Redeemer will take them over as a purchased possession and, under the Divine arrangement, He will establish over them His Kingly power. He will reign for their blessing and uplifting. As the great Prince of Glory He will bind the Prince of Darkness, Satan, and

destroy all his works, of evil and lift poor humanity back into harmony with God--all the willing and obedient.

Oh, how this should thrill our hearts and cause us to appreciate the Wisdom as well as the Justice of God and His great Love manifested in the Plan which has required Ages for development, but which was in the Divine Purpose from before the foundation of the world!

SM77

GOD'S PLANS vs. MAN'S PLANS.

"We know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren. Moreover whom He did predestinate, them He also called."--Rom. 8:28,30.

By every process of logic and human reasoning we should suppose that the Almighty God would be by far the superior of every human being, in that His sentiments and plans would be higher than ours. True, we are informed that man was created in his Maker's moral image, and that this enables him to reason and think on moral subjects on a higher plane than does the brute creation. But the same Scriptures inform us that the entrance of sin has wrought havoc with the likeness of God in the human race, blurring and in considerable measure obliterating it. While disagreeing with those who claim that "total depravity" has overtaken our race, we are all witnesses to the fact that the moral sense of the race is variant, that some have very little--idiots none--and that its brightest representatives have their limitations, which are recognized by themselves as well as by their friends. For the highest standards and conceptions of justice, love and wisdom we look beyond ourselves and all our fellow-creatures to that which is perfect, which believers are hoping to attain in the resurrection. That perfect condition of heart and mind will signify our renewal in our Creator's likeness, He being the perfect standard before our minds.

The Scriptures admonish us that Satan, moved by selfish ambition, rebelled against Jehovah and His Government; and that he has since sought to use his every

SM78

opportunity and ability to ensnare our minds, to poison them against our Creator, to make His goodness appear in a false light, to put light for darkness and darkness for

light. Looking over the world we perceive that to a large extent he has been successful. Our race has followed his misleadings, as the Apostle points out in **Romans 1:28**, where he assures us that man originally in accord with God became alienated and forsook the Lord, who gave men over to a reprobate mind and evil works, by which they have degraded themselves more and more. As a consequence we see members of the race who are almost devoid of the original likeness of God and proportionately blind to the Truth--"the god [Satan] of this world hath blinded the minds of them that believe not."

MAKING AND SERVING IMAGES

Nevertheless, amidst all the darkness that prevails respecting God and His true character and plan the organs of reverence and worship persist in the human brain. Hence, we find amongst all people a tendency to worship, to acknowledge responsibility; and this, combined with a realization of their own imperfection and unworthiness, leads them to fear the God whom they do not know. To assist them in the worship which they feel they should render they make images of earth and stone and metal or with silk batting and gold thread. These images are as different from each other as the conceptions of their makers. Nevertheless, they illustrate three things: (1) Power, strength, ability; (2) intelligence, wisdom, knowledge of us and our whereabouts and doings; (3) anger, malice, hatred, vengeance, cruelty.

Most evidently the poor heathen do not know the true God, hence do not worship and serve Him. They need a revelation that will remove from their mental eyes the delusions which now prevail and give them a glimpse of the true God--gracious, merciful, kind, loving, as well as wise, powerful and just. Alas! The poor heathen we see need to learn the Message of God's love exemplified

SM79

in the gift of His Son, who died for our sins and thus opened the way for our return to harmony with the Father. We send missionaries, we give millions of money and thousands of prayers for the breaking of the bonds of ignorance and the opening of the blind eyes of the

heathen. We thank God that so many have this degree of appreciation of God and of sympathy for the heathen.

But let us come nearer home. Let us look about us in the lands of highest civilization where Christian doctrine has prevailed for centuries, where from the least to the greatest should have had an opportunity to learn of the grace of God in Christ and to become reconciled to God. What do we find in so-called Christendom? We find scores of sects of Christians possessed of the same mental organ of veneration, exercising it to some degree in worship. We find that more intelligent than the heathen, they realize the impropriety of making images of God out of wood, stones, metal, etc. But we find also that each sect or party has made a mental image of God, and described this mental image until the disciples of each cult may worship the same mental image. We are not finding fault with these, for without some mental appreciation of God worship would be impossible.

"WORSHIP YE KNOW NOT WHAT"

We are reminded of our Lord's words to the woman at Samaria, of the true God. Our Lord said to her, "Ye worship ye know not what." And undoubtedly this is true of the majority of worshipers of all various sects and creeds. They worship, they exercise the organ of veneration, partly under the impulse of fear, but without particular knowledge of whom they worship and without any particular desire to become acquainted with Jehovah, that they might know the only true God and Jesus Christ, whom He has sent to be our Redeemer. (**John 17:3.**) This is true undoubtedly of the majority of worshipers of all the sects of all Christendom. But on the other hand in all the sects are to be found those who have a different

SM80

creedal image of God before their mental vision. We are interested in the comparison of these various mental images of God. Let us take a glance at a few of them as presented to us in the creeds of some of the most prominent Christian denominations.

THE CALVINISTIC IMAGE OF GOD

One of the highest conceptions of the Almighty, one of the most noble that prevails to a large extent in Christendom, is the Calvinistic. It pictures the Almighty as the high and lofty One possessed of all wisdom, knowledge, power; that He is grave, dignified, commanding reverence and worship. There is much in this image to attract our attention; it is so much nobler than any of the images of the heathen we have ever seen. It inspires us with awe, with reverence. But there is something lacking. A cold chill of fear comes over us as we gaze upon the august majesty. His face is serene and calm, but cold and unsympathetic, ungenerous; stern justice and uncompromising firmness are there. But love! oh, love is lacking! We tremble before this image, and the more so as we hearken to the message which this God of Calvinism has sent to those who have the ear to hear Him. He has declared His omnipotence, His justice and unchangeableness; He has declared an election and predestination of a little handful of our race to wondrous glory in His presence and equally foreordained and predestinated that the vast majority of our race shall have none of His loving favor, but shall die in heathen ignorance--non-elect, predestinated before their birth not only to ignorance of the only name in the present life but to an eternity of suffering in the ages to come.

To the inquiry respecting the justice of this program, the answer comes that those heathen not favored with a knowledge of Christ were foreknown of God to be unworthy, and that they would not have received Him if they had heard His message. If we ask respecting the

SM81

masses of Christendom who have heard of the only name but have rejected it and failed to become His footstep followers as saints--if we inquire what hope there is for these, the answer is that there is none. Alas! we say, as we turn away to seek for a still higher ideal, a still more glorious image and a still more blessed Message!

This Calvinistic image, glorious in many of its features and details, can never satisfy the longings of our hearts; for while its pictures of justice and of power are satisfactory, its lack of love and sympathy makes us fear

that it is deficient of the most important element of a truly noble character. We say to ourselves that with all of our weaknesses and faults we would love even our enemies too much to torture them, especially to torture them to all eternity hopelessly, uselessly. We would say to ourselves that if we possessed the wisdom and power of the Calvinistic God, the love in our hearts and sympathy would have co-operated with our wisdom and power and would have hindered us from creating a soul that could not be destroyed, could not be blotted out of existence. For this is the claim made in the name of this image of God; that He so made man that he must live forever, that God Himself could not destroy him; that man being unworthy of a place in glory God has no alternative but to perpetuate his existence in misery. Our reply is that this implies a lack of either power or wisdom on the part of the Calvinistic God.

THE ARMINIAN IMAGE OF GOD

Arminianism offsets Calvinism. While the latter is held by almost all the various branches of the Presbyterians and by almost all Baptists, Congregationalists, etc., Arminianism is most particularly represented today by our Methodist friends of different branches. The celebrated "five points" of Arminianism are in substance:--

(1) Conditional Election. (As in opposition to the unconditional election held by Calvinists.)

SM82

(2) A Universal Redemption, or that Christ died for all alike, though only those who accept His atonement by faith will be actually saved. (As in opposition to the Calvinistic theory that atonement was only for the Elect.)

(3) That Salvation is by Grace; or man can exercise true faith only by the regenerating grace of the Holy Spirit, with which, however, he can co-operate. (As in contradiction to the Calvinistic view that the grace of God--His mercy, His forgiveness, His assistance--was destined only for the Elect and applies to none others.)

(4) That God's Grace is not irresistible. (As in contrast with the Calvinistic theory, that it is irresistible)

--that the Elect cannot resist God's grace but must yield to it.)

(5) That to fall from a state of Grace is possible.
(As in contrast with the Calvinistic view, that for the Elect to fall from grace is impossible.)

Looking at this mental image, which has appealed to an increasingly large number of Christian people during the past century, we perceive that while it is a less dignified image than the Calvinistic one it has more warmth, more love, more grace. This draws our hearts sympathetically toward this image, to a considerable degree. But as we look and hearken to its message we are impressed with the thought that it, too, is lacking in some particulars. It seems deficient in the qualities of wisdom and power. Its message is really no broader than that of the Calvinistic image; the same "Little Flock" alone will reach the Heavenly Kingdom, the same thousands of millions will be condemned to an eternity of torture. The only difference between these two images seems to be not in the result of their work, but in the method pursued therein. Unlike the Calvinistic image the Arminian one does not elect, does not foreordain, does not predestinate, but gives to every member of the race all the blessings, all the opportunities, all the knowledge, all the assistance it can render them, so that if they are lost it

SM83

is in spite of the best endeavors of the Arminian image for their aid. And so when the vast majority of mankind are lost in Eternal Torment it will not be because God willed it so, not because He predestinated it so, but because He could not help it; because with His very best endeavors He was unable to bring about a more favorable condition either in civilized or in heathen lands, because the great Adversary, Satan, had more power for evil than God could control for good.

Alas! Alas! The benevolent designs of this image can never reconcile us to its weakness, its inability, its unwisdom to foreknow and to forearrange and to accomplish its good and loving purposes. We need a God who is not only loving, generous and just, but who is wise enough and powerful enough to make His love of practical benefit to our race. These deficiencies in wisdom and power are the very point in which the Calvinistic

image displays such grandeur. But the Arminian image possesses the love which the Calvinistic lacks. Alas! Neither image can fully satisfy our hearts. The proper mental image of the true God to be satisfactory to our hearts must be complete--perfect in justice, in love, in wisdom, in power. And this can be said of neither of these. We must look further. Surely the Bible is the Divine revelation of the Divine character, and surely an error has been made by which some of God's people have shown Him from one side, ignoring the other, while others have shown Him from the opposite side. It should be the ambition and effort, dear friends, of every true child of God to formulate before his mental vision that proper image of God which would be complete in all respects, which would be in harmony with every declaration of the Bible--the image of God before which we could bow and worship and adore, the image of God which would awaken in us that grand conception of the Almighty as superior in every particular to all of His creatures, infinite in Wisdom, Justice, Love and Power.

SM84

THE SCRIPTURAL IMAGE OF GOD

Since the two mental images thus described are worshipped by all Christendom as the best and grandest imaginable, and since these have been entertained for centuries by some of the best minds, we might naturally enough be deterred from even attempting to formulate before our minds and hearts a superior image. But, then, we remember that the time was when these images were novelties and had few adherents. We remember that these were vast improvements upon the grosser misconceptions of those who burned each other at the stake and otherwise tormented one another and were esteemed to be most particularly copying the Divine character, method and program. We take courage, too, when we remember that we are not left to the resources of our own imagination in formulating the proper image of God.

We remember that God has revealed Himself in His Word, in the Bible, and properly we go to it for guidance lest in our imagination we should be equally unsuccessful as others. We are encouraged again when we find that

these two most prominent images before the minds of Christendom had both been constructed with the aid of the Bible. We say to ourselves: "If the Bible presents one of these images to some minds and the other image to other minds it surely proves that there has been some mistake in interpretation, because as the Word of God it cannot be yea and say nay. It cannot contradict itself as these two creedal images contradict and oppose each other in vital points."

Let us, therefore, give the more earnest heed as we go to the Bible. Let us be sure to cast away all of our preconceived ideas, notions, opinions, etc. Let us build afresh our image of God from the very foundation, accepting nothing in respect to it that is not in full accord with every other portion of that Revelation. Let us expect that the true God must be as perfect in His Love as in His other qualities, and that He must be as perfect

SM85

in His Wisdom and in His Power as He is in His Love. Surely any other image of Him must be defective.

Coming thus to the subject of the Bible our text meets us as a consoling and encouraging message and declares in one breath not only the Justice of God and His Love, but also His Wisdom to foreknow, prepare and plan for the execution of His Justice and Love. It tells us further of His Divine Power to carry out all that His Wisdom, Justice and Love have planned. How encouraging the statement, "My Word that goeth forth out of My mouth shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall be delivered with joy and brought home in peace"; "For My plans are not your plans, neither are your methods My methods, saith the Lord. For as the heavens are higher than the earth, so are My methods higher than your methods and My plans than your plans." (**Isa. 55:11,12,8.**) How Divine Mercy shines through these declarations of Divine Foreknowledge and Power!

And be it noted that the context is in full accord with this, showing that the deliverance with joy and home coming in peace is future during the Millennial Age--when Christ, who redeemed the world, shall be its Deliverer from the power of sin and death, its Deliverer from the

prison-house of death--Sheol, Hades. The home coming will mean the restitution to the former estate of harmony with God, lost through Father Adam's disobedience, but redeemed for all the willing and obedient by the precious blood of Christ. In our Father's house are many mansions, many stations; one is for the angels, another for the "Little Flock" of the Elect, and still another for the world in general, who will be brought into harmony with God as a result of the Millennial blessings, during times of restitution of all things spoken by the mouth of all the holy Prophets since the world began--to all cursed by the fall, but redeemed by the precious blood.

SM86

The picture continues. Our context declares that instead of the thorn and the briar there will then be the fir tree and the myrtle tree. The thorn and the briar are here used to typify the wicked, the injurious, who now flourish. The fir tree represents the evergreen, whose balsamic influence is healthful, giving a refreshing effect, while the myrtle tree, also an evergreen, yields sweet perfume and berries that are a delicacy. These two trees represent mankind under the favorable blessing of the Lord during the Millennium, yielding good influences and themselves possessed of everlasting life, symbolized by the evergreen qualities of these trees.

THE WORD OF GOD'S MOUTH

The difficulty with God's people for centuries has been that they have not given sufficiently critical heed to the Word of God's mouth. They have been contented too frequently to take the words of men, or, as our Lord declared, the traditions of men instead of the Word of the Lord. The lesson to us is that we must give heed to the Word of the Lord if we would have true Wisdom, and that the words of man must be hearkened to only as they are found to be in close alignment and assistances to us in the study of the Divine Word, which alone is authoritative. As an illustration of how we have added man's word to the Word of the Lord and thus have perverted the teachings of the Scriptures, we remind you of the Scriptural declaration that "the wages of sin is death,"

and "the soul that sinneth it shall die," and again, that "all the wicked will God destroy."--**Rom. 6:23; Ezek. 18:4; Psa. 145:20.**

These plain statements taken at their proper valuation leave no room for misunderstanding the mind of the Lord. But we are not content thus to do. We add to the Word of the Lord and say that the wages of sin is not death, and hence the word death here must be understood to mean life--life in torment. And again we said, "It cannot be true that the soul that sinneth it shall die;

SM87

for we have often heard the theory that the soul cannot die. Hence we must twist and wrest this statement of God's Word to mean its opposite. We must say, "The soul that sinneth it shall never die, but shall live forever in an eternity of woe and God Himself cannot destroy it." Again we said, "There must be a mistake about the statement that God will destroy the wicked; for we have been taught from infancy that He will preserve the wicked by miraculous power, so that the fires of torment will not consume them but merely cause pain." And again, "Have we not heard that matter is indestructible?"

Thus we have beclouded our reason and made void the Word of God through the traditions of our elders and seniors, our ancient and honorable ones--Doctors of Divinity. And how silly the only real argument here adduced--that matter is indestructible, that it passes from one form to another! We are not considering the indestructibility of matter; it is not in question that if you burn a man up his entire body will pass into gases. Undoubtedly there was as much matter in the world before Adam was created as afterward, and as much today as there was then. But matter is not conscious, matter cannot suffer, cannot enjoy. Hence the argument is merely a sophistry. When the Lord says, "All the wicked will be destroyed," let us accept this statement as the very truth and know that when the wicked are destroyed they will be no more, even though the matter which once composed their bodies shall have been turned into various gases. Let God be true though it proves every creed to be a lie. Let us go back to the Word of the Lord that from its standpoint we may have the true image of God's character before our minds and may worship Him in

spirit and in truth.

If then the Bible written by various pens, guided by the Holy Spirit, or Spirit of God, is God's Word or Message to His people, let us hearken to it. What say the Scriptures? They tell us that man was created in God's

SM88

image and likeness, that he was intelligent, upright and worthy of trial for eternal life; and that he was placed on trial in Eden. They tell us that he was disobedient, not through ignorance or deception; and that he thus came under the Divine sentence--a death sentence. Not a word do they tell us of his being condemned to an eternity of torture with devils some place beyond the bounds of space and time. Not a word do they tell us of his being condemned to Purgatory to expiate his guilt. They not only declare that the penalty for disobedience was announced to him in advance of his trial, but that after his trial he was cast out of Eden so that the penalty might take effect, so that he might die; and they reiterate the penalty saying, "Dust thou art and unto dust shalt thou return." How plain! How simple! No one could misunderstand this simple statement without the assistance of trained theologians, skilled in the art of handling the Word of God deceitfully or wresting the Scriptures, as St. Paul terms it.

The Bible record goes on to show that from that time onward sin and death prevailed; and that their reign has since continued we all can testify. God's only word on the subject was, "Dying, thou shalt die," and "Dust thou art and unto dust shalt thou return." He did, however, give a glimmer of hope when pronouncing the sentence upon the serpent. He declared that ultimately an offspring from the woman should bruise the serpent's head. This was a dark saying to our first parents, but to us it is luminous by reason of what has since transpired. We see that the Seed of the woman is Christ--Jesus the Head and the Church His Body. The clear intimation is that eventually this glorified company shall have a victory over Satan which in some manner will inure to the benefit of the entire race of Adam.--**Gen. 2:17; 3:19.**

In the light of other scriptures we see that the death of Jesus was necessary as the very foundation of any blessing of forgiveness toward our race; and we see

SM89

that those who have accepted Jesus and received forgiveness have during this Gospel Age been invited to become of the elect Church, His joint-heirs in the Messianic Kingdom which is to crush Satan, destroy evil and release mankind from bondage to the reign of Sin and Death, delivering so many as will "into the glorious liberty of the sons of God" freedom from death, everlasting life.

For nearly eighteen centuries God was silent, giving no word, no message of hope except the glimmer which came from Enoch's prophecy, "Messiah cometh with myriads of holy ones." (**Jude 14.**) After eighteen centuries God revealed His purpose further and more particularly to His servant and friend, Abraham. After testing the loyalty of his faith God declared to him, "In thy Seed shall all the nations of the earth be blessed." (**Gen. 18:18.**) Although this Word of God could not be broken, could not return unto Him void but must be accomplished in its due season, nevertheless, the time for its accomplishment being long, God added His oath and swore to Abraham the certainty of this promise, "In thy Seed shall all the families of the earth be blessed." For centuries this was more or less a plain promise which the nation of Israel hoped they would inherit. For eighteen centuries more they waited for Messiah to be sent to them to exalt them, to use them as the Seed of Abraham in blessing the world with a Divine law and government, stamping out sin and lifting up the slaves of sin from the prison-house of death and from the power of sickness.

"In due time God sent forth His Son." The time seemed long from the human standpoint, but through the Prophet the Lord reminded them that a thousand years in His sight are but as yesterday. Jesus at His first Advent accomplished a different work from that which His nation expected; it was necessary that He should first redeem Israel and all the families of the earth before He could give them the permanent blessing of life eternal. The penalty upon them was death, and they had gone

SM90

down to Sheol under it. And so we read that Christ died for our sins, that His soul descended to Sheol, and that

He was not left in Sheol, in Hades, but was raised therefrom on the third day. (**Acts 2:27.**) He did not pay an eternal torment penalty, for no such penalty had been announced. He paid a death penalty, the one the Scriptures declare that God had announced and inflicted.

Thus the basis was laid for the general blessing of every creature; for Christ died as the Substitute or Ransom for Father Adam; and in Adam's redemption all of his race were involved, just as through his transgression they were all involved. Jesus the Messiah first offered the privilege of joint-heirship with Himself in the sufferings and in the glory that should follow and a share in the Heavenly nature to His own people, the Jews; and when few of them accepted the proposal we are told that the remainder were blinded until His Second Coming. (**Rom. 11:7.**) Thus it came that in God's providence, after selecting the remnant of "Israelites indeed" to be members of the Spiritual Seed of Abraham, joint-heirs with Himself, our Lord subsequently turned to the Gentiles to take out from them a people for His name. (**Acts 15:14.**) He has been finding and gathering these for over eighteen centuries; and soon, we believe, the work will be completed, the last member of the Body will have been called, accepted and found faithful. Then this election or calling of the Seed of Abraham will be at an end.

What will follow? We answer just what God's Word declares. He said, "My Word that goeth forth out of My mouth shall not return unto Me void, but shall prosper in the thing whereto I sent it." He sent it forth to Abraham and all who would believe, announcing the blessing of all the families of the earth. But that has not been accomplished yet. He sent forth a further Message through Jesus to all who would accept of Him that thereby He might gather out the Spiritual Seed of Abraham. This Message will not return void but will find a suitable

SM91

class, a Seed of Abraham class, which God can use in conjunction with our Lord Jesus for the blessing and uplifting and restitution of mankind in general. It has prospered in the thing whereto it was sent. It evidently was not sent to convert the world, neither is such a statement to be found in the Word of God. It was sent to gather out a people for His name, both from the Jews and from

the Gentile nations. It will accomplish this, the Seed of Abraham will be found, and just so surely as that occurs the other part of the promise will also be fulfilled; namely, that in and through that Seed all the families of the earth shall be blessed.

ELECTION AND FREE GRACE HARMONIZED

Here we find supplied by the Scriptures the very feature which was lacking in the Calvinistic view or image of God. We see the Election of the Church during the present time, an Election according to favor; and we equally see that the great mass of the world are non-elect, not called, not chosen, and that they consequently could not be faithful to a calling they did not receive nor even hear about. But so far from the Election of the Church signifying the condemnation of the remainder of mankind, the world, the word of the Lord to Abraham tells us that the elect class will be God's instrumentality for the blessing of the non-elect. And through the Prophet, in our text and elsewhere, the Lord repeatedly draws attention to the Millennial Kingdom, which will be established under the whole heavens for the breaking down of sin and the exaltation of righteousness and the assistance of all who under that enlightening influence will go upward to perfection on the Highway of Holiness.

Now we are beginning to see in the proper image of God not merely the dignity of His Foreknowledge, His Wisdom, His Justice, His Power, but also in Him the Love which so draws our hearts and which calls upon us to bow before Him and adore Him, because His righteous dealings are being made manifest to us, because we are

SM92

learning gradually that His Plan must be considered as a whole, because we are applying in their proper places those promises which belong to the world and which assure us that they shall be brought into Divine favor and have glorious opportunities for gaining eternal life.

In this view also we find the elements of character, lacking from the image of God as given to us by our Methodist friends of the Arminian view. Here is the very God of Love they were looking for, all-loving, all-generous,

all-kind, yet just, not sparing the guilty from the punishment He had meted out to them--death--not purposing in any sense of the word their torture at any time. Here we see the qualities lacking in the Arminian image; we see God's Justice, Wisdom and Power, as well as His Love. We see that He has the Millennial Age for the purpose of granting Free Grace to every member of the race under much more favorable conditions than now prevail. We see that the Election of the present time is not to the disadvantage of the world, but that ultimately it will be to their great advantage, when the elect Seed of Abraham, as the agents of God, shall bless all the families of the earth.

THE PROMISE AND OATH OF GOD SECURE

But can we be sure of this, can we be sure that after the Election of the Church the world will not be destroyed or tormented but will receive Divine blessings? Are there other proofs? Yes, dear friends, when once you get the eyes of your understanding turned in the right direction and away from the hobgoblins of eternal torture and fireproof devils, when once you get the eyes of your understanding rightly focused upon the Word of God, you will see that it is full of exceeding great and precious promises not only to us, the Church, respecting the Millennial Kingdom and joint-heirship in it and a fellowship with the Lord in the glory, honor and immortality of that blessed state on the spirit plane, but also to the world--

SM93

rich provisions for the entire race of Adam redeemed by the precious blood--"In thy Seed shall all the families of the earth be blessed."--**Gen. 12:3; Heb. 6:13-20.**

Let us quote another Scripture pertinent to this subject. The Apostle declares that the Church is this Seed of Abraham, joint-heir with her Lord, saying, "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the Promise." (**Gal. 3:29.**) The Promise is not yet fulfilled and cannot be until the Elect, the Seed of Abraham, is completed. We are heirs of that Promise; and our inheritance of it will mean our glorification and our authorization to begin and to complete the work of

blessing the world of mankind by releasing them from the bondage of sin and death and helping them onward through faith and obedience back to harmony with God and life everlasting.

Let us then, dear friends, have full confidence in the Word of God that it will be accomplished, that it will not return void. Let us co-operate with this Word and thus make our calling and election sure. To this end let us lay aside every weight and every besetting sin and run with patience the race set before us, the race for the crown of life, for joint-heirship with our Lord, for a share with Him in the great work of blessing all the families of the earth.--**Heb. 12:1,2.**

All hail the power of Jesus' name!

Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

Ye chosen Seed of Israel's race,
Ye ransomed from the fall,
Hail Him who saves you by His grace,
And crown Him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

SM94

THE BINDING OF SATAN

"He laid hold of the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the abyss, and shut him up and sealed it over him that he should deceive the nations no more until the thousand years should be finished; and after that he must be loosed for a time."--Rev. 20:2,3.

The unscriptural views we once held respecting hell naturally led us into unscriptural views respecting Satan. When we held the thought that hell was a vast furnace of fire--we knew not where, "beyond the bounds of space and time"--we were deluded into believing that Satan was in that far-off place, master of ceremonies, and chief over a host of fire-proof demons employed chiefly in causing indescribable pain and anguish to thousands of millions of the human family who passed into his control by Divine foreknowledge and intention, the number of new arrivals approximating ninety thousand per day. But with Satan afar off and more than busy, we could not think of him as giving any particular time and attention to the comparatively small number of humanity still living.

But when we get the Scriptural idea of hell, that Sheol and Hades are the names for the state of death and unconsciousness into which all mankind, good and bad, go at death and from which both the just and the unjust are to be resurrected at the Second Coming of Christ, it throws a different light on the whole subject. As for the term Gehenna fire, symbolically used to represent the Second Death--the utter destruction of the incorrigible--we find that rightly understood its flames are no more literal than those of the "fiery trials" which the Lord promised should come upon all of His faithful to consume

SM95

their dross and under Divine supervision; to prepare them for the Heavenly Kingdom. Since then we see clearly that Satan and the fallen angels, his associates

and servants, are not engaged in furnace stoking, it prepares us to note what the Scriptures have to say respecting them and their present occupation and their relationship to mankind and their future. We do well, too, to remember that we have no personal knowledge on this subject--that we are confined to the Scriptures for every whit of the information on this subject.

"A COVERING CHERUB"

Most distinctly do the Scriptures teach the personality of Satan and his malevolent character. Moreover, they show clearly that he is not another god who has existed from eternity, but a creature subject to Jehovah. Since the Scriptural declaration is that "God's work is perfect" (**Deut. 32:4**), it follows that He could not have created Satan in the condition in which he now is, an adversary to God and to righteousness. In harmony with this thought the Scriptures assure us that he was created an angel of a very high order--a cherub; that he was beautiful, high in authority and wise, but that he allowed ambition, pride, to enter into his heart and to seduce him from loyalty to his Creator. The time when his ambitious designs began to take shape undoubtedly was when he beheld our first parents in Eden and set about to capture them as his subjects. He is represented as saying in his heart, "I will ascend above the stars [be higher than the other angels--captain and leader]. I will be like the Most High" [similar to the Most High in the sense of being an independent ruler not subject to him].--**Isa. 14:12-14; Ezek. 28:16.**

When Satan beheld our first parents possessed of the quality of procreation, the power of developing a race like themselves, he discerned that this was something that neither he nor the angels of the spirit plane possessed, and that by capturing the hearts of

SM96

the first human pair he could become the ruler of the world. The success of his deception need not be told. The disobedience of our first parents and the fulfilment upon them of the Divine sentence, "Dying thou shalt die," has involved a race whose numbers now approximate

probably twenty thousand millions, a groaning creation, suffering under the sentence of death through its effects upon their minds, their morals, their physical systems. Thus our Lord Jesus declares of Satan, "He was a murderer from the beginning and abode not in the Truth." (**John 8:44**.) He lied to our first parents, and through that deception he brought them under the Divine death sentence. Thus Satan is the murderer of the entire race.

It is not necessary for us to determine that Satan's original lie was of full determination to misrepresent. He told our first parents that he would be their real friend and guide them to greater knowledge; that God, their Creator, was selfish and that the prohibition of the fruit of the tree of knowledge of good and evil was a deliberate attempt on God's part to keep them from useful and profitable knowledge because He did not want them to so closely approximate His own wisdom. It is possible that as the human mind, getting out of accord with the Lord, might deceive itself, so Satan's mind, poisoned by pride and ambition, may have reached the false conclusion that God was really working against the best interests of our first parents and their race. It matters not which view we take, in either event Satan was a liar and deceiver and thereby was our murderer, as our Lord pointed out.

"THE ANGELS THAT SINNED"

Satan risked everything when he took the course that he did, which not only alienated him from God as an adversary, but separated him also from all who were loyal to the Creator. Thenceforth his entire time and energy were devoted to the building up of the human empire which he had designed. He had no authority from God

SM97

to rule mankind; but by involving humanity in sin, by alienating them from their Creator, he was able more and more to gain control; for no sentence of death had been passed upon him and no impairment of his personal powers and vitality had been experienced. Mankind, on the contrary, under the death sentence, rapidly lost mental, moral and physical ability to cope with him.

During the 1656 years from Adam's creation to the Flood, a certain amount of intercourse was permitted between humanity and the angels. God's design in permitting this was to teach a great lesson, and to test the loyalty of the angels. The lesson taught was that sin is very contaminating. So far from the intercourse between angels and men tending to uplift mankind, the course was downward. The influence of evil taking hold upon many of the angels, of whom the Scriptures say that they left their own habitation--that is to say, permitted to materialize and to associate with mankind--some of them through lustful temptation preferred the human plane, thus sinning and transgressing the Divine arrangement of their angelic nature.

The account in Genesis very briefly tells us that these angelic sons of God, beholding the fair daughters of men, were enamored of them and took them for wives, with the result that a new race began to spring up in the world--"giants," "men of renown." The lesson having been taught and the angels having been tested as to their loyalty to God, that dispensation ended, the Flood of Noah's day wiping out the hybrid race and all of the human family except Noah and his family. Of Noah we read that "he was perfect in his generation." (**Gen. 6:9.**) He and his family were of pure Adamic stock, not contaminated.

It was at this time, according to St. Peter (**2 Peter 2:4**) and St. **Jude (6)**, that God placed a ban upon the disloyal angels, consigning them to Tartarus, the atmosphere of this earth, mistranslated hell in our common

SM98

version. The Divine sentence against these angels which kept not their first estate was not, however, a death sentence, as in the case of man; it was that they should "be confined in chains of darkness until the judgment of the great Day." Thus the Apostle indicates that in due time there is to be a future judgment or decision rendered of God respecting those angels--in connection with the inauguration of the Millennial Day, the seventh thousand-year epoch of man's history. Meantime, isolated from fellowship with God and the holy angels and hindered from materializing and thus having no intercourse with mankind as previously, these fallen angels--called in the

Scriptures demons (mistranslated devils)--have undoubtedly had an unhappy time of it for now more than four thousand years. Satan is spoken of as their prince or leader, though nowhere are they mentioned as being of as high rank or order as is he, nor as responsible as is he.

It is fair to suppose that some of these fallen angels are of repentant mind and sorry for their sins, and that they no longer strive against the Divine regulations. Hence they have special opposition from Satan and the others. The Apostle distinctly shows us that the death and resurrection of our Lord Jesus became a great sermon to these fallen angels, instructing them respecting the love and compassion of God for His human creatures and of His Power even to raise the dead and His willingness to reward our Lord Jesus with high exaltation because of obedience. This lesson respecting the true Divine character became to some of these fallen angels a lesson of hope, and gave them room to anticipate that if they would turn from sin and manifest their loyalty to God He might in their judgment day grant the blessing of forgiveness. The Apostle Peter speaks of these in his Epistle, saying that Christ preached to the spirits in prison who once were disobedient in the days of Noah, while the ark was preparing. (**1 Peter 3:19,20.**) The sermon was not one of audible words but a pantomime

SM99

discourse. As we sometimes say, "Actions speak louder than words." So the facts in our Lord's case--His death as a sacrifice and His resurrection by Divine Power on the third day--constituted a great lesson, a great sermon for those who hitherto had been without much foundation for hope of deliverance.

"DOCTRINES OF DEMONS"

However, without knowing the proportions of those favorably inclined, we do know of the fact that there are legions of these fallen angels who, under the leadership of Satan, are the direct enemies of the human race, tempting, misleading, deceiving, putting light for darkness and darkness for light. Seemingly they enter fully into Satan's spirit and work as his associates. Not permitted

to materialize in the past they have sought intercourse with mankind, have preyed upon humanity. Realizing that they would be dreaded if their real character was recognized they have personated the human dead, thus helping to further and corroborate Satan's original falsehood--"Ye shall not surely die."

By various delusions humanity has been taught that its members, instead of dying when they appear to die, really become more alive than ever. This view was successfully propagated amongst the heathen nations. But to the Israelites God gave special instructions, that the dead were dead, that they must not be worshipped or prayed to; and the Israelites were commanded not to allow a witch or wizard or necromancer to live in their midst. They were told that their dead were really dead, and that the hope for their living again lay in the resurrection, which the promised Messiah would accomplish. They were distinctly told that the "dead know not anything," that their sons come to honor and they know it not, they come to dishonor and they perceive it not of them. (**Eccl. 9:5; Job 14:21.**) They were told to do with their might what their hands found to do, because there is neither wisdom nor knowledge nor device in

SM100

Sheol, the grave, the state of death, Hades.--**Eccl. 9:10.**

JESUS CAST OUT DEMONS

Notwithstanding the protection of the Lord's Word, the fallen angels, demons, succeeded in gaining considerable influence over the Israelites, so that in our Lord's time that form of insanity which results from obsession--from these evil spirits getting possession of the mind, the brain--was common. Many of our Lord's miracles and those of His disciples consisted in the casting out of such demons, in one instance a legion possessing one poor man and making him crazy. The teachings of our Lord and the Apostles in the New Testament respecting the dead are in full harmony with those of the Jewish Ages in the Old Testament. Our Lord tells us that at His Second Coming all that are in their graves shall hear His voice and shall come forth. The approved of God

will come forth perfect by a life resurrection; but the disapproved will come forth imperfect, that they may have a resurrection by judgments, chastenings and stripes for assisting them up, up, up to full perfection if they will. There is no intimation here that the dead are alive, but that they are in their graves, that they are dead. Similarly when our Lord awakened Lazarus He told the sisters first that in Him were the resurrection and the life power; and He did not call Lazarus from Heaven or from Purgatory or elsewhere, but merely from the tomb.

It was our Lord Himself who declared that no man has ascended into Heaven. (**John 3:13.**) It was the Apostle Peter who when pointing out our Lord's resurrection and how it had been foretold by the Prophet David saying, "Thou wilt not leave My soul in hell [Sheol, Hades, the grave]," incidentally mentioned that "David had not ascended to the heavens" but was still in his sepulchre. (**Acts 2:34.**) It was the Apostle Paul who declared that if there be no resurrection of the dead all mankind are perished--even those who have fallen asleep in Christ. (**1 Cor. 15:17,18.**) Thus the united voice of

SM101

the Scriptures is in harmony with the facts as we see them, that God's sentence upon our race was a death sentence, which has affected all, and that the hope is that as a result of our dear Redeemer's Sacrifice there shall yet be a resurrection both of the just and of the unjust. A resurrection of the dead implies that they are dead, and not alive.--**Acts 24:15.**

Satan and the demons have worked against this truth of the Scriptures, deceiving mankind and thus fostering doctrines of Purgatory and of masses for the dead, in this way leading us to blaspheme God's holy name by believing that the dead are in torment somewhere, and thus blinding the minds and hearts of the vast majority, even in civilized lands. Even the civilized fear God, and because of the misrepresentations cannot love him. Thus has the work of Satan and his demon hosts progressed; and the wonder is that demonism has not accomplished more than even the dreadful things that we perceive. It has fostered sin of every kind; and of the immense numbers in insane asylums it is not unreasonable to believe that fully half are there because of obsession by

evil spirits, the other half suffering from softening or decay of the brain and physical derangements which affect the mind.

A REIGN OF SIN AND DEATH

Looking over the heathen world and noting their benighted condition of mind--the belief of some of them in numerous hells, the belief of others in the transmigration of souls, etc.--and then looking over Christendom with its multitudinous errors, indicating the effort of mankind to get free from the ignorance and superstition of the Dark Ages, we may well be appalled. What a power Satan has exercised! How weak man has been in his hands! Only in proportion as the Word and Spirit of God have given enlightenment and strength has a measure of freedom from the Adversary's toils been acquired. The Apostle reminds us of our Adversary's

SM102

cunning, saying, "We are not ignorant of his devices" and of his cunningly devised fables. (**2 Cor. 2:11.**) He declares Satan to be the god or ruler of this world by virtue of the deception which he has accomplished in the blinding of the minds of men as respects the light of truth. He assures us that as Christians we are not merely contending with flesh and blood, with human beings, but that beyond the adversaries of the true Church are the wisdom and cunning of the Adversary himself and his many agents. He says we wrestle not with flesh and blood, but with wicked spirits in high positions.--

Eph. 6:12; 2 Cor. 4:4.

Ever since the Lord began to lift the veil of ignorance and to grant enlightenment, bringing forth the invention of printing and later steam and electricity, our Adversary has been kept more busy than formerly. As he is the Prince of Darkness and all of his work of deception upon the human family is favored by ignorance, by darkness and benighted conditions, so everything that has tended to lift the pall of the Dark Ages has tended to liberate mankind from the snares of Satan's ignorance, superstition and deception. We may well believe then that our Adversary is extremely active and increasingly so in

civilized lands and that even amongst the heathen he is necessarily more active, more vigilant.

"BINDING THE STRONG MAN"

In one of His parables our Lord represents Satan as being the householder at the present time; that the whole world is his household, or dominion, over which he has control. This is a similar picture to that used by the Apostle when he describes Satan as the prince of this world, and the god or ruler of this world. Our Lord, referring to His Second Coming and the gathering of the Church and the breaking up of present institutions in the end of this Age, says that if the householder (Satan) knew in what hour the thief would come he would be on the alert and take means to prevent the despoiling of his

SM103

household and goods. Hence many things connected with the Second Coming of our Lord have been kept secret until the due time of their fulfilment.

Our Lord, however, does show that at the time appointed of the Father He will come and will first of all bind the strong man, Satan, and then He will spoil his goods, overthrow his arrangements and institutions that are in so many respects deceptive, so that in the overturning our Lord, as the new King, the Prince of Light, may bring to all the slaves of sin, superstition and darkness the light and the blessings so long foretold in the Word of God and hoped for and prayed for by all the saints--"Thy Kingdom come; Thy will be done on earth as it is done in Heaven."--**Matt. 6:10.**

It is our opinion, dear friends, that we are living in this particular juncture at the present time; that the Prince of Light has already begun the work of binding the Prince of Darkness. We are not to expect that Satan will meekly submit. Instead, we should understand that while this name Satan applies to our personal Adversary, the Devil, it covers in a general sense all the influences for evil and unrighteousness in the world, however ignorant some of his dupes. Hence when we read of the binding of Satan, that old Serpent, the Devil, we should have in mind properly all the evil influences, all the sinful

tendencies, all the injustices and untruths whereby mankind have been enslaved for centuries.

Whatever sets free the light of Truth incidentally binds in similar proportions the darkness. Hence we might say that to some extent this loosing of the light and binding of the darkness has been in process for three centuries, but only in our day is the matter reaching a climax. That climax has not yet been reached by any means, but we believe will be attained in a very few years. The whole world is waking up to the evils which have oppressed it. As, for instance, opposition to intoxication is spreading not only in this land but abroad. A wave

SM104

of opposition to all injustice is also spreading, favoring the interests of all the people as in opposition to those of the few disposed to exploit the many for their own personal advantage.

In Russia, for instance, one of the darkest of the so-called civilized lands, a Jubilee Trumpet is heard, and the masses are awakening and grasping for their human rights and liberties. We do not mean to say that all that is said in favor of total abstinence is true, that all that is said and done in favor of the people and against wealthy magnates, aristocrats, bureaucrats is true. We do not mean to dispute that many liberties are sought and desired to be grasped for which many people are not yet prepared. But we call attention to these things as indicating that the power of darkness is losing its hold, its shackles are breaking from the human minds. We do not say that this means eventually what the Scriptures describe as a Time of Trouble such as never was since there was a nation. (**Dan. 12:1.**) We do say that the strong man, the Adversary, and his numerous allies entrenched in power and privilege, will hold on like grim death; and that this will mean much suffering to all concerned. Thankful we are, too, that we can see beyond that awful time of anarchy which the Scriptures so clearly outline, the Golden Age, the Millennial Kingdom, the Reign of righteousness, peace and love--the blessing of all the families of the earth.

Not only might we expect that the Adversary and his various agents would be exceedingly active in this present time, but the Scriptures particularly admonish us that

this will be the case; and that the Lord, who could crush the Adversary otherwise, will permit his activity for a special purpose, partly for the testing and sifting of the Church for the selection of the Very Elect, and partly for lessons of discipline to the world in general. As, for instance, the Apostle, speaking of the present time, says, "God will send them strong delusions that they may

SM105

believe a lie: that they all might be condemned who believed not the Truth, but had pleasure in unrighteousness [untruth]."--**2 Thess. 2:11.**

As we near this time we realize that no one is secure from the Adversary's power, from the influence of the demons, except as he is on the Lord's side, consecrated to Him and under His promised protection. We realize that His protection will be in large measure through the impartation of knowledge, light, which will guard from the darkness. Thus those who know that the dead are dead and will remain dead until the resurrection, and who know that those who represent the dead through spirit mediums, etc., are the demons--these are specially protected by their knowledge from many of the deceptions which are ensnaring thousands and which ultimately will cause thousands to fall into hurtful errors. Moreover, the Scriptural intimation is that in some manner in this present time the Lord will permit the fallen angels to find a manner by which they may circumvent and avoid His prohibition to materialization. So, then, we may expect that materializations will occur on the part of many of these demons, and that these will be an active agency, a pernicious influence. It is consoling to know that the Lord guarantees that in the end of the struggle Satan will be fully bound, shut up, sealed, that he can deceive the nations no more--

"UNTIL THE THOUSAND YEARS ARE FINISHED"

The blessedness of the Millennial Day, so graphically portrayed through the prophecies and the New Testament, could not be imagined except as we grasp the thought that Satan, the deceiver, will be restrained, will not be permitted further to deceive humanity. Instead

the glorious light of the Millennial Day, the Sun of Righteousness, Christ and His elect Church in glory, will shine forth for the scattering of all darkness and superstition, and that the light of Divine Truth will illuminate the whole world and cause the knowledge of the Lord to

SM106

fill the earth as the waters cover the sea.--**Isa. 11:9.**

How blessed! How glorious! Shall not we who have been called to this High Calling of joint-heirship with Christ as His elect Church, His Bride, His joint-heirs in the Kingdom--shall not we rightly value the things of darkness and the things of light and cast all of the weight of our influence and time on the Lord's side, the side of the Truth? May we not thus to some extent be used of the Lord in the shining forth of the light which will bind the Adversary, restrain the evil? Let us, as the Apostle suggests, lay aside every weight and every besetting sin and run with patience the race for this prize of our High Calling in Christ Jesus.--**Heb. 12:1.**

The clear declaration of the Scriptures is that at the close of the Millennial Age the Lord will permit a brief period of liberty to Satan for the purpose of testing those who will have received knowledge and uplift to perfection throughout the Millennial Age, to the intent that none of the human family or others shall go beyond that time or have eternal life except as they shall be in heart obedience to the Lord and His righteous requirements. The **verses following our text** tell not only of the First Resurrection of the Church and of their reign with Christ for the thousand years, but also tell us how the world during the thousand years may come up to perfection of life and live in the true sense of the word at the close of the Millennium. Then will come the testing time already referred to, and such as will be found disloyal to the Lord will be counted as the messengers and co-laborers with Satan and with him will be destroyed in the lake of fire, which is the Second Death--utter destruction.

Haste ye along, ages of glory;
Haste the glad time when Christ appears.
Oh, that I may be one found worthy
To reign with Him a thousand years!

SM107

A COVENANT WITH DEATH

"Ye have said, We have made a covenant with death, and with hell [Sheol, the grave] we are at agreement.... Your covenant with death shall be disannulled and your agreement with Sheol will not stand; when the overflowing scourge shall pass through, then shall ye be trodden down by it."--Isa. 28:15-18.

The Prophet, in the language of our text and its context, gives us the Divine foreview of present-day conditions and their results. In the preceding verses he has pictured symbolically a description of intoxication with false doctrines to such an extent that the teachers of Christendom are represented as being all out of the way, confused, confounded, and disposed to vomit forth the various creeds and theories of the Dark Ages which have produced this intoxication. This is in full accord with the declaration of Revelation that all nations would be made drunk with the doctrinal wine from the cup of the woman who sat upon the beast. (**Rev. 17:4.**) The fulfilment of the prophecy is with us. Confusion prevails amongst religious teachers of every denomination. They loathe their doctrines, and fear to discuss them, as well they may; for although their doctrines contain some elements of truth, yet the mixtures as a whole are an abomination to reason, to justice, to love, and in violent opposition to the proper understanding of God's Word.

As if looking about amongst the people of our day, the Lord inquires through the Prophet, "Whom shall God teach knowledge? Whom shall He make to understand doctrine?" The answer is given, "Them that are weaned from the milk and drawn from the breasts." In a word the difficulty with Christendom today is that a large proportion are not and never were Christians in the real

SM108

sense of that term, are not and never were believers in Jesus as the Redeemer of the world, through whom alone is forgiveness for sin, are not and never were consecrated followers of Him, earnestly desiring to know and to do

the will of the Father--**Isa. 28:9**.

And even amongst these comparatively few who are true Christians through faith and consecration, few have gone beyond the infantile stage of development. As the Apostle says, "For when for the time ye should be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and of strong meat." (**Heb. 5:12-14**.) The Lord points out (**v. 9**) that none may expect to understand His doctrine, the Truth, except those who will progress from the position of babes in Christ, that they may become strong men in Him; and that the course of procedure to attain this development is a feeding upon the Truth of the Divine Revelation. Let us, dear friends, be of this class who will not be satisfied with babyhood in Christ, but who will go on to perfection and to a realization of the privileges that are ours, both in the present life and in that which is to come.

STAMMERING LIPS AND FOREIGN TONGUES

The Lord proceeds to show how and why the Divine Revelation has been given in its present disconnected and broken form in the Scriptures. He informs us that He has a two-fold purpose in this: first, that His true people may the more particularly learn to depend upon Him and be strengthened through their search for the Truth, here a little and there a little, line upon line and precept upon precept, with stammering lips and in a foreign language, instead of plain statements in our native tongue. These conditions are really helpful to those who are of the right attitude of heart in that they learn lessons which otherwise might escape them. And in the end the harmony of the fragments of Truth from Genesis to Revelation,

SM109

often disconnectedly stated, becomes a demonstration and power to those who come to see their relationship, harmony and beauty. To such they have perhaps a greater strength, which would not come through a more plain and direct statement. The Lord tells us that this arrangement which He had made is quite sufficient to cause all the weary to rest and to be

refreshed. And all of the proper class, all of the Lord's "little flock," we may be sure, will rest in these promises and will be refreshed by them.

Secondly, the matter was stated in this fragmentary form, so that all others than the Israelites indeed (**John 1:47**) might be confused, might fall away, might be stumbled, broken, ensnared, entrapped, just as the Lord says here in **Verse 13**. The Word of God contains a bountiful provision of milk of the Truth and of strong meat of the Truth, covering every knowledge necessary to the man of God that he may be thoroughly furnished unto every good word and work.--**2 Tim. 3:16,17**.

But these things are not intended for all. As our Lord declared to the disciples, "Blessed are your eyes, for they see, and your ears, for they hear" (**Matt. 13:16**); and again, "To you it is given to know the mysteries of the Kingdom of God; but to others [outsiders] in parables; that seeing, they might not see, and hearing, they might not understand." (**Luke 8:10**.) But to outsiders, to all not Israelites indeed, the precept upon precept, line upon line, here a little and there a little, served not for their upbuilding, but for their ensnarement with error, that they "might go and fall backward and be snared and taken." (**v. 13**.) Thank God, this breaking and snaring do not mean that they will be turned over to eternal torment at the hands of demons! No! It refers merely to the present life, and indicates how those who profess Christianity, but have not the spirit of it, will in this Harvest time, the end of this Age, become ensnared in errors which will both separate them from the Truth

SM110

and the Israelites indeed, and cause them great perplexity in the Time of Trouble now begun.

THE DEAD MORE ALIVE

The secret of the deflection and stumbling which is now due and already considerably begun, lies in the false teaching respecting the death penalty that rests upon our race. A wrong view of this subject has done incalculable injury, while the pendulum swung to one extreme and then to the other, passing the central truth and

scorning it. Satan, the father of lies, has been at the back of the systematic delusions respecting death which have troubled humanity in all ages and in all climes. This first step in the delusion was to contradict the Almighty by telling Mother Eve in Eden that there is no death, and that God's declaration that a death penalty would come upon Adam and herself if they should eat of the forbidden fruit, was a falsehood. Satan declared, "Ye shall not surely die," whereas God had already instructed them that disobedience would bring upon them death-- "Dying thou shalt die." Subsequently, when the dying process had set in and the race was becoming weaker and shorter-lived, the Adversary, pursuing the line of his original lie declared to humanity that when they seem to die they do not really do so, but become more alive than when they were alive. Strange to say humanity of every grade and language has accepted Satan's deceptive statement, and thus the old Serpent, the Devil, Satan has deceived practically all who dwell upon the earth.

The next step in the delusion was to tell humanity that not only are the dead more alive than they were before they died, but that the vast majority of them are in torture. At first it seemed to the Adversary that there was danger of making this doctrine of devils too strong for the human mind to receive; and hence not only with the heathen did he make a succession of heavens and of hells, with opportunity for passing from one to the other,

SM111

but also amongst Christians he first introduced the subject of future punishment by a purgatorial place of torment, in which practically all of the human family would suffer untellable torture according to the will of God; teaching that since only a mere handful were so saintly, so finished, so ripe for eternal life in glory as to be permitted to go to Heaven, all the rest must necessarily get their chiseling and polishing and preparation for Heaven in the flames of Purgatory. Upon this erroneous doctrine, that the dead are alive, the doctrine of Purgatory is built, and upon the doctrine of Purgatory rises as a superstructure the doctrine of masses for the dead, of prayers for the dead, etc.

Later on the Protestant arose, rebelling against the doctrines of Purgatory and protesting in general against

the theories and claims and works of Papacy. Then a change became necessary to suit the new conditions, and we can almost fancy with what a smile of sarcasm the Adversary concluded that he would try upon boastful, intelligent Protestantism the sternest doctrines, which he had previously feared to present even to the heathen mind. To these he declared that they are quite right in supposing that only the finished saints will attain the glory and that there is no Purgatory, but assured them that all the remainder of the race, except the little handful fit for Heaven, are destined to an eternity of misery without hope of ever escaping therefrom, in a place called hell, the location of which he did not think it necessary even to lie about.

It must have been to Satan's surprise that intelligent people should accept this, the grossest form of his great deception; that they would so far lose their balance of mind as to suppose that a God of Justice, Wisdom, Love and Power would have created a race of thousands of millions, had He nothing better in store for the innumerable mass than an eternity of suffering; and that the joy of the handful of the Elect who would reach the

SM112

Heavenly glory would be no just compensation for the suffering of the multitudes of their kith and kin. Surely surprised at the success of his most extreme venture, the Adversary next so twisted certain texts of Scripture to the minds of some of these Protestants that they believed and taught that the Almighty Creator had created hell before He created mankind; and that He had predestinated that merely a handful should go to glory and that the great mass should go to eternal misery, predestinated this before Adam's creation. It is no wonder that under these circumstances death and the grave have such terrors that many noble Christians on their death beds are in agony to know whether or not they are of the Elect and whether or not their loved ones were of the same class.

AN AGREEMENT WITH THE GRAVE

In the long ago people attended funeral services largely with the view to hear what hope the minister

would hold out in respect to the deceased; and many were the anxious inquiries as to whether or not the deceased had given any manifestation of the peace of God in his heart during his dying moments. But all this is changed. It has become the custom, within the last forty years, for ministers to comfort all the friends of the deceased, and indirectly if not directly imply that he is much better off in the spirit-land. It is often indeed stated that he is present; and that if he could speak he would say, "Weep not for me, but for yourselves. I am far better off." What means this change, except as explained by our text? The pendulum has swung to the opposite side. Rationality has in some degree asserted itself and declared monstrous and unreasonable many of the doctrines presented in the Protestant creeds.

The doctrine that the Lord predestinated that 999,999 out of every million of the race should go to eternal torment, and that one alone should go to glory, is now properly considered too horrible for acceptance by any rational mind. The doctrine is quietly buried; and without

SM113

a qualm or quiver the very reverse is taught by implication; namely, that nearly everybody is going to Heaven, regardless of what kind of life he or she may have lived in the present time. Do not the flowers on the coffin imply this? Do not the presence of the minister, the singing of the hymns, the discourse and the prayer all teach it? Is it ever known that any except occasionally a murderer is otherwise treated amongst Protestants? The gates of eternal torment are considered closed and the gates of heaven flung wide open. From the one extreme the Adversary has led them to the opposite extreme. But both positions are thoroughly untenable, not even so reasonable as the Roman Catholic purgatorial one, which also is quite unscriptural, as we shall see.

The views of Protestants, the most intelligent people on earth on other subjects, are the most incongruous, unjust, unreasonable that well could be imagined. Instead of the old theory that all the heathen and nearly all of the civilized pass directly at death to eternal torment irrevocably, they now tell us that comparatively few of even the most vicious and villainous of our race go there; that all the remainder go to Heaven. What must be their

conceptions of Heaven? Surely not that glorious presentation which the Scriptures give us of a place in which God's will is absolutely done! How could the heathen, the idiotic, the insane, the undeveloped in mind and morals, the unprincipled masses of mankind--how could they do God's will in Heaven? How could they be fit companions of the saints or of the angels? And if they are there for schooling in a kind of probationary school, then who shall say that to go to Heaven means an eternity of bliss and happiness, and who may know what to expect for himself or anyone else? Is it not a fact that Protestants, repudiating the Purgatory of Roman Catholics as an antechamber to hell, have made a purgatory in Heaven as an anteroom to eternal bliss? And is it not true that neither the Catholic

SM114

nor the Protestant view of Purgatory finds any ground whatever in the Scripture?

In harmony with what we have just seen of this great change of Protestant teaching, which lands practically everybody in Heaven at death, is the statement contained in our text. With death they are at agreement. They tell us that it is an angel sent to bear us to the Lord. The office of the minister is to instruct the people that they need not sorrow for their dead, but must rejoicingly think of death as being the work of the Lord; that they must rejoice therein so far as they are able and consider that their friends are better off; and that they should seek to join them, and be glad when their death comes.

A CAUSE FOR SUICIDES

This false doctrine, this agreement with death, this teaching that the dead are so much happier and better off and more alive than before they died, this bestrewing the casket with flowers, this weeping tears of sympathy and joy on their behalf, is inducing the great tide of suicide which is spreading over the whole world and which, as statistics show us, is rapidly increasing year by year.

From press reports we have every reason to think that the poor deluded creatures came under this worse form of Satan's delusion, which has held Protestantism;

and that they all expected to better their condition by death. Therefore they hastened to end their unhappy lives.

Notice that one extreme error generally and naturally leads to its opposite, and hence that the false doctrines respecting eternal torment have worked a double injury: (1) By representing God as the very devil of devils and the worst foe that humanity ever had; and (2) by now misrepresenting Him reversely as being pleased to take to Heaven and Himself all sorts and conditions of humanity in all their various gradations of mental, moral and physical degeneracy and obliquity. Before examining the truth respecting this subject, let us point out

SM115

that the vicious character ascribed to God by our forefathers was not only a blasphemy against the true God and His true character of Justice, of Love and Wisdom and Power, but also a great injury to the minds of men; for rarely can a man's mind rise higher than, superior to, his own conception of a god. Because our forefathers believed that God had made great preparation for the eternal torment of the race, they thought it proper to copy Him and to begin the tormenting in the present life. Indeed they tell us that they were striving to copy God and to prevent heresies which would carry others to an eternity of torture. As that picture of God was unsatisfactory, so the more modern picture is equally reprehensible and unsatisfactory--a God without principle, without justice, without character Himself, who does not insist upon having character development in those whom He would bless.

TRUTH ABOUT DEATH AND THE GRAVE

The Scriptures nowhere represent death as a friend, but as an enemy. Thus it was death that our first parents were threatened if they were disobedient; and this was the sentence which God pronounced against them when He had them cast out of Eden. Not a word in the record refers to a place of eternal torment after death; but the Scriptures everywhere declare that all mankind go into this death and that the dead know not anything.

(**Eccl. 9:5.**) "There is neither wisdom nor knowledge nor device in the grave"--in the state of death, *sheol*, "whither all go." (**Eccl. 9:10.**) In harmony with this the New Testament also declares that a redemption from death was necessary; that Christ died for man's sin in order that the claim of justice against the race might be satisfied; and that thus a resurrection of the dead be made possible. The Scriptures consistently tell us that the resurrection of the dead is the real hope, and assure us that if the dead rise not, all our faith and hope and teaching are vain.--**1 Cor. 15:13,14.**

SM116

The Scriptures assure us that except Christ had died for mankind, had given His life as the offset or Ransom-price for the life of Father Adam, man's death condition would have been as hopeless as that of the brute. They assure us that God's mercy was afterwards manifest in sending His Son to die, the Just for the unjust, to bring us back into harmony with God and to the eternal life which God is pleased to give to all His intelligent creatures in harmony with Him. They tell us that the time for this resurrection of the dead is fixed in the Divine purpose; and they call it the New Day, the Day of Christ, the Millennial Day of a thousand years. They assure us that during this epoch Immanuel shall reign, Satan shall be bound, the powers of darkness shall be overthrown, and the whole world shall be flooded with the light of the knowledge of God and His goodness and His truth. Christ and His elect "little flock" are pictured as this Sun of Righteousness, which shall heal the world's troubles and chase away all of its shadows and darkness.

This is the good hope of the Gospel of Christ. It does not compromise with death and the grave. It plainly states that death is an enemy, and that the "grave is cruel." But it assures us that the Lord has laid help upon One who is mighty to deliver us from the power of death and of the tomb. (**Cant. 8:6; Psa. 89:19.**) Of our Lord it is written, "He shall reign [in His Millennial Kingdom] until He shall have put all enemies under His feet [in full subjugation]. The last enemy to be destroyed is death."--**1 Cor. 15:25,26.**

So, then, dear friends, we have no Gospel to preach that is in common with that which is preached today.

We cannot tell you that the dead are more alive than when they were alive. We must tell you the message of God's Word--that the whole race is dying; and that this condition was caused by original sin and the original sentence upon Adam. We must tell you, however, that the glorious hope of a resurrection of the dead is true.

SM117

We must tell you that the words and conduct of humanity now will have their bearing or influence upon their future, whether they be of the few called during this Gospel Age to be of the Heavenly class of the Elect, or whether they belong to the masses of mankind. There is no injustice with God. He will neither over-punish nor under-punish. A "just recompense of reward" is what the Apostle specifies and what appeals to our judgments.--**Heb. 2:2**.

In proportion as much light or little has been given, much or little will be required in the resurrection. Hence it is to the advantage of every one to have in mind God's provision of a future life, and to reflect that his present course in the use of light, knowledge and opportunity has a very practical bearing upon his future welfare, and is helping him either upward or downward as respects character, and that no one will reach the place of life eternal and full perfection as he shall under the Lord's guidance be developed in heart and ultimately changed by resurrection power to the likeness of God.

"THE OVERFLOWING SCOURGE"

The Apostle points us to the great Time of Trouble with which this Age shall end and with which the New Era of the Millennial Kingdom shall be introduced. Everywhere throughout the Scriptures this is specially indicated as a time of very severe trial, not only to the world, but to the Church. Who shall be able to stand, queries the Prophet and also the Lord, the hour of temptation which shall come upon the whole world to try all them that dwell upon the face of the whole earth? (**Rev. 6:17; 3:10**.) This epoch of trouble the Prophet in our context declares shall take hold upon and cause tribulation to all those who have made a covenant with death and an agreement with the grave, and in so doing

are doing violence to their own reason as well as to the Word of God. And this he declares will continue until they learn doctrine, until they shall understand and accept the truth of the matter that the dead are dead;

SM118

and that the only hope of consciousness and life is by resurrection through the power of the Redeemer.

We believe that one of the most serious aspects of this overwhelming scourge will be the power of the evil spirits, the fallen angels. For six thousand years having operated with their prince, Satan, in deceiving humanity and perpetuating his lie in various ways throughout the past through witches, wizards and necromancers as well as by obsession and mediumship, these angels have confirmed Satan's lie that a dead man is more alive than when he was alive. They have personated the dead, have answered for them, and in every way sought to deceive and delude humanity and to contradict the Divine sentence, "The wages of sin is death."--**Rom. 6:23**.

These demons have been restrained from the liberty of materializing and appearing as men for more than 4,000 years, by Divine decree; as the Apostle says, "Restrained in chains of darkness until the judgment of the great Day." (**Jude 6**.) Now, however, through spirit-mediums, who are as deceived as the remainder of mankind and know not that they are mediums of the fallen angels, the demons are telling that shortly they will have power to materialize, as of old. There are reasons, too, for thinking that when they do regain this power many of them again will use it in an immoral manner, as they did before the Flood, as recorded in **Genesis 6:1-5**. Of that time we read that these angels, sons of God, materialized, and "saw the daughters of men that they were fair and took them wives of all that they chose." As a result of this illicit intercourse children were born that became giants on the earth, men of renown; and on this account the Flood came and swept away all these. The Lord made sure that none of the mongrel race should escape that destruction; and in harmony with this fact we read of Noah and his family that "he was perfect in his generation"--that there was no admixture of this angelic stock in him and his.

SM119

If now it be true, as several Scriptures seem to indicate, that these will regain a considerable measure of their former liberties, it will indeed mean an overflowing scourge upon humanity. But alas, how poorly are mankind prepared for that scourge! Speaking of that time the Apostle says that the Lord will permit strong delusion to come upon men; that He will allow them to believe a lie because they have no pleasure in the Truth. (**2 Thess. 2:3.**) As an illustration of how the lie may operate to generate confusion we note the fact that a Methodist sister of good reputation and doubtless of honest intentions has reported that a child has been born to her after the same manner that Jesus was born, without an earthly husband, and that the spirit being who is the father of her child so presented the matter to her, and in support of the contention, even quoted Scripture "Thy Maker is thy husband." Another has reported that the father of her child is her dead husband, who appeared to her when she went to put flowers upon his grave.

These are but two of several instances which have come to our attention, but they are suggestions to show what an overwhelming scourge may be before us through the neglect of the Truth on this subject that the dead are dead and through the general acceptance of Satan's lie that they are alive. If it be true, as the Scriptures seem to corroborate, that these fallen angels, demons, will obtain special liberties within a few months, it is high time that as many as have an ear to hear should be made aware of the difficulty and should be safeguarded with the Truth that all such manifestations are of the evil spirits and are merely deceptions as respects the dead, who cannot be resurrected until after the Gospel Church shall have been fully developed and glorified in the First Resurrection.

THE TRUE CHURCH

"The Church of the First-borns, whose names are written in Heaven."--Heb. 12:23.

This subject should be approached prayerfully and honestly, that all who see that there was but one Church in the beginning, established by our Lord, may also see that there will be but the one Church in the end, the Church Triumphant in glory, "the Bride, the Lamb's Wife." For the same reason that there have been doctrines many amongst the followers of Jesus, there have been churches many, as representing those doctrines.

We have found the true Gospel more or less scattered in all the various creeds, and none of them the pure and unadulterated Gospel; so we should be prepared to find that *the one true Church* of Christ for the past eighteen centuries has been scattered here and there amongst various denominations, and that not one of these denominations is the true Church. Not one of them can claim to contain all the "wheat" and none of the "tares." Not one of them can claim to contain all of the saints and no hypocrites. The time was when the various divisions of the Christian Church severally laid claim to being the one and only Church. But that time has passed, as far as the people and the majority of the clergy are concerned.

"THAT THEY ALL MAY BE ONE"

I shall not charge intentional wrong-doing on the part of any of the divisions of the Christian Church. On the contrary, I shall assume that the framers of the various creeds were sincere, honest men; and that the original followers of those creeds were sincere, and that a few today may be equally sincere. I shall assume, however, that the majority of Christians, ministers and laymen, realize that the sectarian fences are largely composed of

SM121

misconceptions of the Divine Word and Plan, and that the causes which originally led to Church divisions have considerably disappeared. If we can now recognize one true Gospel we may all reunite, in harmony with our Master's prayer, that "All may be one, as Thou, Father, and I are one."--**John 17:21.**

I remind you again of the simplicity of this Gospel which recognizes the broad outlines of the Divine Plan and allows each individual to see as many of the finer lines of the same as his spiritual development will permit. On that broad basis of Christian *union* the early Christians were one and reprobated any division. St. Paul rebuked those who said, "I am of Paul; I am of Apollos; I am of Peter."**(1 Cor. 1:12.)** As only Christ died for us all, He alone must be recognized as our Savior. As He is the Head of the Church and the only Head, He only must be recognized. As all ye are brethren, so the class distinction as between clergy and laity must be abrogated that we all may be one Church with one Lord, one Faith and one Baptism and one God and Father over all.
--**Ephesians 4:5.**

"BABYLON THE GREAT, MOTHER OF HARLOTS"

How the divided Church, with clashing creeds, appears to the Almighty, He tells us, calling it Babylon-- which signifies confusion. And who can deny the appropriateness of the name? In times past Catholics have applied this name to the Protestant sects, and the Protestants in turn have applied it to the Church of Rome. But when we come to examine the Scriptures on the subject they seem to include all--the Church of Rome being represented as the Mother Church and the various Protestant Churches as her daughters. The charge of harlotry which the Lord makes against mother and daughters must be acknowledged, although with some this harlotry is more pronounced than with others.

Using the Jewish marriage ceremony as the basis of the figure, all Christians, as members of the true Church,

SM122

are declared to be "espoused to one husband, which is Christ." (2 Cor. 11:2.) Under the Jewish custom the espousal brought the woman under the same obligation of chastity as though the marriage had taken place. Thus the Church, by her vow to her Lord, is obligated to the full, although the marriage with the Heavenly Bridegroom will not take place until His Second Advent and the change of the espoused from earthly to Heavenly conditions; for "flesh and blood" cannot inherit the Kingdom of God."--**Rev. 19:7; John 14:3; 1 Cor. 15:50.**

Spiritual harlotry is the condition in which the espoused of the Lord becomes affiliated with and joined to the world. Thus the Church of Rome became affiliated with or united to the civil government of Rome; and when the Roman Empire went to pieces, the Papal Church entered into covenant relationship with various divisions of the civil government; and some of these paramours she still has, while others have left her. France is gone, Portugal also, and Italy. Spain is moody; Austro-Hungary is her chief reliance at the present time. She is well treated in America, but not joined to the American Government. She is well entertained and given every liberty in Germany and by many in Great Britain, but these countries are not her paramours.

"LIKE MOTHER, LIKE DAUGHTERS"

The Greek Church is joined to the Russian Government; the Church of England to the British Government. The Lutheran Church is married to several European governments. Others of our Protestant Churches, having no opportunity for affiliation with earthly governments, have become united to worldly systems, worldly organizations of their own, in which, as a rule, Wealth, Mammon, sits at the head of the table. "Like mother, like daughters" is an old saying. Instead of charging this whole matter upon others, let us each recognize and take to heart our own share, for which we are responsible.

As the doctrinal errors which caused our divisions

SM123

gradually developed during a long period of darkness, so our development along the lines of spiritual harlotry were gradual. It is not for us to quarrel with the facts, which are undeniable, but to sincerely repent of the wrong condition and renounce it. Coming back to the *one faith*, we should come back also to the *one Lord*. So doing He will graciously receive us and thenceforth His name alone will be quite sufficient. We shall no longer need to style ourselves Roman Christians, English Christians, Lutheran Christians, Calvinistic Christians--but all such names will be abhorred as reminders of the unfaithfulness which we now deplore. As the name Christian was sufficient for the early Church it is sufficient today for all heartily glad to abandon errors of the past and to come together as the *one* "Church of the Living God."

As for the *one baptism*, let us concede what the Scriptures claim and declare, namely, that the water immersion is merely a symbol or picture of the burial of the *individual's will* and interests in death--like unto and in fellowship with our Lord's self-renouncement, even unto death. Thus all of the consecrated, of whatever denomination, can be recognized as members of the *one true Church* if they are dead with Christ to the world, its hopes and aims--buried with Him by baptism into His death, which death to the flesh (accepted by the Father) constitutes us members of the one Body of Christ, the true Church. If thus baptized into His death, we shall share also in His resurrection.--**Rom. 6:4,5.**

THE CHURCH IN THE WILDERNESS

Is it asked, Where has the true Church been during all the eighteen centuries since the Apostles died? We answer that the Scriptures picture her as going into the wilderness condition, out of public view, for twelve hundred and sixty years of this time. As pride, pomp, arrogance and error came into prominence, meekness, gentleness, love, simplicity, gradually retired. Through the long period of the Dark Ages no history of the *true*

SM124

Church was written, just as no such history or record of her can be written today.--**Rev. 12:6,14.**

Since none of the various denominations is the true Church, therefore the history of none of these gives her history. As her members are Scripturally declared to contain not many wise, not many learned, therefore scattered amongst all the various creeds and churches, and some outside of them all, the espoused, chaste "virgin" of the Lord is not a prominent feature in church affairs and is wholly unknown to the world. Indeed, these, while in the world, are not of it and usually are disesteemed. As the Master said, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own."--**John 15:18,19.**

If, then, the spirit-begotten ones, constituting the Lord's betrothed virgin Church, are few, and if that few be scattered amongst the four hundred millions nominally styled Christendom, it follows that they are greatly in the minority and could have comparatively little influence today even if they were ever so determined and energetic. The masses and classes rule. Wealth, learning, earthly interests and earthly power are better pleased with present conditions than with those which God's Word promises will be established when Messiah shall take to Himself His great power and begin His Reign.

Babylon, as the Scriptures declare, is great, influential, powerful--mother and daughters. She will never consent to a recognition of the saintly few in her midst, whom she considers foolish in claiming to be "the Elect" and true Church. To apply the Apostle's words, She esteems the saintly class "fools all the day long," "the filth and off-scouring" of the earth. To her they are the impracticables. To her they are insurrectionists always crying out for the simplicities of the Gospel, the rights and liberties of the individual in person and conscience, for holiness unto the Lord, not merely in name, but in deed and in truth. For this true Church class, so small

SM125

a minority in Babylon, to wait for the conversion of the worldly masses of the various systems to see "eye to eye" with them in this matter and to reform all these

various systems would be to confess folly and to be led of unreason.

"COME OUT OF HER, MY PEOPLE"

In such a matter we need the wisdom which comes from above and the faith and courage to follow it. The Lord's prayer must be our guide respecting His will concerning us--us who have by faith and consecration and begetting of the Holy Spirit been adopted into the One True Church "*whose names are written in Heaven.*" He prayed for us and not for the nominal mass, who are really parts of the world and thoroughly deceiving themselves in supposing that they have either part or lot or inheritance with the Church. Thank God that we now see that this does not mean that all except the saintly will be eternally tormented, but merely that none except the saintly, "copies of God's dear Son," can be members of the glorious "little flock," which God predestined to gather from every nation, people, kindred and tongue.

Of this faithful Church the Lord declares, "My sheep know My Voice and they follow Me." We hear His Voice assuring us that it is His will that we who belong to His chaste, espoused virgin class should all be *one*--should no longer be separated into sects and parties by creedal fences. The Lord declares that He gave Babylon time for repentance and she repented not. He declares that His sentence against the Babylonian system has already gone forth--that, from the Divine standpoint, already "Babylon is fallen! is fallen!" from Divine favor. What would be the wish of our Beloved, to whom we are betrothed? What is His message to us? It is written, "Come out of her, My people, that ye be not partakers of her sins and that ye receive not of her plagues"--her troubles--**Rev. 18:4; John 10:27.**

SM126

Since the nominal systems are not in that consecrated condition of heart, hungering and thirsting for the Truth and for righteousness, and dead to self-will, therefore it is hopeless to think of their surrender of their interests, theories, etc. The very most they could think of doing would be to *federate*--to agree not to war with each

other. Far better would it be to have some theological battles and air their inconsistencies before the wiser public of today. But whatever Babylon may do, mother and daughters, the course of the saintly few, the real Church, which is shortly to come from the "wilderness" leaning upon the arm of her Beloved Bridegroom, is clearly set forth. The saintly should *unite in heart* on the principles and doctrines of God's Word, and should stand free in the liberty wherewith Christ has made them free from all human bondage and sectarianism.

Why should the Lord permit the formation of these great wards and divisions in Mystic Babylon? He has permitted only such things as He is able to make work out blessings for His Very Elect, His "little flock," who soon shall be joint-heirs with Christ in His Kingdom. Babylon's strong sectarian walls, styled "orthodoxy," and the great brazen gates of worldliness will afford the saintly few the very test they need to demonstrate themselves "overcomers"--"more than conquerors"; for such overcomers only will constitute the members of the Bride class. All the promises are made to the "overcomers," and there must needs be permitted subtle evils for their testing, that those approved of God may be manifested.

UNION OF THE ONE TRUE CHURCH

In a word, our Lord's prayer will be realized by the "overcomers." They will be *one* with Himself and with the Father; there will be "one Lord, one Faith, one Baptism, one God, the Father." But as for the nominal systems their future will be destruction as systems, though many of God's dear people in them, failing to overcome, will be "saved so as by fire" in a great Time of Trouble

SM127

with which this Age will terminate and the New Age will be ushered in.--**1 Cor. 3:15; Eph. 4:4-6.**

You have my plea, Christian brethren, for the fulfilment of the Master's prayer in the *union of "the Church which is the Body of Christ,"* "the Church of the First-borns whose names are written in heaven." This union will not necessitate any reorganization as a new sect or new Church. It is the true Church, the only one which

God has ever recognized. Babylon, without it, would not be in any sense of the word recognized of God; and as soon as the "overcomers" shall have escaped from Babylon, Babylon will come in remembrance before God that He may give to her the cup of the wine of His wrath, and suddenly, in one hour, her fall will occur.

(Rev. 16:19,18,10.) To the true Church the Lord all along intimated that their oneness is as members of Christ, and not in earthly organizations. We do not read, Gather together unto Calvin, Luther, Wesley, Paul, Apollos or Peter, but, "Gather together My saints unto Me, saith *the Lord*, those who have made a Covenant with Me by sacrifice." "They shall be Mine, saith the Lord, in that day when I come to make up My jewels."--**Mal. 3:17**.

When all of the sanctified shall have been delivered, the clock of the Universe will strike the hour which closes the present Dispensation and opens the New; and "the salt of the earth" having been removed from Babylon, corruption will swiftly ensue. Flee out of Babylon! Deliver every man his soul! Let us use the light of "Present Truth" to the extent that each enjoys it. It will guide us in respect to all the affairs of life--into closer fellowship with God and the Savior and the brethren; and into separateness of mind and heart and service from Babylon. Let Babylon proceed with the good works in which she takes pride. The work of the saints, the Lord declares, is to "build one another up in the most holy faith," that eventually it may be said, "The marriage of the Lamb has come; for His Wife hath made herself ready."

HUMANITY DELUDED BY DEMON DOCTRINES

"The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ...should shine unto them."--2 Cor. 4:4.

During the Dark Ages doctrines of demons were foisted upon the Church by Satan's hosts of fallen angels. Millions were driven into the Church, but driven away from God and from the Bible. The theory was that all not members of the Church would surely go to eternal torture, but that by joining the Church they would have a chance of Heaven, even though the path led through Purgatory. Under these unscriptural teachings, Christianity has enrolled its hundreds of millions, very few of whom know anything about the real Christianity of the Bible--true discipleship of Jesus Christ.

We see them in Europe today--of all creeds--doing their best to destroy each other--to send each other to Purgatory or to eternal torture. About five per cent are estimated to be Mohammedans, Jews and infidels, and the remaining ninety-five per cent Christians. What a farce! What a hypocritical deception! The fact is that probably less than one per cent of all those millions would make any claim to be followers of Christ or of seeking to cultivate His Spirit of meekness, gentleness, patience, long-suffering, brotherly kindness, love. The great majority manifest the reverse spirit of anger, malice, hatred, envy, strife--works of the flesh and of the Devil.--**Col. 3:8; Gal. 5:19-23; 1 John 3:8.**

How few anywhere profess to be disciples or followers of Jesus and His teachings! Christian standards have been so lowered that today a Christian is not one who has surrendered his whole being to God and His service, and who has devoted himself to following the

and such gross sins as murder and immorality. This change has come about as a revulsion against the thought that everybody except a mere handful of saints is enroute to eternal torture. Kind-hearted people could not think of their friends and relatives as suffering thus. They had the thought of eternal torture firmly fixed and let it remain, but moved down low the standard of worthiness for everlasting life.

DEMONOLOGY AND THE FIRST LIE

Lucifer, the cherub, through ambition became Satan, God's opponent. He deceived our first parents into sin by his great falsehood, "Ye shall not surely die." (**Gen. 3:4.**) Since then he has supported that lie personally and through his demon hosts of fallen angels. These are not far off stoking fires in Hell and Purgatory, but right with humanity, perpetuating the original lie and convincing the world that Satan told the truth when he said, "Ye shall not surely die"; and that God lied when He said, "Thou shalt surely die." The doctrines of demons have so far succeeded that now practically everybody believes that lie, and the claim is made that the dead are more alive after death than before.

On this original foundation-falsehood Satan has built up various theories, all of which tend to delude humanity and to drive them away from God and from the promises of the Bible. He tells them that the dead are alive somewhere, and that at death the good and the bad immediately enter their rewards and punishments without resurrection. The errors are so skillfully framed as to teach that Heaven can be entered only through a number of passage-ways; such as baptism in infancy, confirmation, holy water, holy candles and holy burial, prayers, Eucharist and masses. Satan enlists on his side all who are interested in these various Heavenward helps. These have been revered; money has been paid to them freely;

SM130

they have made the success already suggested, and claim four hundred million Christians. But how few of these really know the true God or really love Him!

"GATHER MY SAINTS TO ME"

In the Bible, however, God sets forth the True Church of the First-borns, whose names are written in Heaven. Jesus is the Head over these; and they all are brethren, and not divided into clergy and laity. They are called saints. (**Psalm 50:5**.) God could indeed use force in gathering His Elect Church, but He will not do so. He will now gather merely those who have the hearing ear and the responsive heart. Of these He says, "They shall be Mine in that Day when I make up My jewels."

Then a New Epoch will open; and under the Headship of Jesus these jewels will constitute the Messianic Kingdom. Then the blessing of the world will begin. The first step in that blessing will be the binding of Satan, that he may deceive the people no more. Next will come the sweeping away of the ignorance and superstition which have been his web for entangling humanity. Thus all the blinded eyes will be opened, and all the deaf ears unstopped--all will see; all will hear; all will know of the Love of God, which passes all human understanding. (**Isa. 35:5; Rom. 8:38,39**.) Then the knowledge of the glory of God will fill the earth; and as a result every knee shall bow and every tongue confess, to the glory of God.--**Isa. 11:9; Hab. 2:14; Phil. 2:10,11**.

The outcome will be that all wilful sinners will be destroyed in the Second Death, while all others will be ushered into the perfection of life in a world-wide Eden. Then there shall be no more sighing, no more crying, no more dying; for all the former things shall have passed away. "And He that sat upon the Throne said, Behold, I make all things new."--**Rev. 21:4,5**.

Is it not strange that we ever believed the monstrous falsehoods taught us by these doctrines of demons--that the dead are more alive than ever; that nearly all of them

SM131

are suffering untellable tortures, while the remaining small remnant look over the battlements of Heaven and rejoice in the misery of the unfortunates? Assuredly no human brain ever concocted such a Satanic theory! We challenge the ability of any man to sit down and deliberately concoct anything worse than what has been described

to us as the Plan of the great Heavenly Creator, the Father of mercies, from whom cometh down every good and every perfect gift, and whose very name is Love. We have never found man or woman so fiendish as our God has been described to us.

Herein we see the Satanic cunning of our great Adversary: By establishing great religious institutions he has satisfied a certain mental craving, bound to assert itself in humanity. Yet by these false doctrines which blaspheme the Divine character and the Bible by misrepresenting them, he has driven far away from God nearly all, even of those who have professed church membership --"They profess that they know God; but in works they deny Him."--**Titus 1:16**.

Some may be disposed to say Satan would never teach about eternal torment; for it would be contrary to his interests and would keep people away from him. We reply that after eighteen centuries this theory is proven to be wrong, and Satan is proven to have been wise in his method. Mankind do not wish to serve Satan and sin. Naturally they would be, as the Apostle declares, feeling after God and desirous of finding Him; for every man has inherently some degree of reverence for a supreme Creator. Let me illustrate how Satan's lie operates:

A Christian lady who has become a Bible student, and who now dearly loves God and the Bible, told me her experience thus: "I was a Presbyterian, trusted that I was one of the Elect, and felt serene, but not without sympathy for the non-elect, who were to be tortured eternally. Then came the thought, Are you sure that you are one of the Elect? In distress I went to my pastor. In

SM132

substance he said, 'You are all right; you are one of the Elect. Do not bother your head about such questions.'

"But still I was troubled. Finally I feared that I would land in an insane asylum; for I could not lift my thoughts from my danger of eternal torture. To escape insanity I plunged into society, gave and attended social functions, and made my life one busy whirl, in which I had no time to think of God or Satan or the Bible. Oh, how changed everything is now, Pastor Russell! My heart always yearned for God, and now I know Him. I read His Book, and see its great Divine Plan of the

Ages, showing a gracious blessing for the Elect on the Heavenly plane and a grand Restitution for the non-elect to perfection on the earthly plane. I ever thank God for the 'Studies in the Scriptures.'"

Have we not driven away from God and from the Bible some of the very best minds of the world, plunging them into business, pleasure, society, novel-reading, theater-going or intoxication--anything to stop themselves from thinking about the terrible possibilities of the future related to them by you and me who have been deluded by these doctrines of devils.

"SPEAKING LIES IN HYPOCRISY"

St. Paul describes Satan's work concisely in the statement which forms our text. If the true light of God shines into any heart, it begins a transformation work at once; hence Satan's anxiety to keep people from thinking of God as a reasonable and adorable Creator and from studying His gracious plan for human redemption. We see how the eyes of all have been much holden--the world seeing nothing at all, and Christians seeing little enough of the goodness of God. Thus St. Paul prayed for Christians that the eyes of their understanding opening, they might be able to comprehend the lengths and breadths, the heights and depths, and to know the Love of God, which passes human understanding.--**Eph. 1:18; 3:19.**

This Love of God was completely obscured by the

SM133

dense darkness of the medieval period, when the doctrines of demons got full hold upon the minds of the people, because the Bible was reprobated and out of use for twelve hundred years, while the people were misguided into thinking that so-called Apostolic bishops had the same authority as the original Twelve Apostles whom Jesus ordained. The creeds made by these bishops took the place of the Word of God until the beginning of the Sixteenth Century; and since then, it has been a battle for the Bible to get into the hands of the people and for the latter to realize their privilege of Bible study. Protestant bishops, in front of St. Paul's Cathedral, London, set the example of burning the New Testament, because

those who would study it would thereby be ignoring these false apostles, who styled themselves Apostolic Bishops, and of whom Jesus said, "They are not Apostles, but liars."--**Rev. 2:2.**

Finally the people, feeling after the True God and His true Message, and wondering why the bishops kept it from them, made such a stir about the matter that both Protestant and Catholic bishops gave them the Bible in English, but with dire threats that if in reading they got anything different from the creeds that the bishops had made, they would roast to all eternity. Ever since, the Bible has been obliged to fight for every inch of ground it has gained--fighting against bishops and clergy who, if they could not keep it from the people, did their best to make it support the doctrines of demons--the clergy themselves being deceived also, and verily thinking that they were doing God service.

DIFFERENCE IN THE PAST FIFTY YEARS

During the past fifty years general education has come. Satan realized that he must adopt a new course. As St. Paul foretold, he affected to be an angel of light, a leader into new light. (**2 Cor. 11:13-15.**) He got hold of the colleges and seminaries, and now sees to it that practically everybody of college education has his religious

SM134

faith entirely destroyed, so far as a Divine Revelation is concerned. Surely not five out of every hundred ministers and others graduated make any pretense of believing in the inspiration of the Bible, when they are speaking privately and confidentially! They are too intelligent to believe in eternal torture, and experience a revulsion of feeling against the Bible, which they mistakenly believe teaches these Satanic delusions.

As a result, we have thousands of ministers drawing salaries totalling millions of dollars annually, who outwardly pose as God's servants, ministers of His religion revealed in the Bible, but who in reality are hypocrites. Privately they will confess that they do not believe that man was created in God's image and fell from it. Neither do they believe that Jesus redeemed man from the fall;

for they say, There was no fall. Neither do they believe in a coming Time of Restitution, which the Bible declares is the great hope for the world. (**Acts 3:19,23**.) They are hypocrites pure and simple. As the Apostle Paul declares, they "speak lies in hypocrisy, having their consciences seared with a hot iron."--**1 Tim. 4:1,2; Isa. 56:11**.

There are exceptions to this general rule. They are found amongst the less educated ministers, whom their educated brethren style "mossbacks." There are others whose consciences are not entirely seared, and who are in great distress, wishing to be honest, but fearing the cost. They say little about the future, occasionally work in a little Truth, and are generally very unhappy. I have hope for many of these yet, that they will get right with God and take their stand for truth and righteousness, casting all their cares and fears upon the Lord--fears respecting their living and provision for their families, respecting their good names, which will be cast out as evil, as mine has been, if they will firmly stand. The time of decision is here. Whoever is not for God and for the Truth is against the same.

SM135

The great leaders of Ecclesiasticism seem to have no conscience. If approached by their confiding flocks, they dodge the questions with deceptive phrases, fearing not God, neither regarding man, but merely looking for gain, each from his own quarter--his denomination.

It is the duty of all who see the Truth clearly to act positively. (**2 Cor. 6:17,18**.) Whoever lends financial aid or moral support to the great systems which are opposing the true teachings of God's Word, and assisting in the perpetuation of Satan's lie, is a partaker of the evil deeds and will share in the woes soon to come.

BLASPHEMY THE GREATEST CRIME

Recently a young business man told me of his experience. He inquired of his pastor, "Is there a Hell of eternal torture for all except the saintly?" The cheerful answer was, "Yes, certainly." The young man had been reading and thinking, and told the pastor his conclusions.

As he left the study, the pastor put his hand on the young man's shoulder, saying, "George, I do not believe in eternal torture, either. But, you know, we must preach it; otherwise, what would become of the world? They would go from bad to worse."

What does that young man think of his pastor now? --a liar, a hypocrite, a blasphemer of God--all to hold his place in the religious firmament--justifying himself by saying, "Let us do evil that good may come; let us blaspheme God's name, that we may lead the people, and drive them away from God and the Bible!" We know of no worse crime that humanity could commit than that of blaspheming God's holy name. In the Jewish Law this sin was placed ahead of all sins relating to fellowmen. That minister is merely a sample of about nine-tenths of the entire clergy, so far as we are able to know from their creed professions and their private denials of these. St. Paul's words surely appeal to every true Christian when he declares that the Love of God and of Christ --not fear--constrains us.

SM136

THE MELCHIZEDEK PRIESTHOOD

*"Whither the Forerunner is for us entered, even Jesus, made an High Priest forever after the Order of Melchizedek."--**Heb. 6:20.***

Melchizedek was the name of a remarkable person who lived in the days of Abraham, and of whom little is recorded in the Old Testament except that he was a king and a priest at the same time--a "priest upon his throne" --"King of Salem," which signifies king of peace, prince of the Most High God. He is brought to our attention in connection with Abraham's battling with the kings of the North, who had taken captive Lot and his family and his household stuff, at the time of the sack of Sodom. As Abraham returned from the battle he called upon this king-priest and presented to him a tithe of the spoil taken and received his blessing, partaking also in conjunction the symbolical bread and wine. It remained, however, for the Lord in His own due time, nearly two thousand years afterward, to explain to us by inspiration through the Apostle Paul the real significance of this event--that Melchizedek in this procedure typified the glorified Christ.--**Gen. 14:18-20.**

The Aaronic priesthood, instituted by Moses, of which the head was Aaron, having continued for more than sixteen centuries, was so well established at the time of the Apostle's writing that the Jews considered it the only priesthood. Hence, when Christ was preached to them as the real Priest of God, who alone had power to forgive sins through the merit of His own Sacrifice, the objection was raised that Jesus did not even belong to the priestly tribe, and hence that no power to offer sacrifice to God or to make atonement for sin or to forgive sin could reside in Him. Before the logical reasoners of the Jewish people

SM137

could rightly appreciate the work of Christ on behalf of their nation and all the families of the earth, it was necessary that the Lord through the Apostle should point out to them that in the Divine Plan a still higher order of

priesthood than the Aaronic was recognized; that, as our text declares, Jesus from the time of His resurrection and ascension to God has been the Chief Priest or High Priest of a new Order of Priesthood--styled by the Apostle Peter the Royal Priesthood.--1 Pet. 2:9.

"AFTER THE ORDER OF MELCHIZEDEK"

Every heathen religion has its priests; and so also amongst Christians, each denomination has its own priest. So strictly are the lines drawn that no Protestant would be allowed to preach from a Roman Catholic pulpit; and if by any inadvertence one did occupy it, a purification and reconsecration of the pulpit would be deemed necessary before it would again be used by a Catholic priest. The same rule holds with the Episcopal church--a pulpit would be considered desecrated if occupied by a Protestant member of any other denomination, and a similar purification and reconsecration would be demanded by Episcopal law and usage. But God and the Scriptures recognize none of these priesthods--neither the heathen nor the Christian; they are of men and by men. The Divine arrangement takes cognizance only of the Aaronic and the Melchizedek priesthood. Whatsoever is more than these or outside of these is more than God has predestinated, and outside the Divine ordination, and consequently improper, misleading, dangerous.

Following the Apostle's discourse, we hope to make clear to you that the Melchizedek Order of Priesthood, of which the Apostle declares that Jesus is the High Priest, has for its underpriesthood the true saints of God from Pentecost to the present time, of various nations, peoples, kindred and tongues, but in all a "little flock." We hope to show that although this priesthood may include

SM138

preachers and public servants of God, it includes also the very humblest of the Lord's followers, who have His Spirit and are now laying down their consecrated lives in His service.

Going back we hearken to the Apostle's statement to the Jews in which he admits that Christ was not of the tribe of Levi, but of the tribe of Judah, and could not have

been an earthly priest under the Divine arrangement; for the earthly priesthood was confined to Aaron and his sons. But, says the Apostle, the priesthood of Jesus is not an earthly one, but a Heavenly one. It is the risen, glorified Christ who is the High Priest of this higher order than Aaron's--this Order of Melchizedek.

PURPOSE OF A NEW PRIESTHOOD

The Apostle points out that the priesthood of Aaron repeated the typical sacrifices year by year, but that this evidently could not be all that God designed; for these repeated sacrifices did not abolish original sin, but merely covered or condoned it for the year for which they were offered, and the purpose of God as everywhere set forth was evidently larger and broader than this, eventually a complete cancellation of sin. Hence the Aaronic priesthood could not have been the end of the Divine purpose. The Apostle proceeds to point out that God had already decreed a new priesthood to be established in His own due time, and that this Divine purpose was plainly stated through the Prophet David, who, as the Lord's mouthpiece, declares, "Jehovah hath sworn and will not repent, Thou art a Priest forever, after the Order of Melchizedek." This is a part of the Messianic Psalm which opens with the statement, "Jehovah said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool. Jehovah shall send the rod of Thy strength out of Zion; rule Thou in the midst of Thine enemies. Thy people shall be willing in the day of Thy power."--**Psa. 110:1-3.**

SM139

The Apostle's logic is conclusive with all whose eyes of understanding are opened. The priesthood of Aaron, which had lasted for over sixteen centuries, was some day to terminate, and a new priesthood after the Order of Melchizedek was to be introduced, and the Chief of this order was to be Messiah Himself. The Apostle shows therefore that the Divine purpose was that "better sacrifices" for sin should be offered, and that this meant the passing at the proper time of the typical Aaronic priesthood. He proceeds to argue that the Lord Jesus, having

come as the High Priest of this new Order, has already offered Himself a sacrifice to God well pleasing, and that on the strength of this sacrifice all who believe on Him, all who accept Him, all who seek to flee away from their sins and to return to harmony with God, are privileged so to do. And not only so, but an invitation is given to the repentant believers whose sins are covered that they may become members of this antitypical priesthood--members of the Body of Christ, the antitypical Melchizedek.

--**Heb. 10:19-25.**

Along this line the Apostle admonishes the consecrated Gospel Church, saying, "Wherefore, holy brethren, partakers of the Heavenly calling, consider the Apostle and High Priest of our Order, Christ Jesus." (**Heb. 3:1.**) And in harmony with this the Apostle Peter, so far from claiming himself a pope, and so far from acknowledging any special clergy class in the Church, assures us that the entire Body of Christ, the entire company of consecrated believers, is a "Royal Priesthood." And be it noted that this royal feature differentiates the Melchizedek Priesthood from the Aaronic. Aaron and his sons had nothing whatever to do with the royalty of the typical Kingdom.--**1 Pet. 2:9.**

"A PRIEST UPON HIS THRONE"

In the case of Melchizedek as a type nothing is shown respecting sacrifice. He was not a sacrificing priest, but a blessing priest, empowered by his kingly office to give

SM140

his priestly blessing. So Christ, as the High Priest of the Melchizedek Order, does no sacrificing, but is merely a blessing Priest. True, He sacrificed in the days of His flesh; as the Apostle declares. "He offered up Himself." It is true also that the followers of the Lord sacrifice themselves, as the Apostle suggests: "I beseech you, brethren, by the mercies of God [in the forgiveness of your sins through faith in Christ] that ye present your bodies a living sacrifice, holy and acceptable to God, and your reasonable service." (**Rom. 12:1.**) But this sacrificing of Jesus and His followers is not a part of the Melchizedek type. As the Apostle points out of our Lord Jesus Christ,

"though He were a son, yet learned He obedience by the things which He suffered. And being made perfect [in the resurrection as a New Creature] He became the Author of eternal salvation unto all them that obey Him; called of God, a High Priest after the Order of Melchizedek."

--**Heb. 5:7-10.**

Similarly the Church, who will be the Royal Underpriesthood, are called upon now to prove their loyalty, their sincerity, by the things which they will suffer for righteousness' sake and in obedience to God in the present time when sin prevails. Not until these shall have proven their worthiness will they be glorified by the First Resurrection to become the Royal Priests, in association with the High Priest of the Melchizedek Order, to bless all the families of the earth during the Millennial Age. It is in accord with this that the Scriptures declare that this Melchizedek Order of priests shall be "kings and priests unto God, and reign on the earth."--**Rev. 5:10.**

The Apostle proceeds to show that both the Aaronic Priesthood and the Melchizedek Priesthood are of Divine appointment. He points out that Aaron was called of God to be the head of the Aaronic Priesthood, and likewise Christ was also called of the Father to become the High Priest of the Melchizedek Order. "No man taketh this honor to himself but he that is called of God, even as

SM141

was Aaron." So also Christ glorified not Himself to be made a High Priest; but His High Priesthood came from God, who said unto Him, "Thou art My Son, this day have I begotten [born] Thee;" and again, "Thou art a Priest forever, after the Order of Melchizedek." As the Head of this Melchizedek Order came through Divine invitation, so all the members of the Royal Priesthood must be called of God. Hence the Apostle sought to find and to influence, not the whole world of mankind, but "as many as the Lord your God shall call" to this Melchizedek Priesthood.--**Acts 2:39.**

THE TYPICAL MELCHIZEDEK

Lest his Jewish readers should think that the atonement of Aaron was more pronounced and therefore more

authoritative than that of the Lord Jesus, the Apostle points out that the contrary of this is true--that Aaron was appointed without Divine oath, but that in the appointment of Jesus as the antitype of Melchizedek and the High Priest of this Melchizedek Order, God had pronounced Himself more emphatically than in respect to the Aaronic Priesthood by giving His oath, "I have sworn and will not repent, Thou art a Priest forever after the Order of Melchizedek." Here, then, the Apostle notes five significant items: (1) That God indicated a change of priesthood from Aaron to Melchizedek. (2) The latter was to be a greater and more important priesthood, as implied by the Divine oath. (3) It would come after and supersede the Aaronic priesthood, inasmuch as the prophecy respecting it came after the Aaronic priesthood had been long established. (4) It would be a perpetual priesthood, which should not be transferred to another. (5) It would be a higher priesthood, in that it would combine the priestly function of forgiveness of sin and instruction of the people with the kingly function of dominion and power.

Having established his argument that there must be a Melchizedek Order of priests, and that it must be higher

SM142

than that of Aaron because of God's oath and because it would be the successor which would endure, the Apostle proceeds to point out that much of this was typified by the man Melchizedek, who was but a type of The Christ of glory--Jesus the Head, and the Church His Body. The Apostle says, "Now consider how great this man was unto whom even the patriarch Abraham gave the tenth of the spoils." (**Heb. 7:4.**) The signification of this the Apostle amplified, showing that the Levites at that time were unborn, in the loins of Abraham; and that therefore Aaron and his sons, the Aaronic priesthood, acknowledged this higher priesthood of Melchizedek and gave tithes. The argument is a masterly one, and shows that as even in the type Melchizedek was higher than Aaron, much more would the antitypical Melchizedek be higher, more glorious, more powerful, more able to bless and to forgive sins. He proceeds to show that in other respects Melchizedek typified Christ. Would the Jews claim that under the Law every priest of the

Aaronic order was obliged to show that he had a right to serve because of his genealogy, that his parentage must have been in the priestly family, and would they inquire then how could Jesus be a priest since He had no relationship with Aaron and had no parentage in that family?

The Apostle's answer to such a query is that Melchizedek was without father or mother in the priesthood, nor could it be shown when his priesthood began or that it ever ended. This, the plain import of the Apostle's language, is somewhat veiled in the statement that Melchizedek was without beginning of days or end of years and without father or mother or children (in the priesthood). Thus the Apostle argues that God made Melchizedek a most graphic picture of Christ, whose authority as priest was not derived from either father or mother, and whose priestly office did not descend to successors, whose term of office is not limited by years, but is everlasting.

Thus he reasons that Christ's priesthood after the

SM143

Order of Melchizedek, a priest upon His Throne, is an unchangeable one--one that will be maintained in perpetuity, until it shall have served its full purpose.

THE AARONIC PRIESTHOOD TYPICAL

We have seen that our Lord was made a High Priest after the Melchizedek Order in His resurrection from the dead, a Spirit Being, far above angels, principalities and powers, and every name that is named. We have seen that the elect Church, the Royal Priesthood, are to enter upon their priestly office after sharing with Christ in His resurrection (**Phil. 3:10**), and be made "partakers of the Divine nature," glory, honor, immortality. (**2 Pet. 1:4**.) Thus we see that the Melchizedek Priesthood is merely prepared during this Gospel Age and is to do its work subsequently--during the Millennial Age. Then, as a Priest upon His Throne, our Lord shall be King of kings and Lord of lords to rule, to subdue, to put down all sin and insubordination, and as Priest to lift up and bless the whole world and heal it of its sicknesses, mental, moral and physical. Furthermore, we call to memory our Lord's promise that His faithful will sit with Him in His

Throne--share His Kingdom honors and glorious work of uplifting humanity.--**Rev. 3:21.**

This beautiful picture of the Melchizedek Priesthood therefore grandly confirms the whole teaching of the Bible, to the effect that God is now gathering out of the world a Little Flock, the Spiritual Seed of Abraham, which, in association with the Lord, shall bring to pass "Times of Restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began." The world, the groaning creation, must needs wait in the Divine Plan for the "manifestation of the sons of God" in their Kingdom power and glory, the Royal Priesthood.--**Rom. 8:22,19; Rev. 21:1-5.**

What, then, shall we say of the priesthood of Aaron? Was it without typical signification? By no means. While it did not typify the glory of the Kingdom, it did in type

SM144

set forth most distinctly the sufferings of this present time, necessary to precede the glory that shall follow-- "For if we suffer with Him we shall also reign with Him." Christ must needs suffer and enter into His glory as the Melchizedek Priest; and His faithful followers must walk in His steps and fill up that which is behind of the afflictions of Christ, "Laying down their lives for the brethren."--**2 Tim. 2:12; Luke 24:46; Col. 1:24; 1 John 3:16.**

These "better sacrifices" of Christ and the Church the Apostle contrasts with the sacrifices of the Aaronic priesthood, so that we are on safe ground when we assure ourselves that the typical Atonement Day of Israel and its typical sin-offering represent the Sacrifice of Christ followed by the sacrifice of the Church, accepted as members of His Body. We have already seen on a previous occasion that the minutest details of the Atonement Day sacrifices, in Leviticus 16, found fulfilment in the experience of Christ and His faithful during this Gospel Age. The Aaronic High Priest having sacrificed, representing the death of himself and his associates, and having represented his change to a new nature by passing beyond the veil into the Most Holy, came out again and blessed all the people--representing the blessings that are to come to mankind through the new Priest after the Order of Melchizedek--as soon as the sacrificing shall all be finished

and accepted.

THE GLORIOUS MORNING

As the eye of faith looks back over the centuries of this Gospel Age and perceives the Sacrifice made by our great High Priest and His entrance into glory, and as we perceive further the little thread of faithful, consecrated followers of the Lamb all the way through the centuries, and as we note in our day multiplying evidences that this Little Flock of called, chosen, faithful ones will soon have finished their sacrificing, and as we realize that soon they will experience their change from

SM145

sacrificing priests, antitypical of the Aaronic, and "in a moment, in the twinkling of an eye," be changed to priests of the Melchizedek Order, our hearts are glad for two reasons: (1) We trust that some of us will thus shortly hear the Master's welcome voice saying, "Well done, good and faithful servant, enter into the joys of thy Lord," sit down with Me in My Throne--to bless all the families of the earth; (2) We realize that the glorification of the Church marks the time for the beginning of Divine blessing to return to Natural Israel, from whom in turn it shall flow to all the families of the earth.

Who that loves God and his fellowmen would not rejoice on learning of this gracious arrangement of the Divine Plan? Who that loves righteousness and hates iniquity would not be glad to welcome the New Dispensation, when Satan shall be bound and all the various deceptions by which he has enthralled the world shall be dissolved? Who would not be glad to know that the time is near at hand when the knowledge of the glory of God shall fill the whole earth so completely that none shall need say to his neighbor, Know thou the Lord, for all shall know Him from the least to the greatest? (**Jer. 31:34.**) Who would not be rejoiced that soon the confused Babel of various changing creeds will be silenced; and that, as the Prophet has declared, the Lord shall turn unto the people (the masses) a pure Message, and they shall all call upon the name of the Lord to serve Him with one consent? (**Zeph. 3:9.**) Ah, truly! As the Lord's

people now love to sing, "O happy day, that fixed my choice on Thee, my Savior, and my God," so the poor world will soon have the opportunity of singing much after the same strain when the blind eyes shall be opened and the deaf ears unstopped and all shall be brought to an appreciation of the Lord and of His merciful Plan.

Why not now? does some one ask. Because as the Lord declares, "As the heavens are higher than the earth so are My ways higher than your ways, and My plans than

SM146

your plans." As we come to understand and appreciate the Divine Plan we see that it is by far better than any earthly human plan. And, thank God! it is not in the power of either the friends or the enemies of the Lord to change His purposes one iota. He declares, "The word that has gone out of My mouth shall not return unto Me void, but shall accomplish that which I please and shall prosper in the thing whereto I sent it."

The Message sent during the Jewish Age was merely to take out a typical people, Israel after the flesh. The Message sent during this Gospel Age has been merely to gather the Elect, that they might participate in the sacrificing as antitypical priests like unto Aaron; and that thus they might be prepared to be, with their Lord, antitypical priests like unto Melchizedek for the work of the future, the blessing of the world. The Message of the future, as we have seen, will be "good tidings of great joy, which shall be unto all people"--restitution to human perfection, to all that was lost in Adam. But we remind you that while God has thus provided a great salvation and forgiveness of sins that are past for all mankind, His arrangement is for the punishment of every sin that is wilful, in proportion to its wilfulness.

We have heretofore seen that this signifies that some of the human family, having degraded themselves seriously with a measure of wilfulness, will have correspondingly the more steps to retrace in order to attain all that was lost and redeemed. It means a "just recompense of reward to every soul that doeth evil." It means an opportunity for a proportionate blessing, however, to each one who may have done the least kindness to any member of the elect Priesthood, even so much as the giving of a cup of cold water in the name of a disciple.

We remind you further that in the Divine Word there is the assurance that those who continue wilfully obdurate and rebellious will ultimately die the Second Death, from which there will be no hope of recovery.

SM147

In other words, God is providing in Christ one full redemption from the curse that came upon Adam and his posterity; and this redemption, secured by the precious blood of Christ, must be made available to every member of the race eventually--made available by each being brought to a knowledge of the Truth. Then the responsibility will rest upon himself; and his eternal destiny will be such as his course shall merit--either life eternal or death eternal. For ultimately the Lord will have a clean universe. As it is written, "Every creature which is in Heaven and on the earth and under the earth heard I saying, Blessing and honor and glory and power be unto Him that sitteth upon the Throne and unto the Lamb for ever and ever."--**Rev. 5:13.**

In conclusion, dear friends, let us learn to abhor that which is evil and cleave to that which is good, as being the very soundest policy for the life that now is and for that which is to come. And those of us who have accepted the Divine invitation for joint-heirship with the Lord as Royal Priests, let us appreciate the grand privilege which is ours; and laying aside every weight let us run with patience the race set before us. Let us be joyful partakers in the sufferings, trials and oppositions which go to make up the sacrificing of this present time; and while partaking by faith of the glory to follow let us wait in patience, hope and trust for a share in the First Resurrection, when we shall see our Redeemer's face and share His glory.--**1 John 3:1-3.**

Kings for the promised Throne,
Crowns we shall wear;
Christ reigns, but not alone--
We soon shall share.
O ye despised ones, come!
Pilgrims no more we'll roam:
Sweetly we'll rest at home;
Jesus is there.

SM148

THE WORLD'S JUDGMENT DAY

[Preached in Corinth, Greece, March 10, 1912]

"God hath appointed a Day in the which He will judge the world."--**Acts 17:31**.

True, it is not today fashionable in civilized communities to worship images; and yet in another sense it is still fashionable. To a great extent idolatry still prevails throughout the civilized world, but in a different form from that of old. No longer do we bow before wooden images, but before inward images--the images of our minds, our mental aspirations--with some, wealth and fame; with others, ease and pleasures; and with still others, the creed idols of our forefathers--miserable misrepresentations of the true God.

St. Paul on Mars Hill preached Jesus and the resurrection--Jesus as the Redeemer from the death sentence, making possible the resurrection of the dead by satisfying the demands of Divine Law against the sinner--the resurrection as the means or agency through which the blessing of the Savior's death will reach Adam and all the families of the earth. As we follow St. Paul's thought we shall surely be blessed by his view of the Gospel.

Addressing the Gentiles, the Apostle explains that for a long time God had "winked" at polytheism and image worship, "but now," he says, "God commanded all men everywhere to repent." Let us note the meaning of these words. How did God "wink" at sin and idolatry? And does He still "wink" at it? And why did He change and when did He begin to command all men to repent?

The answer is that for four thousand years idolatry prevailed and God "winked" at or took no notice of it. He did not "wink" at the idolaters dying in their ignorance, and say to the devils, "Take these poor creatures

SM149

who know no better! Roast them to all eternity!" Nothing of the kind. Our forefathers merely imagined that,

and by false reasoning convinced themselves, and twisted some texts of Scripture which they did not properly understand in support of this theory; and then they handed it down to us to our perplexity and to the testing of our faith in God.

God "winked" at idolatry and sin for four thousand years in the sense of not noticing it, making no comment on it, sending no reproofs, leaving the heathen in their ignorance. The only exception to this was God's dealings with the little nation of Israel. To the Jews He gave a Law Covenant which offered eternal life on the condition of their thorough obedience to the Divine Law, the measure of a *perfect man's ability*, which they were unable to comply with; and hence they died the same as did the heathen. All went to the Bible hell--to the tomb--to *sheol*, to *hades*, the state or condition of death --an unconscious state, a "sleep."

JESUS THE REDEEMER

God was in no haste, however. Over four thousand years elapsed before Jesus was born, and thirty years more before He began His ministry. Had it been true, as some aver, that millions for all those centuries were blindly stumbling into eternal torture for lack of a Divine revelation, we may be sure that our gracious God would not have left them without it. Who can think of a just and loving God as *winking* at the going of millions of His creatures to eternal torture? But since they merely "fell asleep" in death, He could very well "wink" at the matter in view of His future plans, as we shall see.

The fact is that no release from death could possibly be made until the Redemption-price had been provided for the original sin under which they were condemned to death. This is the Apostle's argument, viz., that "*now* God commandeth all men everywhere to repent."

SM150

The *now* implies that He did not command men previously to repent; and the reason why He did not do so is manifest; for all the repenting they could do and all the righteous living possible to them would not have saved them. They would have died anyway. Hence there

could have been no message sent to them; for if the messenger had come and had said, "Repent, and live contrary to your fallen tastes and appetites," the people might properly enough have said, "Why? For what reason should we practice self-denial, self-restraint? Would it bring us any blessing of everlasting life or harmony with God?" The truthful answer would have been, "No, because you are already under a death sentence and alienated from God as sinners."

Hence God merely overlooked or "winked" at the ignorance and superstition of the period from Adam to the death of our Redeemer. But as soon as Jesus had *died*, "the Just for the unjust," to make reconciliation for iniquity--immediately the message went forth--God offered forgiveness and reconciliation to those who would believe in Jesus and would accept the Divine terms. Such have their sins forgiven. Such may come back to fellowship with God. And, in the next Age, such may eventually attain full human perfection by restitution processes, up, up to all that was lost in Adam and redeemed at Calvary.--**John 3:16,17.**

GOD'S APPOINTED DAY

Let us note carefully what the Apostle says respecting God's appointed Day for the judging of the world. He says that the command to repent now goes forth to all men everywhere, "because God hath appointed a [future] Day, in which He will judge the world." The Apostle does not refer to that Day as already begun, but as merely appointed or arranged for in advance. He means that in arranging that "Jesus, by the grace of God, should taste death for every man," God was arranging that every man might have a judgment or a trial,

SM151

to determine whether or not he will be worthy of this blessing which Jesus' death provides him an opportunity to secure. The Day was future in St. Paul's time, and it is still future, because God has other work which He purposes shall be accomplished first, before the world's Day of Judgment or trial shall begin.

The world's Trial Day, or period of judgment, or testing

as to worthiness or unworthiness for everlasting life, will be one of the thousand-year Days mentioned by St. Peter, who said, "A Day with the Lord is as a thousand years." The same period is called elsewhere the "Day of Christ," the Day or period of Messiah's glorious reign. By the righteous ruling of His Kingdom, by the suppression of Satan and sin and the scattering of darkness, ignorance and superstition, by the shining forth of the Sun of Righteousness with healing in its beams, that glorious Day will bring blessing to the world in general--opportunity for each individual to come into judgment or trial, the result of which will be either the reward of life everlasting or the punishment of death everlasting--"everlasting destruction from the presence of the Lord and from the glory of His power."--**2 Thess. 1:9.**

That great thousand-year Day is still future; and, meantime, the Apostle's words respecting mankind are still true: "The whole creation groaneth and travaileth in pain together"--"waiting for the manifestation of the sons of God." (**Rom. 8:22,19.**) If the nineteen centuries delay in the introduction of this great Day seems long, let us not forget that it is less than half as long as the period which preceded--the period prior to the coming of Jesus and His dying, "the Just for the unjust." Nor is the entire period long from the Divine standpoint; for as the Prophet declares: "A thousand years in God's sight are but as yesterday," or even shorter, "as a watch in the night." The six great Days of a thousand years each, in which Sin and Death have reigned, are to

SM152

be followed by a great Sabbath of rest from evil--a thousand years of refreshment, reinvigoration, upbuilding, restitution.--**Acts 3:19-23.**

"THE MYSTERY OF GOD"

The purpose of the nineteen centuries between the time when Jesus died as man's Redeemer and the time when He will take His Throne as the Restorer of Adam and his race is spoken of as a Mystery, because the great work of grace herein accomplished is measurably hidden

from the world. The Jews do not understand it; they expected that Messiah's Kingdom and their own national exaltation would have come long ago. They cannot tell *now* why they have been for eighteen centuries outcast from the Divine favor. It is a mystery to them.

The Scriptures tell us who may know or understand this Mystery and when it will be finished. They say, "The secret of the Lord is with them that fear Him, and He will show them His Covenant." They tell us that "in the days of the voice of the Seventh Angel, when he shall begin to sound, the Mystery of God shall be finished," which He hath kept secret from the foundation of the world. St. Paul refers to this Mystery, saying that it was "hidden from past Ages and Dispensations," and that it "is now revealed to the saints." He explains what it is, namely, that we should be fellow-heirs and of the same nature with our Redeemer.--**Eph. 3:6.**

This clearly means that the entire Church class, sometimes called "the Body of Christ, which is the Church," and sometimes styled "the Bride, the Lamb's Wife," is to be sharer with the Redeemer in the sufferings of the present life and in the glories of the future. The nearly nineteen centuries of this Age, therefore, according to the Scriptures, have been for the purpose, not of giving the world its trial for everlasting life or death, but for the trying, testing, the electing or selecting of the Church, and her perfecting with her Lord as sharers in "*His* resurrection," "the First Resurrection."

SM153

We have in the past made two serious mistakes respecting the Divine purposes. One was that we assumed without Scriptural authority that the whole world is now on trial for eternal life, failing to see that it is merely the elect Church, the consecrated class. The other mistake is that we reasoned as though the Church were part of the world and, therefore, that the trial of the Church meant the trial of the world. But hearken to the Scriptures respecting the Church: "*Ye* are not of the world, even as *I* am not of the world"; "I have chosen *you* out of the world"; and again, "Let *your* light so shine before *men* that they, seeing your good works, may glorify your Father which is in Heaven" "in the day *of their* visitation."--**John 15:19; Matt. 5:16; 1 Peter 2:12.**

TWO DIFFERENT REWARDS

We should notice also the wide difference between the reward promised the Church and that proffered the world. In both cases the reward will be everlasting life. In both cases this will mean full harmony with God, because "All the wicked will God destroy." And again we read that "Whosoever hath the Son hath life, and whosoever hath not the Son shall not see life." So, then, the attainment of everlasting life, either by the Church class or by the world, will mean coming into full harmony with the Heavenly Father and with the Lord Jesus, by the merit of Christ's sacrifice. It will mean a full turning away from sin and a full devotion to God and to righteousness.--**Psa. 145:20; John 3:36; 5:12.**

The difference will be as to nature. The reward for the world will be earthly nature, human nature, with everlasting life in an earthly Paradise or Eden--worldwide. Mankind never lost a spiritual or Heavenly condition through Adam's disobedience, nor in any other manner. He never had such a condition or nature, or a right to it, that he *could* lose it. He was made *man*, "a little lower than the angels." His crown of glory and honor was an earthly crown. His dominion was over the

SM154

birds of the air, over cattle and over the fish of the sea. This which he *lost* Jesus gave the Redemption-price for at Calvary; and these things lost are the very things which Jesus and His elect Bride will *restore* to mankind during the thousand years of the Messianic Kingdom. Thus we read: "The Son of man came to seek and to save *that which was lost.*"--**Gen. 1:26; Psa. 8:4-8; Luke 19:10.**

PARTAKERS OF THE DIVINE NATURE

The reward of the Church, eternal life, perfection and harmony with God, will be on the spirit plane--wholly different from the human. Man in perfection will again be a little lower than the angels; but the Church, as the Body of Christ, will share with her Lord in His exaltation,

"far above angels, principalities and powers and every name that is named"--the Divine nature. This reward comes to the Church under a special covenant of sacrifice, which the Bible specifies.--**Eph. 1:21; Psa. 50:5.**

This Church class, like her Lord, must sacrifice the earthly nature, earthly interests, hopes and aims, and must be begotten of the Father to a Heavenly, spiritual nature, in order to be a sharer in the First Resurrection; and she must enter into her reward before the Messianic Kingdom can be established for the blessing of mankind in general--the saving of the race from sin and death.

Thus the Apostle wrote that the groaning creation "waits for the manifestation of the sons of God." (**Rom. 8:19.**) "Now are we the sons of God, but it doth not yet appear what we shall be [how glorious, how great], but we know that when He shall appear we shall be like Him." Our resurrection change will make us like the Savior; as it written, "We shall all be changed, in a moment, in a twinkling," because "flesh and blood cannot inherit the Kingdom of Heaven."

Come back again to St. Paul's words. He does not say that God *commanded* the Church to *sacrifice*; for if sacrifice were a *command* it would cease to be a sacrifice. Nowhere are God's people commanded to present their

SM155

bodies living sacrifices, nor to walk in the footsteps of Jesus, nor to take up the cross and follow Him. To the saintly these sacrificing features are set forth as a *privilege*--as an opportunity. If they do these things the Divine arrangement is that through the imputation of Christ's merit their sacrifice will be holy and acceptable unto God, and they will be granted a share with the Redeemer in His high exaltation--the reward of sacrifice, of self-denial, of loving, voluntary service to God, the Truth and the brethren.

"COMMANDETH ALL TO REPENT"

But to the world in general the Lord issues a command, viz., Repent; turn from your sins; come back to Me; seek My face; seek to know and do My will. The basis of this command is the Divine declaration that

God's grace has provided redemption in the blood of Jesus, a reconciliation through His blood, and that by and by the whole world will be on trial for life or death everlasting, in a great Day of trial, which God has ordained and over which Christ and the Church will supervise, as Judges.--**1 Cor. 6:2,3.**

Whoever comes to a knowledge of this great Divine arrangement through Christ has an incentive to live righteously, soberly and godly in this present time. Whoever hears and heeds this command is laying up for himself a good treasure of character and preparation for his life or death trial in the great Judgment Day of the Messianic Kingdom. Whoever ignores this knowledge and "sows to the flesh" will find himself reaping to the flesh further weakness, further degradation and severer stripes or punishments in that great thousand-year Judgment Day.

When He who is our life
Appears, to take the Throne,
We, too, shall be revealed, and shine
In glory like His own.

SM156

THE DECEPTIVE WAY

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."--Prov. 16:25.

Selfishness should be considered the synonym of Sin. Not that we could live under present conditions entirely forgetful of our own interests; but that these should be considered justly balanced with the interests of others, in harmony with the statement, "Thou shalt love thy neighbor as thyself." Originally sin was inspired by Mother Eve's unlawful spirit of acquisitiveness--her desire to secure knowledge in advance of the Creator's arrangement. This spirit of acquisitiveness led her into disobedience. Father Adam's transgressions against Divine Law was prompted also by self-interest. Believing that by her disobedience his wife had fallen under the sentence of death, he selfishly planned to be disobedient also, believing that all the pleasure of his life would die with his wife. He disobeyed, in order to die with her.

The 6,000 years which have intervened between the first disobedience and the present time have stimulated and developed selfish propensities of the human mind at the expense of its more noble, more generous, more refined qualities. Driven out of the Garden of Eden, where their wants had been supplied by the fruits of the life-giving groves, our first parents found themselves in the unprepared, unsuitable, "cursed" earth, which brought forth thorns and thistles, and variously demanded their time and attention for the procurement of the necessities and comforts of life. Thus the fertile valleys and their fruitage attained a value, as compared with human time and strength, such as the fruits of Eden would not have where plenty was obtainable by merely stretching forth the hand.--**Psa. 107:10-12.**

SM157

This labor with sweat of face was a part of the curse or penalty upon the race for the disobedience, to the intent that the Divine verdict should be executed, "Dying thou shalt die," and that man should realize the difference

between his condition in favor with God and his state out of Divine favor, and might thus the more fully appreciate the undesirableness of the same. We should notice incidentally, however, that this arrangement, that man should earn his bread by the sweat of his face, was designed of the Lord to be really a blessing. Without this necessity for toil the abundance of idleness which would have prevailed would have been very disastrous indeed to the human race, which had merely tasted of sin and was separated from Divine favor. The downward course of humanity would undoubtedly have been much more rapid had idleness prevailed. This was part, we remember, of the difficulty of the Sodomites. "Fulness of bread and an abundance of idleness were in her," and this led to various forms of degradation.--**Ezek. 16:49.**

HOW SELFISHNESS HAS DEVELOPED

Labor for food and raiment having become a necessity, the hours of labor became proportionately valuable. Then came the inducement for some of the race to bring their fellows into slavery, that they might have their toil at minimum cost, thus not only securing their own leisure but laying up wealth to the extent of superior opportunity or ability. It led to bloodshed for the securing of slaves, and bloodshed again in endeavoring to rescue the enslaved. One of the earliest illustrations along this line in the Bible record is shown in connection with the capture of Lot and his family, and the Sodomites, by the army from the north, and the rescue of these by Abraham and his armed men. (**Gen. 14:12-16.**) However, the teaching of history is full of just such incidents. Indeed, it is only of very recent time that slavery has been abolished in civilized lands. Another manifestation of slavery along parallel lines was that of one nation conquering

SM158

another and putting it under tribute. Thus an entire nation was enslaved and its people made bondsmen to another, and obliged to pay a certain proportion of the fruit of their labor for nothing--simply because the neighboring nation was the stronger or the better armed.

Slavery in its old form still exists in certain parts of

the world. Elsewhere the form has been changed, though the principle of selfishness is considerably the same. In China and amongst the Malayans of India there is a servant class, really slaves to circumstances and conditions surrounding them, though not exactly the same kind of chattel slavery that fifty years ago prevailed in the United States. Wherever the Bible has gone the spirit of liberty has gone with it; for it teaches, as no other religious book in the world does, that all men stand on the same footing before their Creator--that all are sinners, that all are condemned with the same penalty, that all alike need the same salvation, and that entrance to eternal life is to all on the same basis--that class and caste make no difference whatever. Wherever the Bible has been read, this spirit of manhood has been inculcated, and the spirit of slavery correspondingly lost. However, the unbalance of the human character resulting from the fall and from the premium it put upon labor and leisure, and the consequent dwarfing of the higher qualities of the mind, because their cultivation was impossible except to those who could acquire the leisure. These conditions, continuing with us, have been ready to adapt themselves to new ones.

When it became difficult or impossible to hold fellow-creatures in slavery, financial usages were formulated and gradually organized and systematized, until today we see selfishness as rampant as ever in the world and as eager as ever to accumulate wealth, representing accumulated toil. The system under which this selfishness operates in our day has its elements of justice, its good qualities as well as its bad ones. It is the wage system.

SM159

Under this arrangement those who have the largest degree of mental power in combination with selfishness have the opportunity for becoming financial kings and princes in the world. We are now operating under the so-called law of supply and demand for brains, skill and energy; for these as never before possess large possibilities for the accumulation of wealth. That the accumulated wealth of our day is far beyond that of any other time is well known to us all. A fortune of a hundred million dollars has fallen to the lot of quite a few. A very large number have one million dollars and upward; and many thousands

possess fortunes of one hundred thousand or more. What these fortunes mean in accumulated labor it is quite difficult to estimate; but even counting labor at \$2.00 per day, a man whose fortune is a million dollars has represented therein the earnings of 1500 years.

THE DAY OF PREPARATION

A factor in the great increase of wealth in our day is the great stimulation that has come to inventive genius. This is attributed to the extra speeding of the wheels of evolution, bringing us into the "brain age." We, however, following the guidance of the Bible, and looking more carefully to the facts surrounding these inventions, disagree with this thought. We find that the inventors of our day are not all brilliant, and that in comparison to the whole population they are very few, anyway. We find evidences of as great mentality in the past as in the present. Shakespeare, Newton, Socrates, Plato, St. Paul, King Solomon, King David, Job, Moses, and the builders of the Pyramid, shine out brightly on the pages of history, and find few if any equals in our day. The Bible explanation of the inventions of our epoch is that it is the "Day of His Preparation"--preparing for the Millennium. --**Nahum 2:3.**

So simple are some of the devices now common to us that we cannot avoid wondering why they were not discovered before. The only reasonable answer is the Scriptural

SM160

one, that the Lord did not until recently lift the veil and bring matters to our attention. We are not meaning to say that every inventor is inspired of the Lord; but we do mean to say that the Lord kept back the art of printing until the proper time to exert the influence which it is now having in the world--that the Lord did not favor general education until this Day of His Preparation; that He has allowed the world to take its own course in many of these matters until of late. The present running to and fro by which our race is commingled, and the interchange of ideas thus effected, and the increase of knowledge and education resulting, are all set down most distinctly in the Scriptures as marks or proofs

that we are living in the time of the ending of the Present Dispensation--that the New Dispensation is nigh, even at the door. For proof along this line note the declaration to the Prophet Daniel, "In the time of the end many shall run to and fro and knowledge shall be increased ...The wise shall understand...and there shall be a Time of Trouble such as was not since there was a nation."--**Dan. 12:1,4,10.**

KNOWLEDGE--LIBERTY--TROUBLE

With a wise object the Lord held back the light, the knowledge, the inventions of our day, knowing in advance what we are now learning from experience, that the effect of this upon our race, sold under sin, warped and twisted in favor of selfishness, would be to greatly increase the selfish propensities of the world in general. The inventions of our day, their labor-saving machinery, etc., all represents vast possibilities for the accumulation of wealth--accumulated toil. The most far-seeing of our race, the best and brightest minds, if they have thought of the advisability of throwing open to mankind in general all these advantages and blessings of our day, must have dismissed the thought; for all seem to be acting on the selfish plane--acquiring every advantage possible and using these for the accumulation of wealth.

SM161

True, the rush has come so suddenly that all mankind have been advantaged to some extent, even the day laborer. But as these advantages go into the hands of the few, and as the natural increase of population multiplies the number of laborers, it is not difficult to foresee what would be the consummation of the present system of competition along the lines of supply and demand. The supply of laborers is continually increasing, the supply of labor-saving machinery represents still further increase, while the demand for labor will be only to the extent that it will yield profit to those who have come to be the possessors of the world's wealth.

This is seen by many. The rich do not fear it; for they feel secure, and hope that if ever a distress should come they also shall feel generous. But the outlook is dreaded

by many of the thinking poor, who have little confidence in the generosity plan, and who are therefore crying out for Socialism the public ownership of the wealth-producing agencies which they hope would bring competency at once and by and by wealth to all.

We are not advocating Socialism; for we believe it to be thoroughly impractical. Our knowledge of human nature leads us to believe that those who now possess the wealth of the world hold it with such a tenacity and such selfishness that they would allow the entire social structure to go to wreck rather than release their hold upon the special privileges and opportunities which they now hold in their grasp. Although Socialists do not realize it to be so, their doctrines spell anarchy--the worst possible thing so far as human interests are concerned. We do not rest the matter with our opinions merely, but rather have formed our conclusions in accord with the Word of God, which distinctly tell us that the end of the Age is close at hand, that it will be followed by the Golden Age, the Millennial Kingdom, under the control of Christ and His glorified saints, the "little flock," from whom will proceed the blessing and uplifting

SM162

of whosoever wills of all the families of the earth.

We live in a day of rapid changes. A few more years will show the wealth of the world still more concentrated, still more powerful, and the masses of humanity still more eager for Socialism--ignorant of the fact that it will result in anarchy. We expect, in harmony with our understanding of the Scriptures, that this great crisis will be upon the world within the next eight years--a Time of Trouble such as was not since there was a nation, no, nor ever shall be.--**Dan. 12:1; Matt. 24:21.**

THE WAY THAT SEEMETH RIGHT

This way of selfishness which has prevailed for six thousand years is the way which seemeth right unto a man--the usual way, the natural way, approved by the standards of the world for centuries--opposed only by the few, who are not highly esteemed amongst men--by Jesus, the Apostles, the Prophets, and those who follow

their course and teachings. We have indicated only one feature of this way which seemeth right unto a man, this selfish way; namely, the monetary. But selfishness takes hold of every affair of life. It affects the social standing and makes class distinctions along selfish lines; it affects the appetites and passions and seeks selfish gratification in every direction. Selfishness, we repeat, stands for and represents sin in its every form. Yet selfishness seemeth to a man to be right in his depraved condition; he was born with it--yea, in selfishness did his mother conceive him.--**Psa. 51:5; Gen. 3:20.**

This selfish way the Scriptures alone show is a wrong way, and results from the unbalance of the human mind, which originally was well balanced, the image and likeness of the Divine mind along the lines of justice and love. Only in the School of Christ is unselfishness taught; and in that School this is almost the only lesson and it is learned line upon line, precept upon precept, even in the principles of righteousness and godliness.

The great Teacher, Jesus, instructs us respecting the

SM163

Divine Law that Love is the fulfilling of the Law, that the entire Law of Love is briefly comprehended in the one word, Love--love for God supremely and love for our fellow-men as for ourselves. This Teacher gave the greatest illustrations of this lesson in His own conduct of life. In harmony with the Divine will He laid aside His glory and dignity as a spirit being and was made flesh and dwelt amongst men, being born under the Law, a Jew. Still in harmony with the Divine arrangement, when He reached manhood's estate He made a full self-sacrifice of Himself, the benefit of which was to accrue to Adam and his race. For three and a half years He was laying down His life in deeds of kindness--virtue or vitality going out of Him for the healing of the multitude--until finally He finished his course in ignominy, a Sin-offering on behalf of our race.

All the lessons that our Lord may teach, therefore, along the line of love, are well exemplified in His own course. Having bought the world with His precious Sacrifice, His life, in harmony with the Divine Plan, He is about to bless the world by opening their eyes, giving them to know the difference between right and wrong,

and by helping them out of their sin, selfishness and meanness back to the image and likeness of God as originally enjoyed. But this work according to the Divine Plan is reserved for the Millennial Age.

In the meantime the world's Redeemer labors not for the world nor even prays for the world (**John 17:9**), but in harmony with the Divine will labors and prays for His Church, a "little flock," to whom it is the Father's good pleasure to give the Kingdom, in association with Himself, the Redeemer. These are called or invited to separate themselves from the world and its spirit of sin and selfishness; and only so many as love righteousness and hate iniquity are drawn or desired in the present time. The vast majority of our race are left over for treatment during the Millennial Kingdom.

SM164

THE NARROW WAY--THE BROAD WAY

This "little flock" of believers, who turn from sin to be followers in the footsteps of their Master and Redeemer, are shown a new way--a "narrow way." This is not the way that seemeth desirable or right to the natural man, to the masses of mankind. These called ones are given a special opening of the eyes of their understanding, and the ability to discern the right way of the Lord as in contrast with the way that seemeth right to fallen man. They are informed that the way is narrow, difficult, etc., and are advised to sit down first and count the cost before undertaking to walk in it.

But those who undertake to walk in this way are assured of the Master's favor and His continued presence with them, and His aid in all of life's affairs and are guaranteed that, whatever may happen to them, all things shall work together for their good, because they love God and have been called according to His purpose. (**Rom. 8:28.**) They are assured that while in the present time their following of the Master will lead to the disapprobation of the world, the opposition of Satan, the traducing of their reputation, nevertheless it will be their privilege to be exceeding glad, very happy in the present life, because of their enjoyment of the peace of God which passeth all understanding ruling in their hearts, and

because of the exceeding great and precious promises of the future granted to them. These promises include the prospect of Heavenly riches, dominion, power in joint-heirship with the Redeemer Himself. Because of this close relationship these are frequently described in their future glory as the Bride, the Lamb's Wife--the marriage or union being represented as to take place at the Second Coming of Christ.

This way of the world that seemeth right to mankind in general--this way of selfishness which has become second nature to the race--our text declares leads into the ways of death. This seems astonishing! Apparently

SM165

very few realize this fact. Evidently the death here referred to is not the usual or Adamic death common to all mankind, saint and sinner, but the Second Death. Let us examine the matter in greater detail: How does selfishness lead into the ways of death? We answer that selfishness is at the foundation of nearly every crime in the calendar. Is it murder? Selfishness, acquisitiveness, is the motive. Is it robbery or fraud, lying or cheating? Selfishness has been the mainspring. Is it covetousness, fornication or adultery? Selfishness is behind it. Is it pride, self-conceit or violation of another's rights in any sense of the word? Usually it is because of selfishness in the heart. Is it dishonor of the Creator? This is generally a result of too high an appreciation of one's self--a lack of proper humility and reverence. All of these paths selfishness leads into; and they are all in the direction of the Second Death, just as the narrow way in which the faithful are called to walk leads in the opposite direction to life eternal.

We are glad to know from the Scriptures that only those who have been begotten of the Holy Spirit, and under its guidance brought to a clear appreciation of the Truth, are really upon trial for life or death eternal at the present time. We are glad that God has provided through Christ and the Millennial Kingdom an opportunity for all the blind eyes to be opened and all the deaf ears to be unstopped, that all may come to a thorough knowledge of God and of His righteous will, and at the same time be granted the necessary assistance to come into harmony therewith if they will. We are glad of

all these things; for evidently those who are walking in the broad road of selfishness, which leads into various paths and which ultimately would end in the Second Death, are so numerous that it would mean that the Divine Plan of Salvation would be almost a failure if there were no such provision for these in the future.

It will not be questioned by the intelligent and reflective

SM166

that if God is Love, and is the Pattern for unselfishness, as exemplified to us in the character of His Son, this is the character which He desires and approves and will bless with everlasting life. Then the majority of mankind, the great mass, nine hundred and ninety-nine out of every thousand dying under present conditions, necessarily die out of Divine favor and unfit for eternal life and the better terms on which God purposes to give it. Indeed, we see that even the most saintly have such a selfish tendency in their flesh that if they were judged of the Lord according to the strict letter of His Law they, too, would be counted unfit for eternal life. It is the fact that they are covered with the robe of Christ's righteousness, imputed to them because of faith and obedience to the extent of their ability, which permits these to be counted meet for the inheritance of the saints in light--reckoned as having passed from death unto life, to which they will be actually received in the First Resurrection.

UNSELFISHNESS IN HEAVEN

If we understand the teachings of the Scriptures aright, those who are in accord with selfishness are wholly unfit for the Heavenly state. Our Roman Catholic friends, admitting this, claim that practically all, even their own clerics, go to Purgatory, there to be purged of this dross of character and to be made fit for eternal life. We agree to this proposition, but deny that there is any Purgatory in existence at the present time. We hold the Scriptures to teach that Purgatory is a condition of the future--that the entire Millennial Age will be the period of Purgatory and this earth the place. Neither can we agree to the Roman Catholic view of Purgatory, that it is manned with devils and composed of torture chambers.

On the other hand we have the assurance of the Scriptures that during that time Satan will be bound, all evil influences be restrained and the whole world be blessed. Then, if they will, they will be lifted up out of their degradation, selfishness and sin back to the full perfection

SM167

lost in Father Adam; or failing to respond to those glorious opportunities and privileges, they will be esteemed unworthy of any further blessing and be utterly destroyed in the Second Death.--**Acts 3:23; 2 Thess. 1:9; Rev. 20:11-15.**

SOWING AND REAPING

One of the points which we specially desire to impress on this occasion is that this way of selfishness which seemeth right unto a man, but which leads to paths of death and on which the masses of mankind are traveling very composedly, is an evil pathway--injurious in every sense of the word. Some one may say, "Ah, but if there is a Purgatory, a school of opportunity in the Millennial Age, why may we not indulge in selfishness now and get our lessons then?" We reply that all the tare seed and weed seed that we sow in our hearts and characters in the present time are doing much injury to us, not only as respects the present, but also as regards the future. He that sows selfishness reaps the same and finds his crop continually increasing, so that at the close of a busy life the majority of people find themselves very much more selfish than they were at its beginning. In other words, they were nearer to an acceptable condition with God in their infancy than on their death bed in old age.

We feel that even the consecrated of the Lord's people have not appreciated the situation aright; that while even having nominally changed from selfishness to love, while seeking to cultivate the latter more and more in thought, word and deed, they have not fully grasped the situation and are therefore making less strenuous efforts than they might make. Let all these resolve that by the grace of God they will lay aside every weight and every besetting sin, and run with patience the race set before us in the Gospel--the race in the narrow way.

Not to ourselves again,
Not to the flesh we live;
Not to the world henceforth shall we
Our strength, our being give.

GOD'S INFINITE WISDOM AND LOVE

[Given in Shanghai, China, Jan. 7, 1912]

"Therefore with joy shall ye draw water out of the wells of salvation."--Isa. 12:3.

China's hundreds of millions of patient, incessant workers have had my sympathy from childhood. The philosophies of childhood are often as correct as those of mature years--sometimes more so. Well I remember as a child inquiring what would be the fate of the heathen, and the answer that I received--that only through faith in Jesus, the Redeemer, is there any salvation. Then I queried, What is the *penalty* of their ignorance of the Only Name given under Heaven or amongst men whereby we must be saved? The answer was the usual one of all of our "Orthodox creeds": that they would spend eternity in a hell of unutterable anguish. How my heart went out sympathetically toward every missionary movement on behalf of the heathen!

Then came mature thinking and I said, Like others I am imperfect in every way; my sympathy and love, therefore, cannot be as great as that of our Creator. How is it possible that God, with all the force of the Universe at His command, could look calmly on and see the operation of His own laws carrying thousands of millions to eternal misery and yet refrain from giving those creatures the necessary information? There is something wrong with the Bible and with our creeds which we have built upon it.

I threw all away and began to reason--but, thank God! not along irreverent lines. I reasoned that He who made the Universe also made man; that whatever noble qualities I could find in humanity were the work of the Creator. I said, Man's noblest qualities are justice and love, and hence the Creator must possess these unlimitedly. I bowed in worship before God, infinite in Wisdom, Justice, Love and Power.--**Psa. 33:4-8.**

SM169

HE THAT SEEKETH FINDETH

I said, O great Almighty God, although unknown to me, I worship Thee! I adore Thee! My whole being cries out for the pleasure of more intimate acquaintance with Thee, that I might know Thy will regarding me and Thy purposes respecting humanity. I said, Assuredly, as God is all-wise, He must have an all-wise purpose, of which I need not be ashamed! So surely as He is just and loving, all of His plans and purposes must accord with His attributes; and having made man capable of appreciating these qualities, He will surely be willing to bestow the information which I desire--information as to how I can best please and serve Him and as to what His purposes are respecting mankind.

My prayers convinced me the more that there must be a Divine Revelation somewhere in the world. I thought that I had searched the Bible faithfully and proved it unreasonable and contrary to every conception I could have of a Divine Creator and His purposes; hence my eyes turned toward this Eastern land and your sacred books. I studied them for a time, only to find them far less satisfactory to my intellect than the Bible I had already cast aside.

I returned to the Bible. I asked myself, Might you not have been prejudiced when you examined it before? Although I thought not, I made a fresh investigation, because I felt there must be a Revelation from the true God somewhere, and because the Bible thus far gave the best testimony. It, indeed, told of a God of Love, as no other religious books do; yet its teachings respecting the future of the non-elect staggered me, for I was sure that they were not Godlike, but the reverse.

Disregarding the Old Testament Scriptures entirely, I began with the New. I said, Was not Jesus a most wonderful character? Is it not true that "never man spake like this Man"? Both heart and head answered, Yes!

SM170

His teachings are the noblest found on earth! His example fully comports with His teachings! I asked, Can I

rely upon the evidence? My mind replied, Yes. If just such men today told you their observations you would believe them implicitly. These men confessed that they were ignorant and unlearned men, telling of their own weaknesses in a way that impostors would not do. Their Message abounds in "good tidings of great joy for all people," and not merely for their own nationality. My heart began to take courage. I began to feel that I had found a footing for my faith and that the Bible indeed differed considerably from the various and conflicting creeds which claimed it as their support and authority.

However, I suddenly remembered that much of the New Testament is composed of passages from the Old Testament and comments thereon. Alas! I said, for I cannot accept the Old Testament Scriptures. But the more I studied the matter the more convinced I was that if Jesus and the Apostles were at all what they claimed to be, the Old Testament must be as true as the New--as St. Peter declared, "Holy men of old spoke and wrote as they were moved by the Holy Spirit."--**2 Peter 1:21**.

THE BIBLE HELL IS THE KEY

Then I began a more critical study of the Old Testament; and to my joy, as I sought, I found; as I knocked the door of Truth opened for me. I found the Bible teaching very different from what I had supposed it to be, very contrary to that of all the creeds. The latter, indeed, each and all, contain truths taken from the Bible, but truths incrustated with various human credulities and misconceptions --the Bible message as a whole divided amongst many creeds and made to contradict itself.

To my surprise I found the presentations of the Bible not only more logical than anything else in the world, but absolutely the only logical presentation on earth. As interpreted by itself, and not by the creeds and theories

SM171

of the Dark Ages, the Bible tells one beautiful, reasonable, harmonious story, from Genesis to Revelation. It tells nothing of a fiery hell manned by fire-proof demons, and supplied with fuel for all eternity, to which Adam and his race were sentenced on account of sin. On the contrary,

it teaches that "the wages of sin is death."

It tells that "the soul that sinneth, it shall die"; and tells that Adam sinned and came under this death penalty and that all of his race by the laws of heredity are subject to frailty, weakness, mental, moral and physical--and that these have triumphed in a reign of Sin and Death for now six thousand years. It tells that this death is the death into which Adam and all of his race go--*sheol*, the *hell* of the Bible, for all mankind, good and bad. It tells that there is no pain or suffering there, no knowledge, no work of any kind.--**Ezek. 18:4,20; Rom. 6:23.**

It tells that all, both good and bad, *sleep*, awaiting the resurrection of the dead. It tells that man's death would have been an extinction as complete as that of the brute beast had God in His Wisdom and Love not arranged for human redemption and a resurrection of the dead, both of the just and unjust. It tells that the Divine arrangement whereby God could be just and not repudiate the rulership of His own Court and yet recover man from the death sentence, was arranged for. The arrangement was that Jesus, "by the grace of God, should taste death for every man"; that "as by a man came death, by a Man also should come the resurrection of the dead; for as all in Adam die even so all in Christ shall be made alive, every man in his own order."--**Heb. 2:9; 1 Cor. 15:21,22.**

With God "a thousand years are as one day." (**2 Peter 3:8.**) He has therefore arranged that six of these great Days shall constitute man's period of battling with sin and death and that the seventh of these great Days shall be the Day of Messiah, the Sabbath or Rest Day to the world, in which Messiah, as the Divine Representative, shall lift up all the willing and obedient, opening

SM172

their blind eyes, unstopping their deaf ears and causing all to know the Lord, from the least to the greatest.

"ALL SHALL KNOW THE LORD"

As a result, some will refuse and die the "Second Death"--utter destruction. No more than a century of trial is to be granted; for we read, "The sinner a hundred years old shall be cut off"--a child a century old in sin

shall be accursed--to the Second Death. (**Isa. 65:20.**)

But all who will accept Divine favor may then be brought to full, human perfection, similar to that which Adam enjoyed at the beginning, plus the knowledge of good and evil, which he lacked.

Of these willing and obedient ones it is written, "Every knee shall bow and every tongue confess, to the glory of God." Many of the Chinese, doubtless, will then be bowing before the great King of kings and Lord of lords, whom then they will know completely; for "the knowledge of the Lord shall fill the whole earth as the waters cover the great deep." And their forefathers, whom they reverence, will be there, too; their eyes shall be opened and their ears unstopped, as it is written, "All the blind eyes shall all be opened and all the deaf ears shall be unstopped." What a great reunion time that will be for the Chinese hundreds of millions! Yes, and still more! As the Scriptures declare, all the families of the earth shall be blessed similarly with a knowledge of God and with a full opportunity for *restitution* to all that was lost in Adam--to all that was redeemed at Calvary.

Do the Chinese say to me, This news is too good to be true? Do they say, No missionary ever told us of such a gracious God and such a mighty Savior! Had we heard such a gracious Message it would have attracted our hearts long ago, for our gods are non-sympathetic--they are great, powerful and vicious! But we thought as we heard the missionaries' message that the Christian God must be even more ferocious than ours, for the awful,

SM173

burning hell of which we have heard through Christians is terrible beyond anything we heathens had ever heard of before or conjectured for ourselves!

SATAN THE GOD OF THIS WORLD

Alas! my dear friends, I know this very well and the Bible explains the whole matter. It tells us that we have been believing "doctrines of demons." (**1 Tim 4:1.**) These vicious doctrines in the past, when more literally believed than today, led some noble Christian people into most atrocious conduct.

We are all awaking from this sad condition, thank God! We are emerging slowly from the darkness of the past. We are in the very dawning of the morning of Messiah's Kingdom; which is to bless the world. The rising of the Sun of Righteousness is to bring the New Day of emancipation from ignorance, superstition and death. The more awake we become the more clearly do we see the beauty of God's Word and the ridiculous inconsistency of things we once believed.

St. Paul explains to us why Satan strives to put darkness for light and light for darkness. He explains why Satan represents himself as an angel of light and endeavors to besmirch the Divine character and to make God the very personification of wickedness and injustice! It is a part of his general endeavor to thwart the Divine Plan, to mislead those who are seeking to know God. Harken to the Apostle's words: "The god of this world hath blinded the minds of them that believe not, lest the glorious light of God's goodness, as it shines in the face of Jesus Christ our Lord, should shine into their hearts."--**2 Cor. 4:4.**

In proportion as humanity misconceives God's character and His Word, in that same proportion they will shun the Bible and its God, and thus get away from the faith and hope revealed in the Bible. As I have told you, I had my own bitter experiences along this line. How I

SM174

thank God for the "eye-salve" and for the glorious vision of the Divine character and Plan which now stands out so distinctly before the eyes of my understanding!

GOOD TIDINGS OF GREAT JOY

The Gospel of the Bible, the Message of the great God, Infinite in Justice, Wisdom, Love and Power, is a Message of grace, of mercy, as has emanated from no other quarter --such as no other religious book in the world presents. And what else should we expect than that the great Supreme Being would be a Fountain of grace, of blessing to His dependent creatures. It should not surprise us, then, to find the Bible clearly teaching that the God of all Grace has in store for humanity great blessings--"Times

of Restitution of all things spoken by the mouth of all the holy Prophets since the world began."--**Acts 3:19-21**.

Another Message should not surprise us; it is the message that was sung by the angels on the night of Jesus' birth, "Behold, we bring you good tidings of great joy, which shall be unto all people"--the thousands of millions of the Chinese included! It is a joy to me to be permitted to tell this glorious Message to such as have the ear to hear it. It is a further joy to me that in the Divine arrangement the time is coming when "all the deaf ears shall be unstopped" and when the clear knowledge of God's goodness shall fill the earth as the waters cover the great deep.--**Luke 2:10; Isa. 35:5; Hab. 2:14**.

God first told this Message of His benevolent designs toward humanity about thirty-six hundred years ago, when He declared to His friend Abraham, I intend to bless all the families of the earth, and this shall be done through your posterity--"In thee and in thy Seed shall the families of the earth be blessed." The natural seed of Abraham was first developed and instructed, and consequently uplifted, under a Law Covenant. This arrangement prepared the natural seed of Abraham more than others of the world's peoples to receive Jesus; hence,

SM175

when He presented Himself, and when afterward His Message was proclaimed by His twelve Apostles, approximately sixteen thousand Jews became His footstep followers, were begotten of the Holy Spirit at Pentecost and after, and thus became members of the promised Seed.

THE NUMBER IN THE FIRST RESURRECTION

But this number was short of the Divine purpose--"a hundred and forty-four thousand." (**Rev. 14:1**.) Hence, in due time, the Message of grace and the privilege of becoming members of the Spiritual Seed of Abraham was extended to one nation after another--to the Jew first, but also to as many as the Lord our God has called, of every nation, people, kindred and tongue. This "elect" number of spirit-begotten followers of Jesus will very soon be completely changed by the glorious First Resurrection, when this mortal and corruptible shall put on

immortality. All those found faithful will be made partakers of the Divine nature, far above angels, principalities and powers--associates with the Redeemer. (**Eph. 1:21.**) Then the Seed of Abraham will be completed and qualified for its great work of blessing the race.

St. Paul declares, "Know ye not that the saints shall judge the world?" (**1 Cor. 6:2**) The judging will be in the nature of a trial or testing, to determine how many of humanity can be helped up to human perfection and harmony with God and everlasting life, and how many unworthy will be destroyed in the Second Death. God, who has elected these kings, priests and judges, has appointed a Day in which they shall rule, bless, instruct, judge mankind in general. It will be the thousand years of Messiah's Kingdom, for "a day with the Lord is as a thousand years."--**2 Peter 3:7,8.**

NEED OF GREAT CONFIDENCE IN GOD'S WORD

"Cast not away therefore your confidence, which hath great recompense of reward."--Heb. 10:35.

There is a practical side to the Gospel. Everything enjoined upon the followers of Christ and all their trying experiences in life are wisely designed to work out for them character-development of good, firm, fine texture. It is a mistake to think, as some have thought in the past, that it is the will of God that we should merely hear of Christ and give a nominal assent to the message of His death as our Redeemer and turn from outward forms of sin--and then, contented with our progress, help others to the same low standards.

THE FATHER DOES THE DRAWING

Quite to the contrary, the teachings of Jesus and His Apostles ignore the world as a whole and merely seek for a special class with hearing ears and appreciative hearts. The Gospel Message set forth in the Bible knows nothing of the ordinary mission work of rescuing drunkards, harlots and the profane. While not refusing publicans and harlots it did not go about seeking them. It waited for them to seek for righteousness; and, as the Master said, "No man can come unto Me except the Father which sent Me draw him"; and "whosoever cometh unto Me I will in no wise cast out." (**John 6:37,44,65.**) As a matter of fact, those who came to the Master and those who have been interested in His Message ever since, have not, in any large proportion, been the rich, the great, the learned, the noble, according to the course of this world, but chiefly the poor, rich in faith toward our God.--**1 Cor. 1:26-29; Jas. 2:5.**

Take as an illustration St. Paul's course when he went to Athens. We do not find that he started a mission

SM177

Sunday School and offered the children the prospects of a picnic or a Sunday School treat, in order to gather them for a half hour's talk about nothing, "to keep them off the street." Neither did he seek out the drunkards in the slums and establish a slum mission. On the contrary He sought the ear of the intelligent classes, the thinking classes, irrespective of their wealth or station; for He had a Message--a Message which children could not understand, a Message which drunkards were incapacitated from understanding, a Message which should appeal to the best people of Athens, whether rich or poor.

Have we not had to a considerable extent the wrong idea? Are we wiser than the Lord and the Apostles, and able to give them pointers as to methods instead of following their example, as we were instructed to do? They proclaimed the Second Coming of Messiah and the establishment of His Kingdom. They preached that the very object of His Reign of Righteousness for a thousand years will be the putting down of sin in its every form and the lifting up of poor, fallen humanity. They taught that there was danger of attempting to make a proselyte and really doing more harm than good thereby. They taught that the special work to which God's people are now commissioned as ministers or servants of Christ is the proclaiming of the Gospel--"the Good Tidings of the Kingdom"--not the proclaiming of eternal torment nor the attempt to drive the world of mankind from sin through fear. They taught that the work of this present Age is the selection from amongst mankind of the Bride class, to be Messiah's associates in His Kingdom, for the blessing of all the world. It is this Message of the goodness of God that our text declares should be proclaimed with courage, with boldness, with outspokenness.

St. Paul is criticizing some who had for quite a time been Christians and who had been granted large opportunities for growth in grace and knowledge. He says to these, "For the time ye ought to be teachers, but ye need

SM178

that one teach you again which be the first principles of the doctrine of Christ." They had lost the first principles. They had gotten entangled with vain philosophies,

and their spirituality was at a low ebb. Conditions are very similar today. After eighteen centuries of Divine instruction, and with the wonderful Bibles now at our command and with helps for Bible study, what manner of Christians ought we to be--in faith, in love, in obedience, in courage!--**Heb. 5:12-14; 6:1-3.**

A MOST SOLEMN THOUGHT

St. Paul points out the necessity for the Lord's people to assemble themselves together for fellowship and for the study of His Word and to provoke one another to love and good works. The necessity for this, he suggests, is that sin on the part of those who have received a knowledge of the Truth and been made partakers of the Holy Spirit is a much more serious matter than the same conduct would have been before they came into the precious relationship of spirit-begotten children of God. He says, "For if we sin after that we have received a knowledge of the Truth, there remaineth no more a sacrifice for sins, but a certain fearful looking for of condemnation and fiery indignation which shall devour us as God's adversaries."--**Heb. 10:25-27.**

Have we grasped the import of the thought? It signifies that those of us who have accepted the Divine terms and entered the family of God will have no future opportunity in another life. We must either make our "calling and election sure" under the terms of the call, as accepted, or be rejected as unworthy of life everlasting--as fit for the Second Death--annihilation. He who despised Moses' Law died without mercy. But he who, having come to a clear knowledge of the Truth, shall be found a willing sinner, will not only be cut off from a further opportunity in the present Age, but be everlastingly cut off from life, destroyed. "God is able to

SM179

destroy both soul and body"--the present life and our future hope. These thoughts should make very earnest, very diligent, all who have accepted Christ and been accepted by Him.--**2 Peter 1:10; Heb. 10:28,29; Matt. 10:28.**

NEVERTHELESS BE NOT DISCOURAGED

These things were written, not only for the Hebrew Christians of St. Paul's day, but designed by the Holy Spirit for all the Household of Faith. We should not rock ourselves to sleep, nor give to each other opiates. While the *world* is not yet on trial for eternal life, the *Church* is now being tested--for life or death eternal. The thought should sober us. As the Apostle suggests, "Be diligent, be sober," be faithful, following in the footsteps of Jesus.

But St. Paul or, rather, the Holy Spirit through him, took cognizance of the fact that the Lord's people are in a world that is "no friend to grace to help them on to God." The Apostle recognized that we might become discouraged with our own faults and weaknesses. Hence, after earnestly exhorting to faithfulness and energy, and after pointing out the dangers of slothfulness and of being over-charged with the cares of this life and the deceitfulness of riches and thus losing the spirit of Christ, he turns from this threatening attitude and uses encouraging words.

He says, "Call to mind the former days in which, following your illumination of the Holy Spirit, you endured a great fight of afflictions." St. Paul's intimation is that at that time, while suffering persecutions, the brethren were really in a better, more alive, spiritual condition than later. The prosperity, privileges, freedom from persecution enjoyed, had made them slothful and less courageous. He would have them and us call to mind the victories won in the past, that we might have courage for the present and the future. How gracious, how helpful, are all the provisions of our God for those

SM180

who now hear His call and seek to walk in Jesus' steps!
To these He guarantees that every experience of life which His providence shall permit shall work for good, for blessing, for valuable experience and education along lines of righteousness and character development.

TWO CLASSES OF THE FAITHFUL

In time of war not all can go forth as soldiers. Some unfit for such service may perform a useful part at home supporting, encouraging, sending supplies to those at the front, etc. And so it is in the army of the Lord; Jesus is the Captain of all those who voluntarily enlist as soldiers of the Cross to battle against sin, especially in themselves--fighting a "good fight of faith" and overcoming the spirit of the world, which surges all about them, threatening to overwhelm them as New Creatures in Christ.--**2 Cor. 5:17.**

St. Paul intimates a strong persecution, openly manifested by the worldly-spirited, Satan-deceived people of God. He says, "Ye endured a great fight of afflictions, partly whilst ye were made a gazing stock both by reproaches and afflictions and partly whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods."--**Heb. 10:32-34.**

St. Paul and others prominent amongst the Lord's followers naturally would receive the brunt of Satan's attacks. It is presumed that the Epistle of which our text is a part was written while St. Paul was a prisoner at Rome. Fellow Jews, so far from being sympathetic for a countryman, reproached him as a traitor, unorthodox, seeking to tear down the work of God and to ignore the Divine promises belonging to Israel and their sacred traditions. By the Romans, too, he was regarded with suspicion, as one giving allegiance to another King, Jesus, and not therefore disposed to use his Roman citizenship especially for the pride and glory of

SM181

the Empire. St. Paul declares that thus himself and those who espouse the cause of the Lord are despised and rejected by all. He says that we are counted as the filth and offscouring of the earth--that which nobody cares for or values, but which all would like to get rid of; for the darkness always hates the light and seeks to quench it and reigns completely only when all lights are extinguished. Christians, far and near, either by expressing sympathy for the Apostle or fellowshipping with him, or by defending him from the unjust and

malicious slanders circulated against him, thereby exposed themselves to similar reproaches and their disesteem, opposition from their neighbors, etc.

History tells us of various terrible persecutions of the Christians by the Roman Emperors. It declares, for instance, that to gratify his depraved mind, Nero, the Emperor, caused a certain portion of Rome to be burned by incendiaries, and that when he found how angry the people were he blamed the entire matter upon the inoffensive Christians--partly, no doubt, because these had no friends, either at court or amongst the people. They could be blamed with impunity and the Emperor's own vicious criminality would thus be hidden. On this account many Christians were publicly and brutally put to death.

"GREAT RECOMPENSE OF REWARD"

Poor human nature finds it difficult to stand alone with God and with the few who are on his side--the side of righteousness and truth. When, additionally, there comes persecution it tries their hearts, proves their loyalty. This is exactly what the Lord designs. He is now seeking a special class of overcomers to be joint-heirs with His Son on the spirit plane as the Bride of Messiah. Through these He designs shortly to grant to Israel and, through Israel, to all mankind glorious blessings of instruction and restitution. To be qualified to thus serve in the instruction and uplifting of humanity

SM182

it is necessary that these called ones should be of strong character--copies of their Master, in the spirit of their minds. To these he says, "To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame, and am set down with My Father in His Throne."--

Rev. 3:21; Rom. 8:16,17.

We can readily see how some of the more prominent followers of the Lord who suffered martyrdom because of their loyalty to the principles of righteousness and to the name of Jesus would be accounted overcomers and members of the Kingdom class. But sometimes it is difficult for us to discern clearly how the less prominent, less persecuted ones stand with God. St. Paul's argument

proves that they stand *well*--that God counts them in as martyrs, as faithful unto death, if they have the martyr spirit, if they are loyal, courageous for the Truth, even though they never seal their testimony at the stake, even though they never are counted worthy of open or public opposition or persecution. Here is an encouragement for all; and this is exactly what St. Paul would stimulate us to in the words of our text.

WE MUST LET THE LIGHT SHINE

He says, "Cast not away, therefore, your outspokenness, which hath great recompense of reward." The Lord has not promised a great reward to us for merely believing, merely trusting, and in a cowardly manner keeping our light hidden, lest its exposure should bring to us persecution or reproach. He seeketh not such. They will not be counted worthy of a place in the Kingdom which is to bless the world.

St. Paul elsewhere declares, "If we deny Him, He will also deny us" (**2 Tim. 2:12**). If we have accepted the Lord as our Counsellor, Guide, Captain, Teacher, Exemplar, Bridegroom, He expects of us courage to confess Him as such and on all suitable and proper occasions to "let our light so shine before men that they may see our good works and glorify our Father which is

SM183

in Heaven." (**Matt. 5:16**.) Our good works are to so accord with the Master's teachings that, however we may be represented by others, all who know us intimately will take knowledge of us that we have been with Jesus and have learned of Him. They should also see that our courage, our boldness, our outspokenness, is not a desire to preach ourselves, not vainglory in ourselves, but that, on the contrary, we preach Christ and the glorious Message of His Word, which always has brought opposition and persecution from the Adversary and from all who are under his blinding influence.--**1 Cor. 1:23**.

Every faithful follower of Jesus must be a confessor --must show his colors. We do not mean by this that he must be belligerent and fight a carnal warfare, either with swords or spears or hands or tongue. On the contrary,

like his Master, he must ever be alert to do good. His orders from the Captain are, "Speak evil of no man." What he must speak forth and show forth by his life is the doctrine of Christ--the Truth, the Light, in contrast with the prevailing Error and Darkness.

The reward which the Scriptures hold before our eyes of faith is so great that, to the worldly, it seems foolish to believe in it. It is to consist of a share with our Lord in His glory, honor and immortality, in His Mediatorial Kingdom soon to be established, in His great work as the Mediator of the New Covenant in granting Divine blessings, through the merit of the better sacrifices, to the people of Israel and eventually through them to all mankind. Not all have a knowledge of this great reward. Not all, therefore, have the encouragement to faithfulness which this knowledge inspires. Not all even have the ears to hear. It is written, "The secret of the Lord is with them that fear Him, and He will show them His Covenant."
--**Psa. 25:14.**

Equip me for the war,
And teach me how to fight:
My mind and heart, O Lord, prepare,
And guide my words aright.

SM184

GOD PREPARING FOR THE HARVEST

[Given in Glasgow, October 29, 1911]

"Of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the Day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness that that Day should overtake you as a thief; ye are children of the light."--1 Thess. 5:1-5.

The common tendency of the human mind is expressed by St. Peter, who prophesies of the present time that the worldly will be saying, "Where is the promise of His presence!...All things continue as they were from the foundation of the world." Ignorance of God's Plan is to be expected of the world, but the true people of God have the promise of His special instruction so that they need not be in darkness respecting the Divine Program.

Our world for six thousand years has been the battle field between the forces of light and darkness, truth and error, righteousness and sin; the Prince of Darkness, otherwise styled the "Prince of this world," has led his forces in person, and has controlled the masses and is still controlling them. The Prince of Light is represented in a feeble way by ambassadors who are specially cautioned by Him that they must not use carnal weapons nor carnal methods, but must in meekness correct those who oppose them. They must be subject to "the powers that be" to the extent that their consciences will permit, and so far as possible live peaceably with all men.--**Rom. 12:18.**

This experience of subjection to the powers of evil has been a hard lesson, difficult to learn; a trial of faith as well as of endurance, the value of which has been difficult sometimes to appreciate. But these must walk by faith and not by sight if they would please the Captain of

SM185

their salvation. For centuries the prayer has gone up to God from their hearts, "How long, O Lord!" Reason

assures them that it cannot be the Divine purpose to forever permit the victory of sin and death.--**Rev. 6:10.**

PLOWING, SOWING, REAPING

God represents Himself as a great Husbandman. Each Age is a "season" and bears its own crop. Each Age has its own time for the plowing of the field, the sowing of the good seed, and the harvest work. As Bible students we have already noted the work accomplished in the Age which ended with the Flood, the different work accomplished during the Patriarchal Age, and the still different work accomplished during the Jewish Age, which lasted from the death of Jacob, and particularly from the giving of the Law, down to the death of Jesus.

Our Lord's ministry of three and a half years was a harvest time to the Jewish people in the close of their Age in favor of "day of visitation." He said to His disciples, "I send you forth to reap that whereon ye bestowed no labor; other men labored and ye are entered into their labors." (**John 4:38.**) The plowing and sowing connected with the Jewish Dispensation was in the far past. The Egyptian bondage served to do a plowing work as also Israel's escape from that bondage and the forty years of wandering in the wilderness before they reached Canaan. The giving of the Law and the establishment of them as a people, the lessons of their sacrifices, and the exhortation of their Prophets, all constituted a seed-sowing, harrowing and cultivating experience. In the end of their Age Jesus gathered the ripe fruitage of that experience--those sanctified thereby and developed in character and obedience to God.

The crop gathered by our Lord and the Apostles in the Jewish harvest numbered thousands. These were gathered out of Judaism and from under the Law Covenant into Christianity--gathered under a covenant applying

SM186

only to the "Church which is the Body of Christ." This covenant, under which they became associated with Messiah, reads, "Gather together My saints [holy ones] unto Me," saith the Lord, "those who have made a Covenant with Me by sacrifice." (**Psa. 50:5.**) All coming

thus into relationship to Jehovah as members of the Body of Messiah came by way of the cross--through a recognition of their own imperfection, and of Jesus and His sacrifice as the satisfaction for their sins, a covering for their blemishes, by which alone their sacrifices were rendered "holy and acceptable to God."--**Rom. 12:1.**

SOWING FOLLOWS REAPING

The reaping work of the Jewish Age merged into the sowing work of the Gospel Age as the invitation to become joint-sacrificers with Jesus was extended to those having hearing ears amongst nations aside from the Jews. For eighteen centuries this sowing work, with "harrowing" experiences and various cultivations, has been in progress. Now in turn we have arrived at the harvest of this Gospel Age--the reaping time, the time of gathering into the garner--beyond the veil--by the power of the First Resurrection.

"None of the wicked shall understand, but the wise shall understand" (**Dan. 12:10**), is the Lord's declaration. Our text declares that "Ye, brethren, are not in darkness" respecting this time. This implies either that the brethren are very few or that a considerable number of them have not yet become sufficiently awake to a discernment of the times and seasons in which we are living. Many of the brethren and many of the world and many of the "wicked" do realize that we are living in strange times and under peculiar conditions. These try to persuade themselves, however, that what we see today is merely a recurrence of what has repeated itself time and again during the past centuries. Thus they lull themselves, saying, "Peace and safety!"--**1 Thess. 5:3.**

SM187

This attitude is what the Scriptures foretold, "When *they* shall say peace and safety, then sudden destruction cometh upon *them*." It is only "ye, brethren," who are privileged to have the clearer light respecting present and future conditions. We know that we are in the Harvest time of this Age--the reckoning time--the testing time--the time when the "wheat" is to be gathered into the Heavenly "garner" the time when the field is

to be cleared of all "tares" in a fiery trouble--the time when the plowshare of trouble will be run through the world of mankind to prepare the whole world for the New Dispensation just about to begin.

THE PLOWMAN OVERTAKES THE REAPER

Illustrating the Divine methods and the rapid following of events in the Divine Program, the Lord through the Prophet tells us that "the plowman will overtake the reaper." (**Amos 9:13.**) So accurately timed is every feature of the Divine Plan that part fits to part and work to work closely. The Harvest of the present time is the gathering of the fruitage of this Gospel Age--the gathering of "the Church of the First-borns, whose names are written in Heaven"--those who have made a covenant with Jehovah by sacrifice.

The Head of the saintly Messiah, developed and glorified eighteen centuries ago, is Jesus. The members of the Body of this Messiah have been gathered from every nation, first from the Jews and then from all nations. God's call and selection of saintly sacrificers in this Gospel Age ignore all sectarian, all denominational, all national lines--"The Lord knoweth them that are His." The winds of violence, "the powers of the air," which will shortly be loosed, and which will produce the terrific "storm," are being held back until the sealing of God's servants in their foreheads shall have been accomplished.

This sealing in the forehead implies an intellectual appreciation of Heavenly things, and is intimately associated with the Harvest work--the sealed are the ripe wheat

SM188:

being gathered for the Heavenly garner. As soon as the sealing work shall have been accomplished the winds of strife and trouble will be let loose according to the Master's declaration, and the result will be a "Time of Trouble such as never was since there was a nation"--no, nor ever shall be the like again. The awful lessons which will then be learned by humanity will be sufficient for all time. The strife, the hatred, the malignity, the anarchy of that day of trouble are depicted in various places in the Word of God.--**Rev. 7:1; Matt. 24:21; Psa. 46:8-10.**

The trouble time impending is indeed declared to be a time of Divine wrath, and we must not lose sight of that feature of it. Divine Justice has indignation against inequity and selfishness in general, for selfishness is but another name for sin. All sin is selfish, and all selfishness is sin. The captains of industry, the captains of education, and captains of wealth have today greater opportunities and therefore greater responsibilities than the kings of the earth for their dealings with their fellowmen.

Similarly, there are leaders of the people, presidents and secretaries of unions, etc., who are also captains, and who also have great responsibility. All perceive that the world of humanity is rapidly nearing a crisis. The almost miraculous opening of the eyes of understanding which God has recently granted has brought to the world mechanical inventions and chemical processes which are making the world rich with amazing rapidity.

Although these blessings are in considerable measure reaching the masses of mankind and uplifting all to a higher plane of comfort, nevertheless general education has opened the eyes of human understanding correspondingly. "The common people" are looking with amazement at the luxury of the rich as the barbarians of old looked upon the much lesser splendors of Rome. They are covetous, they are hungry for what they term their "share" of the bounties being dispensed by Providence with so lavish a hand.

SM189

Even if the vast increase of wealth through machinery, chemistry, etc., were to be evenly distributed we doubt if it would satisfy these new-born minds.

TWO POSSIBLE SOLUTIONS

There seem to be two possible solutions: (1) To convert all of the wealthy into saints, whose pleasure it would be to administer the flood of wealth now rolling in upon them for the general blessing of mankind, along the most benevolent lines imaginable; or (2) To convert into saints the masses of mankind and so imbue them with Heavenly hopes and prospects that they would not particularly care for earthly good things nor crave them, but rather

rejoice to be "the poor of this world, rich in faith, heirs of the Heavenly Kingdom."--**James 2:5**.

We confess that neither solution seems to be practicable. We cannot believe that either can be accomplished; hence we must believe what the Bible teaches, that an awful conflict is about to be precipitated between these two classes, because neither one nor the other can be fully converted to the Lord's way. How glad we are that the Bible shows that the culmination of the conflict will bring everlasting peace a just, loving, equitable and satisfactory adjustment of earth's affairs, under Messiah's glorious Reign of a thousand years!

THE DIVINE ARRANGEMENT

Someone may ask, Would not these same difficulties beset any new government which Messiah or others might institute? Will not the element of selfishness forever persist in the human heart, and will not this imply that to all eternity there will be a strife of selfish interests? We answer, No. The Divine Plan solves the problem perfectly. Jesus has demonstrated His unselfishness as respects earthly things. His laying down of His life not only proved His loyalty to righteousness and to the Father's will, but proved also His unselfishness--His

SM190

love--"Greater love hath no man than this, that a man should lay down his life for his friends."--**John 15:13**.

This friend of humanity is to be the great King of the world in the New Dispensation, and His associates in the Kingdom, the Bride class, are to be such only as have His spirit and disposition of obedience to the Father's will--self-sacrifice and love for fellowman--unselfish love. Under present conditions these may not always be known, nor their true character and unselfishness be discerned, because they have the treasure in "earthen vessels," which do not always fully present their true benevolence of heart.--**2 Cor. 4:7**.

The Divine provision is that such of these as shall demonstrate their unselfishness of heart and loyalty to the Lord shall be given new bodies in the resurrection--"sown in weakness, they will be raised in power; sown in

dishonor, raised in glory; sown an animal body," with Adamic weaknesses and fleshly imperfections, they will be raised spirit bodies--perfect, complete, lacking nothing.

--**1 Cor. 15:42-44.**

These, in association with their Redeemer, will constitute the Kingdom class which is to rule the world for a thousand years under the Headship of Jesus. Surely, we can trust these, we can have confidence in them. The fact that God has elected them, and that He is pleased to give over to them the rulership of the world for a thousand years testifies beyond peradventure their worthiness and capability.

That Government will not be a republic, but a monarchy, a theocracy, a Divine Kingdom. Christ and His Bride will be the King and Queen of the New Dispensation, supplanting Satan and the fallen angels, who for centuries have been in control. The Kingdom of God will be as invisible as the kingdom of darkness has been. It will operate through human agencies, as does the other. But even its human agents have been provided. The Scriptures inform us that the worthy ones of the Jewish

SM191

Dispensation and before, will be the Princes in all the earth who will represent Messiah's Kingdom amongst men. Not only so, but they will be perfect men, made so by participation in the "resurrection of life." How grand the prospect!--**Psa. 45:16.**

The Time of Trouble, although it will be awful, will be short, as typed in the terrible trouble which came upon the Jewish nation following the harvest work of their Age. Then will come the leveling process, which in the Divine order will prove to be a blessing to everybody. In other words, the socialists and anarchists are not so far from a correct conception of what must ultimately prevail, but they are far astray respecting the methods by which it will be obtained. Their attempt to grasp the rudder of the world's affairs shows an utter lack of appreciation of the mighty influences with which they seek to contend. Their efforts will merely precipitate upon themselves and upon others the terrible trouble which the Scriptures foretell.

God's people are distinctly warned that they must keep hands off, must not interfere with the powers that

be--their reliance must be upon the Lord and not in the use of carnal weapons. St. James, writing on this subject, declares the coming trouble and tells that it will be specially severe upon the rich: "Go to now, ye rich men; weep and howl for your miseries that shall come upon you." (**James 5:1-7.**) No doubt the troubles will be equally upon the poor; but to them they will seem less severe since they have been accustomed to less. To God's people is the message, "Be patient, brethren, the coming of the Lord draweth nigh"; "Wait ye upon Me, saith the Lord." (**Zeph. 3:8.**) "Seek meekness, seek righteousness, it may be that ye shall be hid in the day of the Lord's anger."--**Zeph. 2:3.**

SM192

PREACHING TO IMPRISONED SPIRITS

"By which also He went and preached unto the spirits in prison."--1 Peter 3:19.

Much speculation has been aroused by our text. Some have claimed that it signifies that Christ, after His death on the cross and before His resurrection, went to some place where human spirits are imprisoned in some kind of purgatory, and there preached to them. Not only is the Catholic theory in line with this suggestion, but many Protestants hold that the dead may be prayed for and thus be assisted to escape from eternal torment. All of this is wrong, as we shall show--quite contrary to the teachings of our text and its context.

Those preached to were not human beings, but spirit beings--not men, but angels. This is clearly stated in **Verse 20**, which tells us when these angels were imprisoned and why. They were imprisoned in the days of Noah at the time of the Flood. They were imprisoned for disobedience. So we read (**Verse 19**): "He preached unto spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing." Turning back to the Genesis account of that time we find quite a complete record of these disobedient spirits.--**Gen. 6:1-5**.

Some time after Father Adam's disobedience and his expulsion from Eden, the holy angels were permitted to visit humanity with a view to assisting men back to harmony with God. This doubtless was permitted for two reasons: (1) Had such an opportunity not been furnished, the angels might in the conclusion of God's great Plan, have been inclined to say, "Yes, God accomplished human salvation, but in a very roundabout way and at very great cost and trouble. Had He given us an opportunity to mingle with humanity we might have had

SM193

an uplifting influence upon the people and have accomplished their reconciliation to God." Therefore God wished to forestall any such misunderstanding of the wisdom

of the Plan which He had arranged and would, in due time, work out. (2) The angels themselves never had come in contact with sin of any kind. Hence they never had been tested or tried in respect to their obedience and loyalty to the Creator. They were permitted to attempt the recovery of humanity--partly in order to test their own obedience and loyalty to God.

ANGELS PREFERRED TO BE HUMAN

Our knowledge of spirit beings and the powers granted to them by the Almighty is limited to our observation of the Bible record. The angels who appeared as young men at our Lord's sepulchre and again at His ascension and who, as soon as they had accomplished the purposes of their visit, vanished, are illustrations. We remember the account of how Abraham sat in the door of his tent and, behold, three men came to him. He received them as men, entertained them at dinner, and we read that they ate and talked with Abraham. They had human powers though still spirit beings. When they dematerialized, they vanished.--**Gen. 18:1-15**.

Genesis 6:1,2, informs us that this privilege of materialization for the assistance of mankind was eventually misused by some of the angels as an opportunity for sinful intercourse with humanity. The time at which this began is not definitely stated. The expression, "When men began to multiply on the face of the earth," might safely be estimated at about a thousand years after Adam's creation and fall. This would leave a period of 655 years to the Flood. It was approximately during that long period that the angelic sons of God, seeing the daughters of men, took to themselves for wives all that they chose of the fair daughters of men. "And they bare children to them. The same became mighty men which

SM194

were of old, men of renown"--and giants. We remember that at that early day human life was much longer than now, that manhood was scarcely reached before a century, and that few became fathers sooner. When we remember also that the children of the angels are not mentioned as boys, but as men, mighty men, renowned men, it gives

the thought that the angels, without Divine permission, had really started to propagate a new race, and that their progeny was much stronger than that of the poor, Adamic stock, weakened by the dying process.

The disregard of Divine Law meant that the strength of these giants would be used selfishly, and that the licentious example of the angels had a demoralizing effect upon the children of Adam, as well as upon their own children. All this is stated and implied in the words, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." What a terrible picture of the condition of things before the Flood! But God was not astonished; for He had foreknown everything. Hence He had a great canopy of water in the sky which temporarily gave the earth an equable, temperate climate, but which He purposed should fall upon the earth and cause the great Flood in Noah's day. Then at the appropriate time God gave instructions to Noah to prepare an ark for the saving of himself and his house. Noah and his family were the only members of Adam's race in all the earth who were not more or less contaminated by those angels. How wide must have been that influence when we read as an exceptional matter, "Now Noah [and his family] was perfect in his generation"--the disobedient angels had nothing whatever to do with generating them!--**Gen. 6:13-22.**

While the angels preferred to live as men in human bodies, they would not be overwhelmed like humanity in the Flood, but merely dissolve, by dematerialization, their human bodies and be, as originally, spirit beings. Satan

SM195

was the first sinner against the Divine government, in his endeavor to set up a separate empire and to have humanity for his subjects. Although God had full power to destroy Satan and the other disobedient angels, He has not exercised that power. Instead He merely isolated them from Himself and the holy angels and imprisoned them, in the sense that He no longer permitted them to materialize, either as a serpent or as humanity for the tempting and injury of our race. In this sense they are imprisoned--restrained of liberty.

FALLEN ANGELS CHAINED

Now let us hear St. Peter's words respecting these angels who sinned. He says (**2 Peter 2:4**), "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." The word *tartaroo* here rendered "hell" in our Common Version, is found nowhere else in the Bible. It refers to our earth's atmosphere and to the fact that those fallen angels, called demons or devils, are "the power of the air." Satan, who was originally an angel of much higher rank and nature, is their Prince, "the Prince of the power of the air," the Prince of demons. They are "cast down" in the sense of being treated ignominiously. They are "in chains of darkness," not in chains of iron. They can still go and come, and be sources of temptation to humanity who are in a sinful attitude of mind. They are restrained in chains of darkness in the sense that whatever they do must be done in the dark--until their judgment time at the Great Day--at the beginning of Messiah's thousand-year Day of the Reign of Righteousness.--**Eph. 2:2**.

Turn to St. **Jude's Epistle**. **There we read (Verse 6.)** "The angels which kept not their first estate, but left their own habitation, He hath reserved in age-lasting chains, under darkness, unto the Judgment of the Great Day." Their first estate, in which they were created, was

SM196

the spirit or angelic condition. They left their own proper condition of living and nature, in violation of the Divine will, that they might live on a lower plane--live in sin; for the angels are sexless, though always referred to as masculine. And our Lord declares that those begotten of the Holy Spirit, who during this Age shall attain to the resurrection of the dead, the "First Resurrection," will be "like unto the angels" in several respects--one of these being that they will neither marry nor be given in marriage, but be without sexual distinction.

"WICKED SPIRITS," "LYING SPIRITS"

In harmony with this note how spiritualists hold their seances, either in absolute darkness or in a very faint light. They claim now that the spirits are getting more and more power of materialization, and that soon they will be able to materialize in broad daylight and to go about amongst humanity as members of the race. We do not question the power of God to restrain these fallen angels, these demons--His power to restrain them from materializing and thus doing great harm in the world. Nevertheless, we wonder if they will not be permitted by God to find some greater powers of materialization, contrary to the Divine decree, that their course in this matter may more particularly manifest to what extent some of them have changed and reformed--desire to be obedient, for instance--while others are as opposed to God and righteousness as ever. There is room for this understanding in the statement of the Apostle that the chains of darkness were to control them until the Great Day--not necessarily *into* that day--perhaps at its very beginning they may be permitted to gain certain liberties and do a certain amount of injury to humanity, to all who are not attentive to the Word of God, and who, therefore, will not know who these spirits are--that they are the fallen angels, the demons of the Bible.

The above terms are used in the Scriptures in describing the fallen angels, who from earliest days have attempted

SM197

to deceive humanity--representing themselves as human beings who have died and who desire to communicate with their friends. And they attempt to do so through spirit mediums. This is their practise from of old. Their endeavor is to break down the human will and to more and more control it. The height of their ambition and success is to fully dominate the human will, so that they may use the human body as their own flesh, as when they had power to materialize. Those who come fully under their control become demented, often several spirits gaining possession of the one personality and attempting to use the same brains and body. It is estimated that one-half of all who are in insane asylums are merely victims of spirit-obsession. The great remedy

against all this is the Truth of God's Word. Those who accept this cannot be deceived. But the masses of mankind are being deceived. The Scripture teaching is that when a man is dead he knows not anything, and will never know anything until the resurrection of the dead. Whoever knows this is fortified against all the deceptions of the evil spirits.--**Eccl. 9:5,10; Isa. 8:19,20.**

JESUS PREACHED TO THESE SPIRITS

There are no human spirits to be preached to. Human beings are not spirit beings. The dead of humanity who have never heard of "the only name given under Heaven or amongst men whereby we must be saved" will hear that name in God's due time--in the resurrection--during the thousand years of Messiah's reign when He, as the true Light, shall lighten every man that cometh into the world."--**John 1:9; Acts 4:12.**

But if Jesus died and in death knew not anything, how could He preach to the fallen angels? We answer that it is a common expression that "actions speak louder than words." The great actions or facts connected with our Lord's death and resurrection constituted a most wonderful sermon to the fallen angels. As they beheld the

SM198

Redeemer's faithfulness to God, even unto death, even the death of the cross, and as they then beheld God's faithfulness to Him in raising him from the dead to the highest nature--the Divine nature--"far above angels, principalities, powers and every name that is named"--all this constituted a most wonderful sermon of love, loyalty, faith and obedience. The sermon to them meant, How serious was our mistake in being disobedient to God in any particular! It meant also, May not God, who has thus gone to so much trouble for the redemption of fallen men, have in His heart also a place of mercy for us, should we repent? The Apostle intimates that these angels, with the exception of Satan, are yet to have a testing or trial; for he assures the Church that God purposes that we, as the Bride of Christ, shall not only be entrusted with the work of judging or giving trial to the world of mankind during the Millennium,

but also that we shall judge angels--not the holy angels, for they need no judging on our part--but the fallen angels.--**1 Cor. 6:3.**

Quite possibly the hopes inspired by the great sermon preached by our Lord's resurrection to the spirit beings led some of those fallen angels to repentance. If so, we may suppose that during the eighteen centuries since, they have suffered severely at the hands of the rebellious angels, who would be aroused to animosity by their reform, and who would mercilessly persecute them.

The Scriptures seem to imply that "fallen angels," "wicked spirits," "lying spirits," "demons," will have much to do with bringing about the great Time of Trouble with which this Gospel Age will end, before the complete inauguration of Messiah's Empire and the binding of Satan. (**Rev. 20:4.**) The intimation is that the trouble here will be short and sharp, as in the days of Noah. The declaration of the Apostle that these evil spirits will be in chains of darkness until the Judgment of the Great Day leaves room for the inference that when

SM199

the Judgment of the Great Day begins, the chains of darkness will be broken. If, therefore, we have the right understanding of this matter, great events are near at hand.

Spirit mediums are already declaring that the spirits tell that they will soon be able to materialize in broad daylight. With the power to counterfeit and personate humanity what may this not mean in the way of deception mentioned by our Lord, who declares that it will be so strong that it would deceive even the "Very Elect" were they not specially protected and guided.--**Matt. 24:5,6,23,24.**

We remind you also of the great stride which Spiritism, Occultism and Psychic Science have made within the last few years. These now number among their friends and advocates some of the brightest scientific minds. One of these, Prof. James of Harvard College, before dying, declared that he would speedily communicate with his friends. Already the newspapers tell us that he has begun to communicate, but the mediums claim that he has difficulty in operating through them, because of the great force and power of his intellect and that they must gradually become able to act as his mediums. From the Bible standpoint all this is a fraud--a deception--

but not on the part of the mediums, who are themselves
deceived, but on the part of the fallen angels, who are
thus tricking humanity.--**2 Tim. 3:13.**

DIVINE PLAN HIDDEN IN ABRAHAM'S FAMILY

"And Isaac brought Rebecca into his mother Sarah's tent; and she became his wife and he loved her."--

Gen 24:67.

When we sometimes speak of Abraham, Isaac and others as types we should not be understood to mean that the Bible stories respecting them are fictions. A person or thing is a type when, in addition to the actual experiences, the Scriptures indicate that it prefigures and illustrates on a small scale some person or things yet future. For instance, in certain respects Adam as the head of the race, was a type of Messiah, the second Adam.

The first Adam, the father of our race has failed to give the eternal life desired. In God's providence Messiah is to be the second Adam, in the sense that He will regenerate, as His children, all the posterity of the first Adam. Messiah is thus declared in prophecy to be the Everlasting Father of mankind--the Father or Life-giver, who will give to our race everlasting life, instead of a heritage of weakness, imperfection and death.

Similarly, Moses not only was a real character, the leader of the nation of Israel, but additionally he was a type of a greater Mediator--Messiah. As Moses mediated the Law Covenant for Israel, so Messiah, the Prophet like unto Moses, or antitypical of him (**Acts 3:22**), is to be the Mediator of Israel's New Covenant, under which the Abrahamic blessings will reach them and through them reach all the families of the earth. (**Jer. 31:31.**) Similarly, Aaron was a type of the higher priesthood and its better sacrifices connected with the New Covenant. So, also, the under-priests and the Levites, additional to their own experiences, served, in God's providence, as types of the higher institutions by which the New Covenant will be inaugurated shortly.

SM201

On this occasion we ask your attention to Abraham, known in the Scriptures as the Friend of God, as the Father of the Faithful, and to his son Isaac, the son of promise, born out of the natural order, miraculously, when his mother was old; also to Isaac's wife, Rebecca, selected by Abraham to be the companion and joint-heir with his son Isaac in his inheritance. These personages lived their lives wholly unconscious of the fact that God was using them and overruling their affairs so as to make of them prophetic pictures of His own great Plan of the Ages. These type-pictures are always to be read in full harmony with the inspired writings of the Bible and never to be understood in contradiction of the same.

ABRAHAM A TYPE OF GOD

Not everything that Abraham did, however, is to be esteemed typical. In a general way this grand man of the past looms up before our minds as a monument of faith, integrity and justice. The blessings promised to go through him to his Seed, which would constitute him the father of many nations, made of him, as St. Paul points out, a type of the Almighty, from whom flows every good and every perfect gift--from whom proceeds the blessing which ultimately is to flow through Messiah, His Son, and through Israel, His people, unto all the families of the earth.--**Rom. 4:16-25; Gal. 3:8,16,29.**

All Christians, presumably, are aware of St. Paul's interpretation of Abraham and his family as types. As Abraham typified God, so his wife typified the Covenant through which the vitality of the promise ultimately develops the Seed of Promise--Isaac in a type, and Messiah in the antitype. St. Paul also explains that Sarah's servant, Hagar, at Sarah's wish, became for a time her representative with Abraham and brought forth Ishmael. Hagar, St. Paul explains, typified the Law Covenant, vitalized by the gracious arrangements of the same God and Father; and Hagar's son, literally Abraham's firstborn,

SM202

typified the Jewish nation, the first development

under the Covenant.--**Gal. 4:22-31.**

As Abraham loved Ishmael and desired a blessing on him, so God loved Israel and desired a blessing upon Israel, the offspring of the Law Covenant. Nevertheless, as Ishmael, the offspring of the bond-woman, was declared not to be the primary heir of the Abrahamic promise, but a secondary one, so the children of Israel, the offspring of the Law Covenant, were not designed to be the Spiritual Messiah through whom the promise declared that the blessing should first proceed.

In the type, we see that Sarah, Abraham's wife, who represented the original Abrahamic Covenant, brought forth a son of her own, Isaac, long years after the bond-maid, her substitute, had brought forth Ishmael. When Isaac was born, Sarah repudiated Ishmael and no longer acknowledged him as her son, but, instead, claimed everything for Isaac. The antitype of this is that from the time that God began the development of the Spiritual Israel and set forth the "Covenant by Sacrifice," through which this Spiritual Israel would be developed--from that time it began to be clearly manifest that the chief portion of the promise of God to bless the world was not to be fulfilled through the Ishmael Seed, Natural Israel, but through the Isaac Seed--Spiritual Israel.

WELL-SPRING OF HOPE FOR THE JEWS

From the first there was manifested a competition for the Abrahamic blessing. And as Ishmael mocked at the infant Isaac, so the Jew, in his considerable development and strength, mocked at the Antitypical Isaac--Jesus and His comparatively ignorant and unlearned followers--and persecuted them. In order to continue the type, that Abraham might typify God, he was commanded to send forth Hagar and her son into the wilderness. That sending forth typified the Divine disfavor which came upon the Jews eighteen centuries ago and which has made them

SM203

outcasts from God's favor, as Hagar and Ishmael were cut off from Abraham's presence and family and care. The bread and water which Hagar took with her, by which she and Ishmael were nourished in the wilderness for a

time, types the promises of God through the Law and the Prophets which still belong to the Jew and upon which for eighteen centuries he has been nourished, and without which the hope of the nation would have perished.

Now we come to the dire moment pictured in **Gen. 21:15-19**. The water provided by Abraham had been consumed. No more was to be had. Ishmael was dying. Hagar, his mother, separated herself from him. At the opportune moment the angel of the Lord appeared to her and pointed her to a spring of water, where she refreshed herself and Ishmael with new life.

The antitype of this is now to be seen before us. The Jewish people, separated more and more from the Law and the Prophets, are becoming weak and faint as respects hope. They are about to die! But no! The Lord graciously points out a well-spring of the Water of Life at this critical moment. As Ishmael was rescued from death by this water, so the nation of Israel, whom he typified, is now about to find in the providence of God that their portion of the Abrahamic Covenant is the earthly one, not the Heavenly one, not the spiritual. They are about to be refreshed and to enter upon a new career. That career, however, will not mark them as Ishmaelites, nor will their New Covenant relationship be symbolized by Hagar, the Old Law Covenant. Thenceforth they are represented under a new type.

ISAAC WAS HEIR OF ALL

If at first our Jewish friends might be inclined to feel disappointed that they were represented in Ishmael and not in Isaac, by the Hagar Covenant, the covenant of bondage to the Law, instead of being formed free from the Law, there is a consolation. Their consolation is that

SM204

Isaac typified the Messiah and that Israel is pictured as the nation on whose behalf Messiah will mediate the New Law Covenant. The Messiah must be spiritual, in order to be able to confer the great blessings indicated in the Covenant made with Abraham. The nation of Israel never expected to be spiritual and had no such promise in the Bible. To the Jews will come exactly what they

have always been expecting--greatness as an earthly people, honor as the elect nation through whom the New Covenant blessings will be opened up to all mankind.

As already pointed out, Isaac, the son of Abraham, typified the Messiah of glory, the Son of God and Heir of all the promises--the One through whom alone eternal life may be obtained and restitution to that perfection which will enable Israel and the world to keep the Divine Law perfectly and to merit the gift of God, eternal life, according to their New Law Covenant, by and through its great Mediator--Messiah.

ELEAZAR TYPE OF THE HOLY SPIRIT

In due time, Abraham sent his trusted servant Eleazar (typical of the Holy Spirit) to select a Bride for his son Isaac. Eleazar might not go everywhere. He was directed to go only to those of Abraham's family, thus implying that none would be called to be the Bride of Messiah except such as were already in relationship to God through faith, obedience and justification. When the servant had found Rebecca he put upon her certain jewels, explained to her and her relatives the nature of his mission, and asked her if she were willing to come and be Isaac's Bride. He said, "My master, Abraham, is very rich; and all that he hath he hath given unto Isaac."

Thus the great riches of God are again illustrated in Abraham, and the fact that Messiah is His Son and the Heir of all the promises of God, the One through whom Israel and all mankind shall be blessed. Rebecca promptly responded, and thus betrothed herself to the unseen bridegroom and hastened with the servant to Isaac. As

SM205

her kinsfolk bade her goodbye they wished her a blessing in these words, "Be thou the mother of thousands of millions."

--**Gen. 24:60.**

We read that "Rebecca arose and her damsels [maids, servants], and they rode upon the camels and followed the man Eleazar."

Here we find, in harmony with other Scriptures, a picture of the Gospel Age, and its work of bringing to Messiah a special Bride class of saintly ones. First

amongst these saints were some of the Jewish nation, according to the Divine Rule; as the Scriptures set forth --"to the Jew first." This Bride class has been selected from every nation, people, kindred and tongue yet in all will be but a little flock--"Fear not, little flock; it is your Father's good pleasure to give you the Kingdom"--the spiritual, unseen Kingdom of Messiah--joint-heirship with Him in His Throne--not the earthly Kingdom which has been promised definitely to Israel.--**Eph. 2:12-17.**

BRIDE CLASS AND GREAT COMPANY

Other Scriptures have shown us that amongst these saints there are two classes. A few, peculiarly devoted, will constitute the Bride class. A larger number, not so courageous for the truth and righteousness, will constitute her companions, her servants, as Rebecca travelled accompanied by her maidens. These two classes are particularly specified in the Scriptures (**Psalm 45**), where we read of the Messiah-Bride and Queen. In her resurrection glory she is pictured as the Queen robed in gold of Ophir with fine needlework--the glory representing the Divine nature which will be granted her, and the fine needlework representing her glorious righteousness, embellished with the fruits of the Holy Spirit. The Psalmist tells that she shall be brought into the presence of the great King Jehovah, and then adds that the virgins, or companions, that follow her shall also be brought into the presence of the King, thus showing that there will always be a difference of rank on the spiritual plane.

SM206

These two classes are pictured in the Law as Priests and Levites, the Bride class being represented by the Priests, owing to their willing sacrifices of the earthly portion in favor of the Heavenly.

We are not to identify the Bride class with the nominal Christian Churches of today any more than we would identify the Apostles with the Jewish Church of their day. The Apostles were a select few; and similarly all the members of the Church throughout the Age have been a select few out of a nominal many. "The Lord knoweth them that are His." The true Church has been selected,

not only from all of the twelve tribes of Israel, but from every other nation, people and tongue, even so many as the Lord our God has called.--**2 Tim. 2:19.**

Rebecca's leaving her father's house typified the personal consecration of each one who, led of the Spirit, accepts the Divine invitation to joint-heirship with Christ. The first jewelry given to Rebecca, when first she heeded the invitation and invited the servant to her home, represents the earliest blessing received by believers. The jewelry she received after she had decided to go to Isaac and become his wife represents the blessings of the Holy Spirit which come upon the fully consecrated, those who determine to walk in the footsteps of Jesus in the narrow way into the Kingdom, under the guidance of the Holy Spirit.

Arrived at the end of her journey, she found herself in the presence of Isaac, and immediately alighted from her camel and covered herself with a veil. Thus pictorially is represented the fact that the Church, when having experienced the change of the First Resurrection and having entered the presence of the Heavenly Bridegroom, will no longer need the guidance of the Holy Spirit, through the Scriptures. This part of the picture, of course, is yet future. The Scriptures, however, indicate, and outward conditions corroborate the fact, that the time of this glorious change is nigh at hand.

SM207

MOTHER OF THOUSANDS OF MILLIONS

Isaac immediately received Rebecca, and took her into his mother's tent. Sarah had died, and Rebecca became her successor. Thus is beautifully pictured the fact that when the Bride of Messiah shall be complete on the plane of glory, the Sarah Covenant will be at an end, and its place, as a channel of blessing, will be taken by the glorified Church. Then will be fulfilled the prophetic blessing of her relatives, "Be thou the mother of thousands of millions." Those thousands of millions represent the world of mankind, which will be regenerated, or granted new life, by the great Messiah during the thousand years of His reign as the Mediator of the New Covenant.

Messiah will be the Regenerator and His Bride will be

the nourisher, instructor, helper, of all mankind under the New Covenant; for it will be this antitypical Isaac and his Bride that will mediate for Israel, and through Israel for the world, the New Covenant of Restitution blessings.

(Acts 3:19-21.) "In thee and in thy Seed shall all the families of the earth be blessed," applies primarily, as St. Paul shows, to Messiah and His Church in glory--the sacrifices being past, the spiritual nature being attained as a reward for the sacrifices.--**Gal. 3:16,29.**

Whoever will first receive Messiah and come into harmony with the righteous laws of His invisible Kingdom will be the first to be blessed. There will be no partiality in this matter; for "God is no respecter of persons." However, because of their past experiences and earthly hopes and trust in the Law and the Prophets, the Jews will be the first amongst the nations to accept the new order of things and to ally themselves with it. Therefore, to them will the blessings go first and through them the blessings will extend to all mankind.--**Acts 10:34.**

While thanking God for the glorious prospects of that glorious time which is nearing, let us, dear friends, seek to make our calling and election sure to membership in the Body of the Bride of Christ.

ISRAEL'S NEW COVENANT

"The Lord, whom ye seek, shall suddenly come to His Temple, even the Messenger of the covenant, whom ye delight in. Behold He shall come, saith Jehovah of Hosts; but who may abide the day of His coming?"--Mal. 3:1-5.

Six thousand years ago in Eden our Maker, in justly sentencing His disobedient children to death, intimated that ultimately the Seed of the woman would bruise the Serpent's head. This hidden promise was the first intimation of the Divine mercy which our gracious Creator had purposed in Himself from before the foundation of the world. Ever noble, kind and gracious our Creator restrained His mercy for the good of His creatures--that they might learn to appreciate the exceeding sinfulness of sin. For the good of the angels also--that they might fully know of His justice, as well as of His Wisdom and Power--God insisted upon dealing with His creatures from the standpoint of exact justice. They had sinned, and thereby had forfeited all claim upon the eternal life which He had given them conditionally.

Eternal torment, as we have already seen, did not in any sense or degree enter into the Divine purpose. His sentence upon man, plainly stated, was, "Dying thou shalt die," not, Living thou shalt live in torment. "The soul that sinneth it shall die." (**Gen. 2:17; Ezek. 18:4.**) God purposed to exemplify in His dealings with our race a principle of Divine government to be made operative everywhere ultimately--amongst all His creatures on the spirit plane, as well as upon the earthly.

Long centuries after, in the seventh generation of Adam's children, God spoke prophetically through one of these, Enoch, saying, "The Lord cometh with ten thousands of His holy ones to execute justice in the earth"--to establish righteousness amongst men. Time passed

on; but sin prevailed, and the coming of the Great Deliverer was still future.--**Jude 14.**

Next God spoke to Abraham, after first having tested

his faith and loyalty. To him He mentioned the same great Deliverer who would bruise the Serpent's head and who would come in great glory with ten thousands of His holy ones. To Abraham He gave assurance that this One would, in some way, be identified with his posterity, so that He might properly be called the Seed of Abraham. God said, "In thy Seed shall all the families of the earth be blessed."--**Gen. 12:3.**

The Divine Program was not changed, but more explicit statements were given respecting it. Thereafter all taught of God would know to look for the Messianic blessing through Abraham's Seed. Besides, the Covenant was afterward confirmed with an Oath to Abraham; later to Isaac; later to Jacob. That Covenant Promise became the basis of God's adoption of the entire nation of Israel--all of Jacob's children. They were heirs of the Abrahamic Covenant--the Oath-Bound Covenant. If so great an honor from the Almighty God has made some of the Jewish people at times to appear arrogant and proud, let us not forget that to err is human--to forgive, Divine. Perhaps if we were in their stead our imperfections would similarly display themselves.

GOD'S COVENANT OF THE LAW

Israel's experiences of tribulation and bondage in Egypt were probably necessary to prepare them for God's great proposition--that they should keep the Law and as a reward have life everlasting. As it is written, "He that doeth these things shall live by them." (**Lev. 18:5.**) Israel greatly rejoiced in this manifestation of Divine preference for them more than for all others of humanity. The Law Covenant was mediated. The sacrifice of bulls and of goats made a typical atonement for them for a year, so that they might enter into this covenant

SM210

relationship with God. But when they attempted to keep the Law they were disappointed. They failed. The Law of God is the full measure of a perfect man's ability; and the Jews, being imperfect like other men, found that they had undertaken an impossibility.

Not a Jew kept the Law perfectly. Not a Jew, therefore,

gained eternal life during the first year. But foreknowing this, God had made preparation for a repetition of the Atonement Day every year, so that the people might continue striving to attain eternal life. Year after year, century after century, they failed, and discouragement took the place of hope. God was teaching them a great lesson respecting the need of *better sacrifices* than those of bulls and of goats, and also teaching them that there is no other means of justification in His sight. They had blessings under this Covenant--educational blessings, but not the blessing hoped for, not *life eternal*. Hence they were not in a position to become, as they had hoped, a national Messiah, a national Seed of Abraham, for the blessing of all the nations.

NEW COVENANT AND BETTER MEDIATOR

For a time God gave them kings, but these were unable to accomplish the great things hoped for. But the promise of a personal Messiah was made, who should be of the lineage of David, a great King, far superior to the great, wise and rich Solomon, Messiah would be David's Son and yet David's Lord. (**Psa. 110:1; Matt. 22:42-44**). Here, as God designed, Israel began to get the thought of a personal Messiah, a King of Glory, who would use their nation as His instrumentality for the conquering of the world, when every knee should bow and every tongue confess, to the glory of God.

The next lesson for Israel to learn was that a change of dispensation must come--that, as Moses had mediated the Law Covenant, so an antitypical Moses, a greater than Moses, would induct them into the blessings and

SM211

privileges of a still better covenant, a covenant more favorable to them, one under which they could gain eternal life. This New Covenant was particularly set before them through Jeremiah's prophecy (**31:31-34**). And this, combined with the statement of Moses respecting a greater Mediator, helped their faith to take a fresh hold upon the Oath-Bound Abrahamic Promise--"In thy Seed shall all the families of the earth be blessed."

If a great enough Mediator should come as the promised

Messenger of God, and should establish a better covenant, under which Israel could have eternal life, and if He, as the offspring of David, should become their King, then indeed Abraham's Seed, the nation of Israel under that great Mediator-King, would be fully qualified to bless all the families of the earth. The thought of this glory to their nation became a fresh inspiration, and around it gathered the fifty odd thousand of Jews, out of all the tribes of Israel, who returned from Babylonian captivity under the edict of Cyrus.

Through the Prophet Ezekiel the Lord again made mention of the fact that their Law Covenant made at Sinai must, before their great blessing of *restitution*, give place to a New Covenant, a better covenant. Speaking of the time when He would regather them out of all lands and would fulfil to them the promise made to Abraham, Isaac and Jacob, and make them a great nation, and use them for the blessing of other nations, the Lord declares, "Not for your sakes do I this, O House of Israel, but for My name's sake." He then proceeds to tell them that at the time He would receive them back into His love and favor He would also humble their pride by restoring the Samaritans and the Sodomites--peoples whom Israel detested as inferiors and sinners.--**Ezek. 36:22.**

God declares that neither of these peoples had ever committed as serious sins against Divine goodness as had Israel, and that when He would again bless Israel He would bless also these other peoples in their midst. Let

SM212

me quote His words: "When thy sisters, Sodom and her daughters, shall return to their *former estate*, and Samaria and her daughters shall return to their *former estate*, then thou and thy daughters shall return to your *former estate*....Nevertheless I will remember My *Covenant* with thee in the days of thy youth, and I will establish unto thee an everlasting *Covenant*,...and I will give them [Sodomites and Samaritans] unto thee for daughters, but not by *thy Covenant* [not under the Old Law Covenant; but under the New Law Covenant of the future], and I will establish My *Covenant* with thee; ...[in order that] thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that

thou hast done, saith the Lord God."--**Ezek. 16:55-63.**

"ABIDE THE DAY OF HIS COMING"

This new and better Covenant is to be mediated through a personal Messiah--a still more glorious Mediator than Moses, a still more glorious King than David--this One whom Israel began to look for and to long for. Can we wonder that they failed to identify Him in the lowly Nazarene who died at Calvary? We cannot! Nothing but a special assistance of the Holy Spirit would enable any one to trace the connection between the glorious pictures of the prophecies and the humble appearance of Him who came to fulfil those prophecies. We do see, however, that the great Messiah of Glory, Jesus, in His Second Advent as King of kings and Lord of lords, fills absolutely every demand of Jewish expectation and of prophetic outline. Some can see, but others cannot as yet, that He who was pierced is the same One who, as the Son of God, in great glory is shortly to bless Israel--and all the families of the earth through Israel.

Our text is from another prophecy speaking of this same great Messiah, the Mediator of the New Covenant, King of kings and Lord of lords, who, as the Representative

SM213

of the great Jehovah, His Father, is to reign until all enemies shall be put down--until Satan shall be bound and, ultimately, shall be crushed; until Adam and his race, released from Divine sentence, under the New Covenant provisions shall be uplifted from sin, degradation and death to perfection and everlasting life--the unwilling and disobedient being destroyed in the Second Death.

The Prophet Malachi points out that the Messiah of the New Covenant, whom he announces, is the glorious Mediator and antitypical King for whom they had waited long and of whom they delighted to think. He would come to the Temple--thus implying that He would be not only an antitypical Prophet, an antitypical King, but also an antitypical Priest--"after the order of Melchizedek."

But after this joyful proclamation that their long-expected and gloried-in Mediator of the New Covenant should be looked for, they were warned that His Day

would be one of trial, one of special testing and proving, that the Lord might find the antitypical Priests and antitypical Levites to serve in the antitypical Temple. He would be like a refiner of fire to take away the dross and to leave only the pure metal--fiery trials and testings being implied. He would "be like fuller's soap," in the sense that a great washing would take place to make for the Kingdom the called, chosen and faithful.--**Mal. 3:2.**

At that time the consecration of Judah and Jerusalem unto the Lord will be accepted as in olden times. We may understand that this spirit of devotion is now reviving amongst the Jews, particularly amongst those who are identified with Jerusalem and the Zionist movement. Hitherto this has been a political movement in the interest of Jewish nationalization and a home for exiles. Now, however, the due time has come for a real movement of those who have the faith to draw near to God and to show that faith by helping forward in the restoration of earthly Jerusalem and her interests.

SM214

WHY MESSIAH'S COMING DELAYED

The First-begotten of the Father, as His glorious Agent in the great work of creation, had the honor granted Him of becoming the great Messenger of the Covenant, the great Prophet, Priest and King of Israel, the great Michael of **Daniel 12:1**. But there were tests connected with His attainment of this high position: (1) By faith He must lay aside His Heavenly glory, in obedience to the Father's will, to become a man--not a sinful man, but a perfect man--holy, harmless, undefiled, separate from sinners. (2) Thus prepared to become the Redeemer it was His privilege to make full consecration of His earthly interest, and the Father's pleasure to beget Him of the Holy Spirit at Jordan to the spirit nature on the highest plane. For three and a half years His sacrifice burned upon the altar. It was indeed better than the sacrifice of bulls and goats; for it was a corresponding price for Adam--an eye for an eye, a tooth for a tooth, a man's life for a man's life. (3) When Jesus had thus sacrificially parted with His earthly life He experienced a resurrection change from human nature to

spiritual, like what He was originally, only higher and more glorious. Thus He was at once both a sacrifice and the spirit-begotten priest who offered that sacrifice. When He arose from the dead His personal sacrifice had ended, and His personal perfection as a spirit being was completed.--**Heb. 10:1-14; 13:11-13.**

Then why did He not at once begin His great work as Prophet, Priest, King and New Covenant Mediator for Israel and through Israel for the world? It was because there was to be more than one sacrifice in the Divine Plan on the Day of Atonement. Throughout this Gospel Age this risen, glorified High Priest, Mediator, Prophet and King has been waiting to inaugurate His glorious Kingdom of blessing--waiting while a little handful of saints should be selected from the world,

SM215

tested and found worthy and glorified with Himself--a "little flock" out of all mankind, both Jews and Gentiles.

When this Bride class shall have completed her sacrifice in and under the merit of the great Priest, then every arrangement for the blessing of Israel as Abraham's seed, and of all nations through Israel, will have forthwith commenced. Thus seen, the revelation of Israel's great Messenger of the New Covenant is very important not only to the Jew, but also to the world of mankind, who must receive their blessings under Israel by a compliance with the same New Law Covenant. Moreover, the elect handful of saints drawn, called and gathered during the parenthesis period are also deeply interested in God's glorious Kingdom; for the Divine promise is that they shall be then changed to be like their Master and share His glory.

JUDGMENTS WILL BE OF THE LORD

Notice the further message of the Lord through the Prophet, "I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against adulterers, and against false swearers, and against those who oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right."--**Mal. 3:5.**

Ah, do we not see here plainly stated that the Messianic Kingdom means not only glory and honor to those whom He will accept as servants, but also requirements of faithfulness to the principles of truth, of purity, of harmony with God? And this lesson for the Jew, under his New Covenant arrangement, will ultimately apply to all nations. Under that new arrangement, under Israel's New Covenant, all the families of the earth will be privileged to become "Israelites indeed" through faithfulness to the great Prophet, Priest, King and Mediator of Israel and of all the families of the earth.

SM216

THE CHIEF SOURCE OF PERSECUTION

"Perils among false brethren."--2 Cor. 11:26.

St. Paul was remarkable in many respects, but chiefly for his loving devotion to the Master and His Cause. His faithfulness brought also many trying experiences. In our context he enumerated some of these. He served the Cause of Christ to such an extent that many thought him unwise, and counted him a fool. This service brought him stripes, whippings, as a disturber of the peace--not that he *did* disturb the peace, but that those who opposed his teachings raised a tumult and blamed him for it, in order to bring him into disrepute, hinder his service and forward their own interests. This at times brought him to prison, too, and even close to death's door.

Nevertheless, the Apostle rejoiced in all such privileges. He declared that five times he received whippings, stripes; once he was stoned, and three times he was shipwrecked. But none of these things moved him from faithfulness to his Master, whose servants he had persecuted before his eyes were opened. Then he recounts various perils experienced from waters, from robbers, from the Jews, from the heathen--in the city, in the wilderness, on the sea. He winds up the list of perils in the words of the text, "Perils among false brethren."

One question which will arise in many minds is, "Were these sufferings--stripes, perils, etc.--deserved?" If asked, the answer would surely be that they were *not* deserved; for St. Paul was a noble character and bore the Message of God's grace in Christ--"good tidings of great joy which shall be unto all people." The next question with some would be, "If his sufferings were not punishments, what were they?"

SM217

We reply that they were the same as were the Master's --evidences of his loyalty to God and of the darkness of the world, which led them to oppose him. The declaration, "Whosoever will live godly will suffer persecution," was fully exemplified in his own experiences

and in the Master's. The amount of suffering as a reward for well-doing marked the measure of loyalty and zeal, and the measure of hatred and malice aroused by the Adversary. The answer to the question as to why Jesus suffered is the answer to all such questions in respect to St. Paul and all other footstep followers.

DARKNESS HATES THE LIGHT

The Master declared that He stood for the principles of light, righteousness, Truth; while Satan stands for the reverse--darkness, superstition, blindness. And so it is with the followers of Jesus. They must all be children of the light, must walk in the light, must be uncompromising in their attitude toward sin and all that is wrong. Therefore the world will hate them and say all manner of evil against them falsely. Yea, men will feel that they do God service when they slay the righteous, whether literally, as in Jesus' case and St. Paul's, or by "shooting out arrows, even bitter words," as is the more popular method of the present time.--**Psa. 64:3.**

But some one will say, "Ah, times have changed! Today our bishops and popes and preachers are all revered. No one thinks of persecuting them. Rather all men speak well of them. Any one not spoken well of today must be in some way unworthy." How strange that we should forget, and argue along these lines! Were there not Doctors of Divinity in Jesus' day? Were there not priests and chief priests and Levites then? And were there not Pharisees who made long prayers in the Temple? And were they not highly spoken of and revered? Did they not make broad their phylacteries? Did any one think of traducing *them*? No, indeed!

But the *Master* was there and His disciples; and they

SM218

were not of the popular clergy. By their own record they were styled "the filth and off-scouring of the earth"; and, as the Master said, whoever persecuted them thought that he did God service. How apt we all are to think of our own day as being different from other periods! So it was in Jesus' day. As He told some of them, "Ye garnish the sepulchers of those whom your

fathers slew, yet ye do their works." So today many extol the Lord and the Apostles, and denounce their persecutors, while they similarly persecute.--**Luke 11:47,48.**

The climax of St. Paul's perils, the severest of them all, was from false brethren. How strange that seems! One would think that however much the heathen or the Jews might have persecuted him, at least all professed followers of Jesus would have thanked God for his example and ministry, and have esteemed him. But this was not so; and as we look back to the Master before him, we see the same to be true. As He declared, "A man's foes shall be they of his own household."

The Master was a Jew. The Jews were His brethren according to the flesh; and it was they that hated Him without a cause--they that persecuted Him--they that said, "He hath a devil and is mad"--they that "took up stones to stone Him"--they that finally crucified Him. "He came unto His own, and His own received Him not," except a few saintly, elect ones.--**John 10:20,31; 1:11.**

St. Paul also had persecution from the Jews, who repeatedly sought his life. He lived after the establishment of the Church. He had also Christian brethren, begotten of the Holy Spirit and fellow-members of the Body of Christ. Jesus had none such. "Of the people there was none with Him."--**Isa. 63:3.**

The Holy Spirit was not given until Pentecost; hence Jesus could not receive *Christian* persecution. The nearest approximation was the case of Judas. But if St. Paul enjoyed the sweetness of Christian fellowship in his study, labors and toils, he also knew the bitterness of

SM219

opposition and persecutions from false brethren--the climax of his perils. We may be sure that such experiences were more difficult for him to bear than any others, because they came closer home. They came from brethren of the closest imaginable relationship--fellow-members of the Body of Christ.

THE GODLY SUFFER PERSECUTION

As we glance down through this Gospel Age, from St. Paul's day to the present, we find that all followers

of Jesus have had experiences such as He foretold for them--persecutions. We find that these persecutions have come from every quarter, but none, apparently, more severe, more cruel, more perilous, than those which have come from Christian brethren. It is scarcely necessary for us to refer to history to demonstrate this fact. Disputes between Christians have been very bitter. Thousands have lost their lives at each other's hands. The word *heretic* became more obnoxious than any other term in the dictionary.

Neither Catholic nor Protestant can deny the terrible story of the pages of history. All true men are ashamed of the record. All are ready to say, "We would not so have done." Monuments stand in various parts of the world, marking places where sectarian strife has manifested itself in atrocious, barbarous acts. Our Catholic friends blush at the story of the Huguenots. Our Church of England friends blush at the story of the Covenanters and other non-conformists. Our Presbyterian friends, in turn, blush for atrocious acts of injustice, etc., done in the name of Calvinism.

We might also say that each denomination in its turn has been a subject of persecution from one and another. Baptists were publicly whipped--sometimes driven from their homes to exile. So were the Puritans, who afterwards became persecutors themselves. The Methodists also suffered from sectarian spite and jealousy, ignorance and superstition. Indeed, who will dispute that

SM220

Christendom has *good cause* to be ashamed of her own record, no matter what her standpoint may be?

Thank God for the advancement made along the line of human sympathy! No longer can civilized people take pleasure in public executions, tortures, burning at the stake, as in former times. Whatever competition may remain between Christian brethren, the peril is not that of open persecution; for general sentiment has advanced beyond the point where physical torture could be tolerated by the masses.

We have come to the time when Calvinists erect a monument to Servetus, expressing dissent from their great leader's mistake in causing a Christian brother to be burned. We have come to the place where the "perils

among false brethren" are of a different kind. Now whatever jealousies or rivalries there may be, either at home or in the mission fields, are recognized as improper and suppressed, so far as brethren connected with popular and influential bodies of Christians are concerned.

But is it not true today that the Truth is unpopular? Has this not always been the fact? Is it not true that in proportion as the denominations have become popular they have escaped persecution? But woe be to those who are unpopular, as were Jesus and the Apostles! If they indeed escape the cross, the guillotine, the rack and the fagot, they are amenable to other means of torture. Something can be trumped up against their personality. Insinuations can be given by word and look, and shrug of shoulder. More damage can be accomplished in this way than in any outward attack.

Evil speaking, evil surmising, slanders, ambiguous suggestions, etc.--all, as torture--can be applied to the followers of Jesus today. And all who today take such a course are sharers with the malefactors, even though they do not indulge in *physical* torture. Who can dispute that sometimes *mental* torture is equally severe? In our day there are other and more refined ways of persecuting,

SM221

torturing, open to false brethren, than imprisonment or crucifixion or burning.

And what shall we say of the false brethren who do such things? And how shall we assure ourselves that we shall not be of them? Undoubtedly the Master is still of the same mind as St. John expressed when he declared, "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." (1 John 3:15.) Murderers may indeed receive severe stripes, and eventually learn better under Messiah's Kingdom; but no one of a murderous condition of heart, seeking to do evil to a brother, could possibly be of suitable character to be a joint-heir with his Master in the Kingdom.--1 Cor. 6:9-11.

"ONE OF THE LEAST OF THESE"

In every time, and now, the spirit of persecution naturally

would strike most prominently certain leading figures; nevertheless, even as Jesus' words implied, all lovers of righteousness are to have more or less share in such experiences of opposition. St. Paul mentions this, saying, "Ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock...and partly whilst ye became companions of them that were so used." (**Heb. 10:32,33.**) Jesus gives us the same thought in His declaration that whosoever shall offend one of the least of these, His disciples, it were better for him that a millstone were hanged about his neck and he were drowned in the depths of the sea.--**Matt. 18:6.**

This, of course, is very highly figurative language, and yet it must have a special meaning. It must mean that the Lord has a special care over all of His consecrated saints; and that no matter how poor, how weak, how ignorant, they may be, the very least of His followers are supervised, and injury to the least is punishable. Of course, there would still be an awakening from the dead for the one who was drowned in the sea; and so there are possibilities of help and recovery for those

SM222

who would stumble the Lord's "little ones." Nevertheless, the intimation is that of drastic punishment. This would not mean anything like we once supposed--eternal torment--but some just recompense of reward for every evil deed.--**2 Peter 2:9.**

From this standpoint we may readily assume that considerable satisfaction of Justice is necessary; for surely a considerable number of the Lord's "little ones" have suffered persecution. And as we have seen, not all of this persecution lies at the door of the world. Much of it lies at the door of the professed Church of Christ--"false brethren."--**Isa. 66:5; Matt. 7:21-23.**

Speaking of some such, Jesus once declared that they would have great disappointment when the time of rewards would come. He says, "Many shall say unto Me in that Day, Lord, Lord, have we not prophesied in Thy name,...and done many wonderful works? And I will declare, I do not recognize you." They will not be worthy of the Lord's recognition as amongst His Elect Church, His Bride class. We shall be glad if they will be found worthy of some blessing under His Kingdom.

But there will be great disappointment to them. They missed the greater point of the Gospel--*Love*.

LOVE FOR THE BRETHREN

The Lord's will concerning all His followers is that they should love one another as He loved them. St. John expressed this sentiment, saying that as Jesus loved the Church and laid down His life for the Church, so also His followers should lay down their lives for the brethren. (1 John 3:16.) If this is the *love standard* that the Lord has sent for His people, how sorely some will soon be disappointed in respect to His will if they have ignored this requirement. If, instead of loving the brethren and laying down their lives for them, they say all manner of evil against them, etc., what then? Then they are false brethren. Then they are the peril of the true brethren.

Oh, how much the true followers of Jesus need to

SM223

impress upon themselves this great lesson--that love does no ill to his neighbor, that love is sympathetic, suffereth long and is kind, vaunteth not itself, is not puffed up, seeketh not merely its own interest and welfare, but seeketh the interest and welfare of others!

The supreme test of our loyalty to God is our love for Him. And this love is manifested by our desire to do those things acceptable to Him. There is little that we really can do for the Almighty. He is so great and we are so small! But if we have His spirit of Love, then we shall love all those who love Him. And our conduct toward them will demonstrate the real sentiment of our hearts. Thus seen, we are daily making our reward in the Lord's sight, daily showing Him to what degree we are worthy or unworthy of His great reward.

Those mentioned in our text as false brethren were perilous to the true brethren, but did not get into this position immediately. It was a growth, a development. The wrong spirit gradually supplanted the right. It is well that Christians note this insidious canker which gnaws at the root of brotherly love, tends to poison the spirit and to bring forth the evil fruitage mentioned. Apparently, in some cases, the spirit of pride, the spirit

of sectarianism, the spirit of ambition, are the leading features of the wrong course, which, if permitted to go to the heart, will develop a bad fruitage, such as we are discussing. It will produce false brethren, persecuting brethren, blind to the real spirit of their Master, heady, high-minded.--**Jude 11; Gen. 4:6,7.**

Let us then, beloved, be more and more on guard against the encroachments of the Adversary upon us as New Creatures! Let us be more and more zealous for the Spirit of our Master and show forth the praises of Him who has called us out of darkness into His marvelous light! In no way can we better show forth these praises than by exemplifying in our daily conduct the lessons we have learned of Him!

SM224

THE JUDGMENT DAY

PICTURED BY JESUS

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."--Matt. 25:40.

This Scripture is generally misunderstood and misused. If one has not studied it in its connections, one would quite likely think that the Lord is referring to those who have lived during the Gospel Age. But the context shows that He refers to those living in the Millennial Age. The principle, however, is helpful to us now. Whoever does a kindness for any one belonging to the Lord is counted by Him as doing it unto Him.

In the parable of the Sheep and the Goats we read, "When the Son of Man shall come in all His glory, and all the holy angels with Him, then shall He sit upon the Throne of His glory; and before Him shall be gathered all nations"--peoples, not the Church. The Church will be with Him in His Throne. (**Col. 3:4.**) Those spoken of here as gathered before the Throne will be the whole world of mankind. These are sometimes called Gentiles, meaning those not in covenant relationship with God.

In the past God made a covenant with the nation of Israel alone. Therefore all other nations and peoples were outsiders. During this Gospel Age the Lord has made a covenant with the Church, through Christ, a special Covenant of Sacrifice into which you and I are privileged to enter. The opportunity to make this Covenant of Sacrifice has been open throughout the Gospel Age; and all who come to God through that covenant are said to be Israelites indeed.--**Gal. 3:8,16,29.**

Our text refers, not to Christians, but to Gentiles--the world in general. Before Messiah's Throne shall be gathered all people, all nations. "And He shall separate them the one from the other, as a shepherd divideth his sheep

SM225

from the goats." It is not a class separation, but an individual one. Whoever, after trial, demonstrates that

he is a goat will go over to the left hand. Whoever proves himself to be a sheep will go to the right. The whole picture refers to the thousand years of the Messianic Reign, the world's judgment, the world's trial.

The sole object of that Reign is to prove who will desire to be God's sheep, to come into His fold and have His Son as their Shepherd, and who will not come into harmony with Him, but will have a goat-like nature. Then Christ will deal with them accordingly.

A THOUSAND YEARS OF SEPARATING WORK

Gradually all the goats are gathered to the left hand, and all the sheep to the right hand. In figurative language the Lord thus designates the place of disfavor and that of favor. These two classes will not be aware of the fact that they are going to the right or to the left, as the parable shows. Not until the conclusion of the trial do they find out where they stand.

The question arises, In what way will the people have an opportunity of ministering to the Lord's brethren during the Millennial Age? We note that the Apostles were in prison sometimes because of their service to the Lord and were ministered unto; and that some of the Lord's followers since have been in prison or in need of assistance; but that probably not very many have been in prison or hungry or naked. Presumably it has been so all down the Gospel Age. Hence it is difficult to see how this parable could have any reference to us. Now we see what the parable means, and this is the explanation:

Throughout the Millennial Age The Messiah will be dealing with the world of mankind, the majority of whom are now in the great prison-house of death. The Apostle Paul, in speaking of the resurrection, says that the dead shall come forth "every man in his own order," or company or class. They will not all come forth at once. The

SM226

Church class will come forth first; then the Great Company class; and early in the new order of things will come forth the Ancient Worthies, who will be the earthly representatives of God's Kingdom.--**1 Cor. 15:21-23.**

As Jesus said to some in His day, "Ye shall see Abraham,

Isaac, Jacob and all the Prophets in the Kingdom of God." (**Luke 13:28.**) They will be the human representatives of the Heavenly Kingdom, which will be invisible.

Jesus said nothing about their seeing Himself.

Neither did He say, "Ye shall see these My disciples in the Kingdom." He did say, however, "Yet a little while, and the world seeth Me no more." St. John tells us that the Church shall be like her Lord. (**1 John 3:2.**) If the world will not see Him, they will not see the Church; for the Church will be spirit beings, that cannot be seen.

So we have these orders, at least: The Little Flock, the Great Company, the Ancient Worthies, and the world of mankind--"every man in his own order." Jesus said, "The hour is coming when all that are in the graves shall hear the voice of the Son of God; and they that hear shall live." (**John 5:25-29.**) As the world return from the tomb, our thought is that they will come back in answer to prayer, very much the same as did Lazarus. The Lord, you remember, said, "Where have ye laid him?" Then He lifted up His eyes and prayed to the Father, after which He said, "Lazarus, come forth."--**John 11:41-44.**

MINISTERING UNTO MILLENNIUM BRETHREN

We do not understand that in the Millennial Age the people will have power to command the dead to come forth from the tomb, but that our Lord Jesus will have that power. As He prayed for the restoration of Lazarus, not because of any service which Lazarus would do for Him, but because Lazarus was the brother of Martha and Mary, so we conceive that nearly all the world will come forth in answer to the prayers of their brothers, their sisters, their parents, children and friends.

SM227

To illustrate: Suppose that you and I were of the Restitution class, and not of the Church class. Suppose that we were living down in the Millennial Age, and that Restitution had progressed so far that the world was in good shape--plenty of machinery for conducting affairs, more being produced than was needed, etc. Then the Lord would let us know, as a world, that we might have the privilege of co-operating with God, that we might

join with Christ in the work of Restitution. We might say, "First of all, let us pray for father." We would not desire to have father get here and find that there was no place for him to eat or sleep or live; so we would make provision for him.

Similarly, we would provide for mother and for other relatives. Each would thus be brought forth, preparations being made to assist them when they would come back into life. This whole work of bringing mankind back into life will be God's work. It will be the work of the Lord Jesus Christ, the work of spirit beings, as God's agents. But human beings will be permitted to co-operate, through their interest in humanity.

The "sheep" class of that Age will be those who will have the Lord's spirit; and as the Lord's purpose will be to bring people back from death, to teach them and to prepare them for eternal life, all the sheep will feel the same way. This they will do gladly, because they have a love for this work. They will be feeding, clothing and helping those whom they have gotten out of the prison-house of death. Their prayers will go out continually after those in prison. This explains the whole work of the Millennial Age, and shows how all the people will come into harmony with God.

THE INDIFFERENT, SELFISH CLASS

But there will be some who will say, "I do not care so much about this matter. I would rather go automobiling than to care for these people." The sheep class will be busy working, working right along; but the goat class

SM228

will be showing their selfish disposition. God does not purpose that any who are selfish shall have everlasting life. Selfishness came in as a result of sin. You and I were born selfish, and could not help it; but we have better knowledge now. We are beginning to see God's way. All then in true sympathy with God and righteousness will be cultivating love in their hearts.

After the sheep class have provided for those already recovered from the prison-house of death, they will say, "Now let us ask for others to come back. Let

us get back Uncle Jim." The others will say, "I do not see why we should bother about Uncle Jim. He was only a distant relative. He did not leave me anything when he died." But the one with the sheep-like disposition will say, "Poor old Uncle Jim! I shall try to give a good welcome back. He will wonder that conditions are so changed. He never saw these things which we now have. When He died, he thought that he was going to Hell. This will be his greatest blessing!"

THE LOVING, UNSELFISH CLASS

Thus the sheep class will take their pleasure along the lines in which God and Christ will be taking theirs. Do you think that God, Christ and the Church will be running around Heaven in automobiles? The sheep class will say, in effect, "How can we co-operate with Christ in this work of blessing the world?" They may not realize it, but they will be developing a noble, Christlike character. They will be doing themselves good as well as those raised from the dead.

At the close of the Age the Lord will say to the sheep class, "I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me; naked, and ye clothed Me; sick and in prison, and ye visited Me"; for "inasmuch as ye did it unto one of the least of these, ye did it unto Me." You did not know it, but I was watching you. You are on My right hand--in My favor. The Father wishes you to have the

SM229

Kingdom originally given to Father Adam but lost through disobedience.

No other class will be given the kingdom. God is not selfish, but is always considering what He can do for somebody else. All of His people must have His spirit. All mankind must eventually have the same spirit or they cannot get the earthly kingdom. The Heavenly Kingdom is for those of the Church who prove worthy. They will get it because they have the spirit of love; and those of the world who cultivate the Lord's spirit will receive the kingdom prepared for them *from* the foundation of the world. (**Gen. 1:26-28.**) Christ's Kingdom was prepared

from *before* the foundation of the world. Mankind's will be an earthly kingdom a Paradise world-wide.

EVERLASTING PUNISHMENT OF THE WICKED

So, dear friends, there is a little lesson here for us. We see in this parable God's disposition. It helps us to understand His mind. But you may say, "It is not natural for me to act so unselfishly." All the more need, then, for you to cultivate that spirit. The Lord is not looking for natural people, but for New Creatures.

"But," you say, "in my case it would make a great difference; for my mind is not formed that way." We reply, "You must be transformed--formed over again. We are all wrong to start with. We must get out of the condition in which we were born."--**Rom. 12:1,2.**

The Lord does not say that we must entirely transform our flesh. But He does say that we must transform our mind, our will. We must show Him that our mind is continually striving for those things which are good, kind, loving and generous. He will take note of what we are striving to do.

Lest we should be accused of neglecting a certain part of this parable, let me remind you how it reads. The goat class are to "go away into everlasting punishment." "I thought that you do not believe in everlasting punishment," says one. My dear brother, I always believe

SM230

in everything the Bible says. I believe in everlasting punishment. But what kind it will be is another matter. God says one thing, and some of our creeds have said another thing. Therefore you and I, if true to God, are giving up our creed as unreliable, thoroughly unsound. The Bible says that the punishment will be death; and we believe the Bible.--**Rom. 6:23; Ezek. 18:4.**

The creeds have it that everlasting death means everlasting dying, endless torture. So when the Bible speaks of everlasting death, some people have their heads so twisted that they make death mean life. At one time we had our heads badly twisted. We ran into all kinds of difficulties. I am glad that we are getting straightened out. We are able to reason more clearly and to understand the English language better. There is such a thing

as everlasting death. When the goat class are remanded to death, they will become dead everlastingly. They will remain dead to all eternity.

The Greek word *kolasin*, here rendered punishment, means to cut off, or to restrain by cutting off. The Lord will give mankind all the opportunities they wish to be selfish, to choose the wrong way. They will have the opportunities and blessings of the Millennial Age, as long as they will not outwardly violate the Law, as long as they will not injure somebody else. They will not be forced to help the dead. That work will be one of charity, of love. But unless they attain the spirit of love, they will not be fit for the kingdom; for God is Love. Whether on the spirit plane or in the Millennial Kingdom or in the everlasting kingdom of mankind upon the earth, no one shall continue except those who are in accord with God. All others shall be everlastingly cut off from life. See **Acts 3:23; Psa. 101:8; 37:9; 2 Thess. 1:9.**

FIRE A SYMBOL OF DESTRUCTION

Concerning the wicked, our parable says, "Depart, ye cursed, into everlasting fire, prepared for the Devil and his angels." Fire always symbolizes destruction, and

SM231

everlasting fire would mean an everlasting destruction. What about its being prepared for the Devil and his angels? I answer: The Devil is the father of lies, a murderer from the beginning, the one who "abode not in the Truth." (**John 8:44.**) He has some assistants, "the angels that kept not their first estate." (**Jude 6.**) Instead of remaining holy angels, they became demons, associated under Satan. Their final penalty is to be quite appropriate for them--fire, the fire of God's anger, the fire of God's opposition.

As fire destroys, so God's anger will destroy Satan and all in harmony with him. And because the goat class of mankind manifest the spirit of Satan, the selfish spirit, contrary to the Divine spirit, they will be classed in with Satan and his angels; they will have their portion with Satan and the fallen spirits. They will all be destroyed in the Second Death. This will cleanse the

Universe and have everything pure. Not a sinner will be left in it. Thenceforth all will be governed by Love.

The Lord Jesus Christ was tried; the Church, His Bride, is being tried; the Great Company will be tried, before being received into the Heavenly condition. In the days of Noah all the angels were tried. So all mankind will be tried during the thousand years of Messiah's reign, and only the victors will go into the everlasting conditions. No wonder that the Revelator, prophesying of that glorious time, says "Every creature in Heaven [the Church, the Great Company, the angels, the cherubim and seraphim], and on earth, and under the earth [those now in the tomb], heard I saying, Blessing, glory, honor and power be unto Him that sitteth upon the Throne, and unto the Lamb, forever and ever!"--**Rev. 5:13.**

Soon all shall come, and coming sing,
Throughout this earthly ball,
Hosannas to our Heavenly King,
And hail Him, hail Him, hail Him,
Hail Him Lord of all!

FORCES MUSTERING FOR ARMAGEDDON

"For the great Day of His wrath is come; and who shall be able to stand?"--Rev. 6:17.

God seems to have given the Book of Revelation with the intent of covering up great and important truths, not only because these were not due to be understood, but because He designs to keep certain features of His Plan from the world. Being a book of symbols, the Revelation will not be understood by the world in general; but the Bible assures that when the due time for revelation comes, the wise amongst His people, "The wise virgins," shall understand.--**Dan. 12:10; Matt. 25:1-13.**

The Prophet Daniel, who tells us that the Time of the End is the time for those wise toward God to understand His great Plan, gives two particular signs by which this time will be especially marked: First, "Many shall run to and fro"; second, "knowledge shall be increased." (**Dan. 12:4.**) Today we see this prophecy fulfilled. All over the world the people are running to and fro as never before; and all over the world are opportunities for knowledge such as have never before been known. The remarkable fulfilment of this prophecy characterizes our day as the Time of the End, in which this Gospel Age is to be concluded and the Messianic Age to be ushered in --the time when God's people will understand and prepare for their change.

In the Scriptures God has seen fit to associate the name of Israel's famous battlefield with the great controversy between Truth and Error, Right and Wrong, with which the change of dispensation will take place. While the phrase, "Battle of Armageddon," is heard on all sides and is applied in many ways, nevertheless Christians realize that in the Bible this phrase is used in a

time to consider this Battle of the great Day of God Almighty, surely it is the proper time to view it from its true religious standpoint.

Before we proceed to set forth our understanding of the symbolic language of the Revelation, we wish to state most emphatically that we are saying nothing whatever against godly Christians at any time or in any place, in any church or out of any church. We realize that the Word of God conveys a terrible arraignment of some of the great systems of our day--some that we long have revered, that we have esteemed as containing many of God's people. We have nothing to say against godly individuals, but what we have to say in the interpretation of Scripture is in respect to these systems.

AGENCIES MUSTERING THE HOSTS

Coming to the interpretation of the symbols of **Revelation 16:13-16**, we find that the Scriptures mention three agencies connected with the gathering of the hosts to this great battle. We read that three impure spirits, teachings, will go forth from the mouths of the Dragon, the Beast and the False Prophet, and that these three will be in accord. These three doctrines, symbolically represented by frogs, are to have a mighty influence throughout the civilized earth; they are to gather the kings and their armies to the great Battle of Armageddon.

The ecclesiastical kings and princes, with their retinues of clergy and faithful adherents, will be gathered in solid phalanx--Protestants and Catholics. The kings and captains of industry, and as many as can be influenced by them, will be gathered to the same side. The political kings and princes, with all their henchmen and retainers, will follow in line on the same side. The financial kings and merchant princes, and all whom they can influence by the most gigantic power ever yet exercised in the world, will join the same side, according to this

SM234

prophecy. They do not realize, however, that they are coming to Armageddon.

These "doctrines of demons," represented by the frogs, will lead many noble souls to assume an attitude

quite contrary to their preference. For a time the wheels of liberty and progress will be turned backward, and medieval restraints will be considered necessary for self-preservation --for the maintenance of the present order of things and for the prevention of the new order which God has decreed. Even those who may be God's people do not stop to consider whether it is His will that things should continue as they have been for six thousand years.

In giving this interpretation, it is necessary for us to indicate what is symbolized by the Dragon, the Beast and the False Prophet. Bible students of nearly all denominations agree with us that the Dragon of Revelation represents the purely Civil Power. Protestant interpreters generally agree with us that the "Beast like a leopard" (**Rev. 13:2**) represents the Papacy. But fewer still, we fear, will be ready to support our view that Protestantism is the "Image of the Beast" (**Rev. 13:15**), elsewhere styled "the False Prophet."--**Rev. 16:13**.

"UNCLEAN SPIRITS LIKE FROGS"

We urge no one to accept our interpretation, nor shall we think unkindly of those who refuse it. We will neither slander or otherwise injure them, nor threaten them with eternal torture. They have the same right to their views that we have, and the same right to make them known to others. For our part we shall be very glad to consider anything which opponents may set forth as their interpretations of this Scripture.

The symbolisms of Scripture, rightly understood, are always forceful. When the Holy Spirit used a frog symbolically to represent certain doctrines or teachings, we may be sure that the true application will fit well. A frog is a small creature, yet it puffs itself up until it almost

SM235

bursts in its efforts to be somebody; it has a wise look, even though it does not know much; and whenever it utters a sound it croaks. The three most prominent characteristics of a frog, then, are pomposity, an air of superior wisdom and a continual croaking.

Applying these symbols, we learn that an evil spirit, influence, teaching, will come from the federated Protestant

churches, from the Church of Rome and from the civil authorities, and in full agreement. The spirit of all will be boastful, an air of superior wisdom and knowledge will be proudly assumed--all will croak in harmony. All will predict dire results to follow, involving the interests of both the present and the future life, if their counsel be not heeded. However conflicting the creeds, the differences will be ignored in the general proposition that nothing ancient must be investigated or repudiated, but that all things must remain as they are.

The Divine authority of the Church, and the Divine right of kings, aside from the Church, will not be permitted to conflict. Any persons or teachings in conflict with these boastful and unscriptural claims will be branded as everything vile, at the mouths of these frog-like spirits, speaking from pulpits and platforms and through the press. The nobler sentiments of some will be strangled by the philosophy of the same evil spirit which spoke through Caiaphas, the high priest, respecting our Lord Jesus. As Caiaphas declared it expedient to commit a crime in violation of justice, both human and Divine, in order to be rid of Jesus and His teachings, so this frog spirit will approve of every violation of principle necessary to their self-protection.

The croaking of these frog spirits of doctrine will gather the kings and princes--financial, political, religious and industrial--into one great army. The spirit of fear, inspired by the croakings, will scourge the passions of otherwise good and reasonable men to fury, desperation. In their blind adherence to these evil spirits, evil

SM236

doctrines, they will be ready to sacrifice life itself on the altar of what they mistakenly suppose is righteousness.

As we understand the Scriptures, for a brief time these combined forces of Armageddon will triumph. Free speech, free mails, and other liberties which have come to be the very breath of the masses of our day will be ruthlessly shut off under the plea of necessity, the glory of God, the commands of the Church, etc. All will seem serene until the great social explosion takes place, described in Scripture as "a great earthquake."

In symbolic language, an earthquake signifies social revolution. The declaration of the Revelator is that it

will be "such as was not since men were upon the earth."
Our Lord Jesus and the Prophet Daniel described it as "a
Time of Trouble such as was not since there was a nation."
--**Matt. 24:21; Dan. 12:1; Rev. 16:18,19.**

THE OPPOSING FORCES AT ARMAGEDDON

The false, froglike teachings will gather together into one host the great, the rich, the wise, the learned and the kings of the earth. At this juncture Divine Power will step forward and marshal the hosts to Armageddon--to the Mount of Destruction. The very thing which they sought to avert by federation will be the very thing which they will hasten. Other Scriptures tell us that God will be represented by the great Messiah, and that He will be on the side of the masses. Thus we read, "At that time shall Michael [the God-like One--Messiah] stand up"--assume authority. He will take possession of His Kingdom in a manner little expected by many of those who erroneously have been claiming that they were His Kingdom, and authorized by Him to reign in His stead.

The Scriptures declare, "His servants ye are unto whom ye render service." Some may be rendering service to Satan and error while claiming to be serving God and righteousness; and some of these may be serving ignorantly, as did Saul of Tarsus, who "verily thought that

SM237

he did God service" in persecuting the Church. The same principle holds true reversely. As no earthly king holds himself responsible for the moral character of each soldier who fights in his battles, so the Lord does not vouch for the moral character of all who fight on His side of any question.

The same principle will apply in the approaching Battle of Armageddon. God's side of that battle will be the people's side; and that very nondescript host, the people, will be pitted at the beginning of the battle. Anarchists, Socialists, and hot-headed radicals of every school of reason and of unreason, will be at the forefront of the battle. The majority of the poor and of the middle class prefer peace at almost any price. The masses have no sympathy with anarchy; for they realize truly that the

worst form of government is better than none.

A comparatively small number, God's consecrated people, will at heart be longing for Messiah's Kingdom. These will wait patiently for the Lord's time; they will be of good courage, knowing the outcome delineated in the "more sure word of prophecy," to which they have done well to "take heed, as unto a light shining in a dark place, until the Day dawn."--**2 Peter 1:19**.

Conscious of their own weakness as compared to the kings and princes, financial, religious and political, who will then hold sway, the masses will be restless. Through the ballot and the peaceful readjustment of earth's affairs they will seek for the elimination of evil, for the placing of monopolies, utilities and the supplies of nature in the hands of the people for the public good. The crisis will be reached when the hitherto upholders of law shall become violators of that law and resisters of the will of the majority as expressed by the ballot. Fear for the future will lead the well-meaning masses to desperation; and anarchy will result when Socialism fails. This is the extremity toward which multitudes are being driven by the force of circumstances propelled by selfishness.

SM238

WHY ARMAGEDDON IS NECESSARY

Horrible indeed would be the outlook for the future did we not have the infallible Word of God assuring us of a glorious outcome. Divine Wisdom has withheld until our day the great knowledge and skill which is breeding both millionaires and discontents. Had God lifted the veil a thousand years ago, the world would then have lined up for its Armageddon. But that date would have been too soon for the Divine Purpose; for God has His own times and seasons, and has appointed the Seventh Thousand-Year Day of the world's history for the Reign of Christ. Therefore in kindness God veiled our eyes until the time when the gathering to Armageddon would immediately precede the inauguration of Messiah's Kingdom--**Rev. 11:17,18**.

St. Paul, writing prophetically of this time, declared that it would be one of trial and testing to many professed Christians, for the reason that they received not

the Truth in the love of it. (**2 Thess. 2:10,11.**) They preferred their own erroneous theories, the Apostle explains, and therefore God will give them over to a strong delusion, permitting them to believe the lie which they preferred and to suffer for missing the Truth which they did not love. Thus they will be in the condemned host, "fighting against God."

Sad to say, we Christians have labored under a thorough delusion respecting God's Plan. We have claimed that Christ set up His Church in Kingdom power and that the Church has been reigning on the earth as His representative. On the strength of this delusion, Jews and so-called heretics have been persecuted to death as opponents to Christ's Kingdom. Meantime we thoughtlessly prayed, "Thy Kingdom come; Thy will be done on earth, as in Heaven." We knew that the Redeemer had said that He would come again to make us His Bride and Joint-heirs; but we ignored the Scriptures. We were drunk, as the Scriptures symbolically say; all nations were drunk

SM239

with the false doctrine. (**Rev. 17:2.**) It is this false doctrine which will constitute the frog spirit that soon will croak, preparatory to Armageddon.

For the past forty years the forces have been mustering for the conflict. As the belligerent parties have crossed each other's paths, incidental skirmishes have taken place--strikes, lockouts, riots, etc. Court and army scandals in Europe, trust and court scandals in America, have shaken public confidence. Dynamite plots, charged by turn on employees and employers, have tended to make each distrustful of the other. Bitter and angry feelings are more and more manifest.

THE WAR CLOUD'S SILVER LINING

According to Scripture the great battle must follow the occurrence of two events; the transformation of the Image of the Beast into a living force, and the return of many wealthy Jews to Palestine. The Protestant Federation realizes the futility of its organization unless it receive vitalization--unless its clergy be recognized as possessing apostolic ordination and authority to teach.

This the prophecy indicates will come from the two-horned Beast--symbol, we believe, of the Church of England. High-handed activities of both Protestantism and Catholicism, operating in conjunction for the suppression of human liberties, await the vivifying of this Image.

At the very close of Armageddon will come "Jacob's trouble" in the Holy Land. Then Messiah's Kingdom will begin to be manifested. Thenceforth in the Land of Promise Israel will gradually rise from the ashes of the past to the grandeur of prophecy. Through its Divinely appointed princes, the Ancient Worthies (**Heb. 11; Psa. 45:16**), the all-powerful, but invisible Kingdom of Messiah will begin to roll away the curse of death and to uplift mankind. Then will be fulfilled the Promise "in thy Seed shall all the families of the earth be blessed."

THE TRUE LIGHT

"That was the true Light, which lighteth every man that cometh into the world."--John 1:9.

Everywhere throughout the Scriptures light is used to represent God, His truth, His righteousness, His servants and their messages; and, contrariwise, darkness is the synonym for Satan, the Prince of Darkness, and all his deluded followers, the children of darkness, and the wickedness with which he is identified, the works of darkness. So forceful are these figures of speech that they are recognized quickly, not only by those skilled in the use of the Scriptures, but also by the world. The voice of inspiration in the Bible declares that the "whole world lies in the Wicked One"--under Satan's influence--under the powers of darkness. And this declaration was made, not in the period before the Flood, nor in the period before the giving of the Law to Israel, nor during the Law Age, but during this Gospel Age. Furthermore, since Jesus has come and has given His life a Ransom, and since His followers have received the anointing of the Holy Spirit, since Pentecost, the world still lieth in the Wicked One, as again stated, "Darkness covers the earth --gross darkness the heathen." (**1 John 5:19; Isa. 60:2.**) But the Scriptures also testify that Jesus is the Light of the world--the true Light, that lighteth every man that cometh into the world--the statement of our text. How and in what sense is this true? We reply that it is not yet true--that it is a prophetic statement of what shall yet be.

Our Lord declared this great truth when He said, "I am come a light into the world, that whosoever believeth in Me should not abide in darkness"; but "men love darkness rather than light because their deeds are evil."

(**John 3:19-21; 12:46.**) In other words, our Lord here indicates that mankind had become so depraved, so in

sympathy with sin, so out of accord with absolute truth, justice and righteousness, that it was not attractive to them--or rather, less attractive to them than the error.

He declares that this was the secret of the hatred which His presence engendered and which led to His crucifixion. "The darkness hateth the light, neither approacheth the light lest its deeds be made manifest"; for it is the nature of light to scatter the darkness.

Strange to say, the darkness was not confined to the ignorant then, nor is it today. It is no respecter of stations. It was the Chief Priests, the Doctors of the Law and the leading Pharisees who were the most pronounced servants of darkness and most opposed to the light of Truth which shone forth from our Redeemer's life and teachings. "The common people heard Him gladly." Indeed, we say that the powers of darkness are greatest in the more influential and the better educated. Satan himself, the Prince of Darkness, is not such by reason of his ignorance and stupidity, but by reason of pride and sinful ambition, which led into a course of opposition to the Divine Plan.--**Mark 12:37.**

"YE ARE THE LIGHT OF THE WORLD"

Our Lord not only informed us that the possibilities of the light shining from Him were limited by the surrounding darkness of Satanic influence and human depravity and wrong ambition, but that the same would be measurably true of His followers--that, so far from being bright luminaries, powerful suns in the firmament of earth's affairs, scattering its darkness, they would merely be little lights or candles. He admonishes us not on this account to be discouraged or ashamed of Him, ashamed of the light but to set our candles on a candlestick, that they may give light to all that are in the House--in the Household of Faith our lights are to shine. We are to build one another up in the most holy faith.

True, indeed, our windows are to be opened, so that

SM242

those who are without may see the light within the Household of Faith and come to the light, and all such are to be welcomed. But we are not to suppose that the world will love our light, nor that if we take it to them they will be inclined to glorify us and exalt us and to honor us. On the contrary, so long as the Prince of Darkness has

his hold upon the world and operates through worldly ambition and prejudice, strongly entrenched delusions and false doctrines, so long the Lord's words are true, "Marvel not if the world hate you; ye know that it hated Me before it hated you." (**John 15:18.**) "Cast not your pearls before swine, lest they trample them under their feet and turn again and rend you." (**Matt. 7:6.**) The depth of your message is not intended for the world, which is worshipping Mammon, but merely intended for the Elect--the class whom God is choosing out of the world for a special purpose, a "people for His name." To these alone is given to know the mysteries of the "Kingdom of Heaven"; for these alone the light of Truth is now intended--even "as many as the Lord your God shall call." As for the rest of the world, they are the children of darkness, who will be dealt with in the Lord's providence in due time.--**Matt. 13:11; Col. 1:13.**

Similarly the Scriptures speak of the pathway of the just throughout this Gospel Age. They do not indicate that the pathway of the Church is a brilliant one; but, quite to the contrary, that it is narrow, crowded, beset with trials and difficulties, and hedged about with darkness except as the lamp of Divine Truth illuminates it. Moreover, the picture of this path and of the Church as a traveler on it, given in the Scriptures, emphasizes this point. It pictures the traveler with the lamp attached to the toe of his sandal, giving light only for each step of the way, as it is written, "Thy Word is a Lamp unto my feet, a Lantern to my footsteps." (**Psa. 119:105.**) The Apostle Peter gives the same thought, saying: "We have also a more sure word of prophecy, whereunto ye do well to

SM243

take heed, as unto a lamp shining in a dark place until the Day dawn." (**2 Pet. 1:19.**) Here four facts are emphasized: (1) That there is a new Day Divinely arranged for, which shall dawn in its proper season; (2) that we are now in the night-time preceding that new epoch; (3) that the Word of the Lord is the only light and guide for His people in this night-time; (4) that those who are not His people and who do not have this light are walking in darkness, however worldly-wise and prudent themselves and others may believe them to be.

How glad we are of the assurance God has given us

that a better Day is coming, a glorious Day, when all "the shadows, weary shadows, from the world shall flee away!" This implies the victory of the light over the darkness, of which we are assured in various Scriptures, which tell us that in due time our great Redeemer Christ shall take to Himself His great power and begin His Reign--the Reign of Righteousness--the Reign of the Kingdom of God. The further assurance is that promptly at the beginning of that Reign Satan shall be bound for a thousand years, that his deception of mankind shall thus be restrained. Our Lord, speaking of this in one of His parables, calls Satan the strong man of this present dispensation, and declares that He will bind him and "spoil his goods"--destroy the works of evil, of sin, of superstition, of ignorance, etc. Oh, what a happy day that will be for the world!

"BRUISE SATAN UNDER YOUR FEET"

But here we are reminded by the Apostle that the Divine Plan respecting the future Kingdom of God is that the elect Church of this present time shall be associated in it with her Lord, her Bridegroom. So intimate is this association of the Church with Christ that sometimes the work of restraining Satan and the powers of evil in the opening of the Millennial Age is ascribed to the Church under her Head and Lord, as when the Apostle declared, "The very God of peace shall bruise Satan

SM244

under your feet shortly." (**Rom. 16:20.**) Similarly, our Lord mentions the Church as associated with Himself in the enlightening work of the future; for, while our text refers to Christ as the true, great Light which ultimately shall enlighten every man that cometh into the world, our Bible shows that the Church now enlightened, now walking in the narrow way in His footsteps, now exposed to peculiar trials and difficulties in order to develop and test the overcomers, shall also be members of the great Sun of Righteousness which the Scriptures promise shall arise with healing in His beams.--**Mal. 4:2.**

This participation of the Church with Himself as members of the glorious Sun of Righteousness our Lord shows in the parable of the wheat and tares. In the conclusion

of that parable He shows the gathering of the Elect in the end of this Age by a resurrection change, and then declares, "Then shall the righteous shine forth as *the Sun* in the Kingdom of their Father. Who hath ears to hear, let him hear."--**Matt. 13:43**.

GROSS DARKNESS COVERS HEATHENDOM

Coming back from the glorious pictures of the Millennial morning to the facts as we now have them, we perceive the absolute truth of the Scriptural pictures, which represent the world in darkness and heathendom in gross darkness, and the Church alone possessing the Lamp of Divine Revelation--and it, close to the path, giving light only for one step at a time. Everything in these pictures corroborates the other statements of the Word and also our own experiences: that nothing that the Church could do in the present time could scatter the powers of darkness. Our little candles should all be on their candlesticks, our lamps trimmed and burning, to give out as much light as possible for ourselves and for others; but there is absolutely no encouragement for us to think that by any power of our own we could become the Sun of Righteousness and scatter the darkness of earth. It will require the glorious change of the First Resurrection to

SM245

thus equip and qualify us for the work of enlightening the world. On the contrary, despite the efforts of God's people during eighteen centuries since Jesus' death, the numbers of heathendom are increasing hourly. According to statistics there are twice as many heathen in the world today as there were a century ago--1,200,000,000 now, 600,000,000 then.

Alas, while the outward show and splendor of civilization called Christendom are in many respects impressive, our Lord's true picture of the situation prophetically given is, "This people draweth nigh to Me with their lips while their hearts are far from me"! (**Matt. 15:8**.) Only a few today, as ever, are right with the Lord, filled with the Spirit and guided by His Lamp of Truth. The majority of Christian people everywhere, in all denominations, are falling, as described by the Lord through the

Prophet, saying to the true Church of Christ, "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee."--**Psa. 91:7.**

These thousands--yea, tens of thousands--include many of the most learned of our day, just as the falling at the First Advent of our Lord included the Doctors of the Law, the Chief Priests and the members of the Sanhedrin. The fall in this case is not a moral deflection, not a falling into vulgar sin, but the falling away from "the faith once delivered to the saints"--a falling into Evolution theories, into Higher Criticism, Infidelity, into Theosophy, into New Thought, New Theology, Christian Science, etc.--away from the teachings of God's Word respecting the fall of the race into sin and under Divine sentence, respecting the redemption of Adam and all his race by the precious blood of Jesus, respecting the deliverance of the Church and ultimately as many as will receive Divine favor at the hands of Him who loved us and bought us with His precious blood.--**Jude 3; 1 Pet. 1:18,19.**

While declaring His power to conquer sin and Satan and to deliver the poor world from its darkness and ignorance

SM246

and superstition, why does the Lord permit so long a delay? Why was it four thousand years after the fall before He sent the Redeemer, and why has it been nearly nineteen hundred years since the Savior died for all the world before He comes in power and great glory to deliver mankind from the yoke of sin and death--to deliver the groaning creation from the bondage of corruption to the glorious liberty of the sons of God? Why?

Ah, there is a reason, but it is not for all to know now. Even if we tell it all cannot hear. Our Master said truly, speaking to the faithful Little Flock, the followers in His footsteps: "To you it is given to know the mysteries of the Kingdom of God; but to others in parables; that, seeing, they might not see, and, hearing, they might not understand." (**Luke 8:10.**) Hence, we need not be afraid of giving away the secrets of the Lord in respect to this matter, which the Apostle styles "the Mystery hidden from past ages and dispensations, but now revealed unto the saints." (**Col. 1:26.**) It is proper that the saints should know this Mystery, for now the strength which this knowledge would give will be of special value to them

in their combat with the special trials and difficulties which lie immediately before them. The Mystery is this: that God's purpose from the first was that the great Deliverer, Messiah, should be not only the Lord Jesus, the Redeemer, but should include also the elect Little Flock of this Gospel Age--the ripe grains gathered in Israel's harvest time and also during this Gospel Age those gathered from every nation, people, kindred and tongue. These the Lord styles His "jewels"--"They shall be Mine, saith the Lord, in that Day when I come to make up My jewels." (**Mal. 3:17.**) The "jewels" will not be made up, will not be glorified, until the full number of the Elect have been found and polished and prepared. Then shall the Elect, the righteous, shine forth as the sun in the Kingdom of their Father--for the blessing of all mankind. They, with their Lord, the Bridegroom, will then,

SM247

as the antitypical Seed of Abraham, fulfil the Divine promise, "In thy Seed shall all the families of the earth be blessed."--**Gen. 12:3.**

WHY GOD'S PEOPLE REJOICE

Thus the Mystery hid from past ages becomes plain to those whose eyes have been anointed by the Holy Spirit, and who are looking in the direction which the Lord is indicating. They see that now "Light is sown for the righteous--Truth for the upright in heart," and this rejoices them: first, as a manifestation of Divine favor; and secondly, because it encourages and stirs them to uprightness of heart, that they may abide in the Divine Love, and go onward from grace to grace, from knowledge to knowledge, in the narrow way, guided by the Word as a lamp to their feet. They rejoice because they now understand the purpose of Divine Wisdom in permitting special trials and tribulations of the people of God--that these are intended to work out for them a far more exceeding and eternal weight of glory to which they have been "called according to the Divine purpose."

They are not jealous or envious of the world and its Highway of Holiness, upon which it will be privileged to go up to perfection of restitution during the Millennium.

They realize that, grand as those blessings will be, "God has provided some better things for us." (**Heb. 11:40.**) They are content, yea, able to rejoice in fiery trials, because of their realization that these are the Divine arrangement by which they are being prepared, tested, proven worthy of a place in the glorious Kingdom so soon to be established for the blessing of the world. These large-hearted, warm-hearted saints, full of love for God and every creature, are made further glad by the knowledge of the Divine Plan, that the whole creation is under the Divine charge, though saints are God's peculiar care. They rejoice in the unfolding of the Divine Plan, which shows most clearly that God has provided an opportunity for eternal salvation through Christ for all those who

SM248

shall obey Him, and, furthermore, that the knowledge and opportunity and assistance necessary to such obedience will be granted to mankind during the Millennium.

"GREAT JOY FOR ALL PEOPLE"

Is it any wonder that the Message of God's grace as it was announced on the first Christmas morning was a Message of peace and good will toward men--all men? Is it any wonder, in view of what we see of the developing Plan of God, that the angels declared to the shepherds, "Behold, we bring you good tidings of great joy, which shall be unto all people; for unto you is born this day in the city of David a Savior, which is Messiah, the Lord"? No! That Message is in full accord with all that we know of the Divine Word, and with all that the reasonable, intelligent mind could expect from an all-wise, just, powerful and all-loving Creator. Why should He not delight to bless every creature of Adam's race? Why should He purpose to save merely a handful of the Elect and to turn the others over to eternal torment at the hands of fireproof demons? Such unscriptural ideas evidently came from the great Prince of Darkness himself, who fain would turn our hearts away from the God of Wisdom, Justice, Love and Power--who fain would have us think of our God as the real adversary of the race, delighting in its suffering.--**Luke 10:11.**

How broad, how gloriously sweeping the statement of our text, which declares Jesus to be the true Light of the world--for every man that cometh into the world! How it assures us that the Redeemer of the world was God's great Christmas Gift to Adam and all of his posterity--a gift whose value grows in the estimation of all the Lord's holy ones in the present time, as day by day and item by item they come to know the Christ of God--an estimation which will grow with the world as, during the Millennial Age, they will avail themselves of the glorious opportunities then afforded and come into hearty accord with the Lord and His righteousness--an estimation

SM249

which will grow with them throughout eternity as the lengths, breadths, heights and depths of the Love of God shall become more and more manifest.

GOD'S WAYS HIGHER THAN MAN'S

Let us not mistakingly allow our own littleness of mind to hinder our appreciation of the true meaning of our text. Let us remember our Lord's words, "For your thoughts are not My thoughts; neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways and My plans than your plans." The great Plan of God, which has thus far reached only the Church, even as many as the Lord our God has called, is yet to reach not only the world of mankind living when the Election of the Church is completed and when the Bride of Christ shall have been ushered into Heavenly glory, but also all those who have already gone down into the great prison-house of death--the tomb, Sheol, Hades.--**Isa. 55:8,9; 40:5.**

We know certainly that the vast majority of these have never been enlightened by the Lord Jesus and His Gospel Message. There was no such light before our Redeemer came into the world, although four thousand years had elapsed and billions of humanity had gone down to the prison-house. On this the Scriptural testimony is most explicit, namely, that "Christ brought life and immortality to light through the Gospel." (**2 Tim. 1:10.**)

Neither the immortality which is God's gift for the

Church was seen and appreciated and understood, nor was the eternal life which God is providing for all of Adam's race who will accept it. True, there were vague promises before, but there was no clear light upon them. They had to be received strictly by faith.

But now it is different. We see Jesus, we behold Him as the Word of God made flesh, we perceive His mission, that He came to redeem our race. With the eye of faith we behold Him crucified for our sins, yea, risen from the dead and ascended to the Father's
SM250

presence and appearing as the Advocate for the Household of Faith, the Church of the First-borns. As the Apostle says, "There to appear in the presence of God for us." (**Heb. 9:24.**) Now we can see, as the ancients could not see, that God could be just and yet be the Justifier of him who believeth on Jesus. We can see that Adam's penalty being paid for him, he and all of his family, his race, may be released from the tomb and from the death sentence, and be given an opportunity to behold the Light--the true Light--to be enlightened thereby--to be brought to a knowledge of the Truth and thereby have an opportunity for a full reconciliation with the Father and to be restored to all the blessings of His favor. It would seem that the subject is too plain to require controversy--that God has promised that the true Light should enlighten every man--that it has as yet enlightened but a few--that it must, therefore, be manifested during the Millennial Age to every creature before the great Plan of God for human redemption shall have reached its consummation--that one must see this great Light before He could be liable to the great penalty --the Second Death.

Let us who have been favored, called of God in the present time, and who have seen the true Light with the eye of faith, and who have been begotten by the Holy Spirit, and whose footsteps have been guided in the path of faith, in the light from the Lamp--let us rejoice more and more in the goodness of our God and follow on in the good way, practising the fruits and graces of the Spirit, and thus be made meet for the inheritance of the saints in light, that we may with Him shine forth as the Sun in the blessing of all the families of the earth.

No need of the Sun in the city to come,
The light of the world is Jesus;
All nations shall walk in the light of the Lamb:
The light of the world is Jesus.

SM251

THE QUEEN IN GOLD ATTIRE

"Hearken, O daughter, and consider, incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty; for He is thy Lord and worship thou Him."--Psa. 45:10,11.

The beautiful imagery of our text and context relates to the Elect Church of this Gospel Age, which is here pictured as a Bride, the Spouse, and ultimately the Wife of the great King, Immanuel. The Scriptures abound with this view of the Church. Notice, for instance, the Apostle's words to the Church of his day: "I have espoused you to one Husband, that I may present you as a chaste Virgin to Christ." (**2 Cor. 11:2.**) Note again the words of John the Baptist, "He that hath the Bride is the Bridegroom; but the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice; this my joy, therefore, is fulfilled." (**John 3:29.**) The speaker does not identify himself with the Bride class and this with propriety; for, as our Lord declares, John the Baptist was the last of the Prophets; he belonged to and was faithful as a member of the House of Servants, but did not come in under the Gospel privilege of the Pentecostal blessing following our Lord's redemptive work. Of him our Lord says, "There has not arisen a greater than John the Baptist, and yet I say unto you, the least one in the Kingdom of God is greater than he." (**Luke 7:28.**) In other words, our Lord assures us that to have the humblest position in the Church class, in the Bride class being selected during this age, is an higher honor than that which belongs to the very noblest of the previous dispensations.

Failure to notice God's dispensational dealings with the patriarchs in the Jewish nation and with the Gospel Church has hindered many of the Lord's people from

SM252

making good progress in the study of the Word; and it is time that all awake to this fact and realize that various features of the Divine Plan belong to various dispensations

or epochs, and that all these are working together for the grand fulfilment of God's glorious purposes, of which the Apostle writes, "He will gather together in one all these things in Christ, both which are in Heaven and which are on earth." (Eph. 1:10.) This great work is not yet accomplished. The angelic hosts do indeed give reverence and obedience to the glorified Son of God. A "little flock" of footstep followers of the Lord Jesus from amongst men so glorify and honor Him as King of kings and Lord of lords. But as for the masses of mankind, living and dead, they have never even heard His name, or known of the grace of God in Him.

But according to the Lord's Word these all must hear and know and have an opportunity for salvation through Christ--"in due time." That due time is the coming Age or new epoch called the Millennium, the great thousand-year Day which God has appointed for the world's trial or judgment; as we read, "God hath appointed a Day in the which He will judge the world in righteousness." (**Acts 17:31**) But prior to that appointed Day He called out of the world a special class of those who have the hearing of faith and the eye of faith, that He may thus select the Bride of Christ to be His joint-heir in that Kingdom and His joint-associate in that glorious work of blessing all the families of the earth and granting to all of them a trial or judgment--a knowledge of the Truth and an opportunity to show their willingness to obey it.

THE BRIDAL ROBES

The context declares (**V. 13**), "Her clothing is inwrought with gold." But this pictures her as the Bride when all the trials, difficulties and testings shall have been successfully passed and she shall be accepted as the Very Elect, to be forever associated with her Lord and a sharer

SM253

of His glory. In the Scripture symbology gold is used to represent the Divine nature. Hence the picture as a whole teaches us that when the King of kings shall present His Bride before the Heavenly Father at the close of this Age, after she shall have been glorified by the First Resurrection, she will be possessed of the Divine

nature--"glory, honor and immortality."--**Rom. 2:7.**

This is what the Apostle Peter assures us will be the outcome. Speaking of the promises of God's Word to this Bride class he says that God "hath given unto us exceeding great and precious promises whereby we might be partakers of the Divine nature." (**2 Pet. 1:4.**) We do not get this Divine nature or this gold raiment in the present life; our immortality is a hope and not an actuality. As the Apostle says, "we seek for glory, honor and immortality." How difficult it is for us to grasp the thought that the great Creator, desiring that the elect "little flock" should be associated with His Son in the great work of the Millennial Age, the blessing of all the families of the earth, did not invite the holy angels, but instead has sent the invitation to our fallen race, to such of its members as would have the ears to hear and the hearts to respond to the call of this Gospel Age--to walk the narrow way in the footsteps of our Redeemer!

No wonder the Apostle declares that although we have God's assurance that we are sons of God, and although this signifies that we shall be heirs of God, yet it does not appear what we shall be, how great we shall be. It is too wonderful a matter for us to comprehend; too wonderful to even be described in the Scriptures. Hence, the only information granted to us is that when our Lord Jesus shall be manifested at His Second Advent in power and great glory, then the First Resurrection change shall make His faithful "little flock" like Him, that they may see Him as He is--not as He was--and share His glory; for flesh and blood cannot inherit the Kingdom of God--though all flesh shall see the salvation of God, shall experience

SM254

the blessings that will flow from that Millennial Kingdom and be recipients of the Divine favors which will then be poured out upon all flesh with lavish hand and blessed results.--**1 Cor. 15:50; Isa. 40:5.**

But the context says more respecting this raiment. Note (**V. 14**) "She shall be led unto the King in raiment of needlework." This word "led" properly enough applies to the present life. All through this Gospel Age, from Pentecost until now, the Lord has used various instrumentalities to call out from the world this peculiar people; and by various instrumentalities He has led them

from grace to grace, from knowledge to knowledge, and changed them from glory to glory, to prepare them for their final acceptance, in the First Resurrection, of the clothing of gold--glory, honor and immortality.

It is in full accord with all this that the Scriptures represent that all accepted of the Lord throughout this Gospel Age have been granted a wedding garment clean and white, "pure linen which is the righteousness of the saints." (**Rev. 19:8**.) That robe figuratively represents justification, the covering of our blemishes; and it is a wedding garment because it constitutes a basis of our ultimate acceptance by the Lord in the end of this Age, when the marriage of the Lamb shall come. These espoused ones are cautioned that their treatment of the robe will determine whether or not they will ultimately be of the Bride class: (1) They must keep their garments unspotted from the world (**Jas. 1:27**), and (2) must embroider them with fine needlework. Painstakingly they must endeavor to fix and establish in their robes the glorious pattern outlined for them by the word and example of their Bridegroom and His mouthpieces, the Apostles.

REMOVING SPOTS AND WRINKLES

If any of those "called to be saints," on accepting that invitation and receiving the robe, supposed it would be an easy matter to keep it without spot or wrinkle or

SM255

any such thing he was soon undeceived. Each one of this class has found out that it requires great circumspection, great care, to live in a world in which sin abounds and, as a New Creature, to act through a body the imperfections of which are continually coming to light as growth is made in grace and knowledge. The great Apostle acknowledges the impossibility of perfection under present conditions--except that our hearts, our intentions, our wills, might be perfect, should be perfect, must be perfect, thoroughly loyal to God and to righteousness. He says, "When I would do good evil is present with me"; and again, "We cannot do the things that we would."

The Scriptures declare that "There is none righteous, no not one" (**Rom. 3:10**); and when the thought of our

own imperfections and the sin abounding all about us would make us fearful, convincing us of the impossibility of preventing our garments from receiving spots or wrinkles, what then? Ah, they tell us how these are to be gotten rid of; they tell us that the merit of our Lord's sacrifice not only cancelled for us our past sins and covered us with His robe of righteousness, but that all subsequent imperfections, resulting from original sin, weakness and ignorance, may all be forgiven us and not remain as spots upon our robes. The Apostle says, "The blood of Jesus Christ cleanses us from all sin." (**1 John 1:7.**) The thought of this text is not the original justification which we received when we received the robe, but a cleansing which may be ours after we are the Lord's and have the robe. The word cleanseth here refers not to something already past but to that which is now at our disposal, which is now in progress, a cleansing or forgiveness which all of the Lord's people need to pray for and to accept, as in the Lord's prayer, "Forgive us our trespasses, as we forgive those who trespass against us."

Thus through the Age from Pentecost down, those who have been called, accepted and robed with the wedding garment have been obliged to strive to keep their garments

SM256

unspotted, and oft with tears to apply for the cleansing when a spot would be seen. Their consciences are so tender on the subject that their neighbors and friends of the world and nominal Christendom think them strange, peculiar people. They are more distressed to see one spot upon their robe than are many whose garments are filthy. But the effect upon them is a blessed one, as it develops in them more and more love for righteousness and greater zeal and strength in overcoming.

They are making progress, even though to themselves it may appear slow; they are becoming fortified, strengthened and built up in character--in their love for whatsoever things are just, true, lovely and of good report.

(**Phil. 4:8.**) We are now referring merely to that class of the called ones who will ultimately be accepted as the Bride. We are not referring to all who make a consecration and are accepted of the Lord, but who fail to be thus particular about the spots and wrinkles on their robes. These we will consider later.

"IF YE DO THESE THINGS"

When the Apostle Peter said, "If ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ" (**2 Pet. 1:10,11**), he is referring to the same things that are represented by the embroidering, the needlework upon the wedding garment. All the espoused ones are shown the pattern on the robe. They are all informed of the necessity of working out their own salvation, of cooperating with the Lord in the matter of making their calling and election sure to the glorious station to which they have been invited. They are informed that through much tribulation shall they enter the Kingdom. (**Acts 14:22.**) This tribulation is the painstaking "fine needlework" of our context.

Not all tribulation that may come to mankind is a part of this embroidery. The Apostle speaks of some in these

SM257

words, "But let no man suffer as an evil-doer or as a busybody in other men's matters." (**1 Pet. 4:15.**) The intimation is that such sufferings are not incidental to the embroidering we are to do, but the result of our not being engaged in our embroidering work and having time to meddle with sin or with other matters and affairs. Such tribulations add nothing to our embroidering on the robe, except as they might awaken us to a sense of our neglect of the important work which must be done in our own characters if we would be fit for a share with our Lord in His Kingdom, fit to be accepted as members of the Very Elect, the Bride, the Church in glory.

The baneful experiences which come to us as a result of our faithfulness to the Lord, to the Truth, to the brethren --these constitute parts of the embroidering. These help us to fix in our hearts and characters the principles of righteousness and of love divine. How tedious the work appears to us sometimes! At the close of each day we are astonished at how little we have accomplished; and the weeks and months go by with similar experiences. With the close of the year, when we give our robes particular attention we behold the comparatively little that has

been accomplished since the examination of the year before. But how does the Lord view this matter? Is He expecting that you and I and all of His followers will be able in every detail to follow the glorious pattern that is stamped upon our robes? Will He require of us as a condition of our acceptance as His Bride that not a feature or detail shall be lacking? Oh, no! Such a view would swerve and at once discourage us from further effort. The entire tenor of Scripture is to the contrary. As, for instance, in the parable of the talents, our Lord represents some as having less ability and some more, and indicates that His approval will be in proportion as we have endeavored to accomplish His will. The one who had faithfully used the two talents heard the same words of approval as the one who had five talents and used

SM258

them--"Well done, good and faithful servant; enter thou into the joy of thy Lord."--**Matt. 25:21.**

And so with the robe: If the Lord, who takes cognizance of our endeavors, sees persistency and the right intention He counts it unto us as being perfect. We shall not be married in these robes. These are merely the ones in which we are being led to the marriage. More and more they should show our love, our zeal and patient endurance. As the Master examines the work will He not expect to find the last better than the first, even though none of it be perfect? Will not this be the basis of His approval of our endeavors and on account of which He will be willing to give us the new robe of gold?

Some of us, perhaps, remember that when we were children at school we had writing copy-books with perfect copper-plate engravings at the top of each page as copy. Alas! and do we not remember also that in many instances the first few lines were the best on the page and that carelessness and indifference to the copy and to the necessity for the lesson became more and more marked as we proceeded to the bottom of the page? We remember that we copied our own instead of looking to the engraving at the top. So it is with this matter of the embroidering of our robes. If we become heedless, careless, indifferent, overcharged with the cares of this life, the deceitfulness of riches and the affairs of this world, our robes will show it. Little embroidering will be done

and it will be of poor quality. Spots will get on; and we shall neglect to have them cleansed away. Soon our robes will be entirely unfit for the Inspection of the Lord or for the marriage. It is time, dear friends, that we awake to the responsibilities of the hour, that we realize that the Bridegroom is nigh, even at the door; that the last of the wise virgins will soon enter into the marriage and the door will be shut; and that the choicest blessings of all time will soon be won or lost as far as we are concerned. --**Matt. 25:1-13; Eph. 5:15-17.**

SM259

LOVE FULFILS THE LAW

Let us make no mistake as respects what constitutes this needlework, this embroidery. It is not knowledge, though knowledge is very necessary to its proper in-working. It represents not natural talents, though these may be utilized in connection with it. It represents not merely laborious works, though these may be very proper and perhaps necessary to it if conditions are favorable. This embroidery represents love; for "Love is the fulfilling of the Law." (**Rom. 13:10.**) This is the new commandment which our Lord has given, "A new commandment I give unto you, that ye love one another." (**John 13:34.**) Love for the Lord, and His Truth He places on a parity when He says, "Me and My Word." One of course, comes first. To our Lord and His Word we must be true at all hazards. Then comes love for the brethren--because they are His--because they have His spirit--because they are seeking to walk in His footsteps. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"--**1 John 4:20.**

This is the forceful argument of the Apostle. The love must continue and extend to neighbors, friends, yea, to enemies, so that those who would have the full pattern on their robes must have in their characters a true, genuine, staunch love for all these. And if, perchance, the enemy should be a brother, the testing to love might be all the more severe. But that this feature of the embroidery be worked is our Lord's requirement. Whoever does not love even his enemies is not fit for the Kingdom--whatever he may be fit for. Love as brethren, be pitiful, be

sympathetic, be generous, be helpful, be self-sacrificing, do unto others as you would they should do to you. Let the Golden Rule measure your thoughts, words and deeds --measure the length of the stitches in your embroidery and assure yourself that it is "fine needlework."

Our context declares that when the Bride class shall be the Queen and shall be presented before the Father,

SM260

the virgins, her companions, shall follow after. Who are these virgins? They are those represented in the parable as the foolish virgins. They were as truly virgins as the wise ones, as truly justified and as truly consecrated to the Lord. They also got the wedding garment. Theirs also was stamped with the pattern for embroidery. But they neglected the work. They became overcharged with cares of this life and the deceitfulness of riches. The first spot upon their robe distressed them; but subsequently they became accustomed to seeing it spotted, and thought less and less of the matter. They were themselves free to admit not only their consecration and their possession of the robe, but also its disfigurement by the spots and wrinkles which they did not approve, but which they had given up the thought of removing as too great a task to perform.--**Mark 4:19.**

What they should do is to apply to the Bridegroom for the cleansing fluid, the precious blood--that He would take away these spots and blemishes, giving such chastisements as His wisdom would see best for the inattention, carelessness--and to entreat that they might no longer be of the foolish virgin class but of the wise--wise toward God, wise to appreciate the fact that the great blessing now being proffered to the Very Elect is valuable beyond all estimate. But the more spots and wrinkles that get upon the robe the more likely is the wearer to be careless. Noting that the majority of even the consecrated have spots and wrinkles, he is apt to conclude that he is no worse than others, and not nearly so bad as many. How we would like to awaken some of these to a realization of their proper position and need of prompt action and redoubled energy not only in securing the cleansing of the robe but also in the work of embroidering it with the fruits and graces of the Spirit which they have so sadly neglected!--**2 Cor. 10:14.**

Our father's house is the world; for as the Apostle

declares, "We were children of wrath, even as others."

SM261

(Eph. 2:3.) In accepting our Lord's invitation to be His Bride we are joining a new family, a new house. We are exhorted to show our appreciation of our espousal by forgetting the house and family to which we formerly belonged and held allegiance. This is in harmony with the Apostle's exhortation, "Forgetting the things which are behind, I press on to those things which are before"; and again, "the things that I once loved, now I hate"--things highly esteemed amongst men I now see to be unworthy of those called to be heirs of God, joint-heirs with Jesus Christ our Lord.--**Phil. 3:13; Rom. 7:15.**

"FORGET THY FATHER'S HOUSE"

Here, dear friends, is the gist of the entire question: Our Lord declares that we and the entire world are either for Him and His cause or against the same. There is no neutral ground; and hence in leaving the father's house, the world, and our own people, and in becoming members of the New Creation, the Church, the Body of Christ, begotten of the Holy Spirit, we should understand that the change is a radical one and not any longer seek for our fellowships and joys from the worldly sources but only amongst those who with ourselves are consecrated to the Lord and waiting for His return, and for the marriage and for membership in the elect class, the Bride. The more we attempt to mix worldly things and prospects and aims with our high calling the more it will be shown that we are at the very most foolish virgins; for we cannot serve God and Mammon. This, of course, does not signify unkindness toward friends or neighbors or kindred. The Lord's saints are exhorted to do good unto all men as they have opportunity but especially unto the Household of Faith. And with the latter and their aims they must specially identify if they would come off conquerors, and be received by their Lord and King as His Joint-heir and Bride and introduced as such to the Heavenly Father.--**Gal. 6:10; 2 John 8.**

SM262

THE SECRET OF TRUE PEACE

"Let not your heart be troubled."--**John 14:1.**

The world is full of troubled hearts; for it is full of imperfection, directly or indirectly the result of sin and its death penalty, which for 6,000 years has been preying upon our race, impairing our mental, moral and physical powers and bringing us instead depravity, disappointment, sorrow and pain. If each of us only had his own burdens he would have too much for his strength; but additionally each is in touch with others in life, in the home, in business, in society, in all of life's affairs; and his own weaknesses and blemishes are augmented and his troubles increased by his contact with the idiosyncrasies of others, their troubles, blemishes and peculiarities --mental, moral and physical. Well did the Apostle write, "The whole creation groaneth and travaileth in pain together." Well did the Prophet write, "Man that is born of woman is of few years and full of trouble."
--**Rom. 8:22; Job 14:1.**

None know more respecting the burdens of life than do sympathetic physicians, attorneys and ministers. The groaning creation in the time of its special perplexity and anguish, physical, mental and moral, turns to those whose knowledge of balms, physical and spiritual, and of legal relief are loopholes through which the light of hope streams in a little upon the troubled soul. These three professions, therefore, are esteemed to be amongst the most honorable and most beneficial known; and where backed by sympathy and love they are sure to accomplish much good, to afford great relief, to inspire new hopes. But alas, not all physicians, not all lawyers, not all ministers are actuated by love and sympathy! Without judging them individually we are safe to suppose that like the remainder of the race, these men, possessing the highest

SM263

opportunities in the world for the relief of their fellows, are sharers in general of the selfishness that has developed in the hearts of men as part of the fruitage of sin,

as a result of its partial destruction of the Divine likeness in which man was created--a perfect image, in the flesh, of God--the God of love, "the God of all grace."

"WONDERFUL WORDS OF LIFE"

Our text was part of our Lord's message to His disciples just before His crucifixion. Himself bowed with grief and exceeding sorrowful in anticipation of the shame of the death He was about to suffer, our Lord's thoughts and comforting words went forth to His disciples, who were perplexed and distressed. Hiding his own sorrow He comforted them, and thus has set an example to all of His followers who, walking in His steps and imitating Him, are at once in the world good physicians, expounders of the Divine Law and ministers of the Divine Law of Love. Indeed, however much we appreciate the miracles wrought by our Lord--the healing of the sick, the awakening of the dead, the opening of the blind eyes and deaf ears--that which appeals to us as the most wonderful manifestation is His teaching, His doctrine. Truly did some of His day say, "Never man spake like this man" (**John 7:46**); and again, "And all bare Him witness, and wondered at the gracious words that proceeded out of His mouth"--"Beautiful words, wonderful words of life."--**Luke 4:22**.

And so must it be with the footstep-followers of Jesus. Our Lord might have spent all of His time and all of His energy in healing the sick, in awakening the dead. But this was not His mission. He merely in these miracles gave evidence of the power of God residing in Him, and foreshadowed the blessings yet to come to the world at His Second Advent--Times of Refreshing that then would come, "Times of Restitution of all things spoken by the mouth of all the holy Prophets since the world

SM264

began." (**Acts 3:19-21**.) At the Pool of Bethesda were multitudes waiting for healing, but our Lord healed only one; for this was sufficient for His purpose, and not because of lack of sympathy. The due time had not yet come for the healing of the woes and difficulties of the world. Those whose interest was awakened by the physical

healing had their attention promptly drawn to the Lord's readiness to heal all the broken-hearted, to give the oil of joy for the spirit of heaviness, and to awaken those dead in trespasses and sins to a newness of life through faith.--**Isa. 61:1-3.**

Similarly all the footstep-followers of Jesus are commissioned as His representatives to tell the Message of Good Tidings to all who have ears to hear--to announce to such the Divine Program, that as sin and death came by one man's disobedience, so a redemption has been accomplished by another, by "the Man Christ Jesus, who gave Himself a Ransom for all, to be testified in due time." (**1 Tim. 2:5,6.**) They are authorized to do the work of a good physician and to bind up the broken-hearted. They are authorized as lawyers versed in the Law of God to point out to those willing to hear that sin, the violation of the Divine Law, has brought all the havoc upon our race which causes countless thousands to mourn. They are authorized further to point out that Jesus our Lord gave Himself a full Ransom-price, meeting the demands of the broken Law; and that thus it is possible for all who have turned from sin, and who are seeking to come back into harmony with God and His perfect Law of Love, to approach Him through Christ as their Advocate, and to realize that they are no longer condemned, but justified freely from all things through their faith in their Redeemer and Advocate.

They are further authorized as ministers of the Gospel, the Royal Priesthood, to point out to those who have the hearing ear that the reconciliation accomplished by our Lord Jesus not only covers our sins of the past,

SM265

but also covers weaknesses and imperfections of the present and of the future for the believer to the extent that these are involuntary, disapproved, striven against. They are authorized in the Master's name to assure all such that "the Father Himself loveth you"; that "all things are working together for good to those that love God, the called ones according to His purpose"; and that eventually through the glorified Christ, Head and Body, Bridegroom and Bride, a blessed opportunity for reconciliation to God under the terms of the New Covenant are to be extended to "all the families of the earth"--including

those who have gone down into the great prison-house of death without having had a full, proper knowledge of the Lord and of His Plan, such as the death of Christ has guaranteed that all shall have ere they could die the Second Death.--**John 16:27; Rom. 8:28.**

"BIND UP THE BROKEN-HEARTED"

Thus seen the Lord's consecrated Little Flock, the Royal Priesthood, have even in the present time gracious opportunities for serving the brethren and such of the world as have hearing ears and a desire to become of the "brethren" class. It is not true that God gave a commission to His ambassadors to go through life breaking the hearts of their fellow-men. On the contrary, the commission reads that those members of the Body of Christ who have received the anointing of the Holy Spirit from the Lord Jesus, their Head, are commissioned to bind up the broken-hearted, to comfort all that mourn in Zion, to preach the acceptable year of the Lord.

If some are disposed to object that the comforting of mourners and the binding of broken hearts imply that God's ministers, servants of the Truth, are first of all to break the hearts, to cause the mourning, we answer, No! It is not thus written, and we are not to add to the Word of God. Various agencies are at work all about us, doing the heart-breaking and the wounding. It is for

SM266

us to receive so much of the Lord's spirit that so far as possible we shall break no hearts, wound none, but on the contrary do all in our power to effect the proper healing of such as are within the range of our influence. Sin is breaking the hearts of thousands. Disappointment in themselves, in their own ambitions, in their own efforts, disappointment in their friends, in business, in pleasure--all of these are doing the wounding and the breaking. So many more hearts are troubled and broken that the Lord's people can possibly heal that we can rest well content to do the work which the Master gave us to do, and to leave to the Adversary and those who are in outer darkness of sin and ignorance of the Lord and His Spirit to do the heart-breaking.--**Isa. 42:16.**

In our understanding the Scriptures teach that a great Time of Trouble is near at hand--the great final trouble of this world's history, in which, during a period of anarchy unparalleled, all human hopes and ambitions will utterly fail. As the Scriptures declare, "There shall be a Time of Trouble such as was not since there was a nation--no, nor ever shall be afterward." (**Dan. 12:1; Matt. 24:21.**) That great trouble, as the Scriptures point out, will be the result of selfishness reaching its limit, becoming ripe and going to seed. The world has always been selfish; but according to the Scriptures and according to our observation, this spirit of greed and selfishness is extending more and more widely, and impressing almost every member of the race. Eventually it will be true, as the Scriptures describe, that "every man's hand will be against his neighbor" with the result that there will be "no peace to him that goeth out or to him that cometh in."--**Zech. 8:10.**

The world, ignorant of God and of the Plan He has prepared for the blessing of all the nations during the Millennium, will feel the Time of Trouble most keenly. But the Scriptures give us to understand that their sorrows, woes and heart-breakings will eventually be favorable

SM267

to them, so that that general plowing of the world with the plowshare of trouble and the perplexity of that time, when all its hopes will be dissipated, will work for good to them eventually, and draw their attention away from the false hopes which many of them had long been vainly chasing--to the better, the true hope which the Lord has provided, the center of which is Christ's Kingdom and the ground of which is His Ransom-sacrifice at Calvary.--**1 Tim. 2:5,6.**

THE FUTURE WORK OF BLESSING

How wise is the Divine arrangement that those who are to be associated with the Lord Jesus during His Millennial Reign in the work of uplifting and helping mankind over their difficulties and out of their various degradations are to be the same ones who gain practise in this matter now by binding up the broken hearts of

the comparatively few, and who have the ear to hear and the desire to respond to the grace of God during this Gospel Age. Thus we see illustrated the statement elsewhere given us in the Scriptures that we are in the School of Christ, in preparation for future usefulness. Thus we see that, as physicians and nurses are given a training for their future work, so those whom the Lord has called to the glorious "Royal Priesthood" of the future for the blessing of mankind are now given a practise-work in their own hearts, in their own families, amongst their own kin and in the Household of Faith.

What a thought, that our future graduation and the possibility of our sharing in the Kingdom work is dependent upon how we shall learn now the art of binding up the broken hearts of those with whom we are in contact! Not that the skill is the important matter, but the love. He who loves much and who now sees the broken and troubled hearts around him will be led to "do good to all men as he may have opportunity, but especially to the Household of Faith." If, on the contrary, his love and sympathy do not go out toward these

SM268

troubled ones, if his best energies are spent on money-making or in some other selfish channel, how dwelleth the love of God in him? Let us remember the words of Scripture, "The Lord your God doth prove you whether ye do love the Lord your God with all your heart or not." (**Deut. 13:3.**) For, as the Apostle tells us, he who loveth not his brother whom he hath seen, how can he love God, whom he hath not seen? (**1 John 4:20.**) The test then upon us all is Love--"He that dwelleth in love dwelleth in God, and he that loved not is not begotten of God."

Here we note that, with sympathetic minds, some are improperly, injuriously binding up broken hearts. It has become the general message of what is termed the New Thought and the New Theology that there is no exclusiveness in God's Plan--that all mankind are children of God, that our Lord Jesus made a great mistake when He declared to some, "Ye are of your father the Devil." (**John 8:44.**) It has become with many a stock phrase, the "Fatherhood of God and the brotherhood of man." But we warn all that there is no Scriptural authority for such teaching, but that on the contrary they are drawing

away the hearts of men from the good Physician and the Divinely given balm; for "there is none other name given under Heaven and amongst men whereby we must be saved," but the name of Jesus. There is none other, therefore, qualified to speak true peace to the troubled soul or to properly bind up the broken heart.

"ONLY JESUS WOULD I KNOW

AND JESUS CRUCIFIED"

Our Lord forewarned us of these various theories of salvation through another channel than that which God has provided. He declared Himself to be the only Door into the sheepfold, and that all who attempt to get into it otherwise are thieves and robbers--that no man can come unto the Father save through Him. (**John 14:6.**) We therefore warn against every theory which attempts to present mercy and restoration to Divine favor otherwise than through faith in Christ's sacrifice. And we

SM269

denounce as unscriptural all those teachings, growing increasingly prevalent because of the Evolution theory, which present the thought that there was no original sin, no original sentence, and hence no need of a Redeemer and no need of an uplift by Restitution, such as God has promised and made provision for, and which He assures us will be accomplished during the Millennial Age, when Satan shall be bound. We hold forth as God's olive branch, as His message of peace, the invitation that all the "called" may come unto the Father through the Redeemer--through the merit of His sacrifice, and, coming, may realize their sins forgiven, their restoration to Divine favor, the Lord's loving interest in all of their affairs, and His willingness and ability to make all things work together for their good, and His promise that, if faithful, ultimately they shall be made sharers with their Lord in the blessings of the resurrection of the just--glory, honor and immortality; and that by and by, during the Millennium, all those now blind and deaf may taste of Divine grace.

Another error which we should warn against is that

of acceptance of Jesus and a hope in Him contrary to the presentation of the Scriptures. Some tell us that they reject the thought that Jesus died to be man's Redeemer, but that they, nevertheless, accepted Christ as their Teacher and Example. Our reply is that as our Teacher the Master taught us that He "came into the world to give His life a Ransom for many"--for all. If His life was not a Ransom, or Corresponding-Price, then He falsified in so stating; and those who believe that He did falsify could not consider Him a proper teacher. Furthermore, if He came into the world merely to be our Exemplar and not to be our Redeemer, our Ransomer, then His mission was a failure; for no one since His coming has been able to follow the example He set. To view our Lord as merely as Example for proper living for the world would be an absurdity, since no one of the

SM270

fallen race can possibly live up to the perfect standard which our Lord set in sacrificing all of His rightful interests as a man.--**Matt. 20:28.**

The Scriptures present the opposite view--that mankind are all imperfect through the fall, and under the death sentence; and that "Jesus Christ by the grace of God tasted death for every man"--"gave Himself a Ransom for all, to be testified in due time." They teach that this sacrifice for the sin of Adam, and applicable through him to the sins of the whole world, was necessary for the meeting of the Divine sentence before Divine forgiveness and restoration to eternal life and favor would be possible. They represent that for the majority of mankind such a restoration will be effected during the Millennial Age. They represent that to a very small minority, even "as many as the Lord your God shall call," our Lord was not only a Redeemer but an Exemplar: that these called to a separation from the world to walk in the narrow way of self-sacrifice are to copy Christ's example as far as possible, though admittedly they will never be able to come up to His standards. The Scriptures assure us that the best endeavors of this class, covered by the merit of Christ's sacrifice, will be acceptable and reckoned to them as though they were perfect sacrifices, and that thus they may have their share with their Redeemer in the glory, honor and immortality of

His Kingdom, and be participants with Him in the great work of bestowing upon the world during the Millennium the blessing of Divine forgiveness and favor secured through the sacrifice of Christ.

"YOUR HEARTS NOT TROUBLED"

We come finally to the application of our text to the Apostles and those who have believed through their word. The hearts of these are not to be troubled under any circumstances. They are no longer of the world, because separated from the world through their acceptance of the Lord and His acceptance of them. While still

SM271

sharers in the trials, difficulties of the world in general, these have now the consolations of the Scriptures to offset these troubles and to make of them "light afflictions"--not worthy to be compared with the glories promised to be revealed in us. (**2 Cor. 4:17; Rom. 8:18.**) Indeed, it is not an unusual thing for the Lord to permit trials and difficulties to come upon His faithful much more severe than those which fall to the lot of the world.--**Heb. 12:6-11; Rev. 3:19.**

Yea, as the Apostle says, so it should be with us all that "none of these things move me"--none of these experiences in life cause anxious thought. Why? The Apostle tells us, "Because the love of God is shed abroad in our hearts." (**Acts 20:24; Rom. 5:5.**) We have not only learned that God has forgiven our sins, that He is our Father and our best friend, that He is merciful to our imperfections, that He has called us to glory and association with our Redeemer, but that these blessings are to be ours at the Second Coming of our Lord, the resurrection of the just and the establishment of the Kingdom. Additionally also, we have now the peace, the joy, the blessed hope which these gracious promises afford. These the world can neither give nor take away.

What wonder if the hearts of this class are not troubled! Their Father knoweth the things they have need of. Day by day they are learning more distinctly than ever before that He who cares for the sparrows and for their necessities, He who clothes the grass of the field,

is much more interested in them, will be much more careful of their interests, so that figuratively speaking not one hair of their heads could fall without Divine attention. "Nothing shall by any means hurt you," is the Master's assurance. (**Luke 10:19**.) Why then should we be troubled? Surely anxiety on the part of such would be a lack of faith, a lack of confidence, or else ignorance of the Divine promises, character and arrangement.

SM272

LOVE THE PRINCIPAL THING

"Now abide faith, hope and love; but the greatest of these is love."--1 Cor. 13:13.

The value of resolution or decision of character is generally acknowledged. All proper instruction aims to have the youth of our land accept some high ideal, some high standard of character and course in life, and to seek to attain that ideal. Those who are without purpose, aim, ideality in life are the shiftless and unhappy; and the success of each life in respect to its happiness or failure and in respect to the happiness or misery it will bring to others in contact with it, will be in accordance with the character of the ideal accepted.

Moreover, the active, energetic, rushing people who have ideals, and are striving to attain them, frequently with advancing years experience a change of sentiment. Often they find that their ideals have proven unsatisfactory. Indeed, there is no doubt about it that this is the experience of the majority of the wisest people of the world. Hence by common consent the beginning of a New Year is considered a favorable time, not only for the youth of the land to make new resolutions and to start energetically to pursue an ideal, but also for those who have failed of their ideals in the past, through weakness and difficulties, to take a fresh start of resolution and determination. Additionally this is admittedly a favorable time for discarding ideals which have proven unsatisfactory, and for the seeking and acceptance of higher, nobler, better ones. Furthermore, it is a favorable time for putting into effect good resolutions. Those who fail to make such resolutions make very little progress in character-building.

What we have been considering is applicable to all mankind, but to the true Christian these things are still

SM273

more important than to the world, because the aim and the hope set before him in the Scriptures are so much higher and so much more valuable than that recognized

by the world in general. And here we must differentiate between the nominal Christian and the true one. The name Christian has become synonymous with civilization in general usage, but not so in Biblical usage; and our standpoint must be that of the Scriptures. The true Christian, then, according to the Bible, is one who has recognized himself as a sinner by nature, "a child of wrath even as others," and who desires to flee from his sins and imperfections and to attain unto righteousness and eternal life. He has seen in Divine providence that our Lord Jesus is the Way, the Truth and the Life, by whom alone he may return to Divine fellowship and love and to the gift of God, eternal life. The true Christian is one who has accepted Christ as his Redeemer, and who, while striving for righteousness and in opposition to sin within and without, is not deceived into thinking that he can do perfectly; but realizing the imperfections of his very best endeavors, he relies upon the merit of the great Redemption-sacrifice of Christ to make up for his unwilling blemishes. Because of his faith in the precious blood he is reckoned a member of the "Household of Faith," and is styled one of the "brethren."

But a Christian, in the still higher sense that the Scriptures set forth, is one who goes beyond such faith, such righteous endeavors, and hearkens to the words of the Apostle, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy and acceptable unto God, and your reasonable service." (**Rom. 12:1.**) This sacrifice that the Apostle speaks of is a matter that few even of the Household of Faith understand experimentally. It means much more than to strive against sin. It means a voluntary surrender of the will, and hence of all that we possess, to the service of God and His Message of Grace. It means such

SM274

a complete revolution that those who take this step are called in the Scriptures "New Creatures in Christ Jesus," "members in particular of the Body of Christ."

Such are the "begotten again" ones, styled by the Apostles a "Royal Priesthood," a "holy nation," a "peculiar people." These enter into covenant relationship with God, by which they surrender all their rights and privileges as men that they may have the higher

riches and greater privileges as spirit beings. These greater privileges will be fully entered upon at their resurrection change, but are reckonedly entered into from the time of their covenant. Of such the Apostle says, "Old things have passed away, all things have become new." (**2 Cor. 5:17.**) The worldly aims and ambitions which once they held as their ideals have been exchanged for new ideals, Heavenly hopes, Heavenly ambitions. If once they looked upon Caesar, Napoleon or Alexander the Great, as their ideals for courage, or if once they regarded Socrates or Plato or Confucius or Shakespeare as their literary ideals, or if they looked upon a Carnegie, a Rothschild, a Rockefeller or Croesus as their financial ideals, these things have changed. They have new standards, new ideals, and new representatives of these. Not that they have lost an appreciation of wealth or honor or power or literature, but that they have gained a new standpoint of appreciation.

THINGS ONCE LOVED NOW DESPISED

So lofty are the new ideals of these "New Creatures in Christ Jesus" that their former standards are greatly depreciated. When they now think of greatness, of victories and of power, they think not of Caesar, but of Jesus--His greater victory and high exaltation to the power, glory, honor and immortality of the Heavenly Kingdom, which soon is to establish itself and rule over the world of mankind--not for selfish objects, but to the intent that all the families of the earth may be blessed.

SM275

Taking this higher ideal, and hearing the promises of the Lord through the Scriptures, these New Creatures now aspire to be "heirs of God, joint-heirs with Jesus Christ their Lord." (**Rom. 8:17.**) And they have the assurance of attaining a share in His glory, honor and immortality if they are but faithful--even unto death. (**Rev. 2:10.**) Instead of losing their appreciation of riches they get the higher appreciation, hearing the Word of the Lord, "All things are yours...for ye are Christ's and Christ is God's." (**1 Cor. 3:21-23.**) They aspire then in harmony with the Divine invitation, not

only to the possession of all power but to all riches--not for selfish uses, but that they may lavish Divine favors and blessings during the Millennial Age upon the whole world of mankind, which then will enter the blessed epoch of Restitution--"Times of Restitution of all things, which God hath spoken by the mouth of all the holy Prophets since the world began."--**Acts 3:19-21**.

Nor does their love for knowledge abate one whit, but rather increases, though it takes a different turn and relies for guidance upon Divine revelation rather than upon human guesswork, speculation and philosophy. Content to admit ignorance of many things, these have an assurance that by and by they shall know even as they are known--perfectly; and that in the present time, by following the counsels of the Divine Word, they are really wise toward God, however foolish they may appear to the worldly wise. They are content to believe that the outcome will show that God is true, and will prove many so-called wise men to have been in error in many of their guesses respecting Truth.--**Rom. 3:3,4**.

Still confining ourselves to the true Christian class addressed in the Scripture we find that because of difference of mental structure and varying experiences, some are inclined to put one feature of living grace in advance of another, so that there is some perplexity and difference of opinion. One tells us that his highest conception of

SM276

a consecrated life is represented by activity in the service of others in preaching or mission work. Others tell us that their highest conception of privilege as New Creatures is in providing things honest and in doing benevolent works, helping the poor with an open hand. Others tell us that their highest conception of the duty of the New Creature is the study of the Word of God, that they may understand the Divine Plan and teach it to others. As a matter of fact, all of these are good purposes, and under certain circumstances proper enough; but none of these recognize what the Scriptures point out to be the very highest of Christian ideality.

GIFTS OF THE SPIRIT

Considering our text in connection with its context, we perceive that the Apostle has been discussing the miraculous gifts enjoyed by the early Church--granted to them of the Lord with a view to their instruction and establishment. The Apostle discusses the various gifts that were then granted to believers. One would rise in meeting possessed of power to speak in an unknown tongue which he had never studied. Another was gifted with ability to interpret or translate the message of the unknown tongue into the vernacular of the congregation. The message thus came through two persons; and the company of the Lord's people, not then having the Bibles and helps which we now possess and enjoy and use profitably, were drawn together by these operations of the Lord's Holy Spirit for their instruction. Others had gifts of healing or of knowledge or of oratory.

The Apostle found the brethren of that time inclined to think of these gifts of the Spirit too highly, attaching too much importance to them. Some of them seemed to take pride especially in the gift of tongues. The Apostle assured them that he spoke in more tongues than any of them--that he had more of the various gifts than any of them; but that he did not esteem these his highest

SM277

treasures nor the most noble marks of his being the servant of the King of kings. He says in substance, It is proper enough for you to esteem these gifts and to seek to use them and to desire the most useful of them. He tells them that the gift of prophecy or public speaking would be the most useful of all gifts, because its opportunity for influencing others would be the greatest.

Hence he advised them that amongst the gifts they would choose this rather than the unknown tongue. Pointing out that all the gifts of God are good, he declares that God has set some in the Church, first Apostles; secondarily prophets, orators; thirdly, teachers; after that miracles; then gifts of healing, helps, governments, diversity of tongues. He thus ranks the gift of tongues, which they thought so much of, as the very last of all the gifts, and says, "Have all the gifts of healing? Do all speak with tongues? Do all interpret? But covet

earnestly the best gifts, and yet I show unto you a more excellent way"--something better than any of these gifts.

FRUITS OF THE SPIRIT SUPERIOR TO GIFTS

The fruits of the Spirit are those developments which come to us as New Creatures in Christ, gradually growing daily, yearly. The fruits of the Spirit are manifest, namely, Faith, Hope, Meekness, Patience, Gentleness, Long Suffering, Brotherly Kindness, Love. These are gifts in one sense of the word, but fruits in another. As the fruit of the tree is the gift to its owner and caretaker, so is the fruitage of the new nature. These fruits of the Spirit represent a development of character under Divine guidance and by Divine assistance, and are therefore far superior to those miraculous gifts of the early Church which indicated no special character development but were merely to be witnesses and encouragements.

Seeking to discourage a too great appreciation of the gifts in the early Church, and to encourage an appreciation of the higher things, the Apostle contrasts the

SM278

two, saying that the gifts would pass away but that the developed fruits would remain, prophecies would cease, the gift of tongues would cease, knowledge would vanish away as greater knowledge would come, but faith and hope and love, these three would abide, would continue. And it has been so; miraculous gifts imparted through the laying on of the hands of the Apostles necessarily ceased when the last of the Apostles had died and when those died who had received these special gifts through them. But all down through the Gospel Age, for centuries, faith has persisted, hope has persisted, love has persisted, and these three we still have; and whoever has these three--with what they include--is rich in grace beyond all comparison with those who had the gifts of the Spirit at the beginning of this Gospel Age.

FAITH, HOPE, LOVE

We yield to no one in our appreciation of the value of faith--a correct faith, faith in God, faith in the precious blood, faith in the Bible as the Word of God, faith in the exceeding great and precious promises. We realize that without such a faith we could never be conquerors, overcomers, but would succumb either to the wiles of the Adversary or to the spirit of the world or to the weakness of our own flesh. The proper faith is an anchor to our souls, sure and steadfast, entering in within the veil and holding us serene in all the storms and difficulties of the journey to the Heavenly Kingdom.

Hope also is a necessary element of Christian character; it is built upon our faith. Without faith we cannot have hope. Hope is faith in activity; it is the anchor within the veil. Faith is the cable by which we are held firmly to it. Who does not see the importance of holding fast, being well anchored in the hopes and promises given us by our Lord directly and through the Apostles and Prophets. Ah! we must hold both to our faith and hope--nothing can persuade us that these are unimportant,

SM279

trivial. As the Apostle declares, these have abode throughout the Age.

But when he speaks of love, the Apostle declares that it is the greatest of all. Why? we ask. Indeed many would be inclined to suppose that love would be much less important than any other quality. They speak of rugged, rude faith and hope, and of rugged characters whose lives represent little of love. Where shall we set our standards, our ideals as New Creatures? What shall we strive for most particularly? The Apostle's declaration is that love is the greatest of these great qualities; but his advice is very contrary to the sentiment of the world. It tells us that if we have love, we cannot be successful, that the quality would interfere with us whatever our ideals might be. From the world's standpoint love would hinder a politician from crushing down others that he might rise to prominence himself; love would hinder the merchant from crushing his competitors that he might amass the larger fortune. Large love for others, they tell us, would lead us to esteem

others better than ourselves, and mean that we would be hindered in the great race that is going on amongst men for riches and honor and power. Shall we heed to the world's advice or shall we follow the Divinely inspired testimony of the Apostle?

The two standpoints are totally different. The New Creatures cannot follow the advice of the world; to do so would be to renounce and deny all the new ideals we have accepted, and toward which we have been laboring. If as New Creatures we would gain the great prize of our calling in Christ Jesus, we must hearken to Him that speaketh from Heaven; we must hearken to the words of the Lord through the Apostles and Prophets; we must note our Master's testimony, "A new commandment I give unto you, that ye love one another"; "Herein shall all men know that ye are My disciples if ye have love one for another." (**John 13:34,35.**) His

SM280

further message through the Apostle is, "Love is the fulfilling of the Law"; and again, in our text, "Love is the principal thing," the greatest thing in the world.

The New Creature must attain this character of love; for all of his hopes depend upon his attaining this character-likeness of his Lord. Otherwise he will not be fit for the Kingdom or be granted a place in the elect Little Flock, which is to inherit it and to be used of the Lord during the Millennium for the blessing and uplifting of the world in general out of sin, degradation and death. Love is the principal thing, then; for whatever knowledge we might gain, whatever talents we might possess, whatever faith, whatever hope, none of these could bring us to the Kingdom. They can all merely assist us in developing this love-character which is the Kingdom test--the fulfilling of the Law. Nor do we mean that the perfection of love-character can be manifest in our fallen flesh. Its weakness, its kinks, its peculiarities are hindrances so that the Apostle declares, "We cannot do the things that we would." (**Gal. 5:17.**) But our hearts must be up to this love standard; we must will lovingly. In our hearts we must love the Lord supremely, we must love the brethren, we must love our neighbors, we must love our enemies; and if we so do, the effect will be that so much as lieth in us this love

will be manifested to others in our words, in our looks, in our tones, in our actions. Whatever imperfection there is in the matter must not be of the heart but merely of the flesh, and such imperfection because of heredity is counted a part of what our Lord redeemed us from and the merit of His sacrifice is counted as covering all those unwilling blemishes so that the love of our hearts carried out in our lives to the extent of our ability is counted of the Lord as perfect love--perfection of character. Such are counted copies of God's dear Son, who was in turn a copy of the Father, an image of God--"the express image of His glorious person."--**Heb. 1:3**.

SM281

WHAT IS LOVE?

We answer that love is perfection of character. "God is love; and he that dwelleth in love dwelleth in God" --is fully in accord with God, and hence in the condition pleasing to the Father, the condition the Father is pleased to recognize and bless with eternal life. According to His covenant with those who have become the followers of Jesus, He is pledged to give them upon demonstration of this character, glory, honor and immortality in association with their Redeemer.--**Matt. 5:48**.

Let us take the analysis of love that is given by the Apostle. One of its elements is meekness. There is a difference between meekness and weakness; Moses was a meek man but a very strong character. He was humble-minded, not boastful, not proud or haughty. So with the New Creatures who have this quality of meekness, from the Divine standpoint. Gentleness is another element of love. It does not signify weakness or fear. The Christian man is, therefore, the true gentleman, the Christian woman the true gentlewoman--the highest ideals of these. The world may feign a gentleness which it does not really possess, but the gentleness of the Christian is a part of his character of love. It is because he thinks lovingly, considerately, of others that he is gentle towards all, seeking to walk with soft tread that he may not disturb others, to touch not rudely, but gently that he may avoid the giving of pain to others, to speak not rudely or harshly, but kindly and gently

that he may not wound others.

Patience is another element of love and a part of the true Christian character. True, we often see great patience in merchants, clerks, etc., exercised merely for policy's sake--for fear a good customer might be offended and dollars be missed. But the Christian's patience is of an unselfish kind; for it is a part of love, a part of his disposition. In proportion as he has sympathy and kindness, love, he is disposed to wait, to assist

SM282

with patience those who at first fail to come up to his ideals. He remembers his own trials and difficulties along these lines; and his broad, sympathetic love enables him to exercise much patience with those who are out of the way and who have not yet seen and have not yet learned to overcome difficulties and hindrances.

Brotherly kindness is another element of love. It is the kindness that ought always to prevail amongst true brethren, but in the Christian this kindness so appropriate to a brother is to be such a heart condition that it will be applied to all men. In this he is copying the Lord, who is kind to the unthankful, the ungrateful. All these qualities the Apostle sums up in the one word, Love, because love includes every kind of gentleness and kindness imaginable--and love must be the basis of such conduct in order that it may have value in God's sight.

"WITHOUT LOVE I AM NOTHING"

Emphasizing the importance of love in the forepart of the chapter from which our text is taken, the Apostle declares that if he could speak all the languages known amongst men and the angelic tongue as well, and if he used these talents in preaching, if his preaching were not inspired by love, it would be nothing--God would esteem it no more than the sound proceeding from cymbals or any brass instrument. God has not glory, honor and immortality for brass horns and brass cymbals; and if a man should preach the whole Truth in all its grandeur, yet without the spirit of love he would be, nevertheless, as unfit for Divine favor and a share in the Kingdom as the brass horn would be. No place in the Kingdom would be

found for such. What a lesson for us all as we attempt to sound forth the praises of Him who hath called us from darkness to light! How necessary it is that we shall speak the Truth in the love of it, with hearts full of devotion and appreciation!

Taking another illustration, the Apostle suggests that if he had mountain-moving faith, if his knowledge of

SM283

Divine mysteries and all other mysteries were very great, superior to those of all other men, and even if in his zeal for man or for God he should become a martyr and permit his body to be burned, yet, notwithstanding all this, if the primary influence in these matters were not love, all the sacrifice, all the self-denials, all the labors, even the burning, would profit nothing. Ah, dear friends, when we come to get the Divine standpoint of things we find indeed that it is very high; and yet our judgment assures us that it is right, that it is just, that it is proper, that God should thus set the standard of love as the only standard by which we shall ultimately be measured. But whoever thinks to have this perfect love for God and for man and make no manifestations of it is equally mistaken. Wherever love is in the heart words, works, thoughts and looks will testify to it, so that he who loves much will serve much. If we love the Lord we shall delight in His service regardless of failures, regardless of fame, regardless of any earthly consideration; yea, even though the service of the Lord should cause us the loss of human approbation, fellowship, etc. The language of love is well expressed in our dear Redeemer's words, "I delight to do Thy will, O my God; Thy Law is within in my heart." (**Psa. 40:8.**) Hence every true Christian may link the two words love and service, and be sure that his love will manifest itself in zeal. Similarly, love of the brethren will mean a desire to serve the brethren; love of the home and family will mean a desire to do good to them; love of our neighbor will signify a desire to do for his interests according to our knowledge and limitations.

THE RESTRAINTS OF LOVE

The Apostle points out some of the restraints of love. It cannot be quick, irascible; for "Love suffereth long and is kind." He who is loving cannot be envious of others, nor covetous of the blessings and favors they are enjoying; for "Love envieth not." He who is loving cannot be boastful and proud; for "Love vaunteth not itself, is not

SM284

puffed up." He who is controlled by the spirit of love will not be ungracious, unkind, rude; for "Love doth not behave itself unseemly." He who is full of the spirit of love will not be selfish, grasping, neglectful of the interests of others; for "Love seeketh not her own" merely. The truly loving one will not be quickly angered, will not be easily offended; for "Love is not easily provoked." The one controlled by the spirit of love will not be imagining unkindness and rudeness nor seeking to interpret the words or conduct of others unkindly; for "Love thinketh no evil."

He who has the spirit of love will have no satisfaction in the adversities coming upon those who are even his enemies; for "Love rejoiceth not in iniquity, but rejoiceth in the truth." He who has the spirit of love regulating his heart, his words, his thoughts, his actions, the Apostle declares will be ready to "bear all things" and ready to believe everything that is favorable and all that is possible of good, and will be disposed to hope always for the best outcome in respect to all with whom he may have to do. He will be ready also to "endure all things," to submit to many unkindnesses and to credit these largely to weakness or poor judgment or fallen nature.

"LOVE NEVER FAILETH"

Faith will fail in the sense of ceasing when the present time of limitations of knowledge has passed; for then, instead of faith, we shall have sight. Hope will then also reach a glorious consummation; for instead of the hope for the things God has promised us we shall then have them. But "love never faileth," will never cease. Whoever then attains this glorious character of love has a thing of beauty and a joy forever. It will beautify his

own character, make him lovely in the sight of his Lord and be the quality that will bring him the Master's words, "Well done, good and faithful servant; enter thou into the joy of thy Lord; thou hath been faithful over a few things, I will make thee ruler over many things." Thou

SM285

hast faithfully developed My spirit of love in the little things of life. I can therefore now give you greater things to do in My service in glory, in the blessing of others. This character of love, essential to Divine favor, will be essential to the eternal life and eternal happiness of the individual. For God to give eternal life to any others than those who have the perfection of this His own character would be to permit an element in Heaven which sooner or later would be in danger of working mischief and bringing in works of selfishness, sin and injury.

This love-standard of character, which is now being developed in the saints in the few short years of the present trial time, must be developed also in the world of mankind--in all who will ever attain to eternal life during the Millennial Age. One difference is that they will have a thousand years for the development of such character while we of the present time have a much shorter period in which to make our calling and election sure by such character development. But then, if our trial is briefer and therefore more rigorous, it also has attached to it the still greater reward of a share in the Divine nature--glory, honor, immortality. Let us, then, dear friends, resolve for this year that we will strive for the principal thing; that the love of God may more and more be shed abroad in our hearts and that we may come more and more into heart-likeness to Him and so far as possible exemplify this character in our outward words, deeds and looks. Thus we shall attain the highest ideals, God's ideal, and the greatest blessing--God's blessing.

Finish, Lord, Thy New Creation;
Pure and spotless let us be;
Show us all Thy great salvation--
Thine shall all the glory be.
Changed from glory into glory,
Till we see Thine own dear face;
Till we cast our crowns before thee,
Lost in wonder, love and praise.

SM286

"WOLVES IN SHEEP'S CLOTHING"

"Take unto you the whole armor of God, that ye may be able to withstand in the evil Day, and having done all, to stand."--Eph. 6:13.

Only those who have learned the meaning of the Apostle's words concerning rightly dividing the Word of Truth--only those who have learned from the Scriptures that the Divine Plan is a progressive one, in which successive ages form links--such can understand why Divine providence should permit peculiar experiences, trials, etc., upon the Church at one time, not permitted at another. Would that all Christian people would awake to a proper study of the Bible--to see the object of the Divine dealings with the Jews during the Jewish Age, with Christians during the Gospel Age, and with the world during the coming Millennial Age. From this standpoint they would see what the Scriptures represent; namely, that there is a seed time, or sowing time, and a harvest, or reaping time, with each Age, which, when it has served its purpose, passes away, giving place to another age and a different work. In the end of the Jewish Age, for instance, there came to that people a peculiar sifting and testing which John the Baptist, the last of the Prophets, declared was a winnowing of the wheat, a separating of the chaff preparatory to the gathering of the wheat into the garner of the next Age, and the permission of trouble to come upon the chaff class of that people, which utterly destroyed them as a nation.

Similarly the Lord tells us in one of His parables (**Matt. 13:24-30**) that in the end of this Gospel Age there will be a separation of wheat from tares, the former being gathered into the glorious Kingdom for which we pray, "Thy Kingdom come," the latter being consumed as tares, though not as individuals. The destruction of a tare,

SM287

an imitation Christian, will signify that the person thus posing as a Christian, drawing nigh unto the Lord with

his lips while his heart is far from God will cease to make such profession. Thenceforth the true Church will be recognized in its peculiar position as the "Very Elect" of God, a "little flock" who follow the footsteps of the Master, gladly sacrificing earthly interest for the attainment of the Heavenly. Thereafter, as the parable shows, these will shine forth as the Sun in the Kingdom for blessing of all the families of the earth, including the tare class, who thereafter will be no longer deceived or deceivers in respect to their true position, but be privileged with the remainder of mankind to come into full harmony with God.--**Mal. 4:2; Matt. 13:43.**

It is concerning the Harvest time of this Gospel Age that I address you on this occasion, believing that this entire Harvest period, according to the Scriptures, is to be forty years long, and that we entered it in 1878, and that consequently it will close with 1918. I desire to point out to you that the special trials and difficulties and testing of faith and obedience appropriate to the complete separation of the wheat from the tares is upon Christendom now--has been upon us as a "thief in the night" for some years. We have not the necessary time to examine here the various Scriptural evidences which indicate that we are in the closing time of the Gospel Age and in the opening or dawning of the Millennial Age. Many of you already have our Studies in the Scriptures, in which these are fully presented, with their Scriptural evidences. We must content ourselves at this time by pointing to some of the outward demonstrations that we are in the period which in our text the Apostle designates

"THE EVIL DAY"

All throughout the Scriptures this period is most dramatically set forth as being a time of thorough testing, a time in which the separation of the wheat from the tares

SM288

will be most absolutely accomplished, so that not one grain of wheat will be lost and not one grain of tare will by any mischance be preserved with the wheat, for the Lord declares that He will make a thorough work of separation. It seems difficult for the majority of people

to think of anything specially occurring in their day-- that they should be in the midst of the fulfilments of prophecy. If we were telling that these things would take place within a century or within a thousand years, far more would be ready to investigate and acknowledge the force of the arguments. But familiar with the conditions, the trials, the difficulties, the perplexities and the suggestions of many--as the Apostle predicted, that all things will continue as they were from the beginning of the world (**2 Pet. 3:4**)--for such reasons many shut the eyes of their understanding to the most remarkable condition of affairs in our day.

The Apostle says they are "willingly ignorant"; and Jesus, "They hear not, neither do they understand"; and again, the Lord through the Prophet says, "My people perish for lack of knowledge." (**2 Pet. 3:5; Matt. 13:13; Hosea 4:6.**) Indeed the majority of professing Christians are careless, indifferent to what the Lord had caused to be written for their admonition and encouragement and assistance in this "evil Day." Such are not of the "Very Elect." The latter, as the Apostle shows, will not be in darkness that that Day should overtake them as a thief. They will be earnest, vigilant, watchful and standing fast in the faith. Therefore, using the means the Lord has provided, they will receive the blessing, the special reward, while others by neglecting their privileges mark themselves as unworthy of the great favor God is now dispensing to the "little flock." We will not say that they will not have opportunities in that great company that the Scriptures point out, who will come up out of great tribulation, and be before the Throne instead of in the Throne.--**Rev. 7:15; 3:21.**

SM289

Mark how our Lord declared that the trial of our time would be so critical, so crucial, that it would deceive if it were possible the "Very Elect." (**Matt. 24:24.**) But this will not be possible, for the Lord has promised them the assistance needful, and they will be in that attitude of heart and mind to seek assistance and use it. Mark how the Lord through the Prophet David (**Psa. 91**) foretold the special trials of this time, picturing the various devices of Satan--Spiritism, Higher Criticism, Christian Science, etc.--as pestilences and arrows. He tells us that

a thousand shall fall at our side, yea, ten thousand at our right hand--amongst those whom we consider most favored and, in some respects, as our friends in the Lord.

Then the reason is given why the Very Elect will not fall under these same pestilences and arrows; namely, "Because thou hast made the Lord, even the Most High, thy Refuge and thy Habitation, no plague shall come nigh thy dwelling"--"the Wicked One toucheth him not." (1 John 5:18.) What to others will be a stone of stumbling will to this class be an assistance, in that they will climb upon it to still higher personal development and character-likeness of the Lord. All things must work together for good to these because they love God truly, sincerely, above self or any other creature, and because of their faithfulness to their covenant--their consecration to the Lord. The pestilence of error cannot harm them, because in the secret of the Lord's presence they have an armament of grace and truth specially provided. As it is written, "The secret of the Lord is with them that reverence Him, and He will show them His covenant."--Psa. 25:14.

"THE DAY SHALL DECLARE IT"

Pointing down to this Harvest time, which began in 1878, the Apostle calls it a special Day, or epoch; and such it surely has been. No other period in the world's history has ever been so notable in so many ways. Referring SM290

to this time, and to the testings of faith that will come upon the Lord's people here, the Apostle says, "Let every man take heed how he build [faith]; for other foundation can no man lay than that which is laid, which is Jesus Christ." By these words the Apostle shows that he refers not to the heathen world, but to those who at least nominally accepted Christ as the foundation of their hopes. He proceeds, "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall declare it: because it shall be revealed by fire, and the fire shall try every man's work of what sort it is."--1 Cor. 3:10-15.

How could a plainer statement of this be made? The fire referred to, of course, is symbolical, as are the wood,

hay, stubble, gold, silver, precious stones. As wood, hay, stubble can be destroyed by literal fire, so selfish doctrines, errors and all improper faith will be destroyed in this time which the Apostle designates. "The Day shall declare it," or demonstrate the faith that will stand and the faith that will be consumed. The Apostle proceeds, "If any man's work shall abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned he shall suffer loss." Alas, how many are finding their faith burned out! How few are having the great reward of finding that they have a faith that will stand all the tests of this day! Is it not true that Spiritism, Theosophy, Christian Science, and Higher Criticism are consuming the faith of many--of all who have come in touch with them, who have only the wood, hay, stubble of human tradition and who lack the gold, silver and precious stones of the Divine Word?

The Apostle, continuing, assures us that all who have built upon Christ will ultimately be saved, even though they suffer great loss as respects their faith. He says: "He himself shall be saved, so as by fire." The fire of this Day, then, will demonstrate to some how poorly they have built, how little they have heeded the Word of the

SM291

Lord, to what extent they have been influenced by human traditions and creeds of the Dark Ages. Many, we may be sure, will lose all faith in Christ at this time, but if so it will prove that their faith was not properly founded upon Him who is the only true Foundation.

Note again that our text applies, refers to, the Harvest time of this Age, and also calls it a Day, and designates it an "evil Day"--a Day or epoch in which trials, testings, etc., will be upon the Lord's people for the development, proving worthy, of those who love the Lord with all their heart, mind, soul, strength, and their neighbor as themselves, the Israelites indeed, and for the demonstrating also of those who have been lukewarm in their love for the Lord and the brethren, and who have been overcharged with the cares of this life or the deceitfulness of riches, and so overtaken by "that Day"--our Day.--**1 Thess. 5:4; Eph. 6:13.**

Our text, much in harmony with the quotation I have made from the Psalms, indicates a need for the armor,

a difficulty in withstanding the assaults of this day, and the fewness of those who will eventually stand. The Apostle's exhortation is that we take the whole armor of God--not merely the shield of faith, not merely the helmet of salvation, not merely the breastplate of righteousness, not merely the Sword of the Spirit, not merely the sandals of preparation, not merely the girdle of Truth; but that we take all of these--that we shall need all of these if we would be able to withstand all the assaults to be expected in this "evil Day," and having done all to stand. Alas! how few seem to realize the importance of this armor which God has commended! Their difficulty is the result of not knowing the time in which they are living, not being sufficiently awake, not being sufficiently zealous to search the Scriptures and to put on the armament and preparation for the battle there alone provided. Therefore all such lukewarm Christians will surely be overthrown in this Evil Day.

SM292

WHY GOD WILL PERMIT IT

St. Paul, writing to the Thessalonians, foretold this "evil Day" in which we are living--in which so many will fall because not attentive to the Word of the Lord, because overcharged with the cares of this life and the deceitfulness of the earthly riches so many are seeking. He tells us that the trials of our day will come from the Great Adversary, Satan, not because God will be unable to prevent him from bringing these deceptions and tests, but because God wills that he should bring them--wills to permit him to thus test and prove and sift the professed Church of our day, that all may be confused, deceived, stumbled who are not at heart loyal to Him. After telling about the workings of Satan that are to be expected, with great power and signs and lying wonders, and with all deceitfulness of unrighteousness, the Apostle explains that this is permitted, "because they received not the love of the Truth." He adds, "For this cause God shall send them strong delusions, that they should believe a lie, that they all should be condemned who believed not the Truth but had pleasure in unrighteousness"--in untruth. (2 Thess. 2:9-12.) They did not

obey the Truth of God, but acted hypocritically.

Many tell us that it makes no difference what we believe --truth or falsehood--that it is by our work that the Lord will determine our standing. But the Scripture forbids this thought, and assures us that none have works that would be pleasing to God because all are imperfect. The Divine purpose is that during this Age God will honor and reward faith--it being assumed and declared that a true faith will be backed by good works to the extent of ability, and that God will reckon this as perfection through Christ. The Apostle in his words last quoted corroborates all the teachings of Scripture respecting the value of the Truth to the people of God. Mark the Master's words, "Ye shall know the Truth, and the Truth shall make you free"; and again His prayer to the Father

SM293

for His followers, "Sanctify them through Thy Truth; Thy Word is Truth."--**John 8:32; 17:17.**

The Lord has provided His Word, and from time to time has used instrumentalities for the unfolding of its meaning to those who are in the right attitude of heart to receive it. But He has also permitted errors, falsehoods and lying wonders to stalk about, though never before to the same extent as in this "evil Day"--because now He desires specially to use these errors as a testing, sifting, separating work amongst His professed people, that the improper faiths may be manifested and may be destroyed, and that the true faith may shine the more brightly, and ultimately the professors of it be glorified with Himself in the Kingdom.

In view of the Apostle's words respecting the love of the Truth, it behooves each one to examine himself whether he is loving and serving a creed of the Dark Ages or a denomination and creed of modern times; or whether his love and devotion are simply to the Truth presented to us in the Divine Word. We may deceive others; we may even to some extent deceive ourselves; for, as the Prophet declares, the heart is exceedingly deceitful. But we cannot deceive God. If in the Lord's providence the Truth comes to us and we get some glimpse of its beauty in contrast with the hopelessness of error, a test is upon us. If we reject the Truth because of its unpopularity, and hold to the abominable error

because it is popular, we are thereby tested. Or, if we receive the Truth and rejoice in it in our minds, but because of its unpopularity hide the light under a bushel, concealing it in order to thus shield ourselves from the opposition of darkness, we may be sure that this would be displeasing to the Lord, who seeketh not such for His "Elect." He puts His Word on a parity with Himself, saying, "He that is ashamed of Me and My Word, of him will I be ashamed when I come in My Kingdom."

This is what the Apostle refers to as receiving not the

SM294

Truth in the love of it. Whoever receives the Truth in the love of it will to the best of his ability and judgment show it to others at whatever the cost may be. Thus he will be proving himself a child of the light, a child of God. He will be saved. But the one who seeks to save his life, to save earthly interests by hiding the light or failing to publicly acknowledge it, will be sure to find his course injurious to himself.--**1 Cor. 4:1,2.**

LIKE THE HYPOCRITES OF OLD

We have already pointed out that the influences at work in the present time undermining faith consuming it, destroying it, are likened to a pestilence which is in the very air and which lays hold upon all whose systems are in condition to be inoculated with the poisons. I must elaborate this point; for the evil influences by which we are surrounded at the present time are so subtle, so deceptive, so all-pervading, that the majority do not recognize them. What a shock it would give to Christendom could it be realized that these pestilential influences are going forth from the pulpits--not perhaps from all, but surely from four out of five in the larger cities, and increasingly it is spreading to the smaller towns and country places! Let us look the matter squarely in the face. It is necessary for the Lord's true people to know the facts. As for others, they are so stupidly asleep, so thoroughly intoxicated with the wine of Babylon (**Rev. 18:3**), that we have no hope of influencing them. Ever since this evil Day began this pestilence has been going forth--over thirty years.

Today every college, every theological seminary throughout the whole civilized world, is teaching what is commonly known as Higher Criticism of the Bible-- though the proper name for it would be Higher Infidelity amongst the high ones of all Christendom. These Higher Critics are doing the same work exactly that Thomas Paine and Robert Ingersoll did, only that they are carrying

SM295

on their work on a higher plane--appealing not to the gross and the vile, but to the refined, intelligent and truth-seeking. As a result their influence is a thousand-fold more injurious.

Those to whom Paine and Ingersoll appealed were very rarely Christians at all. Hence they destroyed very little faith--they merely made the unbelief more rank and foul. But these Higher Critic infidels of this "evil Day" are making use of all the vast machinery of Christendom in all denominations, especially through theological seminaries, to undermine and overthrow the faith of all who have named the name of Christ, great and small, rich and poor, cultured and ignorant. It is being done systematically, too, craftily, deceitfully, in a manner that the masses of the people would scarcely credit. It is safe to say that fully four out of five who graduate from theological seminaries, of all denominations, are Higher Critic infidels, who are instructed that their main business is to promote morality amongst the people, especially to build up Churchianity, particularly their own denomination, and to gradually, stealthily, craftily wean the people from the faith of the Bible to their higher critical dogmas. And they are succeeding most wonderfully. A "pestilence" is the only figure of speech which really fits to this pernicious influence.

"OUT OF THINE OWN MOUTH

WILL I JUDGE THEE"

Said the Lord; and in harmony with this we find that in the Lord's providence these Higher Critics are gradually more and more telling on themselves. But the nominal Christian is quite obtuse; and many of the true Christians, as the Apostle explains, are merely "babes in

Christ," unable to use the strong meat of the Word, and capable only of enjoying or using the "milk of the Word"--understanding only first principles. Hence the open declarations of these wolves in sheep's clothing, who masquerade as sheep, are not taken seriously. If

SM296

the sheep are startled by the words, they are soothed again by the thought, "This is our kind minister, polished in manner and well educated; and he surely would not lead us astray. He surely would not deceive us. If he had ceased to believe the Bible and become an infidel, he surely would have left the pulpit. He could not be so dishonest as to wear sheep's clothing and to use it for our deception and destruction." Poor innocents! Hearken now while I read to you the confession of one of these false shepherds, and his explanation of the trickery and deceit by which he keeps the people quiet while inoculating them from time to time with a little and a little more of the higher critical poison, which eventually brings on spiritual stupor and tends to spiritual death.

I refer you to his words as they were printed in the most prominent religious paper in the world--the Independent, New York City. The Editor of that journal, respecting the desire of this wolf not to be exposed, and apparently sympathizing with him in the whole procedure, vouches for him as a man of intelligence and Christian character, and of high standing in an orthodox Church, so-called, whose orthodoxy would never be suspected. This is the confession:

"I have never won distinction by my heresy, nor even acquired a local reputation from violent departures from orthodoxy. If I should set about some Sunday morning to tell my congregation all my divergencies from the accepted Christian belief, I would shock them beyond measure. They understand in a general way that I am a liberally-minded person, and I take occasion not infrequently to hasten their heels in their movements from wornout dogma to the truth that is to be. That they are engaged in such a journey I have no doubt; and most of them are willing to maintain a reasonable pace. My congregation is above normal in intelligence, information and sympathy with forward movements; but nevertheless

SM297

I am fully persuaded that a complete revelation on my part of the beliefs to which my studies have forced me would set their ears a-tingling, and not only awaken antagonism to me personally but also cause a turn of sentiment in the direction of conservatism and orthodoxy."

What think you of that confession, dear friends? What think you of the stealthy, murderous deliberation of this educated man, professing to be a minister of the Word of God, and as such "highly esteemed amongst men"? He is a pattern, a fair sample, of about four-fifths of all the preachers in all denominations--a sample of the hypocrisy which has come into the Church of Christ. But I have not concluded his confession. Let me continue to read from his own lips, his own pen, of his dastardly cunning or deceit whereby he is entrapping, ensnaring and destroying the sheep. Judge then if we are not right in thus particularly calling attention to the matter. Do not the Scriptures say that the shepherds, pastors, who see the wolves coming and give no alarm and seek not to defend the flock, are unfaithful to their responsibilities? I wish to clear my skirts by crying aloud and sparing not these wolves in sheep's clothing. I proceed to read:

"RAPID GROWTH OF REFINED INFIDELITY"

"So rapid is the advance in the religious opinion, at least as I experience it in my parish, that I would not hesitate for a moment now to give fullest utterance to views utterly condemnatory of the whole scheme of sacrificial atonement and imputed righteousness. Devout saints who were wont to inquire anxiously every week or two why I did not mention that Christ made atonement for sin, after a sermon on any subject from Dan to Beersheba now sit patiently under preaching which never refers to Christ as a Propitiatory Sacrifice."

How true this is! We pointed out thirty years ago from the Scriptures that the testing of Christendom was

SM298

coming along this very line--that the atonement for sin

effected by our dear Redeemer was the foundation for all Scriptural faith and hope and that it would be repudiated by Christendom as a whole according to the prophetic delineations of the Scriptures which I cannot here discuss, some of them belonging to the symbolic book of Revelation. What a great change since that time! Not only has Christian Science largely influenced all denominations by its false statements that there is no original sin and that there is no death and hence no penalty for original sin, and hence also that Christ did not die and redeem from the original penalty, and that there was no necessity for a redemptive work because there is no sin--they claim sin is merely a delusion--but since that time also higher Criticism has gotten its work all over the civilized world and is surely destroying faith in the very center of the Divine Plan. For whoever does not believe in the atonement work of Christ is not a Christian, despite his professions of discipleship.

Christianity is not merely an acceptance of the fact that Jesus was born and that Jesus died, nor is it an acceptance of merely the moral and religious teachings of Jesus. Christianity is an acceptance of the fact that we are sinners; that Christ died for our sins, and rose again on the third day for our justification; that through Him we have redemption and the forgiveness of sins through faith in His blood. He who has lost this faith in Jesus' blood has lost his relationship to true Christianity; and the sooner he and all mankind know it the better for all concerned. If he be an honest man he will come out plainly and confess his position. If he be like the writer from whom I have quoted, a dishonest man, he thus evidences his unworthiness of the Truth; for he prefers, as he tells us, to act a lie, to destroy the faith of the too confident sheep whom he leads, and whose praise and money he enjoys. But we must quote further from this false shepherd (**Ezek. 34:2-10**), as follows:--

SM299

"Experience has taught me not to be too rampant in my heresies. I have learned that if one keeps his doctrinal discoveries in his study drawer for about five years, and takes them out now and then to refresh his soul, allowing occasionally a delicate effluence from them to steal over a page or two of his next Sunday's sermon, he

will find at the end of the period that he may avow them as violently as he pleases, and they who aforesaid would have lit the torch for his burning will sit peacefully under his doctrine, and sing the last hymn lustily in satisfaction that they have heard once more the truth they have always believed."

AWAKE, O SHEEP, AND LISTEN!

What noble-minded, truth-loving layman would change places with this self-satisfied deceiver and fraud? What honorable business man would without blushing make such an acknowledgment respecting his method of conducting business to the Editor of the New York Independent, even if his name were kept secret? Would he not be ashamed that even the Editor should know of his perfidy? And indeed we can make much more excuse for those who practice some deception in connection with their business advertising and the overstatement of the quality of their goods, etc.; for they are professedly self-seeking, and the public know to take their statements with a grain of allowance. But the minister of the Gospel professes to be a philanthropist who is sacrificing his life to the service of the Truth, to the service of the Lord, to the building up of his fellow-creatures in the most holy faith once delivered to the saints. How abominably mean and contemptible, then, is such a man as well as his course! The more refined and polished and educated he is the more is it to his shame. Hearken further:--

"For this reason I am not shouting out every Sunday that I do not believe in the virgin birth of Jesus nor in the physical resurrection. Much as I honor and admire

SM300

Doctor Crapsey, I am not scurrying to put myself in the pillory beside him. I let others do the talking, and I answer questions cautiously."

Doctor Crapsey referred to was recently tried for heresy and expelled from the Episcopal pulpit. He, magnanimous soul! after having avowed his own faith in the teachings of the Bible, after having been honored with a high position amongst those who reverence the Bible, and while drawing a good salary for expounding it to

his congregation, considered it the proper and honorable course to break those vows, and while retaining his hold upon the titles, honors and emoluments of his position, to proclaim to his confiding hearers the theory of the Higher Critics respecting the non-inspiration of the Scriptures, that Jesus was born like any other man, that His death was not sacrificial and that His blood was a "common thing." (**Heb. 10:29**.) We are not surprised that the honorable wolf whose confession we are reading, and who glories in it, honors and admires Doctor Crapsey. For our part we can admire no such duplicity, but of the two would consider it the more honorable to be in Doctor Crapsey's position; for he is a little the more honorable. Let us take another quotation from this glorious confession. The writer says:--

"I have hopes that before many years the heresies, as undoubtedly they are, of the miraculous origin and resurrection of Christ will become at least tolerated opinions. With patience, tact and perseverance I hope some day to bring out this deliverance of my soul, as I have already waited in patience for a time to declare my opinions of the atonement. To expose it now would endanger my real work, which is not to teach history, not even true history concerning Jesus, His Apostles, or His Church; but to enlarge lives with real religious faith, and induce some morals and gentle virtues through devotion to duty as God gives me to see it. One shrinks from being called a hypocrite, but it is encouraging to remember that in

SM301

Jesus' time they were not branded as hypocrites who counted themselves still Jews and went to the feasts while in utter contradiction with the prevailing opinion."

"WHO GLORY IN THEIR SHAME"

Apparently there is just a little mite of conscience here, which seems to vaguely realize that there is at least a suspicion of hypocrisy in his course. But note how he seeks to justify himself. He speaks of "devotion to duty as God gives me to see it." Should we expect that God would give such a man ability to see anything? Rather we should say, as Jesus said to the hypocrites of old, "Ye

are of your father the Devil; for his works ye do. He was a murderer from the beginning and abode not in the Truth." (**John 8:44**.) This man, and he is but a sample of others, is a murderer. He is murdering in a spiritual sense the people under his care by taking from them, if possible, their spark of faith and spirit-begetting, and doing it as did the great Adversary--by lies and by contradictions of the Lord's Word. This man's idea of duty is very manifest; it consists in holding all the honors of men which he is able to accumulate, gathering in all the shekels within his reach, and belying his covenant with God and with his congregation. From such duty, such hypocritical wolves, good Lord deliver us! This gentleman and all the Higher Critics and Evolutionists occupying the pulpits of Christendom are in exactly the position of the Scribes and Pharisees of old, of whom the Lord said, "Ye do make void the Word of God through your traditions." He told them that outwardly they were clean and respectable, as this man appears to be; but that inwardly they were full of all manner of corruption --deceit, selfishness, unfaithfulness--as this man, opening his bosom, shows us he is.--**Mark 7:5,9,13**.

Then, as now, the common people were so hypnotized by their Doctors of the Law and priests that they hesitated to hear the voice of the Son of Man and His humble

SM302

followers, waiting first to get the approval of the hypocritical teachers, who with outward raiment feign to be servants of God and for pretense make long prayers. What the common people needed then was what the same class need now--an awakening. As the Israelites indeed in whom there is no guile got the message, so a similar class will get the message now. To this class and not to the Higher Critics and Evolutionists is the promise made. "To you it is given to know the mysteries of the Kingdom of God"; but unto all outsiders these things are done in parables and dark sayings.--**Matt. 13:11**.

We are in the shaking time, the burning time when all the wood, hay and stubble of falsehood must be consumed, when only the precious truths of God's Word, gold, silver and precious stones of faith will stand the test. Let us hearken to the Apostle's words, "Watch ye, stand fast in the faith, quit you like men." Seek the

"old paths"--not the paths nor the theories of the Dark Ages and their horrible "doctrines of devils," but the doctrines of Jesus and the Apostles--that your faith should not stand in the doctrines of men but in the power of God.--**Jer. 6:16; 1 Cor. 16:13; 2:5.**

Let the world despise and leave me,
They have left my Savior, too;
Former friends are wont to leave me,
Thou art faithful, Thou art true.

And while Thou shalt smile upon me,
God of wisdom, love and might,
Foes may hate, and friends may scorn me,
Show Thy face and all is bright.

Oh, 'tis not in grief to harm me
While Thy love is left to me!
Oh, 'twere not in joy to charm me,
Were that joy unmixed with Thee!

SM303

"WHO, THEN, SHALL BE SAVED?"

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"--1 Peter 4:18.

The words of our text are solemn, from whatever standpoint they may be viewed. But for our friends of various denominations who hold that death marks the end of hope these words should be not only solemn, but terrifying in the extreme. They note the death of friends and neighbors, and know from statistics that ninety thousand fellow-creatures die every twenty-four hours; and they well know and would not dispute that a very small number of these could by any stretching of language or any allowances be considered righteous or even to have had righteous intentions. If these dear friends would take seriously their teaching that all but the righteous, all but the saintly, go to a never-ending hell of torment, from which there is no hope of alleviation of suffering, it would be sufficient to unbalance their minds. Fortunately for them, therefore, they do not take too seriously their own unreasonable and unscriptural views on this subject.

Apparently a great many people would scarcely be willing to be saved, just as they are scarcely willing to forsake sin. We have heard people tell us that they would be glad to creep into some little, obscure corner of Heaven and enjoy its glories and blessings if they could only escape the miseries of which they have been mistaught. We are sorry for such poor creatures. They can enjoy neither the present life nor the future prospect. Instead of hoping for glory, honor and immortality, as the Apostle suggests we should do, these merely hope to escape torture by the skin of their teeth--a poor, unsatisfactory hope, quite contrary to the one set before us in the Gospel.

It is the same Apostle who urges the Church to pursue

SM304

a course that would be pleasing to God and who assures us that "so an entrance shall be administered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." (2 Peter 1:11.) It is proper that

we inquire why in these words an abundant salvation is suggested, while in our text it is declared that the righteous shall scarcely be saved. Let us examine our text more particularly; it seems inconsistent as generally viewed. It seems out of harmony with what we might expect for their eternal welfare by our Heavenly Father, who is rich, wise and powerful beyond all compare.

TO WHOM DOES OUR TEXT APPLY?

We inquire first who are the righteous referred to in our text? We reply that the Apostle is not referring to any class of people, but merely in a general way referring to a principle of the Divine Law which declares that he that doeth these things shall live, and that any failure to do the perfect will of God would be sin, and that "the wages of sin is death." (**Rom. 6:23.**) In other words, the Apostle is speaking of God's arrangement. God has promised eternal life only to the righteous. If we should take one hundred as representing the standard of righteousness, it would be impossible for any one to have one hundred and one points; for he could not be more than righteous. And if he lacked anything of being up to the hundred mark, he would not be righteous. With a hundred as the standard the man possessing the ninety-nine points of righteous character would still be an unrighteous man; and, according to Divine Law, he could not have everlasting life. So, then, God's Law makes no allowance for sin, but condemns it and declares that all unrighteousness is sin.--**1 John 5:17.**

This is the basis of the Apostle's statement that a righteous person could be no more than saved under the Divine Law. He could not say, as some teach, "Lord, I have done more than was required of me; I have been

SM305

more than righteous. On the score of my righteousness I could claim Thy promise of eternal life, but having been more than merely righteous I have a reserve of merit which I can apply for others." This, to some extent, is the theory of our Catholic friends. On the strength of this they pray to Mary, the Apostles and certain others of the saints whom they believe to have laid up for them

a surplus of merit. The Apostle's words are in contradiction to this thought, assuring that no one could be more than righteous and that consequently God's offer of salvation to the righteous could not be more than made. The righteous would scarcely be saved; that is to say, would have nothing of left-over merit, nothing of surplus. It would require his every effort to comply with the standard of righteousness.

From this standpoint the Apostle's words are very clear, very meaningful, very reasonable; and we see at once the significance of the latter part of our text, "Where shall the ungodly and sinner appear?"--What show would they have? In other words, his thought is that if the Divine Law has provided eternal life for only those who are absolutely perfect in God's sight, what chance, what show, would there be for any sinner condemned for either many or few transgressions; and as for the ungodly--those failing to recognize their responsibility to the Almighty--where would they appear, what show would they have? The inferential answer is, None! God's Law would condemn them, sentence them.

But nothing in the Scriptures indicate that the Divine Law would sentence them to an eternity of torture. Rather the Divine Law is that "the wages of sin is death." "The soul that sinneth it shall die." (**Ezek. 18:4.**) Eternal life is the gift of God (**Rom. 6:23**), and will be given only to those who have His approval, only to the righteous. And since the wicked will not receive this gift from the Almighty, and it would be impossible for them to get it from any other source, it is apparent

SM306

that they cannot live, either in torture or otherwise, that they shall be punished with everlasting destruction.

WHO ARE THE RIGHTEOUS?

Coming now to a still fuller examination of the subject, we inquire, Who are the righteous amongst men? The Scriptures answer, "There is none righteous, no, not one." (**Rom. 3:10.**) They again declare that our Lord Jesus was the only righteous One, and that He died, the Just for the unjust, for our reconciliation to the Father.

But now the question arises, If God's Law is so strict that only the full one hundred per cent would have His approval and be granted eternal life, what hope is there for our race, the majority of whom, instead of being ninety-nine per cent perfect or righteous, could not be claimed to be more than twenty-five per cent, with an exceptional person, perhaps, able to stand the test of forty or fifty per cent and some of the poor race, born in sin and shapen in iniquity, as low down as ten per cent, with consequently ninety per cent of unrighteousness in their natural makeup? Where is the hope under God's Law for either the best or the worst of our fallen race?

Ah, we answer, right there lies the key to the Gospel of Christ, which assures us that as we all inherit our imperfections from our parents and they from theirs, and thus originally all from Adam, so Christ Jesus, having given Himself as a Ransom or corresponding price for Father Adam, having laid down His life for Adam's sin, has a corresponding merit represented in the value of His death as a Sin-offering. This, from the Divine standpoint, is the full offset to Father Adam's transgression, and hence is not only sufficient in value to cancel his debt and condemnation but sufficient in value also to offset the influence of his sin and condemnation as it has contaminated the twenty thousand millions of our race. Here behold the Wisdom, Love and Justice of God in combination! His Wisdom permitted the arrangement of the plan by which His Justice would be fully visited upon

SM307

Adam, the sinner--and indirectly upon his race through him--and yet leave abundant room that in due time Jesus by His sacrifice for all could make satisfaction for the sins of the whole world. For if all were condemned in one it would be equally just on God's part that all should be justified or forgiven through the merit of the one Redeemer, so that the cancellation of sin through the merit of the precious blood of Jesus affects not only Father Adam, but all of his children, who shared with him his condemnation.--**Rom. 5:18,19.**

Whoever sees clearly the foregoing argument not only sees that there are none righteous, no, not one member of the race, but also sees that Jesus, by the virtue of His sacrifice, is prepared to justify or cover over and

excuse and set aside all the unrighteousness of the world. But since it is not God's purpose to favor unrighteousness, ignorance, etc., He has arranged that only those who intelligently accept Jesus and renounce sin and turn away to righteousness to the extent of their ability--only these shall have the full benefit of His arrangement, which in the present time is called justification by faith, or making righteous by faith.

Accordingly, we perceive that there are some righteous in the world according to this reckoned arrangement, although there are none actually righteous according to the strict standard of the Law. But still we cannot claim that there are many righteous, even according to this benevolent arrangement which God has made; for comparatively few of our fallen race have yet heard of the only name given under Heaven and amongst men whereby we must be saved. Not having heard thereof they cannot believe therein, and not believing they could not be justified through faith in His blood, for faith cometh by hearing --the hearing of the message of the Lord. These righteous ones (righteous or justified through faith in the blood of Christ) are referred to by the Apostle and their relationship to the Divine Law clearly shown by his statement,

SM308

"The righteousness of the Law is fulfilled in us, who walk not after the flesh [with its sinful, depraved tendency] but after the Spirit [after the perfect standard of God's Law, as nearly as possible up to its real meaning, coming short only where our imperfections and weaknesses of the fall render obedience impossible on our part]." For, as the Apostle again says, "We cannot do the things that we would."--**Gal. 5:17; Rom. 8:1-4.**

The believer in Christ who has devoted himself to the Lord and the service of righteousness and who has been begotten of the Holy Spirit is counted a New Creature, as separate and distinct from his flesh, in which the motions of sin may still prevail to some extent contrary to his new mind, new will, righteous intention of heart. With his mind he can serve the Law of God perfectly; in this respect he must not come short one jot or tittle; from the heart he must love righteousness and hate iniquity. But even so, though his flesh be gradually brought into subjection, he cannot hope to have the full victory over it

until it is totally dead, until he, as a New Creature, begotten of the Spirit, shall be born of the Spirit in the First Resurrection.

DIVINE STANDARDS UNLOWERED

Not only is the Christian religion the only one which presents God as loving and merciful to the sinner, but it is the only one which presents the thought of mercifully saving the sinners without in any degree breaking or bending the Divine Law, the standard of righteousness. God does not say to the sinner, "You have but twenty per cent of character; I will blot out the requirement of the other eighty per cent and treat you as perfect." Nor does He make a similar proposition to the one professing fifty points of character. God's Law still requires of each one the full one hundred per cent, but makes it possible for all to attain that full perfection. How? By a double process: (1) To the man of but twenty per cent of character the lacking eighty per cent is imputed or reckoned
SM309

as his share of the merit of Christ's Sacrifice for Adam's sin. To the man possessing the fifty per cent of character, the lacking fifty per cent is reckoned or imputed in a like manner. (2) But it is required of both that not only shall they maintain what they have, but that their hearts shall be at the full one hundred standard; that they shall be willing and attempting nothing less than perfection. They will be reckoned and dealt with according to the standards of their hearts and minds and will, and not according to imperfections of their flesh.

Meantime it will be expected of them that they shall stand tests, trials and difficulties which will be allowed to come upon them to prove the genuineness of their faith and to establish it, to prove the sincerity of their love for righteousness and their opposition to iniquity, and to strengthen their determination to keep their covenant with the Lord. If they fail in these tests they cannot be acceptable in the class that is now being called, the saints, the Royal Priesthood, the "Little Flock," to whom it is the Father's good pleasure to give the Kingdom.

Thus their standing of reckoned righteousness is dependent upon their degree of heart-loyalty to the Lord

and not dependent upon their actual qualities. Where much is possessed much is required; where little is possessed less is required as respects the flesh, provided the heart is up to the standard of one hundred per cent loyalty to God and to righteousness. In this picture which we have given we have illustrated the Apostle's words, Where sin abounded, grace did that much more abound. (**Rom. 5:20.**) In an individual in whom sin had abounded to the extent of destroying eighty per cent of his character, leaving only twenty per cent, sin abounded more than in the person in whom it had destroyed fifty per cent and left fifty per cent. And the Apostle's message is that God's grace in Christ, forgiving and justifying or counting as righteous, is in the same proportion. That is to say, the one in whom sin abounded most can have the

SM310

more favor to abound in his case. In other words, the Lord takes us just as we are according to the flesh; and, if we have accepted Christ and given ourselves fully to Him, we are judged not according to the flesh but according to the spirit, intention, will.

"WHERE ARE THE SINNER AND THE UNGODLY?"

What then shall we say of the sinner and the ungodly; where shall they appear? Let it be noted that the Apostle does not say that they shall appear in hell shrieking in torture! He did not say, as did Brother Jonathan Edwards, that the righteous will look over the battlements of Heaven and see in eternal torment their friends, neighbors, brothers, sisters and parents who died without accepting Christ. The Apostle's question is, Where shall they appear? or in more modern language, What show will they have? We answer that they have no show. Those who are not justified through faith in Christ according to the Divine arrangement have no show at all with God at the present time. They are unjustified. They are, as the Apostle declared we once were, "children of wrath, even as others" (**Eph. 2:3,12**); or, as he again says, "without God, having no hope in the world."

It is not their privilege, as some would have us believe, to claim God as their Father and Christians as their

brethren. On the contrary, we take our theology from our Redeemer, who said that some are of their father the Devil, for his works they do (**John 8:44**), and the Apostle's statement where he declares that Satan now works in the hearts of the children of disobedience (**Eph. 2:2**), who certainly are vastly in the majority, while the saints who walk in the footsteps of Jesus are the small minority, going contrary to the course of this world. We take the Apostle's words further where he declares that the "god of this world [Satan] has blinded the minds of those who believe not." (**2 Cor. 4:4**.) We have nothing therefore, to say respecting the ungodly and the sinner

SM311

at the present time. We have no hope to hold out to them that they can be saved in ignorance, any more than they can be saved in rebellion. God has but the one way of salvation, and that is through faith in the precious blood of Christ and through an endeavor to come into harmony with His righteous Law through the merit of the Savior.

What then? Is there any hope for the ungodly and the sinner? We answer, Yes, there is a hope. God's Word clearly portrays this hope, telling us that in due time all the families of the earth shall be blessed; that in due time every knee shall bow and every tongue confess, to the glory of God; that in due time when His righteous dealings are made manifest, all things that God has made shall come and worship before Him; that in due time Christ, who tasted death for every man, shall take unto Himself His great power and shall reign, and shall bring to every member of the race the blessing of knowledge with the opening of the eyes of their understanding, now closed by Satan, the god of this world, through ignorance, superstition, etc.--**1 Tim. 2:4; Psa. 22:27,28**.

Our dear Redeemer assures us that these children of wrath, without God and without hope in the world, blinded by Satan, led captive by him through their fallen natures, have not been dropped down into a place of eternal torment but are merely asleep in death, in their graves, waiting for the time when God shall establish His Kingdom of righteousness under the whole heavens, the time when His Millennial Kingdom shall control the world, the time when Satan shall be bound and be no longer permitted to deceive the nations; and that then not

merely will the living of that time receive the blessing of His instruction and assistance, but all that are in their graves shall come forth--not come down from Heaven, nor come up from hell, nor from purgatory, but from THEIR GRAVES.--**John 5:25-29**.

How strange that we were so long deluded, that we heard the voice of man instead of the voice of

SM312

the Son of Man! What peace comes from His Message that the wicked have ceased from troubling and the weary are at rest, asleep in the tomb, in Sheol, in Hades, in the grave! How glad we are that He assures us that not only the Little Flock of His faithful ones, partakers of the First Resurrection, shall come forth, but also that the great mass of mankind not approved of God, who went down to the grave children of wrath, shall come forth also! And He tells us for what purpose. His words are somewhat mystifying because of the poor translation of our Common Version, the Revised Version making them more clear, saying that they "shall come forth unto a resurrection [a raising up out of sin and death conditions] by judgments"--chastisements, corrections, with reward for every good endeavor.

Thus during the Millennial Age the ungodly and wicked of this present time shall have a much more favorable opportunity than they now have of coming to know God and Jesus Christ whom He sent; and by obedience to the knowledge then granted to them they may, if they will, attain to life everlasting and full restitution, perfection on the human plane with the earth as their Paradise.

--**Isa. 11:1-11; 35:1-10**.

"SOME BETTER THINGS FOR US"

Some one may say, "We admit that when Christ comes and Satan is bound and the true knowledge of the Lord is filling the earth and it is as easy to do right as to do wrong, these conditions will make the Millennial Age more favorable to the ungodly and sinner than is the present age. But would not this view imply an injustice on God's part in that He has made the way now so narrow, so difficult? Would it not imply that He is partial, and that He

has given to those most zealous for righteousness severer trials, tests, persecutions, etc.?"

We answer that this view is the result of an imperfect understanding of the Divine Program. It ignores the

SM313

Lord's declaration that those being selected by Him during this Gospel Age, who are called upon to walk in the footsteps of Jesus in the narrow way and who are to sacrifice their earthly interest, are to have a much higher reward, a much grander salvation than that provided for the world in general. Man was of the earth earthy, the earthly image of God and adapted to the earth, flesh and blood, etc. His sin losing for him perfection as a man, his redemption and restitution would restore him to the perfection of manhood in harmony with God. But this would not make of mankind spirit beings nor fit them for a Heavenly condition. God's proposition is the return of the race in general to human perfection in an earthly home, which He declares shall "abide forever." (**Eccl. 1:4.**) But the Divine reward for the Church is that this "little flock" is accepted as the Bride of Christ and His Joint-heir in the glorious Millennial Kingdom. They shall sit with Him in His Throne. They shall be made partakers of the Divine nature with Him, and thus shall share His glory, honor and immortality.

The Apostle declares that God "has provided some better things for us" (the Gospel Church) than He provided for the Ancient Worthies of past times. They will be the first to reach the perfection of the human nature, while to us the promise is given of a participation with Christ in the Heavenly nature, which flesh and blood cannot inherit. When, therefore, the difference of reward is considered, and the difference of salvation borne in mind, it will be seen that those who are now drawn and justified and called to sacrifice the human nature and to receive the Divine nature, have much advantage every way over the remainder of the race in that to them is counted the very cream of Divine riches of grace and loving kindness. Nevertheless, the blessing to the world of mankind will be so great as to leave nothing to be desired. During the Millennial Age all the willing and obedient may return to human perfection in a world-wide Eden.

SM314

"MADE TO BE TAKEN AND DESTROYED"

We should not be understood to be teaching Universalism, except in the limited sense that the Bible teaches it; namely, that there is a universal redemption and that there shall be a *universal opportunity* for salvation that will apply to every member of Adam's race, either in the present life or in the future, under the provisions of the Millennial Kingdom. As in the present time the Apostle, speaking of the Church, declares that if we sin wilfully after we have received a knowledge of the Truth, have tasted of the good Word of God and the powers of the age to come, if we should fall away, it will be impossible to renew such to fellowship with God and the blessing of eternal life. The same principle will apply to the world of mankind in general when they shall be on trial for eternal life during the Millennial Age. Whoever then shall enjoy the blessings of that glorious time and not be moved to loyalty to God and to righteousness and brought to a developed character will not be permitted to go beyond the limits of the Millennium into the eternal future, but will be utterly destroyed. The same Apostle Peter, speaking of this, says, "The soul [individual] who will not obey that Prophet [the great Preacher, Messiah, during the Millennial Age] shall be destroyed from amongst the people." On the contrary, all who do hear or obey will be guided in the right way and will gain eternal life through Jesus Christ our Lord.--**Acts 3:23**.

But such as are unworthy of life during this present Age, as well as those who will be found unworthy of eternal life in the Millennial Age, will not be preserved by Divine Power to all eternity to be tortured. On the contrary, the Apostle declares that such will be treated like "brute beasts, made to be taken and destroyed." (**2 Peter 2:12**.) As St. Paul says, "Whose end is destruction" --not preservation in torture. (**Phil. 3:19**.) This is in full harmony with the Scriptural declaration that he who has the Son has life; but he who has not the Son

SM315

shall not see life, but the wrath of God (the sentence of

God) abideth on him; and through failure to accept Christ he will die the Second Death.--**1 John 5:12.**

Let me clearly emphasize in this connection that the Scriptures show that the degree of our knowledge measures the degree of our responsibility in God's sight.

Infants and idiots, who have no knowledge whatever, have no responsibility whatever, and will evidently deserve no stripes or punishment during the Millennial Age. And as for the heathen and for those in civilized lands, each one has some measure of knowledge and some measure of conscience; and the responsibility of each is in proportion as he has discernment of right and wrong and obeys or disobeys his conscience. The more light, the more intelligence, the more knowledge the world may have, the greater will be its responsibility and the more will be the stripes in the event of unfaithfulness.

We are not now speaking of the Church, whose members are to receive their stripes in this present life, so that, as the Apostle says, they may not be condemned with the world in the future, in the world's Judgment Day, the Millennial Age. We are speaking of those who have more or less light of conscience or light from the Divine Word, but who make no use of their light, who in greater or less degree live in violation of their conscience. Let such know assuredly that in proportion as they disregard the light they have they are laying up for themselves stripes, punishments in the future, and that in proportion as they see and do right they are making the pathway of the future smooth. This is the principle which the Lord enunciated, saying, He that knew his Master's will and did it not, shall be beaten with many stripes, while he who knew not and did things worthy of stripes shall be beaten with few stripes.--**Luke 12:47,48.**

SM316

HEAVEN AND EARTH BEING SHAKEN

"Yet once more [finally] I shake not the earth only, but also the heavens."--Heb. 12:26.

The heavens that are being shaken refer not to the Divine residence and Throne, but symbolically represent the ecclesiastical system of the present time. The stars, or bright ones, have been falling for some time. There is a great shaking or confusion now operating in ecclesiastical circles. It will progress until, as St. Peter figuratively declares, "the heavens shall take fire"--shall be consumed, shall cease to be, leaving the way clear for the "new heavens," the ecclesiastical system of the Millennium, which will be the glorified Church, invisible to men, but clothed with Divine power for the blessing of mankind, for their release from ignorance and superstition and their uplift for a thousand years to return them to the image and likeness of God, lost in Eden, redeemed at Calvary.--**2 Peter 3:10-13.**

The shaking of the earth referred to by the Apostle and symbolically by Jesus as earthquakes, signifies revolutions that are expected to immediately follow the present European war. And if the Pastor understands the Bible teaching correctly on this matter, this great symbolic earthquake, which will eventuate in anarchy will reach its culmination first in Italy. However, this will not be merely a sectional shaking; the whole earth, the entire social fabric, will be shaken, and everything in it that is not of a permanent character--not in harmony with Divine Justice, Mercy and Truth--will be shaken loose, or, in the symbolical language of St. Peter, the earth, society, also shall take fire, and will pass away with a great noise, a great commotion, a great disturbance, in the fire of anarchy.

Joel's prophecy, referring to this time, points specifically

SM317

to the "blood, the fire and the pillars of smoke," which we see already beginning in Europe. More than a million men of the flower of Europe, in the bloom of

life, have shed their blood, although the war is only beginning. The explosion of tons of powder and the burning of cities and villages is surely a fire in the earth, the like of which never occurred before in the same space of time; and everywhere the pillars of smoke are rising, not only from the battlefield, but also from the burning villages and the funeral pyres whereon the dead, too numerous to bury, are burned. Whether or not there shall be other fulfilments of these signs, we surely see this much shaking and this much fulfilment already commenced. How much more of the blood and fire and pillars of smoke before the terrible ordeal is passed, we can only surmise.

We have courage to speak of these terrible things only because of our full confidence that behind this dark cloud, hidden from human sight, is the glad sunrise of the New Day--the Day of Messiah. With such a glorious hope beyond it--the hope of the Church's glorification in the First Resurrection power, and the hope of the world's Millennial blessing--God's true people everywhere can lift up their heads and rejoice through their tears, even as their great Teacher, eighteen centuries ago, prophesied that they would do.--**Luke 21:28**.

"MY PEOPLE PERISH FOR LACK OF KNOWLEDGE"

Many of God's true people have been in ignorance of His real character and Plan because stupefied by the false doctrines of the Dark Ages. They have not studied their Bibles aright. On the contrary, many of them have been "overcharged by the cares of this life" and the "deceitfulness of riches" and have been unfruitful in respect to their character development and knowledge of God. The deceitfulness of riches does not signify that merely the rich are thus deceived. The great mass of humanity are under the lure of riches, spending their earthly

SM318

attainments, time and strength of mind and body; searching for earthly wealth but getting little. Some of these in the distressing times impending, though late, will see their mistake and wish that they had been more alert in the laying up of Heavenly treasures--knowledge of the Bible, of God and character development in His likeness.

Our Adventist friends are not the only ones who have made the mistake of thinking of the fire and shaking of the earth and heavens as merely literal. Practically all the creeds of "Orthodoxy" give this misinterpretation, but now at least it is time that our eyes of understanding should open. Now that the shaking and the fire have begun, it is high time that we should see that "the earth abideth forever." There is no reason why it should be destroyed; neither is there reason why humanity should be destroyed from off the earth. God's purposes have not yet been accomplished. Yea, the Divine Plan is only in its infancy. Humanity as yet has learned only its first lesson--"the exceeding sinfulness of sin" and the bitterness of its results. The second lesson will be given by Messiah during the thousand years of His glorious Reign of Righteousness. All shall be brought from the tomb, from ignorance, superstition, darkness, to fullest opportunity, knowledge and blessed uplifting. Only the wilful enemies of God and of righteousness shall be destroyed. The race thus purged from sin and sinners, and again in the Divine image and likeness, will usher into its glorious inheritance--an eternity of God's favor on earth and life everlasting.--**Eccle. 1:4; Rom. 7:13.**

SHAKING OF MOUNT SINAI TYPICAL

There might be also literal earthquakes and great physical changes at this time, intended to bring the earth into alignment with Millennial blessings, but we are not so sure respecting these physical changes. They may or may not play a part in the trouble of this Great Day.

In our context the Apostle compares the inauguration of Messiah's Kingdom, with its New Law Covenant

SM319

mediated by the Redeemer, with the typical Law Covenant given to Natural Israel at Mount Sinai at the hands of the typical mediator Moses. There, the voice, the cloud, the darkness, the lightning, the thunders, the earthquakes, were literal. Here, now beginning, we have the antitypes of these in the inauguration of the Antitypical Covenant, which, at the hands of The Christ, is to bring the wonderful blessings foretold, to all men.

St. Paul declares that the Word of the Lord upon this subject implies the removing of all things that can be shaken, so that only the unshakable things will remain; and these unshakable things he associates with God's Kingdom of righteousness. When with the eyes of our understanding open we look about us, we see very many things that evidently are not permanent, not right, not satisfactory to God and to all who love righteousness and hate iniquity; and when we reflect that the shaking will be such as to loosen and destroy all the imperfect things of the present time, we can better imagine than describe the severity of that shaking.

In the Revelation this same thought is expressed under the figure of a mighty earthquake, the like of which there had not been before and would never be thereafter. (**Rev. 16:18.**) Throughout the Apocalypse the term earthquake is used to symbolically represent revolution. We are to expect, then, a great revolution, a great earthquake, which will overthrow everything that is not of the Lord's establishment and approval. From this standpoint a certain class can read the signs of the times intelligently and with confidence; and this class the Scriptures call the Lord's "little flock" (**Luke 12:32**); counted foolish by the world, but counted of the Lord as "the wise" who are to "understand." (**Dan. 12:9,10.**) To these the Master Himself addressed the words, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; men's hearts failing them for fear, and for looking after those

SM320

things which are coming upon the earth; for the powers of heaven shall be shaken." And again, "When these things begin to come to pass, then look up, and lift up your heads; for your deliverance draweth nigh."

The Lord's consecrated people, possessed of His Spirit, cannot in any sense rejoice at tribulations coming upon others. Their rejoicing can be only in respect to the glorious things which they hope to experience and know to be near by these outward signs. They rejoice not merely on their own behalf, but also on behalf of the whole world; for they have the assurance of the Scriptures that behind this Time of Trouble, which looms up as a dark cloud to cover the entire social world, there

is a silver lining; and that shortly the glorious Sun of Righteousness will blaze forth, dispel every cloud and all shadows of ignorance and superstition, and bring to mankind the rich blessings of Divine favor secured through the precious blood of Christ.

GREAT CHANGES NOW DUE

Evidently wonderful changes will be effected, some to be brought about gradually. We all know of the gradual change of the temperate zone--its extension further and further and further toward the poles. We notice also the increasing moderation nearer to the equator. Those who recognize the Power of God can have full confidence that He is able to perform all the glorious promises of His Word respecting the paradisaical conditions of this earth for the use of mankind during the Millennial Age and the ages to follow.

As already intimated, social upheavals are pictured in the Word of God under the symbolism of earthquakes, "mountains carried into the sea," etc. These uprisings in anarchy are pictured as tidal waves engulfing the "mountains"--governments. This is one of the most forceful pictures used, in the Psalms, in Revelation and in our Lord's symbolical reference to the great Time of Trouble near at hand.--**Psa. 46:2.**

SM321

Let us not be understood as advocating anarchy or revolution of any kind. On the contrary, we are giving heed to the Master's injunction that all His true followers seek peace and pursue it; that they like Himself resist not evil with evil, force with force, but commit their way unto the Lord, walk in His paths, relying upon Him for the results that will be to their profit and His glory. We hold and teach that even the meanest and poorest government is superior to anarchy; and in full sympathy and kindness we counsel those tending toward Socialism that they are unsuspectingly "hatching cockatrice eggs"; for under present conditions Socialism is absolutely impossible. The rich will not give up their advantages without a struggle to the death; and this, as soon as Socialism shall have gained the power it is seeking, will spell

anarchy for the world; for those now entertaining Socialistic hopes will find those hopes vain, and will become angered, embittered, mad, with the deceptions of their theories and the impossibility of carrying them out, as they intended, along the lines of benevolence. Then they will be drawn to the desperate methods of the anarchist.

We urge all who are the Lord's to seek to more and more understand His wonderful Plan of Salvation, to glorify Him in their bodies and spirits, which are His, and to wait for His time and manner of bringing in the blessings which all see are so much needed by the poor "groaning creation." Meantime, all such should cultivate the graces of the Holy Spirit, should "put on Christ," His character, His meekness, patience, long suffering, brotherly-kindness, love, against which there is no law. "If ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ."--**2 Peter 1:10,11.**

SM322

THE SCIENCE OF HEALTH.

"Be in health, even as thy soul prospereth."--3 John 2.

In this day of general awakening and independent thinking, many are coming to realize the wonderful power of the mind over the body. They fancy that this is something new, and some even appropriate as a name for their theories the "New Thought." Other names are Christian Science, Mental Healing, Hypnotism, Mind Cures, etc. Peculiarly enough, all these writers find the best expression of their sentiments in the language of Scripture, although they ignore the Scriptural teachings as a whole and very evidently do not understand them. For instance, favorite amongst their quotations are these: "As a man thinketh in his heart, so is he" (**Prov. 23:7**); "Be ye transformed by the renewing of your minds" (**Rom. 12:2**); "Changed into the same image from glory to glory, as by the Spirit of the Lord" (**2 Cor. 3:18**), and again, "Whatsoever a man soweth that shall he also reap."--**Gal. 6:7; Prov. 4:20-22.**

But, notwithstanding tributes to the teachings of the

Bible, so far as we can discern few of these "mind-cure" teachers are really "believers" in the Scriptural sense of the word. We have yet to find any of them willing to accept the Bible teachings connected with the very passages just quoted. Very generally, while referring to Jesus in a respectful manner, they give evidence that they do not accept Him as the only Teacher--the Sent of God. Rather they seem to class Him with Plato, Socrates, Confucius, and others of the good and great, and to accept His teachings as on a parity with theirs. As for the Apostles these teachers quote their words, but generally ignore their teachings. (**Col. 2:3.**) The advocates of these false doctrines are surprisingly active everywhere.

SM323

ON A FALSE FOUNDATION

We do not claim that these various theories are wholly bad, wholly false. Satan himself is aware that nothing that is wholly false could succeed; hence the Apostle says there is a "deceivableness of unrighteousness," and "Satan himself is transformed into an angel of light." (**2 Thess. 2:10; 2 Cor. 11:14.**) Having kept the world in darkness for long centuries, as the Apostle explains, "The god of this world hath blinded the minds of them that believe not," Satan now realizes that it is impossible to shut out the light of the incoming Day. Hence his transformation, by which he becomes a leader, teacher, is along what might be termed good lines in many respects. He would be a teacher of gentleness, quietness of spirit, good thoughts, pure thoughts. He would teach the downwardness of every evil thought, every evil passion, every impurity of mind, word, and deed, and theoretically he would be an angel of light. In this capacity he now is flooding the world with spurious teachings, and making a special point of mental healing. Indeed we cannot doubt that he even stands prepared to assist these theories which he is now promulgating by granting blessings of health and relief from disease to those whom he would more particularly associate with himself and his theories. This power is manifest to some extent in the healings done in the name of Mormonism, in the name of Christian Science, in the name of Spiritism, in the name of Occultism,

in the name of Mind Cure, etc.

But what motive could Satan have in so doing? Is there any power in respect to disease under his control? We answer the last question first. The Scriptures everywhere not only recognize Satan as a malevolent being, opposed to God and to righteousness, but they declare that he does possess certain power for evil. In olden times these were known as occult powers, and the Apostles wrote about those who were afflicted of the devil. Our Lord said of one poor woman whom He healed, "Whom

SM324

Satan hath bound, lo, these eighteen years." (**Luke 13:16.**) Mrs. Eddy's son, in a published newspaper interview, declared his belief that his mother was under occult influence, and that she herself acknowledged this to him years ago.

Answering the other question: God declares in His Word His ability to control sin completely, and promises that ultimately He will do this--that Satan shall be bound during the thousand years of the Millennial Kingdom of Christ, during which time the world will be blessed and uplifted from sin and death and from the malevolent influences that are now upon mankind. They declare that even in the present time God will permit the wrath of man and the malevolence of Satan only so far as He can use these ultimately for good, and that the remainder He will restrain. In other words, God at the present time is gathering out of the world the "little flock," the Bride of Christ, whom He designates His "jewels"; and He uses Satan, evil men and the malevolent conditions of the present time to try, to prove, to test, to polish these saints whom He is preparing for the Heavenly Kingdom --for joint-heirship with His Son in the work of the Millennial age--the work of uplifting humanity, so many as will return.--**Isa. 66:18.**

We might say, then, that the adverse influences of the present time constitute the grindstone upon which these jewels are polished, and that Satan through his various agencies is used of the Lord in turning this grindstone. And this is the Scriptural thought. Note the experience of Job, and how God in his case gave Satan permission to try, to prove, to test that noble man--to polish him. Note that the Apostle similarly refers to his own experiences,

saying that a certain adverse condition of the flesh was used of Satan to buffet him, but that the Lord assured him, "My grace is sufficient for thee; for My strength is made perfect in weakness." (2 Cor. 12:9.) Therefore, says the Apostle, I will glory in my infirmities,

SM325

since I shall have correspondingly more of the grace of God wherewith to resist them and be profited by them. For, he declares, the light afflictions of this present time are working out for us a far more exceeding and eternal weight of glory, while we look away from the things seen to the things that are unseen.--2 Cor. 4:17,18.

DECEITFULNESS OF UNRIGHTEOUSNESS

In these words the Apostle points out that Satan will be granted by the Lord special power in the end of this Age, and that as a result there will be special, severe testings upon the people of God. We are to discriminate closely between Divine permission and Divine authorization. We are to remember that "God tempteth no man" (Jas. 1:13), and that it is a totally different matter that He permits Satan to tempt. The Divine thought as interpreted by the Apostle is that the Lord's people of our day have had special opportunities, privileges, mercies, blessings and assistances in respect to the Divine Word. Such as have been of the right disposition of heart profited by these opportunities, and became strong in the Lord and in the power of His might. They have put on the whole armor of God, and are therefore strong, and can stand much more of testing than others could have done, less favored in the past. It will be no injustice to these that after they have been better qualified they should be expected to fight the good fight more valiantly than others can do.

But why will these tests come when the Lord knows that a "thousand shall fall at thy side and ten thousand at thy right hand," as He has foretold by the Prophet? We answer that He wishes some to fall. They will not be falling into eternal torment, nor falling into the Second Death, but merely falling away from a Christian profession and a nominal faith, which in many respects have

been mere forms of godliness without real meaning or power. Thus the Lord would separate the wheat class from the tare class, and not only so, but divide the wheat

SM326

class into two portions, two classes--a "little flock" of "more than conquerors," and a "great company," loyal at heart but not sufficiently zealous to be counted worthy a place as members of the Bride of Christ. These are represented as the "virgins," the "companions" of the Bride, who also shall be brought near before the King in due time, and who shall have an honorable place beyond the veil.--**Psa. 45:14; Rev. 7:9.**

So much for the reasons why God permits Satan now to masquerade as the champion of pure thoughts and righteous living, and to deceive and lead astray all those who, having the Word of God in their hands, have loved the error rather than the light. Or, as the Apostle puts it, "They receive not the Truth in the love of it"; therefore now there come to them strong delusions that they may believe a lie, that they all may be condemned--that it may be manifested that they were not worthy of the glorious things which God has in reservation for those who love righteousness and hate iniquity, who love the Truth and hate falsehood.--**2 Thess. 2:11,12.**

SELFISHNESS AND FALSEHOOD REWARDED

We are not uncharitable but truthful when we say that in the case of many of these false teachings the reward of health is sought from selfish motives purely. Nor are we too severe when we say that the health is frequently secured as a reward for systematic falsification. The very teaching is that the facts are to be denied and that the denial, the untruth, is to be insisted upon until it becomes a very part of one's being. Those who take this evil mind-cure are taught to lie to themselves as well as to others, and to say, "I have no pain, I have no aches, I am well, thoroughly well." This systematic lying is no doubt rewarded by the father of lies who, if he had the power to inflict with all manner of diseases in olden times, doubtless has considerable of the same power today; and if he has power to inflict he would also have

SM327

power to release somewhat from his affliction. Very different from this is the plan which the Lord gives through His Word; yea, the Word of God, the Truth, stands forth pre-eminently. As our dear Redeemer said: God's very name is Righteousness, "Thy Word is Truth." The power of selfishness in this system is seen in the fact that, for the sake of relief from the aches and pains, many, very many, are willing thus to deny the Truth, to deceive others and to deceive themselves.

But, do you say, how could Satan be interested in such a propaganda? We reply: (1) That all who follow this prescription and learn to lie thoroughly to themselves thereby vitiate their own minds and consciences so that thereafter they cannot reason correctly because they have lost the foundation of Truth. Their minds are in confusion, upon every religious subject at least. With them the entire Word of God has become warped and twisted. Their minds are perverted. It is impossible to influence them with the Truth. They are wholly captives to the error and caught by their love of relief from pain and their willingness to have relief at the cost of the Truth. (2) By this so-called new light, new thought, new mind, science, etc., the Adversary directs and draws away from the true light, the true science, the Word of God. He kept it hidden under a foreign language for centuries, called the "dark ages"; then, subsequently, as the Reformation light broke in, he endeavored to turn it aside, and to twist it and to misrepresent it. So, now, when the true light is shining forth, showing that the Word of God is grand, beautiful and harmonious, and that our difficulties in the past were mistranslations and misinterpretations of the Word, Satan draws attention away from it entirely to what his unwitting votaries style the power of the new thought, the new mind. (3) Those whom Satan is using in this direction, as we have already seen, quote Scriptures freely wherever they can pervert them to an apparent support of their theories. But they do

SM328

not really believe the Scriptures, neither do they really believe in Christ. Does this seem a hard saying?

We answer that by their words they deny Christ; for although they use His name--as, for instance, Christian Scientists--they really deny the foundation of His teachings. They deny, for instance, that man was ever perfect, in the image of God; they deny that he ever fell from perfection into sin; they deny that a death penalty was upon him. They declare that there is no such thing as sin and death, that belief in these are merely mental delusions that should be put away. And if they deny sin and death, of necessity, logically, they must also deny a redemption from sin and from death; and if they deny the redemptive work of Christ they as surely deny that He is the Redeemer. I call your attention to Mrs. Eddy's latest published statement, so far as we know. It appeared in the "Christian Science Sentinel," copied from the "New York American" and endorsed as true. In it she says, "If there had never existed such a person as the Galilean Prophet, it would make no difference to me." This statement was no doubt made inadvertently, but the spirit of it runs through everything that is written along the lines of Christian Science, New Thought, Mind Cure, etc. The essence of all this teaching is, "Every man his own savior," by transforming his own thoughts from evil to good, from disease to health, etc.

"LOOK UNTO ME AND BE SAVED"

We are opposed to Satan and all his healing falsehoods and to all the various delusive arguments by which he is now seeking to put darkness for light, and to make the true light of God's Word appear to be darkness. It is time that every soldier of the cross should see to it that he is lifting high the royal banner, not only as respects his own heart and experiences but also as respects his influence upon fellow-soldiers of the cross, that all may put on the whole armor of God and be able to withstand the attacks of the Adversary in this evil day, and fighting

SM329

the good fight of faith, to be esteemed as more than conquerors by our dear Redeemer, through the Word of His testimony. While, therefore, others are looking to Mind-Cures, Hypnotism, Christian Science, Spiritism, Occultism,

and other "isms" selfishly, for the cure of their maladies, let us hearken to the voice from Heaven, saying, "Look unto Me, and be ye saved." (**Isa. 45:22.**) Let us be content to have what the Lord has promised us in His Word and to desire no more. And, on the other hand, let us not be content with anything less than He has promised us. God promised typical Israel health, wealth, prosperity, in proportion as they would be obedient and loyal to Him. But those blessings were all to an earthly people and were earthly blessings. Spiritual Israel enjoys God's favor during this Gospel Age, and is promised health, wealth and prosperity of a spiritual kind.

Indeed the Spiritual Israelite is exhorted to have such an appreciation of the spiritual blessings proffered him that he would gladly surrender all of the earthly blessings that he may have the Heavenly--even to the extent of laying down wealth, strength, life itself in the service of the Lord and on behalf of the brethren. "We ought to lay down our lives for the brethren," says the Apostle. (**1 John 3:16.**) And the laying down of life frequently means the laying down of health and strength. It means self-denial in the interests of others. It is the reverse of seeking first physical health and personal advantage. Its rule is, Seek first the Kingdom of God and its righteousness, and all earthly blessings shall be added unto you according to the Heavenly Father's wisdom of what would be for your highest welfare. Of those who make the earthly interests the chief concern of life, physical health and prosperity the chief aim, the Apostle says, "Whose god is their belly, and whose glory is their shame, who mind earthly things."--**Phil. 3:19.**

True Christians, the Elect, are urged to set their affections on things above and not on the things of the

SM330

earth; for they are reckoned as dead to the world and as having become alive as New Creatures in Christ and as therefore enjoying with Him superior joys--seated in the Heavenlies with Christ Jesus. These can thank God often for earthly adversities, and can say with the Apostle, "These light afflictions that are but for a moment are working out for us a far more exceeding and eternal weight of glory"; and again, with the Prophet, "Before I was afflicted I went astray." (**2 Cor. 4:17;**

Psa. 119:67.) They have afflictions and trials which to others may seem wonderfully severe but to these--because of the grace of God and because their affections are set on High--these are esteemed to be light afflictions and as only momentary, because the Lord's grace is sufficient for them. As the Lord permitted Satan to have some power over Job, so He has permitted him to put some of His saints on the grindstone, and to do for them a grand polishing work, as the result of which, under the Lord's supervision of their interests, they shall sparkle and shine gloriously by and by.

"BE IN HEALTH--EVEN AS THY SOUL PROSPERETH"

Our text presents another side of this question which many of the Lord's dear people evidently have overlooked. On account of this oversight many of them are perplexed by the teachings of the Adversary respecting the power of the mind in the care of the body, in its comfort, its joy, its prosperity. Had they properly studied and properly appreciated the wonderful teachings of the Bible they would be ready to say at once to these mind-healers, etc., "O my dear friend, we Christians have full instructions along those lines in the Word of God, and much clearer and much better than you have them, because on a much better foundation of reason and logic, built upon the Redemption Sacrifice of Christ and the blessings which God's Word assures us flow from it."

The Scriptures acknowledge sin, sorrow, pain, suffering, death; and they teach us to sympathize with those

SM331

who are thus afflicted. They show us that all these are the works of the flesh and the Devil, that Satan was a murderer from the beginning, that it was through his lie that our first parents were led into disobedience. They show that Satan's course since has been to lead men downward through error, through falsehood, through the perversion of their minds with all manner of untruth and impurity. They show God's condemnation of sin and His declaration of sympathy, and the manifestation of that sympathy and love in the providing of Christ as man's Redeemer. They show that ultimately the Redeemer

is to be the King of the world and to take His great power and bind Satan, destroy all unrighteousness, and lift up the poor fallen race during the Millennial Age, called in the Scriptures the "Times of Restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began." (**Acts 3:19-21.**) They tell us that this will be accomplished at the Second Coming of Christ and that in the interim between the sacrifice and the time of the establishment of the Kingdom in power and great glory a special work is in progress; namely, the selection of a Little Flock of footstep-followers who, hearing of the grace of God, have been so moved thereby to love righteousness and hate iniquity that they have accepted the Master's invitation to walk in His footsteps of self-denial, self-sacrifice, under the promise that if they do so faithfully they shall be sharers with Him in His glory, honor, immortality and work of blessing and uplifting the race during the Millennial Age.

"A MORE EXCELLENT WAY"

We have been surprised that Christian people of considerable development and experience have been attracted by the literature and theories of Mind Cure, etc., when we have heard them comment upon the good, helpful advice given in some of these writings. We have been astonished that they did not seem to know how much better advice is given in the Word of God, in comparison with

SM332

which all such writings are but as twaddle and nonsense. The little truth they contain is so mixed with error as to remind us of a story told by an African missionary, that, traveling through a torrid country almost destitute of streams, himself and family and several natives came upon a pool of water almost dried up. The natives jumped in and splashed and cooled themselves from head to foot with the wet mud; and the missionary and his family were glad to take some of the same after it had been thus washed in, and squeeze the water out to get a drink. If, in the illustration, the water represented Truth, and the wet mud error, it seems as though a considerable number of people with the Bible in their

homes know not of the spring of living water which it contains, useful for their refreshment in every way. If they knew of this surely they would not stop to squeeze the few drops of water from the mud and slime of the various "New Thought" books, tracts, articles, etc.

In illustration: These various "New Thought" instructors give out as a piece of news, as something thoroughly original with themselves, the declaration that fear is the basis of much of the pain and sorrow and disease of mind and body which prevail. There is truth in this beyond a doubt, a truth that was recognized and taught long ago by physicians of every school; namely, that to fear a disease is to induce the disease; and the same lesson in much its best form is taught in the Scriptures. For centuries they have been telling such as have the ear to hear that while "the fear [reverence] of the Lord is the beginning of wisdom," the "fear of man bringeth a snare." Do they not again declare that "fear hath torment" or trouble? Do they not exhort God's people saying, "Fear not their fear, neither be afraid, but sanctify the Lord God in your heart, and let Him be your fear and Him be your dread." In other words, fear nothing except what would be displeasing to God, and therefore wrong and injurious toward yourself and others.

SM333

On the other side of the question do not the Scriptures hold out hope and courage in a way that no other writings in the world ever did? Do they not say, "Be of good courage and He shall strengthen thine heart?" Do they not apply this mental medicine to all of life's affairs and interests, as, for instance, assuring us, "The Father knoweth what things ye have need of," and He "is more willing to give the Holy Spirit to them that ask than are earthly parents to give good gifts unto their children?" Do they not assure us that "As our days so shall our strength be?" Do they not tell us that "No good thing will He withhold from them that walk uprightly?" Is it not written, "The eternal God is thy Refuge, and underneath are the Everlasting Arms"? Again, "Thy help cometh from the Lord"; "Let not your heart be troubled, neither let it be afraid"; "Take no anxious thought for the morrow"; "Cast all your cares upon Him; for He careth for you"; "It is God that girdeth me

with strength"; "When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee"; "Surely I will be with thee"; "My strength is made perfect in weakness"; "If God be for us who can be against us?" "He hath said, I will never leave thee nor forsake thee"; "When He giveth peace who then can make trouble?" and again, "Let the peace of God which passeth all understanding rule in your hearts, and be ye thankful."

THEIR ROCK IS NOT AS OUR ROCK

What a rock foundation is thus presented in the Word of God for those who have the proper faith and can claim these promises! How wishy-washy and puerile in comparison are the words of the worldly-wise of our day, who are attempting to give the world the "New Thought"--attempting to take away their fear and instead to give them hope and courage. We might say without fear of contradiction that the only strength their position contains is gained from the occasional

SM334

misapplication of Scripture. We say misapplication of Scriptures advisedly; for the Scriptures are applicable only to the class who have made their peace with God according to His own terms, and are not applicable to the world, which the Scriptures declare "lieth in the Wicked One" and are still "children of wrath."

The messages of peace which the Bible extends are not for the world. On the contrary, we read, "There is no peace, saith my God, to the wicked." (**Isa. 57:21.**) The peace, the joy, the rejoicing, the blessing, the comfort, the refreshment, the rest of heart set forth in the foregoing expression of sympathy and love and assurances of help are all and only for the Lord's beloved ones, His saints, His holy ones--those mentioned through the Prophet, saying, "Gather together My saints unto Me; those who have made a covenant with Me by sacrifice." (**Psa. 50:5.**) "They shall be Mine, saith the Lord, in that Day when I come to make up My jewels." (**Mal. 3:17.**) "But unto the wicked God saith, What hast thou to do to declare My statutes, or that thou shouldst take

My covenant into thy mouth? Seeing thou hatest instruction and casteth My words behind thee."--**Psa. 50:16,17;**
Matt. 11:28-30.

CLEANSED, TRANSFORMED, RENEWED

These "new thoughts" are antagonistic to the Bible, and anti-Christian in that they teach unregenerate men and women to ignore the sin which separates them from God, and to claim to be God's children and to appropriate promises of peace and of Divine favor--thoughts contrary to the doctrines of devils, which ignore Him who is the Way, the Truth, the Life; and aside from whom none can come unto the Father nor under Divine blessing, nor properly have peace with God.

These philosophies of men seem to parallel the Truth on a false basis. This is another evidence that they are not merely of human origin, but that the father of lies has had to do with their arrangement and propaganda.

SM335

They give out as a brand new thought that all disease is the result of filth, mental, physical or both; that the proper course for man is to put away sinful thoughts, impure affections, from his mind, and to fill it instead with good things; that his body similarly should be cleansed by an abundant use of water, inwardly and externally; that the system should not be clogged by gluttony, else the blood will become impure and sickness result; that the air we breathe should be pure and plentiful; and that physical exercise is necessary to proper health. To all this we agree. It is all good, it is all useful, and we wish that all mankind--the world and Christians--might appreciate it and obey its suggestions.

But it would be a mistake to suppose that these things are new to a Christian who is informed respecting the teachings of the Word of God. Is he not therein taught by the Apostle, "Cleanse yourselves from all filthiness of the flesh and the spirit [mind]?" Is he not urged to be abstemious and instructed--"Let your moderation be made known unto all men?" Is not purity of thought, word and deed inculcated by the words of Jesus and the Apostles? Are we not taught that the beginning of the

cleansing work, the purifying work, the transforming work is in the heart, and that if we get the heart right, the effect will be a proportionate cleansing and purifying of the flesh? Did not the Master teach this when He said, "Blessed are the pure in heart; for they shall see God?"--**Matt. 5:8.**

Did not the Apostle teach the same when he taught that out of an evil heart proceedeth enmities, murders, blasphemies, etc.? Did not the Master Himself say that an evil man out of the evil treasure of his heart bringeth forth evil fruitage in his life? and that a good man out of the good treasure of his heart bringeth forth good fruitage of kindness, mercy and love--good works? Did not our Lord go further than any good teacher ever went before or since when He declared that whoever in his

SM336

heart hateth his brother, is in heart a murderer? that he who in heart desires adultery is in effect an adulterer? and that he who in his heart covets the things of another is in effect a thief? Is it not the Scriptures which enunciate the now well-known proverb, "Out of the abundance of the heart the mouth speaketh?" Is not this the reason why the Scriptures everywhere exhort--not the world, but those whom they address, who will appreciate good from the right standpoint, and are building upon the only foundation which He can recognize, on the redemptive work of Christ--to be pure in heart? For such Jesus prayed, "Sanctify them through Thy Truth; Thy Word is Truth."--**John 17:17; Matt. 12:34.**

The "New Thought" teaching that anger, by its effect upon the nerves, throws off into the blood a poisonous element which tends toward disease, and therefore that anger should be avoided, but that correspondingly good and loving thoughts produce healthful currents in the system, which make for peace of mind and of body and for health and strength, may be inculcating something that will be beneficial to the world, but certainly not to the Lord's saints. The latter should all know that this is the teaching of God's Word; and all should have realized in considerable measure the advantageous results in their own experience. That is to say, all Christians should know that the Scriptures direct that their minds should be transformed--that they should put away

all these, anger, malice, envy, hatred, strife (**Col. 3:8**), and that they should put on instead the fruits and graces of the Lord's Holy Spirit--meekness, gentleness, patience, long-suffering, brotherly kindness, love. (**1 Tim. 6:11.**) They should remember the Apostle Peter's words, "As obedient children, not fashioning yourselves according to the former desires in your ignorance; but as He that has called you is holy, so be ye holy in all manner of living."
--**1 Pet. 1:14,15.**

The general teachings of the Word of God for those

SM337

who have made the consecration of themselves is that they should set their affections on things above and not on things of earth; that they should be transformed by the renewing of their minds; that they should seek to prove, to know, the good and perfect and acceptable will of God. What does this mean but a purifying of the thoughts, the lifting of them from sensual, earthly things and fixing them upon the higher and nobler things which accord with the Divine character and the wonderful Plan of God of which our present high calling is a part--to be heirs of God, joint-heirs with Jesus Christ our Lord in His Kingdom, and as heirs of the great Abrahamic Covenant thereunder bless all the families of the earth during the Millennial Age? Well does the Apostle say of this cleansing, "If a man cleanse himself from these he shall be a vessel fit for honor and meet for the Master's use."--**2 Tim. 2:21; Psa. 15.**

"THE PERFECT LAW OF LIBERTY"

It is not a new thought that love should be the guiding, the controlling impulse amongst men everywhere. But the Bible first of all presented this teaching--love for God and the brethren, love for kindred, love for our neighbors, yea, even love for our enemies. It is the Bible that pre-eminently teaches that perfect love filling our hearts will cast out fear and selfishness; and that relieved of these--which are the representatives of darkness--our whole bodies may be full of light and be refreshed and reinvigorated and strengthened, and that thus we may be blessed, not only in the life to come but

also in the life that now is. But we hold, with the Scriptures, that while a kind of love may be possible to the world, the real genuine love which is of God can come only through the begetting of the Holy Spirit, and all other loves are merely fragments or imitations of this true love. This love alone will stand the careful inspection and criticism which the Apostle gives us in **1 Cor. 13**.

In concluding this subject we urge upon all who have

SM338

approached the Father through the new and living way opened by the Redeemer's sacrifice to exercise more and more of faith and trust in His goodness and in His wonderful provision for all those who are seeking to know and to do His will. As we come to understand His Word more fully we find that He has made provision--not merely for those whose eyes and ears are now open to hear His message--but that eventually all the families of the earth will be pleased to know of His gracious provision and offer, through Christ, of eternal life. This should give us a rest and peace of heart which the world little understands. And in respect to our own affairs shall we not apply the gracious promises? Shall we not rest upon them? Shall we not allow the peace of God to rule in our hearts? In proportion as we do this we shall be refreshed, reinvigorated in mind and in body.

VALUE OF GOOD THOUGHTS

In proportion as we by faith grasp the promises, and in proportion as we daily strive to live so as to maintain our relationship with the Father and with the Son and with their gracious promises, in that same proportion our faces will show all these--joy, peace, patience, love. These will gradually become more and more written in the lineaments of our faces, visible to all. And more and more will our health and strength prevail, spiritual and physical. It is proper in this connection to remember the instruction of the Apostle, that we should not think about the evil and undesirable things, but think about the pure, good, noble things. Undoubtedly a poisonous effect upon the system is engendered by thinking about sinful or injurious things of any kind. Undoubtedly also

the body and mind are both strengthened by thinking about things noble, good and pure. The Apostle's words are, "Whatsoever things are pure, whatsoever things are true, whatsoever things are lovely, whatsoever things are of good repute, think on these things."--**Phil. 4:8; John 13:34,35; Rom. 13:8-10.**

SM339

As daily and hourly we seek to cultivate this spirit of love, and to allow it to dominate in our words and deeds, in the same proportion will be the measure of our blessing, because in this we shall be "doers of the Word and not hearers only." We are not, however, to place too high an estimate upon the present life, and health and earthly blessings and joys. Rather we are to be content with such things as we have, and to realize the Divine supervision of our affairs and to allow all of life's experiences to bring us more and more of the peace of God which passeth all understanding and which should continually rule in our hearts. But while not seeking to save the present life, but rejoicing in the privilege of laying it down prudently in the Lord's service as opportunity offers, we shall, nevertheless, find that the rest and peace of mind which comes through believing and through following the Lord will be a favorable influence as respects our physical health, peace, joy, blessing. We who believe enter into rest now, and yet, as the Apostle declared, "There remaineth a rest for the people of God." (**Heb. 4:9.**) We shall attain that in our change in the First Resurrection--we shall be satisfied when we wake in His likeness.--**Psa. 17:15.**

"As a man thinketh in his heart, so is he." This is not to be understood as meaning that whatever a man thinks is true. That is a false definition; the correct thought respecting this statement is that what a man may seem to be outwardly is not necessarily a correct view of his real character--his heart, his will, his intention, the real man as God sees him. If, therefore, our hearts condemn us not, we have peace with God; but if our hearts condemn us, we know that God is greater than our hearts and knoweth all things. Then we should not have peace, but should repent of the wrong-doing and come again into harmony with God, where we may enjoy true peace. The Apostle illustrated this, saying, "If any man seem

to be religious and bridled not his tongue, but deceiveth

SM340

his own heart, that man's religion is vain." (**Jas. 1:26.**)
Outwardly he might have seeming piety, might be a church attendant, etc., but so surely as his heart is changed, so surely as he is begotten of the Holy Spirit, so surely as the Spirit of love dwelleth in his heart and more and more abounds richly, it will affect not only his actions but also his looks and his words. He will seek to bridle his tongue, to bridle all of his passions, to be emptied of his former ambitions and desires, and to be filled with the noblest, purest and best which come to us from the fountain of grace and truth in God's Word.

The majority of mankind, fearful and discouraged, fail to make the best possible use of their talents and opportunities. The Scriptures instruct those who have entered the School of Christ that the will is the first matter to be settled--that a double-minded man, who has never a settled purpose in respect to his life, is unstable in all his ways. They urge positiveness--a full consecration of heart, mind, body, talents, everything to the Lord. To those who take this position of a full consecration the Scriptures give valuable assurances which should strengthen every fiber of the human body. As the Apostle expresses it, "Gird up the loins of your minds and hope to the end," as again he says, "Be strong in the Lord and in the power of His might," and again, "According to thy faith be it unto thee." O what marvelous power has come to weak and fainting hearts through the fixing of the will--the conversion of the will to do and to be in harmony with the Lord at any cost--and the appropriating then of these promises, exceeding great and precious, which, belong to none others than this class! How many have found that thus the Lord's strength was made perfect in their weakness after they had taken the proper step of consecration--after they had exercised the faith which He called for, and which is necessary for our development! No wonder these can rejoice in the Lord--no wonder the Apostle says that they are able to rejoice in tribulation!--**Rom. 5:1-5.**

NOAH'S ARK A TYPE OF CHRIST

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."--1 Peter 3:21.

We see from the context that the Apostle Peter has in mind the great Deluge. He reminds his readers that all mankind perished in the Flood save eight souls, who were preserved from a watery grave by means of the Ark which God provided them. That Ark, though submerged in water, was their salvation. St. Peter declares that this is a "like figure to baptism." We are to notice that those who were saved in the Deluge were not saved from eternal torment, and that a like figure of salvation would not indicate that the Church is saved from eternal torment by their baptism into Christ. Noah and his family were saved from death; and the Church of Christ are likewise saved from death through their baptism.

As the whole world perished in the great Flood, so the entire world of mankind now is a dead world, a perishing world. The Church class were of that world until they got out of it through Christ. As Noah and his family were saved from death by coming into the Ark in obedience to God, so the Church of Christ are saved from Adamic death by obedience to God, by accepting His offer of salvation. (**John 17:16; 15:19.**) Noah's Ark represented Christ. Whoever comes into Christ comes into safety and salvation, out of danger and destruction. All who come into this relationship to God in Christ are said to have "passed from death unto life."--**John 5:24.**

Only a very limited number come into Christ and fulfil this picture. It does not include those who merely say, "I wish to live a better life." To do this is commendable; but it does not constitute a coming into Christ; for as the

Apostle says, "If any man be in Christ, he is a New Creature; old things are passed away; behold, all things are become new." (**2 Cor. 5:17.**) Just how much is comprehended

in the words "a New Creature" even true Christians come to see only gradually. A New Creature is one who has died to his human nature, who has new hopes, new ambitions, new affections, who has the precious promises of God and the prospect of a spiritual existence in the future instead of a human existence. He is an exception to others in that he has been begotten of the Holy Spirit. From the Divine standpoint he is no longer a human being; a new life has begun in him.

This New Creature is at first a babe, and must take spiritual nourishment and grow up into Christ more and more. God has provided the "exceeding great and precious promises" of His Word, that this class might be stimulated, strengthened, developed, thereby becoming more firm for righteousness and in opposition to whatever is sinful. The Church is indeed a New Creation, as the Apostle says.--**2 Peter 1:4; Eph. 2:2.**

TWO LIKE FIGURES OF CHURCH'S SALVATION

Coming back to our text: We notice that St. Peter says, "The like figure whereunto baptism doth now save us." Salvation through the Ark was one figure of the salvation of the Church through baptism into Christ; baptism in water is another. There is a correspondence between these two figures. Noah and his family were submerged in literal water. Candidates for baptism are also submerged in literal water. But in neither case was it the water that saved. Nor is it the outward baptism that saves us, except in a figure. It represents the real. But the figure is not in washing away the filth of the flesh (the body) in water. And the filth of our flesh as New Creatures can be washed away only by the grace of God in Christ, "by the washing of water by the Word"; it is a gradual process after we become New Creatures. So neither of these is what is prefigured in water baptism.

SM343

Our text is pointing out to us a peculiar baptism, not a baptism that washes the flesh clean, either literally or figuratively, but "the answer [the response] of a good conscience toward God." What has God said to which we should respond? We reply that our Heavenly Father

has called us, invited us, to a wonderful Heavenly inheritance, and we respond by accepting His proposition. He has invited us to be a separate people. Just exactly as God said to Noah and his family that they should be saved by gathering into the Ark, so He says to all who are invited during this Gospel Age, "Gather My saints together unto Me, those who have made a Covenant with Me by Sacrifice."--**Psa. 50:5**.

Let us notice to whom we are to be gathered. Serious mistakes have been made here. Some have thought that we were to be gathered to Luther; some to Calvin; some to Wesley, etc. Not so! "Gather My saints together unto Me," saith Jehovah. He did not tell us to gather together into the Church of Rome, into the Church of England, into the Lutheran Church, into the Presbyterian, the Methodist, the Baptist, or any other man-made organization. Millions are gathered into these various denominations whose lives manifest that they know not God, neither seek to know him.

THE COVENANT OF SACRIFICE

Only a very few have made this Covenant of Sacrifice with God, have presented their bodies a living sacrifice with Christ, in response to God's special Call during the Gospel Age. God is not trying to attract the world now. He tells us that they are blind and deaf. As Jesus said, "He that hath ears to hear, let him hear." Again, He said to His disciples, "Blessed are your eyes, for they see; and your ears, for they hear!" (**Matt. 11:15; 13:16**.) We thank God on behalf of those who have the seeing eye and the hearing ear. It is a great privilege to hear and see.

The Apostle Paul tells us why the great majority of mankind cannot hear the glorious Gospel Message. He

SM344

says, "The god of this world hath blinded the minds of them that believe not." (**2 Cor. 4:4**.) Satan is this god. He is in violent opposition to every feature of God's great Plan. He has been God's adversary ever since his deflection from righteousness. He does all in his power to thwart Jehovah's arrangements. He knows that if men could once see the light of God's goodness and hear the

glad Message of God's grace, it would have such an attraction that the great majority would surely respond. Hence he tries to keep them from seeing and hearing. He has multitudinous devices for blinding men. Fair earthly prospects, ambitions to be some great one, selfish schemes for gaining advantage over their fellows--all these and many other things of like nature are held up to keep them blinded to the things of real and lasting value.

Those who are hungering for God Satan endeavors to draw away into various reform movements, such as socialism, woman suffrage, prohibition of the liquor traffic, etc. This he does to keep them from hearing God's special Call. These are all, perhaps, good for the worldly. These movements are probably more or less awakening thought and developing sentiment along lines of restitution for the next Age. But none of these is the work for the saints of God on this side of the veil. Satan would delight to deceive these, however, and entice them into some of these movements to prevent them from seeing and doing the real work of the Church of Christ, and thus to prevent them from making their calling and election sure.

The real Gospel is the most wonderful Story in all the world! There is nothing like it--that God is now inviting a certain class to become heirs of God, joint-heirs with Christ, "to an inheritance incorruptible and undefiled, reserved in Heaven" for the Lord's faithful, an inheritance "that fadeth not away"! (**Rom. 8:17; 1 Peter 1:4.**) Truly, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him."--**1 Cor. 2:9.**

SM345

"THE ANSWER OF A GOOD CONSCIENCE"

Our surrender to the Lord was "the answer of a good conscience toward God." When God invited us to become living sacrifices through Christ, to be saints and follow Jesus, the answer of our conscience was, "Lord, we respond, we accept Thy gracious invitation." Was not that the answer of a good conscience? It was indeed. What could a good conscience toward God say except to be glad to do the Heavenly Father's will? He made a most wonderful proposition to us, providing a Redeemer

to open up the way to all this glory and honor with Christ. The only answer of a good conscience could be, "Here, Lord, I give my little all to Thee!" That is what baptism means; and it is surely our "reasonable service," as the Apostle says. (**Rom. 12:1.**) It is the most reasonable thing that could be imagined. Therefore we should carry out our covenant of consecration even unto death.

If our Lord Jesus, after He had made this Covenant of Sacrifice with God and had begun the work of carrying it out, had said, "Father, I know that I came to earth to do Thy will; but I find that so many of the people misunderstand Me and speak evil of Me that I cannot go on in this way. They misrepresent all the good I try to do; and I cannot accomplish anything." What would the Father have replied? His answer would have been, "If you prefer the approval of men to My approval, take your choice. I cannot give You the glorious reward which I have offered to You unless You meet the conditions. You must love My will more than all else or I cannot accept You."

So it is with the followers of Jesus. We receive the same tests that He did. The Father does not permit the trials to press us too hard, and He supplies His grace for every time of need; but we must have a heart that fully responds to the will of God or we cannot be acceptable; we shall lose the prize, and be accounted unfaithful servants. We are to be willing that loyalty to God shall cost us something, yea, even the loss of all earthly prospects.

SM346

The heart-attitude that says, "So long as right is as easy as wrong I will choose the right, but if wrong is easier than right I will choose the easier way," is disloyal to God. Such a heart would be unworthy of the glorious High Calling. Indeed, it would make even an unworthy human being. We are to be loyal to the very core, or God will reject us. The Lord Jesus puts the matter in just this light when He says, "Whosoever shall be ashamed of Me and of My words in this sinful and adulterous generation, of him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels." (**Mark 8:38.**) Jesus would be ashamed to have such a one in His Kingdom.--**Psa. 51:6; 66:18.**

The Father and the Son are watching to see how true we are. If we are faithful--under present unfavorable

conditions--when loyalty to the Truth brings much reproach, when people point the finger of scorn at us, then the Lord will say, "These are the ones that shall reign in My Kingdom. Those who so delight in My love and approval as to serve Me through evil report, misunderstandings, persecutions and sufferings, will be true when exalted to positions of glory."

DEATH WITH CHRIST THE GATE TO GLORY

Such dear, faithful children of God "follow the Lamb whithersoever He goeth." To these the Lord Jesus will say, "I take pleasure in saying to you, Sit down with Me in My Throne." (**Rev 2:26,27; 3:12,21.**) In **Romans 6:3** the Apostle says, "Know ye not that so many of us as were baptized into Jesus Christ [into the Body of which Christ is the Head] were baptized into His death?" These become with Jesus The Christ of God, The Anointed of God; for the word Christ means The Anointed. God has never counted any in as members of the Church of Christ except those who have fully surrendered their wills to Him and become dead to the world.

This is our baptism into death as human beings and into life as spiritual beings. Our spirit nature is only

SM347

begotten as yet, but we shall be born spirit beings at our "change" in the First Resurrection. We are now raised, as New Creatures, "to walk in newness of life," but not yet raised in the complete sense. We have not yet received our new bodies. Our new mind is in process of development. We have said that we gave *all* to God. If we continue in this attitude and fulfil our covenant faithfully, we shall abide in His love and in due time be associates of His Son in glory. The giving up of our will in consecration is only the beginning of the matter. Day by day, week by week, month by month, we are to carry out the terms of our covenant. We are to have no thought of turning back. Having put our hands to the plow, we are not even to look back. "He that looketh back is not fit for the Kingdom of God."--**Luke 9:62.**

When Jesus was here in the flesh, on a certain occasion He made some very strong statements (**John 6:50-69**);

and it is written, "From that time many of His disciples went back and walked no more with Him." They said, "This is a hard saying. Who can hear it?" Then said Jesus to The Twelve, "Will ye also go away?" Simon Peter--impulsive, noble Peter--answered, "Lord, to whom shall we go? Thou hast the words of eternal life."

There is no other Message of eternal life open during the present Age than the Call to joint-heirship with Christ, suffering unto death with Him that we may share His glory hereafter. This is the only way by which we can get into the Ark and be preserved from the general death all around us. Jesus is our Ark of Safety. "By the resurrection of Jesus Christ" our baptism is made possible, as our text declares.

It is this same Simon Peter who tells us in our text that the Ark of Noah was a symbol of saving power, a likeness or figure of our being saved now through baptism into Christ. What a refuge is this Ark of Safety! As Noah and his family were in the world but not of the world, and were carried in safety through the engulfing

SM348

waters in which the whole world were dying, so it is with those who are in Christ. Everybody around us is in death, as the Bible says: "The whole world lieth in the Wicked One." (**1 John 5:19**, Diaglott.) The Church alone have escaped the condemnation upon the world.

We who were children of wrath even as others, were sentenced to death with the rest of the world. But the Lord our God has graciously brought us into the relationship of sons, through our faith in Christ and obedience to the Divine arrangement in Him. And as Noah and his family, after their deliverance, started the world afresh, so Christ and His Bride will by and by give life anew to all of the race of mankind who will accept the gracious provision for them in Christ.

The dead world are soon to have a resuscitation, with the opportunity to fully live again. Christ is to be the Everlasting Father of the race (**Isa. 9:6,7**), and the Church will be the mother. Grand and glorious as are the blessings in reservation for the world of mankind when they shall have learned their lesson of the exceeding sinfulness of sin, far greater and grander still will be the reward of the faithful Church, who so love the Lord as to

be willing and glad to obey and follow Jesus under the trying and painful conditions of the present time.

Salvation! let the tidings fly
The sin-cursed earth around!
Raise the triumphant notes on high,
And let your songs abound.

Salvation! O ye weary souls,
It brings you life and peace--
Eternal life, eternal health,
And joys which ne'er shall cease.
Salvation! O the blessed theme
Shall fill the world with joy!
When all its mighty work is seen,
Praise shall all tongues employ.

SM349

AN APPALLING LACK

IN EVERYDAY LIFE

"Awake to righteousness and sin not; for some have not the knowledge of God. I speak this to your shame."--

1 Cor. 15:34.

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

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

It is for this reason that God has been calling His Church out from the world during the last nineteen hundred years, and has been giving us the glorious instructions of our Lord Jesus and the Apostles and of the Law and the Prophets. All these things have been for our

SM350

upbuilding in those qualities of heart and mind which will

fit us for the great service to which God has called us.

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

THE KNOWLEDGE OF GOD'S WILL

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

Gradually we learn that God will not judge us according to the imperfections of our flesh; for so long as we remain faithful, these blemishes are covered with the robe of Christ's imputed righteousness. Therefore we do our best to show our Heavenly Father that we are trying hard to do right in every act, word and thought. And since He expects every member of His family to have a perfect will, it becomes a personal question as to what is the will of God for us. So we seek diligently to prove "what is the good and acceptable and perfect will of God."--**Rom. 12:1,2.**

To prove what is God's will means to come to a knowledge of His will, to demonstrate it for ourselves. If we are faithful, we are progressing in this more and more as

SM351

the days go by. At first we had a little knowledge, and this we put into practise. As we grew in grace and in knowledge, we became better acquainted with the will of

God; and it was for us to put this increased knowledge into practise also. This knowledge of the will of God we obtained, not in any supernatural way, but through the study of the Bible.--**2 Tim. 2:15.**

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

JUSTICE FIRST, THEN LOVE

During the present time it is the will of God that His children shall have trials, difficulties and polishings, in order that these experiences may develop in us a God-likeness of character, a crystallization of character, that will render us fit to be used of God in the great work which He has appointed to the Lord Jesus, that we might thus become joint-heirs with Jesus Christ our Lord in that Heavenly Kingdom which is designed of the Father for the blessing of all the families of the earth.

Sometimes Christian people see the doctrine of love in the Bible, and forget that there is a lesson which precedes love. This primary lesson is the one to which we draw your attention today. It is the lesson of justice--righteousness. Our text really signifies, "Awake to justice!"

SM352

We must all learn to distinguish right from wrong and to practise what is just, right. Justice is righteousness.

The Law of God was given to the Israelites at Mount Sinai to show what justice means. They were not asked to do anything more than justice. "Thou shalt not kill,"

said the Law; for to take another's life is wrong, except when God's own Law demands it. "Thou shalt not steal." To do so is wrong, unjust. "Thou shalt not bear false witness." To do so would be an injustice.--**Exod. 20:2-17.**

Thus we see that the Law of God given to the children of Israel amounted to this: "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength; and thy neighbor as thyself." To do justice to your neighbor as you wish that neighbor to do justice to you is the essence of the Law of God given to the Jews for their treatment of others.--**Matt. 7:12.**

PRACTICAL APPLICATION OF JUSTICE

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

No intelligent person will question the propriety of dealing justly with every one in the world. This subject has many ramifications in all the affairs of our daily life. The principle of justice enters into every transaction, even the most trivial. It applies not only to our dealings with the world at large, but with every member of our

SM353

own family. The principle of justice must be recognized with our own as well as with others. If all might get this thought of the Golden Rule firmly fixed in the mind, if each one could awake to righteousness, to justice, the whole world would be revolutionized.

If this principle of justice were recognized and followed, men would not be shooting one another today over

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

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

God did not say that we were to observe the Golden Rule whenever others observed it toward us, and to ignore it whenever others failed to observe it toward us. On the contrary, we are to practise it on every occasion, regardless of what others do. Then we shall know that all things shall work together for good toward us, because we shall

SM354

be in line with God and His arrangements. He has power to overrule in all of life's affairs. The very least that we must do is to give justice to one another; and to do so will mean a great blessing to our own characters.

Whoever is violating the principle of Justice, the Golden Rule, in his home or in the Church of Christ or in business or social relations should, if he is a Christian, examine the matter earnestly and prayerfully, and "awake to righteousness [justice], and sin not." Thus to do violence to justice is sin; and so far as our knowledge goes, it is a sin that prevails everywhere. Many have not a proper appreciation of this fact. They do not see that

justice is the very foundation of all character, of all right living. It is the foundation of the Throne of God. (**Psa. 89:14.**) In vain does any one practise love to his fellow creatures or even toward God while he is at the same time violating the principle of justice toward that one. Only after we have rendered justice are we at liberty to practise love toward another. Then we may do as much as we are able along the line of love. Justice first, love afterwards, should be the rule governing all of our dealings with others.

RESPONSIBILITY OF GOD'S PEOPLE

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

SM355

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

The Bible everywhere pictures God as the great Representative

of Justice. If we receive a place in the Kingdom, it will be apportioned us on the basis of works, on the basis of our growth in grace, in knowledge, in character-likeness to our Lord Jesus. If we have been justified by faith in Jesus' blood, if we then have made a covenant with God and have been begotten of His Holy Spirit, He wishes to see us go on to perfection as New Creatures. We are not to think that our Heavenly Father is uninterested in us, and that He will coldly and indifferently judge us. On the contrary, we are to remember our Lord's assurance, "The Father Himself loveth you."

In conclusion, let us remember that if we are true, loyal children of God, all our blemishes are covered by the robe of Christ's righteousness; and if we are doing with our might what our hands find to do in this great matter of justice, dealing with all, along the lines of the Golden Rule, we are showing the Father that we appreciate this principle as the foundation of His Government. Upon this sure foundation we shall build a superstructure of love. Thus shall we be made ready for the Kingdom.

SM356

HEAD MUST RULE MEMBERS OF BODY

"See that ye refuse not Him that speaketh! for if they escaped not who refused Him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from Heaven."--Heb. 12:25.

These words are not addressed to the world, but to the members of the Body of Christ, those who have left the world and entered into covenant relationship with God. The Apostle has just been describing the scenes enacted at Mount Sinai, when God by His angel spoke to His typical people Israel. He then declares that if sore punishment came to all in Israel who disobeyed the voice which then gave them commandments, much sorer shall be the punishment of those Spiritual Israelites of the Gospel Age, who, after having come into vital relationship with the Son of God as members of His mystical Body, shall then refuse to hear and obey.

In order to have harmony in the human body each member must respond promptly to the dictates of the head. Suppose that my hand were afflicted with St. Vitus Dance, so that when my brain instructed the hand to lift a glass of water that I might drink, the hand would twitch, tremble, suddenly throw the glass over my shoulder and spill the contents. What would be the trouble with my hand? It was a sick member; the connection between it and my head was interrupted; and thus the hand refused to obey the mandates of the head. Or suppose that my limb were paralyzed; and that when my head directed it to move, it would remain motionless and refuse to carry my body. The connection between this member and the brain had become interrupted, and the message from the head was not received. What confusion and trouble would thus be caused in my body!

SM357

Thus it is with the Body of Christ. If any member of that Body become spiritually sick, if the perfect harmony between the Head, Christ Jesus, and any member be interrupted, there will be trouble and distress throughout the

entire Body. If the connection become altogether destroyed, the member is thenceforth useless, and is cut off from the Body. Our Lord pictures this matter when He called Himself the Vine and the members of His mystical Body the branches, and declared that every branch in Him that failed to bear fruit would be cut off.

THE HEAD THE MOST IMPORTANT MEMBER

What carefulness this thought should inspire in each member of Christ! We should realize that of ourselves we are nothing. We are only the humble instruments that God is using in the outworking of His wonderful Plan. Not one of us is at all necessary to His purposes. It is a very great favor that the Father permits us to co-operate in His great work under the Headship of His Son Jesus Christ. God formed the Plan, and is carrying it out according to His own purposes. Our Lord Jesus is the important factor in the accomplishment of God's designs. We are invited in, not to be rulers, but to follow instructions, to be obedient. The greatest blessing which we can have is to be permitted to co-operate with our great Head, who under Jehovah, the great Head over all, is guiding the work.

Through experience and observation the thought has impressed itself that there may be a considerable number cut off from membership in the Body of Christ, and not only so, but cut off from all hope of future life. There can be no place, now or ever, in God's family for one who is wilful and refractory, one who will not be guided by the Lord, one who wants his own way and who thus refuses Him that speaks from Heaven.

In **Hebrews 10:28,29** the Apostle declares that those who disobeyed Moses "died without mercy." Then he speaks of those who will receive a much "sorer punishment."

SM358

Israel being a typical people, the death penalty visited upon them for certain offenses was only a type of the death penalty to be visited upon those of Spiritual Israel who wilfully disobey the voice of God speaking to us through His Son. The penalty suffered by refractory members of Natural Israel was but a temporary one; for

during the Millennial Age they will be awakened and have the opportunity, with all the remainder of the world, of accepting Christ and coming under the terms of the New Covenant, then operative. But those who during the present Age have been enlightened and begotten of God's Holy Spirit, shall, if they fall away--renounce allegiance to Christ--come under the penalty of the Second Death--total annihilation.

This, then, is the "sorer punishment" to which the Apostle refers. This penalty of death without any hope of a recovery will be inflicted also upon those of the world at large who, during their time of trial in the next Age, shall wilfully disobey the voice of God speaking through the great Mediator of the New Covenant--The Christ, Head and Body--Jesus and His Church.

EVIL EFFECT OF REJECTING LIGHT

The Apostle's argument is, Look back, brethren, to the history of Israel in the past. See how from time to time they were negligent of the messages which God sent to them at the mouth of angels and of Moses, the servant of God; and how disasters often came upon them for their disobedience and neglect, many of them even suffering the death penalty. If the penalty was so severe for negligence under the Law given through Moses, what would be the result of neglecting and of doing despite to the words of Him who now speaks from Heaven, of counting the blood of the Covenant by which we have been sanctified an unholy thing, a common thing, and of doing despite to the Spirit of grace--despising God by ignoring His only arrangement for atonement!--**Heb. 6:4-8; 10:26-31; Acts 3:23.**

SM359

There are some who have never made a full consecration of themselves, who have never enlisted upon the Lord's side, and yet have had considerable knowledge of the Truth. They have heard the true Gospel Message; they have felt its power, its reasonableness; they have realized in their hearts that it was God's Message. They have felt a certain measure of drawing toward it. Yet for some reason these have turned away from the Heavenly

Voice. These are not the class addressed by the Apostle in our text, however; for like all of the Apostolic Epistles, that to the Hebrews is addressed to the "holy brethren" (**Chapter 3:1**), "the saints."

But all who have heard the Gospel Message with a measure of understanding and appreciation have thereby some responsibility concerning it. To turn away from any degree of light brings a hardening of the heart. It would seem that whoever has rejected the Message after a measure of understanding of its import would never again be drawn to it in the same degree as before. The Message would not seem so wonderful as at first. Whoever gets a glimpse beyond into the future, whoever hears now of the goodness of God and is not melted by the thought of his own imperfection and his need of a Savior, may never accept God's favor, even during the next Age, when the opportunity for Restitution is opened to all mankind. This is a thought which all who hear will do well to consider.--**Rom. 2:4**.

No one becomes fully responsible, however, until he has entered into the spirit-begotten condition; for no one can be tried for eternal life until first he has gotten free from the Adamic death sentence. The first death sentence must be removed before anybody can be put on trial for life or death again. Thus we see the wonderful mercy of God in providing that those who would come now into Christ are not put on trial at the moment when they hear about Christ, when they learn that there is a door of return to God open to all who comply with conditions.

SM360

CHRIST SUFFERING IN THE FLESH

Whoever endeavors to draw near to God will find that every step nearer will bring him a blessing; for he is going in the right way--toward justification by faith. But he has not yet come into full trial, full testing. As he continues to draw nearer, learning more and more about God, cleansing himself more and more from the natural filthiness of the flesh resulting from the Adamic fall, he finally comes to the parting of the ways. He finds that he cannot go forward unless he make a full consecration of himself to God. He learns that he can have no standing

with God unless our Redeemer Himself accept him and present him to God; and that our Lord Jesus will not accept any one who does not give himself fully and unreservedly to the Father through the Son.

So he has reached the point of decision. Whoever reaches this place and then gives himself unreservedly is accepted of the Lord Jesus, in harmony with the Father's Plan. Immediately after He has accepted the one presenting himself in consecration, He imputes of the merit of His sacrificial death to the one offering himself and counts that one as His flesh. Then the Father also accepts that flesh, and begets the person to a new, spiritual nature. Thus the flesh of Christ has been in process of being offered in sacrifice throughout this Gospel Age. First, our Lord Jesus offered His own flesh. Then, when He had finished that work, He appeared in the presence of God and made satisfaction for the sins of all who would follow in His steps--the Church.--**Heb. 9:24.**

As soon as our Lord had made satisfaction for His followers, the Father immediately accepted their sacrifices, as was indicated by His giving them the Holy Spirit at Pentecost. So all other believers throughout this Age have received the begetting of the Holy Spirit as soon as the Father had accepted them through the great Advocate of the Church. The flesh of these consecrated ones having been counted as the flesh of Jesus (**Acts 9:4,5**),

SM361

Christ has been suffering in the flesh all down the Age. Thus we perceive the fulfilment of the Scripture which declares that we are filling up "that which is behind of the afflictions of Christ."--**Col. 1:24.**

Various Scriptures tell us that now is the time for suffering with Christ, and that afterward will come the time for sharing His glory. St. Peter says that the Prophets of old spoke of the sufferings of Christ--Jesus the Head, and all the members of the Body--and of the glory to follow. That glory will follow promptly just as soon as the sufferings are accomplished. Whoever shares in the sufferings now will also share in the coming blessings of glory, honor and immortality--the Divine nature.--**1 Peter 1:10-12; 2 Tim. 2:11,12; Rom. 8:17; 2 Peter 1:4; 1 John 3:1,2; James 1:12.**

PHASES OF THE BODY OF CHRIST

The Lord Jesus counts the flesh of His Body members as His flesh. So we now have before our minds the thought that the human bodies of the Church constitute a part of our Lord's flesh, in the larger sense.

Then there is the present spiritual Body of Christ, composed of the spirit-begotten new nature of the New Creatures in the Christ Company dwelling in these earthly tabernacles and seeking to bring them to the sacrificial point in every respect day by day. Then there is also the thought of the glorified Body of Christ, to be composed of the "more than conquerors" only, after the two companies shall have been eliminated who have failed to make their calling and election sure.

The Scriptures inform us that those who compose the Body of Christ in the flesh will finally be divided into three classes, after the testings and provings have been applied by our Lord. The first class will constitute the Body of Christ in glory, the "more than conquerors" mentioned by St. Paul in **Romans 8:37**. The second class will be composed of those who have not been wholly faithful to the Covenant of Sacrifice which they made with the

SM362

Lord, and who must consequently lose their places in the Body. Later, these will come up out of the great tribulation with which this Age will close, and will make their robes white in the blood of the Lamb. Then they will stand before the Throne, with palm branches in their hands, instead of sitting in the Throne, wearing crowns. (**Rev. 7:9-17; 3:21; 20:4,6; 2:10.**) The third class will be composed of those who repudiate their covenant with God, and who therefore will suffer the penalty of the Second Death.

During the Gospel Age God deals only with those who constitute these classes. He does not receive any one who has not come to the point of full consecration; for it is the New Creature, not the flesh, that is on trial for life or death. Whoever becomes a New Creature hears the voice of God in a special sense; for the spirit-begotten class receive, as it were, a new hearing and a new sight, so that as New Creatures they can understand spiritual things, can hear and see as never before.

SANCTIFIED THROUGH THE TRUTH

It is very important that all of the spirit-begotten keep their hearts so loyal, and their walk in life so consistent, that they shall be of the Body of Christ in glory. To this class our Lord still speaks; and it is for each of them to see that he refuse not anything that the Head says to His Church. The will of the Head is to be done in the Body.

In His last prayer with His disciples our Lord prayed for them, "Sanctify them through Thy Truth; Thy Word is Truth." (**John 17:17.**) We cannot be sanctified without the Word of God. Nothing else can take its place. Let us listen to His Voice speaking to us there. He tells us that we are in the School of Christ, who has become our Teacher. Through His teachings, through the prophecies and through the various experiences of life He is teaching His disciples meekness, gentleness, patience, long-suffering, brotherly kindness, love.

Whoever has not learned meekness has not learned

SM363

even the primary lesson in the School of Christ. Meekness is the foundation for love. Gentleness is very important. The person who is rude and boisterous is not in proper condition to be used of the Lord. He must become gentle in order that he may not offend or stumble the brethren. He must learn brotherly kindness in order to love them, to be helpful to them. This is the Lord's Spirit.

We must become so meek, so humble, so teachable, that in whatever way God may send us instruction--whether through trials, difficulties, sickness, or through books, pamphlets or hymnals--we shall be ready to learn. Whatever scatters our darkness, our ignorance, our superstition, whatever brings us out of darkness into the marvelous light of God, is surely of Him; for we cannot do this of ourselves.

THE VOICE THAT SPEAKS FROM HEAVEN

God's Voice is sounding throughout the earth today, speaking louder than ever before, telling us that the world

is on the eve of a great change of dispensation--that the Redeemer is about to take His great power and reign. Let those who hear see that they do not refuse the Message of the hour. If they refuse Him who speaks from Heaven--as most of them are doing--all the more severe will be the tribulation which will come upon them--"a Time of Trouble such as never was since there was a nation, no, nor ever shall be" the like hereafter.

Centuries ago, when the Law Covenant of which Moses was the mediator was made at Mount Sinai, the Voice of God then shook the earth. St. Paul, standing prophetically down here in our day and pointing back to that time, says that once more will God's Voice shake not only the earth--society--but the heavens also--the ecclesiastical powers. (**Heb. 12:26-29.**) Let us heed this Voice. Let us humble ourselves and cultivate the qualities of character which will prepare us to be used of the Master to speak of the New Dispensation and the blessings coming to all mankind through Messiah's Kingdom.

SM364

SEEKING FIRST THE KINGDOM

"Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you."--

Matt. 6:33.

Every Bible student has noted the great frequency of reference to the Kingdom in the teaching of our Lord and the Apostles. We read that the message which John proclaimed was, "The Kingdom of God has come nigh," and that when Jesus sent forth the twelve Apostles their mission was to declare the Kingdom of God at hand. And later, when He sent forth the seventy others, their message was the same, "The Kingdom of God is at hand." We notice that when the disciples asked the Lord how to pray, one of the principal items of the petition He taught them was, "Thy Kingdom come, Thy will be done on earth as it is done in Heaven." We notice, further, that nearly all of our Lord's parables, and hence nearly all of His teachings, were in respect to the Kingdom, which was likened to a net, likened to a sower and his crop of thirty, sixty and an hundred fold, likened to a field, the wheat of which was finally gathered into the garner, likened to the merchant seeking pearls and giving all that he had for the choicest, likened in the end of the Age to the ten virgins, the five wise of whom went into the marriage.

It is with some degree of astonishment that these same students notice that in modern theology, as represented by the colleges in Christendom, there is scarcely a reference to the Kingdom of God. When sometimes inquiry is made respecting the matter--as to why this teaching is so prominent in the New Testament and so little heard in modern pulpits--the reply usually is to this effect: "Yes, the poor Jews had the opinion that God would establish them as the Kingdom; and that when

SM365

Messiah would come He would receive them as associates in the Kingdom, and would honor them and use them as His instrumentality in blessing all the families of the

earth. In all this the poor Jews were evidently mistaken, as our Lord did nothing of the kind for them. In some vague sort of way we must suppose the Church to be the Kingdom now, though we scarcely understand how to apply that name to it." This answer is generally taken by the students as satisfactory; for they know no better and have not learned how to reason on subjects theological. Few people understand God's Word.

BLESSINGS THROUGH ABRAHAM'S SEED

Let us look on the other side of the subject. Let us remember the falling away of the Dark Ages, in which nearly all the precious doctrines of Jesus and the Apostles were buried under a mass of human tradition and superstition and "doctrines of devils." (1 Tim. 4:1.) The Lord be praised that we are gradually getting out of that terrible darkness. But on some subjects many of God's people are still evidently far from clear, far from an appreciation of the teachings of our Lord and His Apostles. Wiping the dust of the darkness of the past from our eyes, let us examine God's Word on this subject of the Kingdom.

We find that the Jews did have as the mainspring of their religious and political system the thought that they were to be the representatives of God in the work of blessing the world in general--that He had called them out first, in advance of other nations, that He might use them as His holy nation under the Messiah, and through them communicate a blessing to the world. This thought had its foundation in the Divine promise to Father Abraham, "In thee and in thy seed shall all the families of the earth be blessed." As the seed of Abraham they expected the fulfilment of that promise and took the various trials and difficulties, captivities, etc., that came upon them as a nation as so much of Divine instruction

SM366

preparing them for the Divine service when Messiah should come and establish His Kingdom.

Nor is there a thought in the Old or in the New Testament contradictory to this. They had the right idea. In harmony with this thought our Lord at His

First Advent preached only to Israel and said to His Apostles, "Go not into the way of the Gentiles, and unto the city of the Samaritans enter ye not: for I am not sent except to the lost sheep of the House of Israel." The blessing and privilege went first to that nation. St. **John (1:11,12)** distinctly tells us that our Lord came unto His own people and that they received Him not, except a remnant; and that to that remnant was granted a special blessing of spirit-begetting, which constituted them the nucleus or start of Spiritual Israel. The rest of the nation of Israel, the Apostle tells us, were turned aside and blinded for a time until a sufficient number should be found from among the Gentiles to complete the foreordained number of Spiritual Israel. This gathering of Spiritual Israelites out of all nations, peoples, kindreds and tongues, and the testing of these, has been the work of this Gospel Age; and when the full number shall have been found and tested and perfected this Age will end and a new Age, the Millennium, will begin.

THE MILLENNIAL KINGDOM

It will be noticed, then, that the central thought held by the Jews respecting God's purpose of establishing a Kingdom in the world for the blessing of all nations was substantially correct; and that the difficulty was that there were not enough Jews to constitute the elect class. Hence the delay of this Gospel Age, which God had foreseen and approved. The Kingdom thought, however, is still there; for, as we have just seen, the Lord and the Apostles continually referred to it and invited all the faithful to be "heirs of the Kingdom." As a matter of fact, then, the Church, as Spiritual Israel and the Spiritual Seed of Abraham, has inherited this chief blessing

SM367

which God offered primarily to Abraham and his posterity. This Spiritual Israel, composed of "Israelites indeed" and the faithful ones of every nation, is to constitute the Bride of Messiah, and as such is to share with Him the Kingdom honors and Kingdom work specified in the Abrahamic promise, "In thy Seed shall all the

families of the earth be blessed." That there may be no doubt of this, note carefully the Apostle's arguments in **Gal. 3** and **4**. Note especially his words, "If ye be Christ's then are ye Abraham's Seed, and heirs [of the Kingdom and its work of blessing the world] according to the promise."--**Gal. 3:29**.

No wonder, then, that our Lord continually appealed to the Kingdom thought. It is along this line that the entire Divine Plan is arranged. The Kingdom class must first be found, selected, glorified. Then the Kingdom work of blessing the world will be due to begin--not before. Any blessings that may come to the world through the Church intermediately are merely incidental. This is the meaning of the various invitations given us all through the Scriptures, such, for instance, as our Lord's words in our text, "Seek ye first [chiefly] the Kingdom of God and His righteousness"; "Pray ye, Thy Kingdom come"; "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom"; "As My Father has appointed unto Me a Kingdom, so I appoint unto you"; "To him that overcometh will I grant to sit with Me in My Throne"; "If we suffer with Him, we shall also reign with Him"; etc., etc.

Another part of the same Kingdom story we shall not have time to tell you on this occasion. We merely, in passing, note the fact that the Scriptures most clearly set forth that from the Divine standpoint there are two seeds of Abraham, and that both seeds are to be blessed and to be used in communicating the Divine blessings to the world in general. Spiritual Israel has attained the highest place as the Seed of Abraham, but there is

SM368

still a promise to Natural Israel--"This is My covenant with them when I shall take away their sins." "It shall come to pass after those days," saith the Lord, "that I will make a New Covenant with the House of Israel and the House of Judah....I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more." "I will take away the stony heart out of their flesh and will give them a heart of flesh."--**Jer. 31:31-33; Ezek. 11:19**.

The Apostle tells us when this will be fulfilled; namely, when Spiritual Israel shall have been completed

and Natural Israel shall have obtained mercy through Spiritual Israel. (**Rom. 11:25-32.**) It is in harmony with this that the Apostle assures us that the promise shall be sure unto both the seeds, both that which is according to the spirit and that which is according to the flesh. (**Rom. 4:16.**) These two seeds of Abraham were distinctly referred to in the Lord's promise to him in which He said: "Thy seed shall be as the stars of Heaven [the spiritual class, the Heavenly, the Church], and as the sand upon the seashore [the earthly seed]," although favor to Natural Israel will gradually extend and absorb into that nation all of the entire human family who love righteousness, all others being destroyed in the Second Death.--**Psa. 67:3,4; 37:38.**

HOW WE SEEK THE KINGDOM

Having now before our minds what the Kingdom is, we appreciate the fact that the Church in the present time is the Kingdom, but without power and without glory--in an embryo or undeveloped stage--in preparation for the glories that shall be ultimately revealed. We perceive the force of the Apostle's explanation that we are walking by faith and not by sight, and that the world knoweth us not. The world is not aware of the Divine purpose, nor does it recognize the heirs of salvation. Hence, as it crucified the Lord Jesus we must not marvel if it hate those who have His spirit, even

SM369

as darkness hateth the light. We must not marvel if persecution, therefore, be the lot of those who shall be favored of God in connection with this Kingdom and its privileges. Indeed, these very experiences are necessary for our development and preparation for the Kingdom. Thus by faith these heirs of the Kingdom are to realize that all things connected with their interests are under Divine supervision, and all working together for good to them that love God--the called ones according to His purpose--His Kingdom class. (**Rom. 8:28.**) Those unwilling to walk by faith, those unwilling to endure hardness as good soldiers, those who love the world and its honors and praise, and seek not alone that which cometh

from Above, will by these conditions be separated from the loyal, true overcomers. And this is the will of God, as only the latter are fit for the Kingdom.

Now we understand why the Lord said of some, "Blessed are your ears, for they hear," and intimated that many of His time were not in the condition to either see or hear or in any sense appreciate this message, this blessing of the Spiritual Kingdom now proclaimed. Not only so, but even among those who do have the hearing ear or seeing eye of understanding, the spiritual perception of the Kingdom, its call and its conditions, there is a need, as our text tells us, that they seek the Kingdom. It will not be thrust upon anybody; it is a high privilege, a high honor, and whoever shall get it must appreciate it. And whoever seeks the Kingdom under present conditions will find, as the Master said, that the way is narrow and difficult.

OTHER ATTRACTIONS CONTRASTED

Our Lord is addressing not the world, not sinners, not unbelievers. The Jewish nation was a believing nation, nominally at least, just as Christendom professedly believes in Christ. But our Lord's message was not merely to Israelites, but only to such as were "Israelites indeed" and had signified their desire as

SM370

His disciples to walk in His steps and to become joint-heirs with Him and His Kingdom. He calls the attention of these to the earthly things for which the majority of mankind are seeking--What shall we eat? What shall we drink? Wherewithal shall we be clothed?

We are not to understand the Lord's words to signify that His followers should be improvident, careless, so inattentive to the responsibilities of life as to depend upon others for their food and raiment or else go naked and hungry. There are two extremes in this matter, and our Lord was controverting the one that is most troublesome to His followers. The spirit of the world is a spirit of selfishness, which spurs all the brighter minds of earth to get, to enjoy, to be, according to earthly standards. Summing the matter up, our Lord says that what we

shall eat, what we shall drink, wherewithal we shall be clothed are the things after which all the Gentiles seek--the whole world is seeking for earthly good things, but the Lord's disciples are to take a different course. Having the invitation to joint-heirship in the Kingdom of God before their minds as the grandest possibility imaginable, they are to so esteem it that all other interests and ambitions are to sink into insignificance in their estimation and to be comparatively neglected. Our Lord's advice is, therefore, "Seek ye first [primarily--as of the first or primary importance] the Kingdom of God and His righteousness, and all these things [food, raiment, etc.] shall be added unto you."

Be it noted that the Lord does not say that His followers shall have as much of these temporary good things as others have; but elsewhere He declares, "Your Father knoweth what things ye have need of." The implication, therefore, is that to those who have put their matters entirely in the Lord's hands by a full consecration of all they possess, their every talent, their every opportunity, and who are thus seeking to please God and obtain the Kingdom inheritance which He has promised--to

SM371

these He will give earthly good things according to His wisdom--those which would bring the highest measure of blessing as New Creatures, those which would prepare them and assist them best for a share in the Kingdom. Whatsoever of earthly good things would be a hindrance to their chief aim and desire in life this class would not intentionally choose. Hence they should be glad that the matter is entirely out of their hands and entirely in the Lord's hands. It is for them to rejoice that their affairs are being more wisely and more favorably ordered than if under their own control. It is for these to rejoicingly pray, "Thy will be done," in respect to all of life's affairs. Thus seeing and thus doing and thus praying this class may rejoice even in tribulation, knowing that tribulation worketh experience, patience, hope, and will ultimately make them not ashamed, because it will be God's method of chastening and polishing them for a share in the Kingdom.--**Rom. 5:3-5.**

SEEKING HIS RIGHTEOUSNESS

It is not enough that the Lord's Elect shall seek the Kingdom. They might seek it in a measure of selfishness, because of its honor and glory. Hence, the Lord makes another stipulation: That we shall not only seek the Kingdom, but seek its righteousness--the righteousness which the Kingdom will bring, the righteousness which God will approve. Ah, this is a searching proposition! All who will be counted worthy a place in the Kingdom must come up to the standard of perfect love toward God and toward men. This is the Divine standard, and nothing short of it will be acceptable. It means that this class will be in harmony with their God, right, just, loving, peaceable wherever found; and that they will be out of harmony with all injustice and unrighteousness wherever found--in themselves and in others.

Since we were all born in sin, since we were all tainted with selfishness, even though in differing degrees, it follows that we must all fight a good warfare against this

SM372

element of our human natures--that as New Creatures we shall not be in sympathy with any of the fallen proclivities and tendencies in ourselves and in others. It is a work of days, months and years to find out and rout these selfish propensities, these Amalekites, which have entrenched themselves in our fallen flesh, and to bring in instead of them the loving, generous impulses and endeavors of the spirit of love, which seeks to do good unto all men as we have opportunity, especially to the Household of Faith. This is learning to speak evil of no man, to have no sympathy with slander, backbiting and evil surmisings, but, on the contrary, to rejoice in the Truth and in "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."--**Phil. 4:8.**

The law of absolute justice, righteousness, the Law of Love, which will be introduced world-wide during the Millennium, must already, even now, have our sympathy and support. In the present time, when so much may be gained by a little deflection from the proper standards of purity or truth or honesty, when so many are in favor

of graft if it works favorably to themselves, and so unfavorable to graft if it works against their interests-- in these times the heirs of the Kingdom are to be governed strictly by the laws of the Kingdom. They are to seek after and to appropriate to themselves the principles of righteousness which they perceive will be the laws of the Kingdom for the whole world by and by.

It will be much easier for the world to conform to the laws of righteousness by and by, when every transgression will receive prompt rebuke or punishment, and when every good word or deed will receive a prompt reward. But it is comparatively difficult now for this Kingdom class to think and to act along opposite lines from those which prevail to a large degree amongst their friends and neighbors. This sympathy for righteousness, truth and

SM373

purity must be sought even as the Kingdom is sought; and those consecrated believers who find the one find the other. Much of the Christian's time, therefore, must be devoted to self-examination and self-instruction in righteousness, as well as building one another up in the most holy faith, the Divine Word being the censor.

All such are really taught of God. They learn to consider honesty not merely in respect to dollars and cents, but also in regard to words and actions. Yea, more, they learn to observe honesty in their thoughts-- to be honest with the Lord, honest with the brethren, honest with themselves. As these lessons are learned, appropriated, the pupils in the School of Christ are being made meet for an inheritance in the Kingdom.

THE LESSON OF SELF-DENIAL

One great difficulty among these "heirs of salvation," "heirs of the Kingdom," "heirs of glory," lies in our inability to rightly appreciate the importance of the little things in life and the little things in our own minds. Many who would have the courage to go to the stake in defense of some principle of righteousness and truth find it very difficult to "examine themselves," and, as the Apostle suggests, to bring eventually even the very thoughts of their minds into subjection to the will of God

as expressed in Christ. But our Lord's word is, "He that is faithful in that which is least will be faithful also in that which is greater." Hence we should have in mind that the Lord will instruct us along the lines of little things; and in our endeavors in all the trifling affairs of life we should cultivate and exercise the spirit of Christ, the spirit of meekness, gentleness, patience, long suffering, brotherly-kindness, love, that these things being in us, and abounding, an entrance shall be administered to us abundantly into the everlasting Kingdom of our Lord and Savior, Jesus Christ.

An important feature of the teaching of the School of Christ is the necessity for self-denial. The repudiation

SM374

of sin and sinful words, acts and thoughts is a difficult enough matter, but the Lord calls upon His followers to repudiate and fight against more than these. They must learn to be well-rounded-out characters, copies of God's dear Son. They must learn self-denial; our Master as the Great King and our Bridegroom learned obedience in His self-denials. And these were not along the lines of sinful things; for in Him was no sin; His special trials were of self-denial, self-sacrifice in the interest of and in the support of righteousness and for the blessing of others. Thus He developed and manifested the spirit which the Father is pleased to reward in the Kingdom.

All who will be counted worthy to be kings and priests to God in that Heavenly Kingdom must demonstrate now to Divine satisfaction their willingness to sacrifice their own personal interests and rights in favor of the Kingdom and the Father's will and the blessing of those whom the Father designs shall be blessed by the Kingdom. Whoever, therefore, refuses to take up his cross of self-denial and to deny himself cannot long be one of the Lord's disciples. He will fall out by the way, for ultimately only those will constitute members of the Kingdom class who shall count it all joy to gain that Kingdom and the Divine favor and the great privilege of being associated with Jesus in the great work of blessing the world at any cost, at any self-denial. Let us, dear brethren, emulate more and more this spirit of our Redeemer, who made Himself of no reputation that He might work the works of God, who sent Him. Thus we also shall be

counted worthy of a share with Him in the Kingdom and its glorious opportunities.

SM375

ALL ARE DEBTORS TO GRACE DIVINE

"Who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as though thou hadst not received it?"--1 Cor. 4:7.

Evolutionists and Higher Critics in their so-called "New Theology" would apply our text to what they denominate the "ascent of man." They tell us that the first man was second cousin to a monkey, and that all the progress that has since been made by the various races of mankind is so much to be thankful for and to be proud of. According to their theory each generation receives from the preceding one additional blessings, and thus the world is going onward and upward to wonderful heights, mental, moral and physical. But we cannot agree with this theory, and find the Bible story much more consistent with the facts of the case.

The Bible records and revelations teach the fall of man from original perfection and likeness to his Creator through disobedience--a disobedience which has been accentuated in proportion to the degree of alienation from the Creator. The Bible shows us also a measure of recovery or ascent of man from the depths of his degradation proportionately to his attainment of a knowledge of his Creator and his rendering of obedience to the Creator's laws. Our text fits well to this, the Scriptural teaching from Genesis to Revelation. Man's original perfection was a gift from his Creator. His sin was of his own voluntary opposition to the Divine will, and any progress made by any member of the race has been in proportion as he has received of the Lord's favor and accepted the same. "What hast thou that thou didst not receive?" Let us inquire further of the Word of God and of history, Who maketh us to differ from others? Let

SM376

us see whether or not we are different by reason of a process of evolution or different because of having received more of the grace of God.

ADAM NOT A CHIMPANZEE'S COUSIN

Those who have accepted the Evolution theory instead of the Bible record seem to be so infatuated with it that they deceive themselves into believing a lie. They sometimes give the public to understand that there is but a slight difference between the lowest, most degraded member of the human family and the highest development of the brute creation, when, as a matter of fact, they well know that this is not true. They know that there is a wide difference indeed. They assure us that there is but one missing link to be found; but the informed ones among them well know that the missing link is a very long one.

Several skulls have been found which these wise men tell us belong to periods hundreds of thousands of years before Adam's time, as Scripturally marked. But while disputing the age of these relics and denying that there ever was a man before the first man, Adam of the Scriptures, we ask these sages to account for the fact that every one of those skulls they exhibit as antiques shows a brain capacity and cavity larger than that of the average man of today. How will they explain this, in view of the fact that the brain space of the most developed ape is little more than one-half as large as the brain space of the least developed among men today? Do not these facts upset their entire theory and show that the average of human brain capacity has been decreasing instead of increasing? Do they not know also that statistics recently published in Great Britain show that the sizes of hats worn by Englishmen have considerably decreased within the last century? If it is necessary to establish some relationship between man and the ape (which we deny), would it not be fair to suppose, as one scientist of Europe has recently done, that the apes are degenerate members

SM377

of the human family? Is it not safe for the man of average information and reasoning faculties to doubt the wisdom of these scientists who guess on both sides of the question and who reserve to themselves the right to change their guesses frequently, and who show the wildness of their unreason by discrepancies of millions of

years in the guesses as to the time the first man appeared on the earth?

The "common people," who heard Jesus gladly and who still listen for the message of the Great Shepherd, will feel much safer and be much wiser if they will give heed only to the Divine Word on this subject. It speaks in no uncertain terms; and its theory is not self-contradictory, but safe and sane. It tells of man's original creation in the image and likeness of God. It explains that the fall of the race from that perfection was proportionate to the alienation from God. The Apostle explains the whole situation in few words, saying, "When they knew God they glorified Him not as God, neither were thankful, but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became foolish, and changed the glory of the incorruptible God for the likeness of an image of corruptible man and of birds and four-footed beasts and creeping things. Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves. And even as they refused to have God in their knowledge, God gave them up to a reprobate mind to do those things which were not fitting."--**Rom. 1:21-28**.

CHANGE FOR WORSE--CHANGE FOR BETTER

Does not the Apostle's inspired record of the influence of godlessness toward obscenity and degradation agree well with all that we surely know from our own experiences with the race and from the records of history? They surely do! They are satisfactory to those who are

SM378

in a right attitude of mind, but nothing is satisfactory to those who are in a quibbling attitude and seeking to ignore a personal God and man as His handiwork. The Apostle's argument is strengthened when we look at the reverse side and consider the effect of God's truth and grace wherever it has touched and glanced throughout the world during the ages marked by the Scriptures and since.

For instance, consider the moral, physical and intellectual state of the world in Abraham's day. We do not

go further back, because little information is furnished us in the Scriptures respecting the epoch before the Flood, and little after the Flood until we come to Abraham, who under the call from God became a sojourner in the land of Canaan, while Shem, the son of Noah, was still living. If the theory of Evolution were correct, Abraham would have been a short remove from a chimpanzee. But what do we find was his character? The Scriptural record tells of his various weaknesses as well as of his good qualities, and thereby shows itself to be an unbiased, truthful narrative. Its story dignifies Abraham as a most wonderful man, full of faith in God to the extent that his character is still in many respects a model even for Christians. His dealings with his nephew Lot show him to have been a most just and honorable man. His management of extensive flocks and herds, with 318 trained male servants, shows him to have been a man of affairs, with a considerably larger capacity for management than the average man of today. His pursuit of and defeat of the army which had captured Sodom and taken its valuables as spoils and its people as prisoners, including Lot, Abraham's nephew, showed a generalship on Abraham's part of no mean order, and a skill among his trained servants which places them also on a plane of intelligence far removed from that of monkeys.

Moreover, Abraham's dealing with the spoils--his refusal to accept any portion of them for himself--indicates a length, breadth, height and depth of intellect

SM379

and of character far beyond that of the majority of farmers, cattlemen and generals even of this, our day. Furthermore, recent excavations in Babylonian ruins have brought to light the fact that among that people there was a high degree of civilization prevalent at that time; that goods were bought and sold by measure and for money; that accounts were kept much after the manner of the present time among the most civilized, and far away beyond what we find among the heathen races of our time. Further, we have connected with the history of Abraham a glance at the character of the King of Egypt, which shows that the latter was governed by high principles of honor, justice and morality in his dealings with Abraham and Sarah, his wife--principles so noble

that we fear they could not be matched by one-half the princes and rulers of our day.--**Gen. 20:9-11.**

GOD MADE ISRAEL TO DIFFER

The children of Abraham are still to be found--the Arabs of the desert, the sons of Ishmael; the Hebrews, the sons of Isaac. Do we find that any process of evolution has brought the children of Abraham to a higher, nobler standard, mental, moral or physical, than we see illustrated in him? Surely not! Let us look at God's dealings. He declared to Abraham that He would take his posterity through Isaac and accomplish through them a work which eventually would bless and uplift the entire human family of every nation, of every race. But as though to show us that He was not dependent upon natural evolution for the development of the Jewish people God allowed that nation to go into a kind of slavery or serfdom to the Egyptians. After a long period of such serfdom the Lord brought them forth under the lead of Moses, who unquestionably was a great leader, a great general, a good man, as well as the meekest of men. He was a man that any nation in the world might be proud of today. Surely evolution has not developed the race

SM380

up to the standard of this son of a serf. The Law given at Sinai has served as the basis in the formulating of all laws since, and its brief, succinct statement, given in **Leviticus 19:18**, and in **Deuteronomy 6:5**, is still the standard of all law among the wisest and best people of earth, namely, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy being, with all thy strength"; and "thou shalt love thy neighbor as thyself."--**Matt. 22:40.**

True, the people of Israel, surrounded by examples of idolatry and immorality, frequently slipped back from their covenant relationship to the Lord and their endeavors to keep the Divine Law, yet on the whole that nation ultimately became in some respects the greatest and wisest in the world under the administrations of David and Solomon. True, that nation passed under a cloud and lost special Divine favor when they rejected

the Messiah, yet even now the influences of the Divine Promises and Law make them still a great people, so that while without national existence, scattered among all the nations of the earth, they wield an influence in finance and in literature second to none other. Unquestionably they were made to differ from other men by reason of God's dealings with them and promises to them. In proportion to their faith and obedience to the Lord they have had a blessing.--**Rom. 3:1-3; Deut. 4:5-9.**

HOW CHRISTIANS DIFFER ALSO

But we are not to judge of the blessing upon Israel from the standard of those who had not a sufficiency of faith to accept the Messiah in His day. Rather we should look to those faithful ones who received Jesus. The twelve chosen by our Lord from the humbler walks of life to be His Apostles have left their mark in the world as its benefactors in the very highest sense--next to that of their Lord, the Redeemer.

When we come to consider the effect of this Gospel of Christ in the world, we must differentiate between true

SM381

Christians and nominal Christians. The latter are estimated to number 400,000,000 and include both the best and the worst specimens of the human family, including true Christians. All of this mass have been enlightened more or less through the teachings of Christ and the Apostles, but only a comparatively small number of them have received that special blessing to which they were invited and which does not carry an every-way favorable opinion among men.

Keep in view our argument, based upon the words of our text, "Who hath made us to differ?" Our claim, supported by the Bible and by history, is that the degradation which came upon the world through the disobedience and fall of Adam has been to a considerable extent offset by the grace and truth which our Lord Jesus brought to light through His Message of Salvation. As the Jews were blessed by the types and shadows of the Law and the prophetic messages sent to them, so during this Gospel Age every nation of the world has been

blessed with a measure of enlightenment through the Gospel of Christ--in proportion as they have received the true Message in its purity and in proportion as they have responded thereto. But, alas, these two exceptions are very important ones! Let us consider them:

The Message itself has been woefully corrupted, and that by the very ones who have claimed to rejoice in it and to be its ministers. The beauty and simplicity of the original Message--that God was in Christ reconciling the world to Himself, imputing their transgressions to Him who died for us--gradually became warped and twisted into meaning that the Heavenly Father had been endeavoring to do violence to every principle of justice and love and to send the entire race of Adam to eternal torment; that Jesus in love and sympathy had interposed Himself in His endeavor to assist our race; but that His efforts, including His death, would avail but little to the majority who have died without so much as hearing of

SM382

the only name given under Heaven and amongst men whereby we must be saved. The beautiful teaching of God's Word, that He is now electing or selecting from the world of mankind a very special class to constitute the Bride, the Lamb's Wife, and joint-heir in the Millennial Kingdom which shall bless all the families of the earth--this has been twisted into a most horrible doctrine.

The false view of Election is that God, in the exercise of a Sovereign authority, determined to save a handful of our race to show what He could have done for all if He had so chosen; that He is utterly regardless of the interests of the non-elect, and has provided no salvation for them, either in the present or in the future life. The fate of those who have died outside of the knowledge of Christ, and hence outside the possibility of salvation through faith in His name, has been horribly misrepresented, so that to the intelligent thinker the God of Love --who is working all things according to the counsel of His will--is made to appear a most terrible demon, lacking in justice and devoid of love, and far inferior to the most degraded of the human family--not one of whom could be supposed to take pleasure in the eternal torment of a fellow-creature.--**Isa. 29:13.**

Is it strange that such a perversion of the Message

brought forth an evil fruitage? Is it not true that so surely as a corrupt tree brings forth bad fruit, so false doctrines will develop bad characters in those who receive them? Looking back to the Dark Ages we feel a horror as we read of millions who suffered violent deaths, excruciating tortures, etc., for conscience sake; and when we are told that these cruelties were inflicted in the name of God and religion and the Bible, we rightly feel incensed at such a perversion of the truth, and subsequently we feel a sympathy as we realize that this wrong course of action resulted from the inculcation of false doctrines--contrary both to the word and to the spirit of the Bible. Thus we see that churchianity does not properly represent

SM383

Christ and His teachings and those of the Apostles. Nevertheless, as we should expect, the letter of Christ's teachings to some extent prevails even among those whose conduct indicates that they either never possessed or had lost the spirit of His teachings--love, joy, peace, meekness, gentleness, patience, kindness.

"FEAR NOT, LITTLE FLOCK"

The blessing has been in proportion as the people have returned to the true Message. Apparently a few in every land have been in that attitude of heart which enabled them to appreciate the spirit of the true Message, notwithstanding the admixtures of human philosophy and falsehood. Yet these are but few now or at any time. Speaking of this our Lord Jesus called them a "little flock," saying, "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom." The twelve Apostles were of this little flock class; and there have been others of this same spirit all the way down through the ages, mixed in among the tares, among the formalistic hosts and more or less confused with the false doctrines. These, despite the errors and despite their own inability, have held to the Scriptural declarations respecting the justice and love of the Creator and the mercy provided in the Redeemer. They have ignored the misrepresentation of the Divine Character by the creeds of the Dark Ages, and have in heart accepted the

Lord on the terms stated by our dear Redeemer: "If any man will be My disciple let him take up his cross and follow Me."--**Luke 9:23; Matt. 19:27-29.**

Following the letter and spirit of this teaching this class have been willing to be counted fools for Christ's sake, and have sought to walk in the footsteps of Him who has set them an example, to live separate from the world, to live for God and the Truth and for the blessing of fellowmen. But so small is the number of these and so insignificant their influence that they are not recorded among any of the great denominations of the world, but

SM384

are counted as offscourings of all denominations--sometimes pitied, sometimes scorned. What the Apostle said of such in his day is still true--the world knoweth us not even as it knew our Lord not. What our Redeemer said of this class is still true: "Ye are not of the world, even as I am not of the world. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."--**John 15:19.**

But although the world disowns and despises this class it recognizes, nevertheless, in them what it terms an impractical spirit--because their conceptions, ambitions and methods are not such as would bring the greatest prosperity and success in the present time, when sin and selfishness rule in the world. The world and churchianity have so misconceived the Divine Plan that whatever is highly esteemed among men is an abomination in the sight of the Lord, while that which is highly esteemed by the Lord is an abomination in the sight of those who are not in full accord with Him.

"WHO HATH MADE US TO DIFFER?"

We have seen that truth mixed with error has made Christendom to differ from heathendom, greatly to its advantage in some respects. The teaching of the Gospel respecting the original equality of the race and respecting the final accountability of each individual to the Lord alone--to the effect that the rule of judgment will be the same for prince and peasant, for learned and unlearned--

has had the effect of opening the eyes of the human understanding along this line, whereas the heathen peoples are still under superstition respecting classes and castes. The spirit of liberty thus infused through that measure of the truth which the world could and did receive has worked marvelous reformations of one kind and another wherever the Message of the Gospel has gone. The common people have grasped the thought that "A man's a man for a' that," and to some extent have grasped the

SM385

thought that opportunity and education and mental power have established the rulerships of this world, but that these have neither power nor influence respecting the life to come, when all will be on a common level before the judgment seat of Christ. The little of truth which Christendom has received therefore has been liberating and uplifting and enlightening and destructive to ignorance and superstition. But Christendom has not been prepared to receive other features of God's Message, "speaking peace through Jesus Christ." They have not received the invitation to make a full consecration of their hearts to the Divine will and service and to walk in the footsteps of Jesus. Consequently they have not received the full benefit and blessing which they might have had.

In other words, they have developed along the lines of love and liberty, while they have not developed along the lines of consecration and realization of responsibility to God. As a consequence we are rapidly approaching a time when these poorly balanced conditions will mean the wreck of our present civilization. Growth in liberty, independence, etc., in connection with growth in selfishness, is liberty working out a condition of things which the Scriptures portray in respect to the closing of this age, in which--throughout Christendom especially--every man's hand will be against his neighbors. Selfishness gone to seed will bring forth anarchy, the overthrow of all human government and restraints, the precipitation of the most awful trouble the world has ever known. Here we have an illustration of the danger of liberty while selfishness is the motive power. The essence of the Lord's message being rejected, the consequences will be disastrous. The greater the light the greater the responsibility; the higher the elevation the greater the

fall. This is the sad picture which the Scriptures give of our present civilization. "Churchianity"--which lacks of the Spirit of the Lord, the spirit of love--will wreck itself on its own intelligence because of its own spirit of

SM386

selfishness. A measure of truth made "Christendom" to differ from heathendom, and the result will be that in the collapse the most favored will sustain the greatest injury.

But what about the Little Flock, the true Christians, who not only appreciate their liberty, freedom from ignorance and superstition, but who accept the Lord's Message in full, and by consecration of their all take up their cross to follow the dear Redeemer, not living merely for the present joys, comforts and honors, but chiefly for the Father's will to be done--what about these? Ah! theirs is a peculiar case, difficult for many to comprehend. As the Master said to them, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." So it is also that the world understands them not and thinks of them merely as a class of foolish persons who have no joy, no happiness, no pleasure in life. On the contrary, these well know that they have more pleasure, more joy, more happiness than have their friends, because there is a peace of God which passeth understanding ruling in their hearts. They not only joy and rejoice in the future prospect--in a hope of a share in the First Resurrection and the glory, honor and immortality then to be given to the Elect, but are happy in present trials, difficulties and oppositions.--**Rom. 5:3-5.**

Ah, this is the secret of true peace and true joy--the love of God, the promises of God, the realization from God's Word that present trials and difficulties are all working together for good to them that love Him, to all called ones according to His purpose--preparing them for the glory, honor, blessing and usefulness of the future --of the Millennium and after! These have learned not to care so much for the smiles or frowns of the world, as they once did. They look beyond for the smile of their Heavenly Lord and Bridegroom, and are happy, while by the eye of faith they discern that, no matter what their earthly conditions may be, they rejoice in the privilege of serving their Master and His cause.

"WHAT HAVE WE THAT WE HAVE NOT RECEIVED?"

And in these words of our text there is a thought which should help us toward humility, one of the graces of the Lord's Spirit, without which, He tells us, we could never be acceptable to Him as joint-heirs with our dear Redeemer in His glorious Kingdom that is to bless the world of mankind very soon. Do we not see it to be true, as the Apostle expressed it, that everything that we possess--every quality of character and of its development --has come to us from the Lord; that we ourselves originated nothing whatever of which we could boast or of which we could be proud?--**1 Cor. 4:7.**

Looking back into the remote past we find that our forefathers were heathen savages, and that the Lord sent to them some measure of the Gospel light. They were blessed in proportion as they received it into good and honest hearts. Coming down we find the blessings of civilization following this Gospel of light, truth and grace. And in our own individual cases we realize that we were favorably born, and that in the Word of God we have the power of God for the transformation of the character; and that our own work in connection with this has been so inspired and enthused by the Lord's promises that we see, as the Scriptures tell us, that God has been working in us to will and to do His good pleasure by these promises and instructions furnished us through the Scriptures. Our justification through faith in the precious blood is surely not of ourselves, but of the Lord, who provided the sacrifice and who has given us the blessed anointing of the eyes of our understanding that we might see Jesus as the Lamb of God which taketh away the sin of the world. It was favor upon favor that we were granted an appreciation of the privilege of presenting our bodies living sacrifices, and of thus becoming disciples of Christ and followers in His footsteps, that eventually we might attain unto the First Resurrection and become members of the Bride, the Lamb's Wife.

SM388

"PUT AWAY ALL FILTHINESS"

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in fear of God."--2 Cor. 7:1.

Although the words of our text were not addressed by St. Paul to the worldly, they would, nevertheless, be excellent advice and very profitable to all. In a general way all civilized people recognize that "cleanliness is next to godliness." In a general way the pure, the clean, are recognized as the beautiful; and impurity and filthiness are detested even by the impure and the filthy. Outwardly at least we are in a time when water is plentiful, when soap is cheap, and when filthiness of the flesh is almost inexcusable as respects the outward man. But filthiness of the spirit cannot be cleansed with ordinary soap and water; and this is undoubtedly the reason why the Lord and the Apostles have not addressed these words to the world.--**Psa. 119:9.**

"HAVING THESE PROMISES"

Our text tells the difference between the well-intentioned worldly person and the thoroughly consecrated Christian. The latter has heard through the Word of God certain "exceeding great and precious promises," which the well-meaning worldly class have not yet heard in the true sense of hearing--in the sense of appreciating, understanding. The whole civilized world, in one sense, has the same Bible, the same Word of God, the same precious promises; but it has not appreciated these. It has not understood them, accepted them and made them its own by a surrender to the Lord. The Church, on the contrary, is composed of those who have heard the Lord's promises intelligently and accepted those promises upon

SM389

God's conditions. Those promises of God constitute the

power of God, which works in the heart of each of the Church, first to will aright and, secondly, to do to the extent of ability the Lord's good pleasure.--**Phil. 2:13**.

This is the class addressed in our text--the followers of Jesus. These have heard of the grace of God--that it is the Divine purpose to bless Adam and his race through the great Mediator--The Messiah, The Christ. They have heard that Jesus left the glory which He had with the Father and humbled Himself to human nature, in order that He might redeem the human race. They have heard that the application of the merit of His sacrifice, when made in due time, will be sufficient for the sins of the whole world; and that then the Heavenly Father will turn over the world to the Redeemer. They have learned that the Redeemer, backed by Divine authority, will put all things into subjection under His feet, will institute a Heavenly Kingdom in the earth, and for a thousand years reign as King of kings and Lord of lords. They have heard that when He shall thus reign, His Kingdom shall be "under the whole heavens," although the King Himself will be the King of Glory on the spirit plane, "far above angels, principalities and powers and every name that is named."--**Eph. 1:21; Dan. 7:27**.

They have heard that His Kingdom will prevail from sea to sea and unto the ends of the earth, and that eventually unto Him every knee shall bow and every tongue confess allegiance and obedience, and that all refusing thus to submit to that Reign of Righteousness will be destroyed from amongst the people in the Second Death. (**Acts 3:22,23**.) They have heard that this great Kingdom will not only lift up, raise up, resurrect humanity from its fallen condition, from sin and death, but that it will also bring the whole earth to the condition foreshown in the Garden of Eden, making God's footstool glorious and every way fit to be the eternal habitation of such of the human race as will be saved by that glorious Kingdom

SM390

for which we pray, "Thy Kingdom come; Thy will be done on earth as it is done in Heaven."

"BELOVED, LET US CLEANSE OURSELVES"

But these have heard something more--something that belongs to the present time. They have heard that it is the Divine purpose to select from amongst mankind a Royal Priesthood, to be associated with the great Redeemer in His Mediatorial Kingdom. They have heard that a call went forth to this effect eighteen centuries ago, inviting, first of all, the Jews who were ready and willing to accept this very highest favor of God--joint-heirship with His Son in the spiritual Kingdom which is to bless mankind in general by and by. They have heard that to attain membership in this Royal Priesthood means the attainment of the character likeness of Jesus, to become copies of God's dear Son. (**Rom. 8:29.**) This implies, as its cost, the sacrifice of earthly interests. They have heard the Lord's Message, not only inviting to the glories of the Kingdom, but also informing them that the way to that crown of glory is a narrow and difficult one. They have heard the voice of the Master, saying, "Sit down first and count the cost," before you undertake such a consecration of your life, such a sacrifice of your earthly interests. "No man having put his hand to the plow and looking back would be fit for the Kingdom"--fit for a place on the Throne as a joint-heir with Christ. (**Luke 9:62.**) They heard the further expression of St. Paul to all who would become joint-heirs with Christ in His Kingdom assuring them that if they suffer with Christ, they shall reign with Him.--**Rom. 8:17.**

We doubt not that as the Heavenly Father and our Lord Jesus so loved the world as to provide the great Sacrifice for sin, so St. Paul loved the world--and all others of God's people must have a sympathetic love for the world. But when we think of those who are dearly beloved by the Father, by the Son, by the Apostles and by each other, we think of the special class of consecrated

SM391

saints who Scripturally are described as of no earthly sect or party, but as "The Church of the First-borns, whose names are written in Heaven."

These are "dearly beloved" because they have the mind of Christ, which is also the mind of the Father. According to the flesh they are not all lovely or beautiful.

St. Paul elsewhere admonishes us that amongst these "dearly beloved" are not many great, not many wise, not many noble, not many rich, but chiefly the ignoble and the poor of this world. Their riches and their nobility are not of the flesh, but of the spirit, of the heart, of the new will, to which they have been begotten of God by the Holy Spirit. This is surely the Apostle's thought, for in the preceding verse he speaks of these "dearly beloved" ones as "sons and daughters" of the Lord, children of the Almighty--hence begotten again of the Holy Spirit--"New Creatures in Christ Jesus." (2 Cor. 5:17.) Ah, how wonderful it seems that there should be such a class as this in the world, yet not separated from the world, except by their new spirit! These are *in* the world but not *of* the world, as the Master declared. These have died to worldly aims and objects, and have become alive toward God through the Holy Spirit and through the quickening influences of God's exceeding great and precious promises given unto them. God's purpose respecting them is that they may be transformed from human nature to spirit nature--from participation with the world in the blessings coming to it to receive instead the Divine nature, with the glory, honor and immortality attaching thereto, as New Creatures, sons of the Highest.

CHRISTIAN "FILTHINESS OF THE FLESH"

Having located definitely the class addressed by the Apostle, "the saints" (2 Cor. 1:1), let us note why it is necessary that saints should receive such an exhortation. Why should the Apostle write to saints respecting the cleansing of their flesh from filthiness? Could one be a saint and yet have filthiness of the flesh?

SM392

We reply that these saints, begotten of the Holy Spirit, will not be perfected as New Creatures until they experience the "change" of the "First Resurrection." Meantime they have the treasure of the Divine nature, the Holy Spirit, the first-fruits of their inheritance, in imperfect human bodies. It is not the flesh that is begotten again by the Holy Spirit, but a new mind, a new will. The will of the flesh they sacrifice. They give up all earthly

rights and ambitions and accept instead the will of God, the will of Christ, the Holy Spirit, that they may walk in newness of life. However, from the very beginning of their Christian experience all of these members of the Royal Priesthood, in the present life, pass through difficulties which arise from three different sources:

(1) The Adversary is in opposition to them, and will do them all the harm the Lord will permit. Their protection is the Divine promise that they shall not be tempted above what they will be able to bear--that the Lord will so supervise their interests that with every temptation there will be provided a way of escape.--**1 Cor. 10:13.**

(2) They are in a world that is dark with sin and selfishness, superstition and ignorance of God and out of harmony with His righteousness. The world and its spirit surge about them every day, from morning until night. Its tides and currents seek to sweep them away from their resolutions of self-sacrifice and loyalty to God and righteousness. In various ways it holds out to them enchanting prospects, pleasures and riches, ease and affluence. These have their weight, even though it be known that comparatively few who follow the world's beckoning and allurements ever receive the fulfilment of the promises held out to them.--**1 Cor. 2:12-14.**

(3) The New Creature's closest and most persistent adversary is his own flesh. The longings of his depraved nature cry out against restraints, and insist that he is taking an unreasonable course in that he undertakes to follow the Lord Jesus, and thus to go in an opposite direction

SM393

from the course of the world and at the cost of the crucifixion, the mortification, of his own flesh and his natural preferences.--**Rom. 8:13.**

Thus viewed every spirit-begotten Christian is an object of sympathy from the Divine standpoint, and this should be their standpoint toward each other. But the world has no sympathy. The world sees not, neither does it understand nor appreciate the exceeding great and precious promises which lie behind the consecration of the "saints," "the Church of the First-borns." So much the more each of these brethren, "dearly beloved," should have sympathy for each other, should encourage one another, strengthen one another, build one another up in

the most holy faith and, by all means, do nothing to stumble each other in the narrow way.--**John 13:34,35**.

The "saints" cannot fight Satan. They can merely by their wills *resist* him and rely upon the promises of grace to help and to protect. The "saints" cannot conquer the world and convert it to God--that is too herculean a task. God, as we have seen, has provided the thousand years of Messiah's Reign for that purpose--to conquer the world, to overthrow sin and to uplift the willing and obedient of humanity. But the "saints" must all overcome the world in the sense of resisting its spirit and keeping their hearts loyal to God, loyal to their covenant of consecration which they have made to Him. The Heavenly promises with the still greater rewards of glories, far above anything that the world has to offer, are the greatest aids in this resistance of the worldly spirit.

The great work for the Church is the good fight of faith manifested in the putting away of the filth of their own flesh and spirit. Some by nature have more filth of the flesh and spirit, more meanness, more selfishness, more natural depravity, etc., than have others. Nevertheless, the race is not to the swift, nor the battle to the strong; for God's arrangement is that each member of the Royal Priesthood shall be judged according to the

SM394

spirit or intention, and not according to the flesh. From the time of the Christian's consecration to the Lord he is reckoned dead as a human being and alive as a spirit being. His test or trial is not with a view to seeing whether or not he can do the impossible thing of living an absolutely perfect life in an imperfect body. His trial or test, on the contrary, is to see to what extent his mind, his will, fights a good fight against his natural weaknesses and frailties. "There is none righteous, no, not one." All the *trying* in the world could not prove this Divine statement an incorrect one. Righteousness of the will, holiness of heart, purity of heart, are the possibilities. For these God seeks; and these He will reward in the "First Resurrection" by granting perfect spirit bodies, in full harmony with their pure hearts, their loyal intentions and purposes.--**Rom. 3:10; 1 Tim. 6:12**.

HOW TO PUT AWAY FILTH OF THE FLESH

If it is impossible for the New Creature to perfect the flesh, what does the Apostle mean by urging the saints to cleanse themselves from the filth of the flesh? He means that we should not, as New Creatures, be discouraged and say that, because we cannot hope to attain perfection in the flesh, therefore we will make no endeavors in that direction. He wishes us to understand that it is the Lord's will that we fight against the weaknesses of the flesh with a twofold purpose.

(1) That we may gradually cleanse ourselves--gradually become more and more what the Lord would have us be and what we should like to be ourselves.

(2) Additionally, this fight against sin in the flesh will make us stronger and stronger as New Creatures, in the spirit of our minds. It is this firmness, this determination, this positiveness of the New Creature *against sin* and *for righteousness* that God desires. Those who develop it are called "overcomers"; and all of their experiences in these trials and battlings against the

SM395

world, the flesh and the Adversary, are designed to make them "strong in the Lord and in the power of His might." Their experiences are so ordered and directed as to lead them to more and more of faith in God and obedience to Him. In order to be acceptable, they must reach the place where they love righteousness and hate iniquity--in-equity--injustice.--**Psa. 45:7; Luke 16:13.**

The word *spirit* in the Bible and in ordinary language is used in a variety of senses. In our text it does not signify that the saints, as spirit beings, are filthy and need cleansing. Quite to the contrary, the New Creature, begotten of the Holy Spirit, is pure. But as the New Creature must use the body of flesh until it receives the New Body, so it must use the brain or mind of the flesh wherewith to do its thinking and reasoning, until that which is perfect shall be attained in the "First Resurrection." The Apostle's meaning, therefore, is not only that the saints should put away filthiness of words and actions, and all sympathy with impurity of every kind, but that their minds (their thoughts) also should be pure, should be cleansed of everything not fully in sympathy and

accord with the mind of Christ. Nor are we to suppose that this work is purely God's work in us. It is His to forgive the sins of the past. It is His to cleanse us from all condemnation of the past. It is His to cover through Christ all of our unintentional blemishes. It is His to encourage by His promises. But it is ours to show our loyalty to the principles of His Word and character by putting away, to the extent of our ability, all filthiness of the flesh and spirit.--**Phil. 2:12,13; 2 Peter 1:10.**

SM396

JERUSALEM THE HOLY CITY

[Brooklyn, June 5, 1910]

"Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."--Isa. 40:1,2.

Christendom, with united voice, admits that all of the Divine Revelation came to and through the Hebrew people. Listen to the argument of the Apostle Paul, "What advantage then hath the Jew? or what profit is there of circumcision? Much every way; chiefly, because that unto them were committed the Oracles of God"--the Divine Message respecting the Divine purposes, present and to come. The Apostle again informs us that the entire Gospel Message was briefly comprehended in the Creator's promise to Abraham, "In thy Seed shall all the families of the earth be blessed."--Gal. 3:8.

"TO THE JEW FIRST"

It was the most natural thing imaginable for the Jewish Nation to suppose that the giving to them of the Law at Mount Sinai, through the mediatorship of Moses, was the fulfilment of the promise to Abraham. Nevertheless, they were mistaken, as the pages of history show.

Israel's mediator, the sacrificing priests, the sacrifices they offered, their Tabernacle with its Holy and Most Holy, the Temple, and all the features of the Law Covenant were type or foreshadows of the "better sacrifices," higher Priesthood, better Mediator, and glorious blessings of eternal forgiveness and reconciliation yet to be accomplished. Nevertheless the period of Israel's types was not wasted. Not only were the types there given,

SM397

but at the same time a special class of agents were

selected: Abraham, Isaac, Jacob, and all the Prophets and worthy ones of that Age, holy, consecrated to God, and accepted as agents qualified for the Kingdom conditions. Of these the Scriptures declare, "They fell asleep." They are still asleep in the dust of the earth, awaiting the glorious Resurrection Morning, and a grand share with Messiah in the work then to be accomplished. In their lifetime, they were styled "the fathers," because Messiah was foretold to be of the posterity of Abraham, and also "David's Son."

"COMFORT YE MY PEOPLE"

But other Scriptures, without contradicting these statements, show us distinctly that "David's Son" and "Abraham's Seed" is to be Lord and Father of both David and Abraham. Thus we read, "Instead of Thy fathers shall be Thy children, whom Thou mayest make princes in all the earth." (**Psa. 45:16.**) David's son, Messiah, will be David's Father, or Life-giver, when He will raise David from the dead. Similarly He will be the Father of all those Ancient Worthies; and as David's Lord, and "Lord of lords," it will be His pleasure to appoint to Abraham, Isaac, Jacob, to all of the Ancient Worthies and the Prophets, and other faithful ones a glorious share with Himself in the great Messianic Kingdom, which He is about to set up for the ruling and blessing of Israel and all the nations of the earth. Will not this be a grand honor to Abraham and his Seed! Could we expect that the Almighty would use in such a high position any except the faithful? Surely not! When Messiah shall make these Ancient Worthies "Princes in all the earth," as representatives of His invisible Kingdom, will not this mean honor to the Jew first?

Our text is one of three declarations in the Old Testament, which assure us that there is a "double" connected with Israel's history. That is to say, Jewish history naturally

SM398

divides itself into two exactly equal parts. The first of these parts was a time of favor, intermingled with disciplines, but favor, nevertheless. The second of these parts has been one of disfavor and exclusion from Divine

fellowship. As foretold by the Prophet, Israel for many centuries has been without prophet or priest, without ephod and without communion with God; whereas, at one time they were God's favored people. They now, according to their own admission, are so thoroughly rejected that they have no communication whatever, no light to shine upon their pathway. The Prophet's words have been fulfilled, "Let their table become a snare before them; and that which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not." (**Psa. 69:22,23.**) They have stumbled; they are blinded; but thank God! their blindness is not to be perpetual. The period of their blindness is the second part of the "double." With the fulfilment of that "double" their blindness will begin to vanish, and "all the blind eyes shall be opened." Of that time the Lord declares that He who scattered Israel will gather them.--**Deut. 30:3; Ezek. 37:20-28.**

We are impressed, not by fancy, but by the Word of God, that Israel's "double" is now fulfilled, that Israel's blessing has already begun, that the opening of Israel's eyes is now in progress. For this reason we have chosen for our text, "Comfort ye, comfort ye My people, saith your God. Cry unto Jerusalem and say unto her that her appointed time is accomplished; for she hath received at the Lord's hand double [the two parts of her chastisement] for all her sins." Because the "double" is completed, we may speak the words of comfort.

Thirty-four years ago we called attention to these facts, but few had ears to hear. When eighteen years ago we visited Jerusalem, having in mind chiefly the fact that the time for the regathering of Israel was nigh at hand, and that the set time to favor Zion had come, we

SM399

found no hearing ears amongst the Jewish people; and Zionism had not then been dreamed of. Our communications with the representatives of the Baron Hirsch Immigration Fund, and also with the executors of the Sir Moses Montefiore Jewish Relief Fund met with scant recognition. Nevertheless, we felt sure that Israel's "double" had been fulfilled, and that her morning of joy would soon break.--**Psa. 30:5.**

Meantime how much has happened during those

eighteen years! Zionism has risen and engendered the hope of the "chosen people" in every land, and turned their eyes toward the Land of Promise--not that all are thinking of returning thither, but that every Jew who retains faith in the God of his fathers, and in the Abrahamic promise, is now looking and hoping for the time of blessing, long foretold. They know not about their "double"; they have not been studying the Holy Scriptures, but the teachings of their ancients, as presented by the Talmud. They have been making a very similar mistake to that of Christian people, who have been studying the creeds of the Dark Ages instead of God's Word.

THE THREE "DOUBLES"

Glance with me at three different statements by the Lord through the Prophets of Israel respecting Israel's "double" of experience: the first, an experience of God's favor; the second, an experience of equal length without Divine favor. Notice first Jeremiah's prophecy. (**Jer. 16:18.**) After telling of Israel's disfavor, and then of their regathering, the Lord declares, "And first I will recompense their iniquity and their sin *double*"--some of the recompense with favor, and some without favor. Jeremiah's prophecy looks down to the "double" from his own day, which was more than six hundred years before the second part of their "double" began.

Turn now to Zechariah's prophecy, and note that prophetically he takes his standpoint at the very time

SM400

when the second part of the "double" began. His words are, "Even today do I declare that I will render *double* unto thee."--**Zech. 9:12.**

Come next to our text, and note that the Prophet Isaiah stands with us, and views the matter from the standpoint that the "double" of experience has been fulfilled: "*Speak comfortably unto Jerusalem, cry unto her that her appointed time is accomplished, because she hath received at the Lord's hand double [two equal parts] for her sins.*" It is our understanding that this "double" reached fulfilment in the year 1878 A.D.; and since that date we have been declaring to the best of our ability,

as the Lord granted opportunity, these comforting words to Israel, assuring God's people that their period of disfavor has ended, and that they are gradually returning to prosperity; that Divine favor began with them in 1878. Yea, more than this, our sermons which to some extent reflect this feature of the Divine Program relating to Israel's restoration to Divine favor, are being read to a considerable extent by Hebrews as well as by Christians. Their eyes are gradually opening, as the Scriptures foretell they shall do.

But how may we know when the turning point of Israel's "double" took place? How may we know that the "double" was completed in 1878? We reply that the answer to the question necessitates an acknowledgment of Jesus as the Messiah. Israel's rejection of Him as their King marks the turning point of God's favor, as the prophecy of Zechariah, just quoted, distinctly shows. Neither Christians nor Jews have appreciated the full import of the incident mentioned in the Gospel; that five days before His crucifixion, Jesus rode upon an ass, after the manner of Jewish kings, into the city of Jerusalem, a multitude surrounding Him, and going before Him, shouting, "Hosanna to the Son of David! Blessed is He that cometh in the name of Jehovah!" The Prophet Zechariah called attention to this incident centuries

SM401

before it occurred, and then gives the Lord's words, "Even today do I declare I will render *double* unto thee."--**Matt. 21:1-5.**

Israel's history as a nation began with the death of Jacob, when he gave his blessing to the twelve tribes. The period from that time to the death of Jesus, according to the Scriptures, was 1845 years; and a like period of disfavor, measuring from the day of Jesus' rejection marks the year 1878, as the end of Israel's disfavor--the time when the message of comfort should go forth. However, Divine favor was only gradually taken from Israel, and altogether a period of thirty-six years intervene between the death of Jesus and the utter destruction of Jerusalem. Similarly we should expect that the return of favor would be gradual, a like period of 36 years; and this would bring us to the year 1914, as the time when God's favor for His people will be gradually manifested,

during the closing hours of Gentile supremacy in the close of the Gospel Age.--**Luke 21:24.**

"THE SEED OF ABRAHAM"

The question now arises, What has God accomplished during the latter half of Israel's "double"? Did He pass by His chosen people to bless the Gentiles directly, or how shall we understand Divine providence with respect to this matter?

We answer that Almighty God had one feature of His Plan which He did not make known directly and explicitly to Abraham or any other Prophet. He kept that feature of his purpose a secret. It is this: Messiah could not be a man and yet accomplish the great things which Jehovah purposed, as stated in His Word. The Law called for an eye for an eye, a tooth for a tooth and a man's life for a man's life. In this God set forth His principle governing His course of dealing with men. As by man (Adam) came the death sentence, and through heredity upon all of his offspring, even so the Divine Law purposed that there must be a sacrifice of one human life to

SM402

offset the one human life condemned to death. The one who would thus meet the demands of Justice on behalf of the race would have the right to give eternal life and human perfection to every member of Adam's race willing to accept it on the terms of the Divine Law. It was for this reason that Christ should die, "the Just for the unjust."--**1 Peter 3:18.**

As a reward for His obedience to the Father even unto death, Christ was raised from the dead to the Divine nature. In this exalted condition He is capable of being a Mediator and of doing a work for Israel and for the world much higher and broader than Moses could effect. Moses, the typical mediator, made atonement for a year with the blood of beasts; but Messiah with His own blood makes perpetual atonement for the sins of all the people. This is the great Messiah (Jesus) who suffered the death of the cross--for the Jews and for the Gentiles--"for all the people." This is the glorified Messiah, who as the Spiritual Seed of Abraham is about to bless Israel's

Ancient Worthies, and to "make them Princes in all the earth"--ministers of His Kingdom for the ruling, blessing and uplifting of whosoever will, out of the present sin and death conditions, to life eternal, to full human perfection, with the earth as Paradise restored.

MEMBERS OF MESSIAH

But some one may say, Where do Christians come, in connection with this Divine arrangement? And if God's dealings with the world are to be through Israel, and not through the Church, why has there been so long a delay? Why did not the glorified Messiah at once set up His Kingdom, and bring forth the Ancient Worthies from the tomb to be its earthly representatives? Oh, here is another part of the Mystery of God! Isaac, Abraham's son, was typical of Messiah, the Spiritual Seed. But before Isaac began the work of dispensing the blessings to his brethren and to his children, he first took a bride;

SM403

and this act also was allegorical or typical. In the antitype, Messiah, the glorified Jesus, partook of the Divine nature according to the Father's invitation, and He is to take a Bride who is to be His joint-heir on the spirit plane--to share with Him the glory, honor and service of His Messianic Kingdom. The period of Israel's disfavor, as a nation, has been the time in which a special class has been called of the Father and begotten of the Holy Spirit to joint-heirship with Christ as His Bride.

But did God pass by the natural seed of Israel to give these spiritual privileges to the Gentiles--to gather from the Gentiles a people, figuratively to constitute the Bride of Messiah? Nay. The Scriptures assure us that this spiritual privilege went first to the Jews. They show us that during the three and a half years of Jesus' ministry, and during the thirty-six years following it, the Gospel Message was given almost exclusively to the Jews, and gathered from that people as many as were found to be "Israelites indeed" without guile, as many as were not only of the circumcision of the flesh, but who were also of the circumcision of the heart. God did not continue to deal with His chosen people; but after having gathered

from them as many as were worthy of the spiritual blessing and exaltation--only then did He send the Message to the Gentiles, to gather from the Gentiles a number sufficient to complete the foreordained and predestined number who will constitute the Bride.

So, then, my brethren, in proving from the Scriptures that Israel's "double" is about completed, that Israel's blindness is about to be taken away, and that Israel's exaltation as the earthly representatives of Messiah's Kingdom is near at hand, we are proving to ourselves another thing; namely, that the full number called from amongst the Gentiles to participate with Christ on the spirit plane, as members of His Bride class, will soon be completed and exalted to Kingdom glory.--**Rom. 11:25-32.**

SM404

THE DESTRUCTION OF MYSTIC BABYLON

"Declare ye among the nations, and publish; set up a standard; say, Babylon is taken."--Jer. 50:2.

While our message for today is "meat in due season" to the Household of Faith, and in every way important to be understood, it is, nevertheless, a subject difficult to treat without giving offense, without seeming harsh. Bear with me, then, while expressing what I believe to be the Divine Message in as kindly a manner as I know how.

The Scriptures which I may quote in support of my presentation seem harsh almost to cruelty; but I assure you, my hearers, that I am not responsible for the language of the Bible. My responsibility is to speak the Word of the Lord. In doing this I shall endeavor to present the message in as kindly a manner as I am able, and as far as possible explain some of the harsher expressions; but I must not shun to declare the whole counsel of God--and as fully as I believe He would now have His people understand it.--**Jer. 23:28; Acts 20:26,27.**

In the days of Jesus and His Apostles there was no Mystic Babylon. Therefore the expressions in the Revelation of St. John bearing upon Mystic Babylon were prophetic of the systems and conditions which have since risen in the Church. The word Babylon has a double significance. It is derived from the word Babel, and reminds us of the time when the sons of Noah lost faith in the Divine providential care and in the rainbow of promise, and endeavored to erect a structure for their own preservation --the Tower of Babel. This attempt led to the confusion of tongues.--**Gen. 11:1-9.**

Similarly, following the days of the Apostles and of the persecution of the early Church, an attempt was made to erect a great religious system for the protection of the

SM405

Church, not waiting for the fulfilment of the Divine promise that in due time Messiah would come and establish His Kingdom for the blessing of the world.

The religious "Tower of Babel" was, primarily,

Papacy. So far as it went, it was a wonderful structure, but it never accomplished the designs of its founders. It never mastered and established the Church far above the power and influence of the civil governments and earthly monarchs.

It was when the Tower of Babel rose to a considerable height in dignity and grandeur that the Lord manifested His Power amongst the workmen and confounded their speech. Disconcerted, the people ceased the further building of the Tower, and each set up for himself. This corresponds well with the Protestant Reformation Movement and the various denominations into which those once Catholic became divided.

BABYLON AND ITS WALL

Another thought connected with our subject is that the literal city of Babylon was a prototype, a prophetic figure of Mystic Babylon. The name Babylon signifies "The Gate of God"--the gateway by which access to God is to be attained. This in effect was the claim made by Papacy, and the claim which she still makes--that she is a great City, a great kingdom; that she has a great wall of Divine salvation and protection round about her--a great wall built of superstition and ignorance, say her enemies.

In the Revelation Jesus prophetically pictures the greatness of this City, this spiritual Empire. It is essentially religious, although it includes the great kingdoms of earth, which unitedly are styled Christendom. This great "city," Babylon, is represented as being divided into ten different wards, each of which represents one of the kingdoms of Christendom, and which corresponds to the ten horns of the symbolic "beast." Compare **Rev. 11:13; 13:1; Dan. 2:41; 7:7.**

SM406

As this great "city," or spiritual kingdom, thus includes the chief monarchies of Europe, so under another figure Babylon, Papacy, is represented as a woman, in whose forehead is found the name, "Babylon the Great, the Mother of Harlots." Thus is shown in some manner the various Protestant systems of Christendom which separated from the "Mother Church" of Rome, but which

are still her daughters, still related to her, partakers of her character, traits and disposition. Thus Babylon with her ten wards includes practically all of Europe; and Mother and Daughters of this same family name include nearly all of the Protestant denominations as well as the Catholic Mother Church.

WHAT IS MEANT BY HARLOTRY?

It should be remembered in discussing this subject that the Scriptural language is figurative--that it does not signify that either the Church of Rome or her Protestant Daughters are immoral. The correct thought is this: Primarily the Church of Christ was a "virgin" company of persons, called out, separated from the world, its aims and its ambitions--called to be saints and joint-heirs with Christ in His Kingdom. To whatever extent systems rose amongst the followers of Jesus and became affiliated with any of the kingdoms of this world--to that extent, Scripturally, figuratively, they committed harlotry; for they were espoused to the King of kings and the Lord of lords, and were to wait for Him, that at His Second Coming they might become His Bride and His Associate in His Throne.

It will not be questioned that Papacy became affiliated with the Roman Empire and sat down on the throne of Rome; nor that the Church of England, as one of her "daughters," became affiliated with the British Government and now sits, representatively, in the House of Lords. It would not be questioned that the Greek Church experienced a similar betrothal and marriage to the Russian Government, the Lutheran Church to the German

SM407

Government, etc., etc. It is on this account and in this sense that the Church of Rome and her Daughters--mother and daughters, organizations of Protestants--are figuratively called by the family name of Babylon.

BABYLON'S GOLDEN CUP

Under the figure of "a woman clothed in purple and scarlet" the Mother System of Babylon long centuries

ago "made all the nations drunk with her wine," the doctrines which she had in her Golden Cup. (**Rev. 17:1-6.**)

The Golden Cup represents the Bible, the Divine Standard, or authority. It was misused when the wine of false doctrine was put into it--when the Bible was claimed as authority for various erroneous teachings of the Dark Ages. The intoxicating "wine" which made the nations drunk, and which led them to support the "woman" and to call themselves Christian nations, Papacy still holds in her hand, and still offers to whoever will receive it. But the nations are gradually sobering up.

It is not necessary to suppose that every doctrine presented by Papacy was false and intoxicating. The thought is, rather, that a stupefying potion was put into the wine already in the Cup. As the Golden Cup represents the Word of God and its Message, the stupefying potion may well be understood to be some of the doctrines; for instance, that God's Kingdom has already been set up, that the papal throne is the Throne of Christ, and that the Pope reigns as Christ's Vicegerent, or substitute and representative. Other poisonous elements threatened the people with purgatorial torture or with eternal torment if they failed to keep in line with the papal authority --this claimed vicegerent authority of Christ.

The Protestant denominations were all born under these intoxicating influences and false theories. While they separated from the Mother system and denounced her, nevertheless they held doctrinally to many of her intoxicating errors. Consequently they, too, claim that

SM408

somehow, they know not how, Messiah's Kingdom has been set up and is reigning. They, too, join in giving the nations some of the same commingled "wine" that the Mother gave them, telling the people that these are Christian nations, even though they have anything but the Christian spirit, and are building guns and dreadnaughts to blow each other off the face of the earth.

So strong is the power of this intoxication that the inconsistencies of such theories are not discerned by those intoxicated. Only the few who are gradually getting free from the stupefying potion are able, by Divine assistance, to see some of the mistakes along this line. These see that neither the Church of Rome nor any of her Daughter systems

is the true Church.

Each system professes to be the Bride of Christ, yet each knows that the marriage of the Lamb is to take place at the Second Coming of Christ. They have therefore very generally lost sight of the fact that the true virgin Church of Christ, only a Little Flock (**Luke 12:32**), who will be accounted worthy to become the Bride of Christ, must wait for the Lord from Heaven. (**1 Thess. 1:9,10**.) She must keep herself "unspotted from the world," a *virgin*, that she may be accounted worthy to enter into the joys of her Lord, become His Queen and Joint-heir.

BABYLON, THE GREAT CITY

It is not to be expected that either the Mother or the Daughters, who are now claiming to reign with Christ, who are now claiming that His Kingdom is already set up, who are now claiming that their union with the kingdoms of this world is legitimate, can have the Bridegroom's approval. It is not to be expected that they realize their true condition--that they are disloyal to the Heavenly Bridegroom and King.

In the symbolic language of the Book of the Revelation, as already explained, the name Babylon is applied not only to the typical woman, Papacy, and her mystical daughters, the Protestant denominations, but also to the

SM409

great City, Mystic Babylon. The symbol woman more particularly represents the ecclesiastical systems, and the symbol city the governmental features--the sacerdotal, or religious, authority to govern and control the kingdoms, the nations of the earth.

We all remember the history of the ancient city of Babylon, with its most wonderful walls and its hanging gardens. We all remember that it was built across the River Euphrates, which flowed through its center and was supposed to protect it fully from the hazard of invasion. Besides its vast storehouses of food it had the river for its water supply. Babylon was therefore considered impregnable--a strongly fortified city.

Mystic Babylon, Christendom of our day, is a most masterly organization. Its walls are built of ignorance

and superstition, whose great foundations were laid centuries ago. Ancient Babylon's great gates of brass, which came down to the level of the Euphrates, represented Mystic Babylon's worldly wisdom, human ingenuity and dexterity of organization, to maintain the control of the symbolic waters and to protect the "city" from a possible approach from that direction.

THE EUPHRATES TO BE DRIED UP

In the symbolic language of the Scriptures the word water has two distinct interpretations: (1) Water is a symbol for Truth; (2) Water also symbolizes revenues from outside peoples and kingdoms. In harmony with this latter thought we read that the woman with the golden cup sits upon many waters; "and the waters which thou sawest are peoples, and multitudes, and nations, and tongues." (**Rev. 17:1-15.**) This "woman" does not reign over one nation or people alone; her rule is catholic, or general; for all nations were made more or less "drunk with her false doctrines." The water of the River Euphrates, flowing through Babylon, might therefore be understood to symbolize the peoples and nations supporting Mystic Babylon by contributions, offerings.

SM410

In the Revelation not merely is the name Babylon used long after the ancient city was so blotted out of existence that for centuries its site was unknown, but the symbolic description includes also the River Euphrates. Of that great river we read, "The water thereof was dried up, that the way of the Kings of the East might be prepared." (**16:12.**) If we are correct in our interpretation that the waters of that river signify revenues from all nations, the drying up of the river implies a cessation of the revenues of Babylon, a decline in the contributions which heretofore have made her wealthy--millions coming every year from rich and poor of all nations, for her support.

It is in full accord with this Divine prediction of what is yet to come that we hear cries of distress rising from all denominations, both Catholic and Protestant, to the effect that the revenues of the churches are being "dried up," and this at a time when the world is larger in population

and in wealth than ever before.

History tells us that ancient Babylon was captured by Cyrus the Great and his army after a siege of considerable length, which was unsuccessful until his soldiers dugged a fresh channel for the river and turned aside its course. Thus was the River Euphrates dried up; and the Medo-Persian army entered the ancient city suddenly in the night. While these events were occurring, the princes of Babylon, corresponding to the notables of Christendom, were holding high carnival, rejoicing in their security, boasting of the strength of their walls, the impregnability of their gates and the sureness of their waters. As they were using the golden vessels of the Lord's Temple from which to drink their wine, so now, in the hour of Mystic Babylon's fall, we may expect something to correspond to this--a spirit of boastfulness, of pride, of intoxication with error, apparently drawn from the Divine Word.

At this moment of their exuberance there appeared in Belshazzar's banquet-hall a hand, which wrote the words,

SM411

"Mene, Mene, Tekel, Upharsin"--the days of your rule have been numbered by God and are finished; you are weighed in the balances and found wanting; your kingdom is divided and given to the Medes and the Persians.

(Dan. 5:25-28.) The strong symbolic language used in respect to Mystic Babylon corresponds so well to the prophetic language respecting ancient Babylon that we are warranted in understanding that city to have been a prototype of Mystic Babylon and her fall a prefigure of Christendom's fall.

"FLEE OUT OF BABYLON"

When foretelling the disaster upon Babylon, the Prophets of Israel gave to God's people the message, "Flee out of Babylon; deliver every man his soul"--his life--and terrible descriptions, which seem grossly exaggerated unless we view the matter from the standpoint already suggested--that the experiences of the ancient city were figurative and prophetic of the much more serious experiences of Mystic Babylon, then long future. If

further evidence were required to demonstrate that Mystic Babylon represents a great nominal system, it is found in the Apocalypse, a part of which is, "Come out of her, My people, that ye be not partakers of her sins and that ye receive not of her plagues."--**Rev. 18:4.**

This call must be heard and heeded before the disaster comes; for it will come suddenly, as in an hour. Those who do not stand aloof will be involved in the disaster. And it is God's will that they should be involved if, after seeing the truth respecting Babylon and her character, they are not enthusiastically opposed to her deceptions and intoxicating false doctrines. The tribulations upon Babylon will constitute a part of the great tribulation with which this Age will terminate and the New Dispensation of Messiah's Kingdom be ushered in--"a Time of Trouble such as was not since there was a nation." Let God's people remember that loyalty includes action and faithfulness even unto death.--**Dan. 12:1; Matt. 24:21.**

SM412

DISTRESS OF NATIONS WITH PERPLEXITY

[October 4, 1914]

"Upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth."--Luke 21:25,26.

Never was there such a war as there is at the present time. Peculiar conditions have arisen, more so than has ever been known before in the history of the world. With the utter destruction of civilization impending, present conditions seem to take on a peculiar force as we think of what relationship God has to all these matters.

On every hand prayers for peace are ascending to God. Some are praying for the success of the allied armies--which means the slaughter of the Germans, Austrians and Hungarians; others are praying for just the reverse; still others are praying that the war shall not go on. All this shows great confusion of thought. How could all these prayers be heard? The Master has told us that we are to pray in accord with the Word of God. Therefore, before praying on the subject, it would be well to determine what are God's purposes in regard to this war, in order to pray in harmony with His arrangements. Instead of telling the Almighty what to do, we should all hearken to His Word, and take note of what He says about this war and the terrible Armageddon which will follow it--the "Time of Trouble such as was not since there was a nation."--**Dan. 12:1; Rev. 11:16-18.**

As I read my Bible with clearer eyes than once I read it, I see so many things different from what once I thought that I have great sympathy with people who are confused on this matter. As I read the Bible, God has foretold this very war and has indicated just what is happening today. Through the Prophet Joel He has said

SM413

to all nations, "Let the weak say, I am strong...
Let the nations be wakened, and come up to the Valley of Jehoshaphat"--to the Battle of the great Day of God

Almighty. If God prophesied this war of nations, then we need not pray that He stop a war which He has foretold would take place.--**Joel 3:9-12.**

Surely, so far as the present war has gone, it has brought a greater number to the grave than has any previous war. Many, doubtless, will be shocked at the declaration that this war and the still greater calamity to follow are of Divine arrangement. Nevertheless, the gathering of the nations to the present struggle is referred to in the Prophet's words, where the weak nations are called upon to assert their strength and to go down, all of them, to the Valley of Jehoshaphat--otherwise the Valley of Graves.--**Joel 3:2,14.**

SEEN IN GOD'S PLAN

In harmony with this prophecy, the nations have for years been "beating their plowshares into swords, and their pruning-hooks into spears," in the sense that money has been spent for military purposes which should properly have been spent in agricultural implements and developments. Apparently all the nations of the world will yet be involved. Happy would it be if our own land should escape! We are very glad to note that our President and our Secretary of State are men of peace, and will surely do all in their power to avoid complications and war itself. Nevertheless, it is reasonable to expect that the great nations of Europe, realizing how much they will be weakened by the war, will do all in their power to ensnare these United States, lest at the conclusion of the war we should tower too much above the other nations in financial strength and in every other way.

But to the majority it is very confusing to think that God would bring about any great war. There is surely something wrong or there would not be such perplexity; for the Lord tells His people that they will not be in darkness.

SM414

Speaking about this Time of Trouble, St. Paul says, "But ye, brethren, are not in darkness, that that Day should overtake you as a thief. Ye are all the children of the light, and the children of the Day." (**1 Thess. 5:1-6.**) God's people should have general information

regarding His plans, purposes and arrangements.

Only as we look at the Divine Plan as a whole can we understand God's relationship with this bloody war--and with all war. Many have seen only small portions of the Divine Plan, and so have failed to grasp the great lengths, breadths, heights and depths of God's great Purpose. But whoever has an understanding of the great Plan of God will ever after be able rightly to appreciate and to locate not only the events of today, but also everything that is coming; for the Bible outlines the history of man.

The Scriptures clearly teach that our earth is the only rebellious province in all God's fair creation. In this little planet God has permitted sin to take its course --to bud, to blossom, to bring forth its fruitage--that both men and angels may see the dire results of opposition to the Divine Government. The Bible tells us how this world became rebellious. It tells us that God did not create mankind imperfect, as we are today. Man was created perfect, an earthly being--in the image of his Heavenly Creator, in the sense of having a moral character, but limited to earthly conditions. This perfect man was placed in a perfect home, in every way adapted to his needs. This Eden was especially prepared for him, and he was to enjoy it. But he was the king of the whole earth; and therefore his Creator instructed him that, as his family increased, he was to subdue the earth and develop it. Had mankind remained in harmony with God, the whole world would have become as Eden.

God foreknew just what would occur, however. He foreknew Adam's sin and fall, as well as the mental, moral and physical degeneracy which would result from the disobedience of our first parents. He foreknew our

SM415

weakness and imperfection, our attempts at moral, religious and mental reform and at mental and physical health. Yet He permitted all this to come to pass.

Sin entered the world, and has continued to rest upon the human family for six thousand years. This curse of sin and death is upon mankind. God's penalty for sin is death; and whether it comes through pestilence, famine, war or by slower processes, matters little. There is no one so stupid but that he can see that the whole course of human history has been a reign of Sin and Death.

WHY GOD PERMITTED SIN AND DEATH

The Bible tells us that God has permitted this condition to continue for the past six thousand years as a great lesson on the exceeding sinfulness of sin and on the utter hopelessness of any other help than that which He Himself has provided. For six great Days of a thousand years each--from Adam's time until now--Sin and Death have reigned over the race. These are man's Work-Week, in which he has been permitted to try everything he could imagine for his own relief from sin and its penalty --death.--**Rom. 6:23.**

And now, after the Week has drawn to a close, what do we find? Mankind are still dying--mentally, morally, physically. So far from gaining life for our race, all our efforts through doctors, scientists, etc., have accomplished practically nothing. Yea, our most learned physicians and specialists tell us that the world is on the verge of a collapse. They say that at the present rate of increase there would not be, in a hundred and sixty years from now, enough sane people in the world to care for the insane. They tell us that various diseases are increasing so rapidly as to endanger the existence of the race in a very short time; and this in face of the fact that sanitary conditions are made a necessity, even to the extent of providing individual drinking cups.

Our only hope is in God; and He has arranged that His blessing shall come through Messiah's Kingdom when

SM416

our race shall have reached its limit. Man's extremity will be God's opportunity. In the great Seventh Day of man's Work-Week, the antitypical Sabbath, Messiah will, in association with His Church of this Gospel Age, set up the Divine Kingdom amongst men--a spiritual Kingdom, not an earthly one, ruling, blessing and uplifting mankind. For a thousand years this work of uplift will progress, until all the willing and obedient will have attained again the lost likeness of their Creator and all the unwilling and disobedient will have been cut off from life in the Second Death.

"THE TIMES OF THE GENTILES"

Another great lesson which God has been teaching mankind during the reign of Sin and Death is the fact that they are incapable of establishing such a government as is necessary for real blessing and uplift of the race. For a time He appointed the nation of Israel to be His typical kingdom, selecting King David and his posterity to constitute the royal family. The last king of David's line was Zedekiah, of whom we read: "And thou, profane wicked prince of Israel, whose time has come that iniquity shall have an end. Thus saith the Lord God, Remove the diadem, take off the crown; I will overturn, overturn, overturn it until He comes whose right it is; and I will give it unto Him." (**Ezek. 21:25-27.**)

The One whose right it is, is Messiah--Jesus the Head, and the Church His Body--on the spirit plane.

Certain Scriptures indicate that the time during which God's Kingdom would be removed would be seven prophetic Times, each of which is 360 years in length. Seven Times would therefore equal 2,520 years. That period, reckoned from the time of King Zedekiah's overthrow, ends with this year; for, according to the Scriptures the crown was taken away from King Zedekiah in 606 B.C. If so, with the close of the present year, Messiah should take to Himself His great power and begin the long-promised Millennial Reign of Glory, the opening or beginning

SM417

of which, according to the Bible, will be a very dark hour--"a Time of Trouble such as was not since there was a nation," "nor ever shall be"--the like again.

When God took away His typical kingdom, 606 B.C., He gave the Gentiles authority or permission to do their best to rule and govern the world and to bring in righteousness. That we might know all this, He gave a dream to Nebuchadnezzar, King of Babylon, and sent the interpretation of the dream through Daniel, the Prophet. The dream showed a great image, whose head was of gold, representing Babylon; the breast and arms of silver, representing the succeeding government of Medo-Persia; the belly of brass, representing the Grecian Empire, which succeeded the Medes and Persians; and its legs of iron represented Rome, the government of the Caesars.

Each of these governments has had universal sway, each has shown the best it was able to do for humanity, and each has failed.--**Dan. 2:37-45**.

The feet of the image were of iron, showing that they represented part of the Roman Empire; but they were smeared with clay and thus made to represent stone feet. These feet represented the Holy Roman Empire, whose divisions, or toes, are now at war with each other. The dream and its interpretation showed that the stone which struck the image in the feet, ground them to powder and utterly destroyed the entire image, represented God's Kingdom. According to the prophecy, this Kingdom will ultimately fill the whole earth.

The clay smeared on the feet, making them look like the stone, represents the fact that the present Roman governments of Europe claim to be Christ's Kingdom. On their coins, and otherwise, they claim to be representatives of God. They have deceived themselves into thinking of themselves as Christendom, which signifies Christ's Kingdom. In reality, however, they are Gentile kingdoms, the last representatives of Gentile power--the feet and the toes of the image which Nebuchadnezzar saw.

SM418

These powers are what the Bible calls "the kingdoms of this world." But they are part of the Gentile power which has been permitted to rule the world up to the time when God will be ready to set up His Kingdom, which was also represented in Nebuchadnezzar's dream--the stone cut out without hands. The Word of God transforming the hearts of His people will gradually make them His Kingdom, and in the spiritual Kingdom these will be Messiah's joint-heirs. When the image of Gentile supremacy falls, these will be put into power and place. Then all will have opportunity to return to Divine favor.

THE JUDGMENT OF THE NATIONS

We have read in history, and daily we are reading in the newspapers, how these nations are attempting to blow one another off the sea and the land. "The nations were angry," says the Revelator. There is no nation so small but that it desires to go to war. As the Prophet Joel

says to the nations, "Come up to the Valley of Jehoshaphat." Outside of the walls of Jerusalem is the cemetery of Jehoshaphat, known as the Valley of Graves. In figurative language the Prophet is saying to the nations, "Come up to the Valley of Graves!" And this is just where they are going.

When we think of the appalling loss of life amongst these angry nations, it is grand to know that all these bitter experiences are not lost, and that the poor creatures who have suffered are not, when they die, hurled into eternal torment--that these poor creatures, not knowing what the war really is about, but demonstrating to the best of their ability their patriotism, are not thrown to the Devil to be forever roasted. Ah, no! According to the Scriptures, they are falling asleep in death. Their sorrows and woes are all over for the present. They will know nothing more until He who has redeemed them will call them forth from the dominion of Death.

The present war will weaken the nations, not only of their life-blood, but also of their wealth; and it will demonstrate

SM419

the inefficiency of all Gentile kingdoms to bring to the world peace, righteousness, satisfactory government. But Messiah's Kingdom, which will then be inaugurated, will be "the desire of all nations." This war and the anarchy of Armageddon, which will follow it, will prove conclusively the great need of Divine interposition in human affairs.--**Hag. 2:7.**

Doubtless earth's great rulers have done the best they knew how to do for their peoples. Some of our very best laws came from Julius Caesar, in combination with the Mosaic code. Some of the world's rulers today are also doing their best; but they are confused. Having a false idea of what constitutes Christ's Kingdom, they seem to think it their mission to conquer the world. They also believe that they foresee a general uprising of Socialism, and their hearts are failing them, fearing the things coming upon the earth.

While they knew that this would be the worst war ever known, yet they preferred it to that which they were striving to ward off and which they have succeeded in keeping off for the present. But they have lost their best blood, their best energy, their money, commerce, etc.;

and when the war is ended, these nations, sorrowful and famine-stricken, will be greatly angered at their rulers. Then will come the determination for something like Socialism. This the governments will endeavor to put down, and to some extent they will succeed. Then will come the great explosion--the Armageddon of the Scriptures. Then will be the Time of Trouble, immediately preceding the Messianic Kingdom.

Let all the Gentile kingdoms be
Subjected, mighty Lord, to Thee!
And over land and stream and main,
Now wave the sceptre of Thy reign.

"THE SIGN OF THE SON OF MAN IN HEAVEN"

"Then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."--Matt. 24:30.

Various suggestions have been made by scholars respecting the import of this prophecy by the Master. Some guessed that the sign would be a Cross in the sky. Others thought that it would be Christ Himself, who would appear in some wrathful form to humanity, causing fear and dismay.

We cannot say that the sign of the Son of Man in heaven will be His Parousia. On the contrary, the Parousia of Christ will not be known to the tribes, or families, of the earth in general, but will be known only to the most saintly ones of the Church of Christ. Consequently, the sign of the Son of Man must in some sense stand related to His Epiphania, or shining forth in the "flaming fire" of judgment, which the whole world of mankind will recognize.
--**2 Thess. 1:7-9.**

The word "sign" is of broad meaning; for instance, crepe is a sign of mourning; the Cross represents Christianity; the Crescent, Mohammedanism. In other words, a sign is merely an indication. So when we read of the "sign of the Son of Man in heaven," the thought might properly be that something will occur indicative of the presence of the Son of Man--that He has taken to Himself His great power and has begun His reign. Since the Son of Man is to be revealed in flaming fire, taking vengeance, it follows that this sign must be some sign of vengeance, some indication of righteous indignation against wrong.--**Isa. 59:17,18.**

SM421

JUDGMENT TO BEGIN WITH THE CHURCH

The question, then, arises, How would such a sign, or indication, appear in the sky, in the heavens? We reply that this is not the thought. On the contrary, let us remember that the Bible repeatedly uses the words heaven, mountain, sea, in a symbolical manner--the earth representing organized society; the mountains representing kingdoms, as the backbones of this organized society; the seas representing the restless masses of humanity, continually seeking to swallow up the social "earth." In the same symbolic terms the heavens represent the ecclesiastical powers of the world--churchianity. The sign appearing in the heavens signifies that the beginning of Christ's judgments will fall upon the ecclesiastical systems of our day. The flaming fire of judgments will first manifest itself in ecclesiastical affairs and circles.

Mankind will gradually become awakened to the thought that a new Government is in control, and that its policy will be the law of "judgment to the line and righteousness to the plummet." Since unrighteousness is prevalent as a result of man's fallen condition, the conscience of the whole world will be awakened, quickened; and fear, dread, will come upon all classes everywhere. This will be not only because they will see the primary sign of Christ's righteous judgments in religious circles, but because they will see Him *coming*--drawing nearer and nearer in judgment; and they will recognize that they, too, must shortly be involved. Hence there will be mourning because of Him.--**Rev. 1:7.**

Furthermore, it will be remembered that all the families of the earth have very crude and incorrect views of Messiah and of the object of His Second Coming and Kingdom. The "doctrines of devils," brought into the church creeds during the Dark Ages, have so made void the Word of God that the majority of mankind fear the Almighty, dread Him as their Almighty Foe, instead of realizing Him to be the God of all grace and the Father

SM422

of all mercies, "from whom cometh every good and perfect

gift."--**1 Tim. 4:1; James 1:17.**

The eyes of the world have been blinded to the goodness of God. Terrible dread in the hearts of humanity will lead to the wail of fear as they perceive Christ's righteous judgments encircling all the earth--

"The signs and groanings promised
To precede a second birth."

Not knowing of a "second birth" and all the glorious blessings which Messiah's Kingdom is designed to bring to mankind, human hearts will be filled with dread and apprehension. Only those who are truly the Lord's and are rightly informed respecting the Divine Plan of the Ages will be able to lift up their heads and rejoice, knowing that their "deliverance draweth nigh."--**Luke 21:28.**

"THE HEAVENS BEING ON FIRE"

St. Peter apparently described this sign of the Son of Man in the heavens, revealed in flaming fire. His words are, "The heavens being on fire shall be dissolved," and "the earth also [shall take fire] and the works that are therein shall be burned up." (**2 Peter 3:10-12.**) Let us not make the mistake of our forefathers in supposing that these descriptions mean a literal burning of the literal earth. Let us, on the contrary, realize that the symbolical earth and the symbolical heavens are to catch fire and pass away with a great commotion, while the physical earth will remain practically as it is, and will begin to undergo the transforming influences of Restitution under the new King, the Restorer of all things--The Christ.

It will be noticed that St. Peter mentions the fire as coming to the heavens before it reaches the earth, in just the same order that Jesus stated the matter. The sign, manifestation, of the flaming fire of judgments will appear in the heavens; and subsequently the sign of the Son of Man in judgment will be seen coming nearer and nearer to earth's affairs, with a view to purging them absolutely from everything sinful, selfish, unjust.

SM423

We are told that the elements will melt with fervent heat. We see the Capitalistic element and the Labor element separating, the one from the other. We see the

preparations for the great conflagration, the great Time of Trouble. We sometimes speak of it in this language, saying, "Things are getting very hot." They will presently be so hot that spontaneous combustion will set in.

And the fire of that Day will be so extreme and its results so drastic as to fulfil the Master's words that unless those days should be shortened no flesh could survive.

But because of the Elect, because of the Kingdom which will then be set up, those days will be shortened--brought to an end. Nothing will be destroyed except that which is injurious. The world-wide results of that flaming fire of Divine judgments will be corrective, preparing men's hearts for the blessings which the Lord is prepared then to give. Thus it is written, "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness."--**Isa. 26:9**.

It will be noted that St. Peter, in speaking of that Time of Trouble, mentions that the heavens--ecclesiasticism--will be on fire first; and that later, the earth--society and its political, financial and social organizations--will be involved also. In harmony with this, our text tells that this sign, or indication, for the revealing of Messiah in flaming fire, will first be in the Church. Furthermore, according to St. Peter's statement, we are to expect that the ecclesiastical heavens will pass away with a great noise--a great commotion--before the social order is fully reached by the consuming fire.--**2 Peter 3:10**.

The same thought is brought to our attention in Revelation, where a wide distinction is made between the nominal church systems, called Babylon, and the true Church, which is admonished in advance to come out of Babylon and to stand in personal relationship to God through Christ. This general call, which belongs to the end of the Age, before the judgments come upon Babylon,

SM424

reads, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The intimation is that as soon as the loyally obedient have been gathered out of Babylon some drastic trouble will come upon her.--**Rev. 18:4,5**.

We should not apply this term "Babylon" to individuals, but to great systems, outwardly having a form of godliness, but really misrepresenting the Divine character,

the Divine Plan, the true teachings of the Bible. Of course, the individuals identified with the systems have more or less responsibility, according to their official position and their intelligence. In similar proportion these individuals may have tribulations in conjunction with the fall of Babylon. We do not understand the term "Babylon" to be applied Scripturally to any sect or party, but rather to refer to the general conglomeration of systems and denominations. Likewise, when reading of the utter destruction that is to come upon Babylon, we are to differentiate between the systems and the individuals connected with those systems.

The judgments of the Lord are not designed to crush or destroy humanity, but to destroy utterly the systems of error, bondage and superstition which have fettered humanity and hindered them from fuller progress and development in the knowledge and favor of God. With the fall of the great systems (Babylon, confusion) men's eyes will begin to open; the blind will begin to "see out of obscurity." (**Isa. 29:18.**) As a result, the high praises of God will arise as a sweet savor.

The fall of Babylon is declared to come speedily, suddenly --figuratively, "in an hour." The descriptions of her fall are various. In one place we read that she shall be utterly burned with fire. The same symbol of fire is used by St. Peter in referring to the same trouble and destruction. In another place we read that Babylon shall be cast like a great millstone into the sea and be found no more at all.--**Jer. 51:58; Rev. 18:8,21.**

SM425

"EVERY EYE SHALL SEE HIM"

Throughout this Gospel Age, the Lord's people have with the eye of faith recognized Jesus as their Redeemer and Deliverer. But comparatively few have had such eyes of faith and understanding. The majority, as the Apostle declares, are blinded by Satan and by error, and fail to get a proper, true view of Christ. He says that "the god of this world" has blinded the minds of all unbelievers. But the gracious promise of the Lord is that all the blinded eyes shall be opened.

The experiences of eighteen centuries have done little

toward opening the eyes of the world; but the revelation of Messiah in flaming fire will appeal to them quickly. They will see Him thus--"Every eye shall see Him, and those also who pierced Him"--the Jews. Instinctively they will fear. It may require a considerable time for them to become fully persuaded that the One feared is their best Friend, who gave His life as their Redemption-price, and whose judgments in the earth are for the very purpose of breaking the bondage of fear, ignorance, superstition, sin, selfishness and injustice, and of allowing the whole world to go free from a sin-slavery which has long oppressed them.--**Rom. 11:25-27.**

In due time they will learn that the fire of God's anger does not burn against the sinners for whom Christ died, but merely against their sins. The learning of this lesson will open their eyes still more widely and enable them to see something of the length, the breadth, the height and the depth of God's Love, of which the Apostle tells.--**Eph. 3:14-19; Rom. 5:6-8.**

That the Jews will be in that trouble, the Bible distinctly marks out. It will be "the time of Jacob's trouble, but he shall be saved out of it." (**Jer. 30:7.**) The Gospel Church having been completed by that time and having passed beyond the veil, God's favor will be restored to Natural Israel; and the time for the special manifestation of that favor will be in the dark hour of Jacob's trouble,

SM426

when the Jews are surrounded by enemies. In and through that trouble the Lord will pour upon them the spirit of grace and of supplication, and they will look upon Him whom they pierced. (**Zech. 12:10.**) They will discern that they made a great and horrible mistake in crucifying the Friend of Sinners, their long-promised Messiah. We are told that they shall mourn because of Him, and that then the spirit of supplication will come to them and they will see Jesus in His real character.

At or about that same time Divine favor will be manifested on Israel's behalf, and the Lord will deliver them, as in olden times. Their eyes of faith and understanding will open more and more widely. Eventually, according to the Bible, they will become the leaders of mankind in returning to God, who will abundantly pardon their iniquity and grant them a prominent share in the blessings

of His Kingdom.

"FEW STRIPES" AND "MANY STRIPES"

The great Messianic Kingdom will not spare the rod, but will inflict punishments for the world's correction in righteousness. Some will suffer more and some less, according to the Master's own statements. Those understanding the principles of righteousness and wilfully violating them will be beaten heavily, "with many stripes"; while others, such as the heathen, for instance, who knew little, will receive fewer stripes, proportionate to their ignorance. All the stripes, however, will be reformatory, and with a view to helping and encouraging the transgressors to abandon the ways of iniquity and to walk in the paths of righteousness.--**Luke 12:47,48.**

That will be a happy Day for earth's thousands of millions --a Day with the Lord, a thousand years. Everywhere there will be evidences of the operation of Divine Mercy and Justice, and the necessary lessons will be quickly learned by all people. We cannot doubt that even fifty years of Kingdom influence will make a wonderful change in human affairs and conditions. The blessing of

SM427

the Lord will come to the earth in proportion as God's will shall be done by mankind.

Finally, with all sin eliminated, all imperfections gone and all the wilfully wicked destroyed, every creature on earth, as well as in Heaven, will be heard saying, "Blessing and honor and glory and power be unto Him that sitteth upon the Throne and unto the Lamb forever and ever." Then, and not till then, will God's will be done on earth, even as it is done in Heaven; for not until then will there be a perfect race capable of doing God's will, and a tested race, all of whom will delight to do His will.

A special lesson to God's people today is that now is the Church's time of calling, accepting and making their election sure by hearty obedience to the Divine will. Thus neither shall we be of the world, who will wail because of the sign of the Son of Man in the dissolution of the ecclesiastical heavens, nor shall we be identified with the ecclesiastical heavens, which are to be dissolved. Rather, it is

our privilege, as followers of Jesus, to walk in His steps, to stand for the right, to be guided of the Holy Spirit, to "come out of Babylon," to "touch not the unholy thing," that we may have relationship and fellowship with the Lord, with the Savior, with the holy Apostles and with all the faithful martyrs and footstep followers of our Master.

We've been watching, we've been waiting,
For the star that brings the day;
For the night of sin to vanish,
And the mists to roll away.

We've been watching, we've been waiting,
For the beautiful King of day,
For the chiefest of ten thousand,
For the Light, the Truth, the Way.

We begin to see the dawning
Of the bright Millennial day;
Soon the shadows, weary shadows,
Shall forever pass away.

SM428

GOD'S STANDARD IS PERFECTION

"As He which hath called you is holy, so be ye holy in all manner of conversation."--1 Peter 1:15.

The Scriptures explicitly declare that our great Creator made man in His own image and likeness, and pronounced His creature very good. But when sin entered the world, through the disobedience of Father Adam, he was cut off from fellowship with his Creator--as a part of the penalty of sin. This alienation from God must have been one of man's most grievous trials. He must have hungered and thirsted to draw near to God once more, to have the Divine protection, the Divine love; otherwise he could not have been created in the perfect image of God.

But as centuries rolled on, Adam's posterity became more and more depraved and demoralized; the original character-likeness to God became blurred, faint, indistinct. So while the desire for God still remains, in some it is more pronounced than in others. In some it is so feeble that they care little for their Creator and are easily satisfied by the pleasures of the world.

Many are separated from God through ignorance, superstition and the doctrines of demons, as the Bible declares. Misunderstanding our gracious Creator, they are thus driven away from Him. Whatever of natural inclination they have had the Adversary seeks to thwart. As St. Paul declares, "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" (**2 Cor. 4:4**), should scatter the darkness and make known to them the true character of God; and thus they should be drawn to Him.

But with some of the race desire for God and righteousness

SM429

has prevailed above the stupefying influence of the world, the flesh and the Devil. This class are drawn by the natural inclination of their minds Godward--desiring to be in harmony with their Creator. While

those who were not born of religious parents have had a large experience with sin and alienation from God, others, born in a measure of justification, have had a measure of fellowship with God always, as children of believers. This class are in a favorable condition to be drawn of God, and to hear His voice speaking peace to them and pointing them to Jesus Christ as the Way, the Truth, the Life.--**John 6:44; 14:6; Heb. 10:19-22.**

"LORD, SHOW US THE FATHER!"

As these come to appreciate our Lord's beautiful character and His loyalty to the Father, and to understand that He came into the world to die for Adam's sin, their hearts respond with increasing gratitude to the Redeemer and to the Heavenly Father, whose Plan our Lord was carrying out. More and more do they long to draw closer to God, and to be recognized of Him as members of His family. Through the Word the Master instructs them that whoever will walk in His steps shall eventually see God in the fulness of Heavenly glory.

Still further study of the Scriptures informs this class that the first step to be taken is one of faith. "Believe on the Lord Jesus Christ, and thou shalt be saved." Those who take this step must recognize that they are sinners, under the Adamic sentence, from which no one can be freed except in God's appointed way--Jesus. Then by faith they must accept Jesus as the Redeemer of Adam and his posterity. They must perceive that His death on Calvary was a sacrificial one; and that the grand outcome of this Ransom sacrifice will be that the Kingdom of God will be established in the earth for the purpose of uplifting mankind out of sin and death conditions--back to the full image of God in the flesh.--**Acts 16:31.**

SM430

THE CALL OF THE GOSPEL AGE

Those who take this first step may know what is the second step; and if they have sufficient faith to take this step, their sins will be forgiven and they will be granted a new nature. This second step is to accept God's invitation

to "present their bodies a living sacrifice, holy, acceptable unto God, their reasonable service." Those who accept this invitation are thus privileged to sacrifice their all of earthly time, talent, wealth, etc. When they have so done, our Lord imputes to them individually His merit, and thus makes them holy and acceptable unto God, who immediately begets them of His Holy Spirit.

Thenceforth they are New Creatures--"old things have passed away and all things become new." They are now counted as members of His glorious Church. Their sins that are past are all cleansed; and the New Creature has no defilement of itself. But attaching to the flesh are certain imperfections, which from time to time crop out. The New Creature is to be prompt to notice these; for the New Creature is the new will, which henceforth regulates the mortal body.--**Rom. 12:1; 2 Cor. 5:17.**

Apparently some of God's dear people have not realized what a contract they have on hand. Some are inclined to be careless about watching the very things which they have been told to watch. It is for all the consecrated to remember that their first obligation is in respect to their own flesh, not that of others. We may give each other valuable suggestions, but the responsibility for the body rests with each as a New Creature.

And here we have the task of our lives; for in our flesh, as the Apostle says, dwells no perfection. Some have one degree of imperfection and some another; some are more imperfect and blemished in one way and others in another. But as the Scriptures continually assure us, there is none righteous, none perfect, no, not one. We all come short and need to recognize our shortcomings; and we are to fight the good fight against them.

SM431

THE NEW CREATURE IN SCHOOL

Whoever would be of the class to which God has called us must of necessity be developed; therefore whoever God has called, accepted and begotten of the Holy Spirit are in the School of Christ. Then begin the lessons which they must learn--they must grow in grace, in knowledge

and in love. As the Apostle explains, they must be transformed --be formed over. If they are not thus transformed, they will not be ready for the Kingdom to which they are called. This transforming is not a work in the flesh, although it will affect the flesh to some extent. It is the renewing of the mind--their minds must become new. Thereafter matters are to be decided, not according to their preferences, but according to certain principles--justice and love. The New Creatures in Christ have a set of new rules, altogether different from what they had before they become New Creatures.

The world has no such rules and regulations as those which are applicable to the New Creatures in Christ. Everything done by those who are in the School of Christ must be squared by the Rule of Justice. They dare not do anything that would be unjust to a neighbor, to a brother or to anybody. To the full extent of their ability the New Creatures must render justice. Many of the Lord's people apparently have not fully realized this fact--that obedience to the rules governing the new nature means absolutely the Golden Rule on their part toward all others. They must not do to others what they would not have others do to them.--**Matt. 7:12.**

Because of failure on the part of some to recognize this principle, the way of the Lord is spoken evil of sometimes. If a Christian fails to pay his debts, or if he is careless as to how he involves himself in debt, it is because this principle of justice does not stand out prominently enough before his mind. As an old creature he has perhaps been in the habit of ignoring the lines of justice and of sliding along as he may be able and of leaving others in

SM432

the lurch. This will not do for the New Creature; for he has come under a set of new rules, and no matter how much the old creature may seek to shirk, the New Creature's duty is to bring the body into subjection and to see that justice rules in every act and word, and so far as possible in every thought.

"THEY SHALL ALL BE TAUGHT OF GOD"

To whatever extent the principles of justice control our minds, to that extent we have character-likeness to God. The cultivation of these principles in all our actions and dealings, in all our words and thoughts, must be our daily concern. It may be comparatively easy to be just so far as money is concerned, to say, I would pay to the very last penny, and would live on the plainest of food rather than be in debt; but it is not so easy to be thoroughly just in our words and thoughts. The New Creature is to sit in judgment on every word which his mouth may utter. It is no wonder that St. James says that if any man sin not with his tongue the same is a perfect man. The New Creature is to be on guard that he may be developed along this line, and must thoroughly show the Lord that he has no sympathy with injustice.

One must be just in his thoughts before he can be properly just in his dealings. The man who thinks unjustly will act unjustly, in spite of himself; therefore the New Creature must be disciplined even to the control of his thoughts. He must never think of any one except with an unprejudiced mind, a calm judgment, seeking to give others the benefit of the doubt, if there is any doubt whatever. Additionally, he must heed the Lord's counsel that we should exercise great mercy, and that He would rather have us err in the sense of being too lenient than have us be merely just.--**James 3:2; Matt. 5:7.**

But beyond justice comes love, the very highest of God's attributes. God is just; but He is Love, also, which is higher, in the sense that it implies something more than mere justice. Not only will God do full justice to everybody,

SM433

but He will do a little more--He will do something of love. This He shows us in His dealings with mankind. God was only just when He condemned the race of Adam as unfit for everlasting life; and He would still have been just if He had never provided redemption or any other opportunity for the world whatever.

God is more than just, however, and so in due time He provided the Redeemer. This was Grace, this was Mercy, this was Love. And Love has been working all through His great Plan of the Ages, providing first the Savior,

then making provision for the Church, that through His mercy we might come from the ranks of sinners up to the ranks of glory. To accomplish this, He has forgiven the sins of the Church, has encouraged them by assurances of His love and has overruled all things for good.

"BE YE PERFECT"

This, then, is the Love of God; and the New Creatures in Christ must have this character-likeness to God. We must have love, sympathy, and not merely justice. There is nothing of grace in the giving of justice; anything less than justice is wrong. But the Lord's people must be more than just; they are to be kindly affectioned one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven them. Our Heavenly Father wishes His children to see that quality in His character and to copy it. This is what Jesus meant when He said, "Be ye perfect, even as your Father in Heaven is perfect." We cannot bring our mortal body to that degree of perfection where every act would be perfect, every word perfect; but the mind must be in full sympathy and accord with God and His arrangements, and each must strive to the best of his ability to bring the body into harmony with God.--**Matt. 5:48.**

As the Bible teaches, the Church class are in the School of Christ, being taught of God--His workmanship. By His providence and His Word He has been working in us, by our experiences, which He has shaped for us, and by

SM434

the opportunities which He gives us. All these things are designed by the Lord to bless us and to develop us in His own character-likeness, so that, as Jesus said, we may be like unto our Father in Heaven, so that we may be holy, even as He is holy--that our intentions, aims, desires, may be of exactly the same kind as His own.

If, therefore, any one who professes to be a New Creature in Christ has in his heart a feeling of bitterness, envy or strife, let him beware! Such a condition of heart is dangerous; it is not of the Holy Spirit at all. Those who have such elements of character are not holy as the Heavenly Father is holy. On the contrary, as the Apostle

explains, these qualities of character are works of the flesh and of the Devil; and to whatever extent one possesses these, they are the result of the spirit of the flesh and of the Devil at work in the heart.

THE GRAND CLIMAX OF CHARACTER

Of our Lord Jesus it was written: "Thou lovest righteousness, and hatest iniquity; therefore God, Thy God, hath anointed Thee with the oil of joy above Thy fellows" (**Psa. 45:7**)--above the angels, above the Church, making Him to be Head over all things to the Church and decreeing that all the angels shall worship Him. (**Heb. 1:6-9**.) In order to copy Him we must see to what extent He loved righteousness and hated iniquity.

This, then, is the great test of character going on with the Lord's people, and according to these lines God is dealing with them. It is not merely that they are fighting the good fight and trying to accomplish something in their flesh; for the New Creature will never succeed in getting as good control of the flesh as he could wish. But what God wishes to see in His people is that their whole hearts are set for righteousness, that they love the right and hate the wrong, and that they are striving to the best of their ability to put down the wrong and to uphold the right, especially in themselves--in their own characters and in their own acts, words and thoughts.

SM435

THE HEATHEN--MESSIAH'S INHERITANCE

"Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."--Psa. 2:8.

Our text is from one of the Messianic Psalms. It represents our Lord as making known to His people the Heavenly Father's decree rewarding Him for His faithfulness as our Redeemer, assuring Him of His exaltation to the Kingdom, and declaring that with this will come the inheritance of all the earth, with power to subject all things to the Father's will. He was to have it for the mere request--"Ask of Me." As a matter of fact, this world-wide dominion has not yet come to Messiah; the heathen are not yet His inheritance; the uttermost parts of the earth are not yet His possession. Indeed, as the Prophet declares, "Darkness covers the earth, and gross darkness the heathen."--**Isa. 60:2.**

When we remember our Redeemer's love for the race, the love which led Him to lay down His life to seek and to recover that which was lost, we are at first inclined to amazement that He has not yet asked the Father for His inheritance of the heathen. We are astonished that He has permitted the Prince of Darkness and the reign of Sin and Death to exist for more than eighteen centuries since He suffered, "the Just for the unjust, that He might bring us to God." But perplexity in the matter might well be answered by our Lord's reply to the Sadducees: "Ye do err, not knowing the Scriptures, nor the power of God." As we come to understand the Scriptures more fully, and to appreciate how the power of God will be exercised in bringing the heathen under the domination of the Redeemer, the eyes of our understanding open, and we are enabled to rejoice accordingly.

SM436

WHY DID HE NOT ASK?

Our Lord did not ask for His great power to reign

at an earlier date because He knew the Father's Plan, and was well contented with the Divine times and seasons. He had no wish for a change in this. He did not ask to receive the heathen for an inheritance at the beginning of the Gospel Age, but has been content to wait, and to place that request in its due time, in harmony with another feature of the Divine Program which must first be fulfilled. That other feature is the selection of the Church, the Bride of Christ, the members of His Body. It pleased the Father to make our Lord not only the world's Redeemer and King, but also the High Priest of an under-priesthood, the Bridegroom of the Church His Bride, the Elder Brother of these saints of glory whom the Father is pleased to develop during this Gospel Age as New Creatures in Christ Jesus, to be sharers of His sufferings and of His glory to follow.

Meantime the heathen have been suffering no injustice. Born in sin, shapen in iniquity, condemned to death, they have been having experiences with sin and death, and going down into the great prison-house for periods of unconsciousness--until the Redeemer, at His Second Advent, shall call them and all mankind from this great prison-house, the tomb. This He foretold, saying, "All that are in the graves shall hear the voice of the Son of God, and shall come forth."--**John 5:28,29 R. V.**

Not only will this include the Church of the First-borns who have been approved of God and who, passing trial now, will come forth unto life eternal, but it will include also the remainder of mankind, those who have not had God's approval, all of whom, because redeemed, shall come forth unto judgment--trial. A fair trial will be theirs, to determine their worthiness or unworthiness of life everlasting by the manner in which they shall receive, or by their rejection of, The Christ of God when during the Millennium He shall be made fully known.

SM437

It was also part of the Divine purpose that the whole earth should be filled with people; and hence the bringing forth of a progeny is a part of the Divine will for mankind. The few short years of the present life, with an experience of sin and death conditions, will in due time be supplemented by the glorious period of the Millennium, with its grand opportunities for lessons of righteousness

and its rewards for obedience. Its corrective "stripes," or punishments, will be to the intent that so many as possible may ultimately be entirely recovered from death conditions and brought into full accord with God in Christ. But those who demonstrate their unwillingness to come into heart sympathy with righteousness will be utterly destroyed from amongst the people.--**Acts 3:23; 2 Peter 2:12.**

THE MORE EXCELLENT WAY

So, then, our Lord's reason for not asking sooner for the heathen as His inheritance and the remotest parts of the earth as His possession, was that He knew the Father's Plan to be a different one, the more excellent way; and He delighted to do the Father's will. And so with all the followers of Christ. As soon as they ascertain the Father's glorious Plan of Salvation, they find it to be soul-satisfying, and greatly prefer it to any plan of their own. Undeveloped Christians, whom the Apostle designates "babes" in Christ, are the ones who are continually praying to the Heavenly Father for a change of the Divine Program, imagining that their wisdom and their love in respect to the heathen are superior to those of the Infinite Creator. Nearly all Christian people have had their experience with such ignorance; and we are glad to suppose that the Heavenly Father laid not the sin of such presumption to our charge, but rather sympathetically appreciated our interest in the heathen, although He must have deprecated our lack of reverence, our headiness, our highminded assumption of more than infinite wisdom!

SM438

We are not saying a word against missions--home or foreign. Quite to the contrary, we believe that every Christian should labor with heart and hand to do all in his power to glorify the Father and the Redeemer, and to enlighten his fellow-men respecting the Cross of Christ, and the blessings which it secures. But while willingly, gladly, serving the Divine Cause, "instant in season and out of season," we should "learn to labor and to wait." We should learn that the laboring under present conditions

is arranged chiefly for our benefit--for the development in the minds of the Royal Priesthood of the sacrificing qualities and the graces of the Holy Spirit--meekness, gentleness, patience, faith, long-suffering, brotherly kindness, love.

"WORKERS TOGETHER WITH GOD"

Let us be sure, dear friends, that any theory of ours respecting the heathen, or any other feature of the Divine Program, which in any degree implies superior wisdom, superior energy or superior love on our part, as compared with that of our Heavenly Father and our Redeemer, must be wrong. The sooner we learn to pray from the heart, "Thy will be done," the better it will be for us, the more shall we be able to get into harmony with our Lord, and the more shall we be used as His ambassadors and representatives. The wisdom of man is foolishness with God, and the Wisdom of God is foolishness with man. Hence we must not take the human standpoint in investigating or reasoning upon the Divine purposes and Program. Rather, we must go direct to the Word of God, that we may be taught of God, that we may discern the beauty, the harmony, of His plans.

It is written that "obedience is better than sacrifice"; and this being recognized, how careful it should make us to inquire what the will of the Lord is; to search the Scriptures, that we may there ascertain the Divine Program, and be found in harmony therewith! There we find that the Lord's present work is the completing of the

SM439

Royal Priesthood, the Royal Judge, the Royal Prophet, the Royal Mediator, the Great King, for the world of mankind --for the world's deliverance from the bondage of Sin and Death, and their assistance back to harmony with God. Thus seeing, we shall have patience in respect to the heathen, and strive now to make our own calling and election sure and to lay down our lives for the brethren, in assisting to build them up in the most holy faith, "until we all come to the measure of the stature of a Man in Christ"--the great Mediator of the New Covenant, of whom Jesus is the Head--the Church His Body.

CONVERTING THE WORLD

When will the world be converted? When will Christ ask for the heathen? When will the Father give them to Him? How long, O Lord? The Scriptural answer, dear friends, is that it has pleased the Father to select the "jewel" class during this Gospel Age by means which the world would think foolish--by means of the preaching of the Good Tidings. But His Program for the future Age is different. There are millions who have no ear to hear the preaching of the Cross of Christ. (**1 Cor. 1:18.**) There are millions who have no eye of faith to see the glorious things of God. In fact, according to the Scriptures, only a Little Flock, comparatively, can be brought into accord with the Lord under the conditions of the present time, because sin abounds, because Death reigns, because Satan, the Prince of this world, now works antagonistically in the hearts of the children of disobedience.

Hence it has pleased God to have a different method of dealing with the world of mankind in general from that which He has adopted in dealing with the Church in this Age. In the next Age, force will be used, and not merely moral suasion. Force will be employed in putting down the reign of evil. Satan will not merely be requested to desist from deceiving the world, but will be bound for a thousand years, and be unable to deceive the nations.

Likewise, mankind will no longer be invited to accept

SM440

Christ, and to give their hearts in obedience to Him; but on the contrary, they will be compelled to be obedient. As it is written, "Unto Him every knee shall bow and every tongue confess, to the glory of God." Offers of grace will no longer be held out, with reward for faith attached; instead, knowledge shall fill the whole earth, as the waters cover the great deep. (**Phil. 2:10,11; Isa. 11:9.**) As a result, no one shall then say to his neighbor or to his brother, Know thou the Lord! for they shall all know Him, from the least unto the greatest of them.

HEATHEN FALL UNDER HIM

Another Psalm describes Messiah's triumph in the Millennial Age, saying, "Gird Thy sword upon Thy thigh, O Most Mighty, with Thy glory and Thy majesty. And in Thy majesty ride prosperously in the cause of Truth and Meekness and Righteousness; and Thy right hand shall teach Thee terrible things. Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under Thee." (**Psa: 45:3-5.**) Instead of *people* here, read *heathen*, as in the original, and we have a picture of the conversion of the heathen as it will shortly be wrought. We are not to suppose that the Lord will ride upon a horse, or that literal arrows will literally pierce the hearts of His enemies. We are to understand this picture to signify our Lord's triumphal conquering of the world; and that the arrows of Truth, which will go forth unto the whole world, will reach the hearts of men and smite them down. Even so we read that when St. Peter preached at Pentecost that the Jews had taken and crucified the Son of God, the hearers were "cut to the heart" --with the lance of Truth. Thank God for such arrows from the quiver of Divine Wisdom, Justice, Love! We rejoice that the heathen will thus be conquered for the Lord, and thus eventually every knee bow and every tongue confess.--**Acts 5:33; 7:54; Psa. 72:11.**

The work of dealing with the heathen, with the world --with all except the Church--will begin with the generation

SM441

living at the time of the establishment of the Lord's Kingdom. In due time it will proceed and will ultimately include all that are in their graves in the reverse order from that in which they entered. And the last shall be the first to come forth--"every man in his own order," or class.--**1 Cor. 15:20-23.**

DEEP HUMILIATION PROMISED THE WORLD

Too frequently do Bible students neglect to see whether or not their interpretations are in harmony with the context of the passages under discussion. Let us not make this mistake. Turning to the second Psalm, we

find that following our text is the declaration, "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." (**Verse 9.**) The application of this evidently is to the time of our Lord's Second Advent, when the selection of the Church shall have been completed and she shall have entered into His glory as the Bride, the Lamb's Wife, symbolically pictured as the New Jerusalem, coming down from God out of Heaven.--**Rev. 21:1-5; 22:1-5.**

From that New Jerusalem, we are told, the River of the Water of Life shall flow freely, and whosoever will may freely partake of it. On either bank will grow the Trees of Life, whose leaves are for the healing of the nations. And the Spirit and the Bride will say, Come; and whosoever will may come, and take of the Water of Life. But in the meantime, before the nations, the world, will be ready for that blessing from the New Jerusalem, they must needs pass through a period of very deep humiliation--"A Time of Trouble such as never was since there was a nation."--**Matt. 24:21.**

As for the nations of that time, the extent to which they will suffer destruction will depend largely upon their own attitude, as is intimated by the verses following our text. Those of the nations who freely and heartily accept of Messiah's rule will be correspondingly saved from the breaking process. Hence it is urged, "Be wise, O ye

SM442

kings of the earth! Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

But while this seems to offer leniency, mercy, these favors are conditional on the manner in which the Messianic Kingdom shall be received. Other Scriptures intimate that all the nations, not only heathen but civilized, will be found in violent opposition to the Heavenly Kingdom, and hence that all together they will be crushed as the vessels of a potter.--**Rev. 2:27; Psa. 149:7-9.**

THE GLORIOUS OUTCOME

The Lord tells us that as the heavens are higher than the earth, so are His ways higher than man's ways, and

His plans higher than man's plans. And this we find true as we come to better understand the Scriptures. Who ever dreamed of such lengths and breadths and heights and depths of "Love Divine, all love excelling," as are implied and included in God's great Plan of selecting first The Christ--Jesus the Head, and the Church, His Body--and then through these blessing all the families of the earth with a knowledge of Himself and the opportunities for life eternal!--**John 11:25,26.**

We make no claims of universal salvation; for the Scriptures distinctly speak of some who will die the Second Death, having proved themselves not sufficiently in harmony with righteousness to be worthy of eternal life--even after being brought to a knowledge of the Truth. But the Scriptures show us that when all the unwilling and disobedient shall have been cut off in the Second Death, the whole earth will be filled with the knowledge of the glory of God.

Let hope cheer those who weep;
E'en now the rays of dawn
Above the eastern hill-tops creep--
We're near the light of morn.

SM443

CREED IDOLS OF CHRISTENDOM

"The Father of mercies, and the God of all comfort."
--2 Cor. 1:3.

When in India, China and Japan last year, I was forcibly struck with the intelligence of many among these peoples. I visited their idol temples for the purpose of noticing the degree of reverence exhibited and the status of worshipers, and was favorably impressed. Many seemed sincere, absolutely unmindful of any other matter than their own worship. I made inquiry as to what importance was attached to the idol. Was it regarded as the god, or merely a reminder of their god? They assured me that the idol itself was known to be of metal, or stone, or wood, and was used merely as a reminder of their god, in much the same way that Catholics use the crucifix--not as worshiping the image or the picture, but merely having these before the mind to assist in fixing reverence and the spirit of worship.

OUR CREED IDOLS WORSE

At first I felt disposed to chide the heathen for the horrible features which they give their images. I said to myself, Why do they not make graceful, beautiful idols instead of horrible ones? But a little reflection brought me shame and confusion. I said to myself, Look at the creeds, the idols, the images of God, set up in Christendom. We have not attempted to picture our Deity in wood or stone or mineral, but we have written out a description of His character--our Christian creeds.

These creeds stand before our mental eyes with exactly the same hideous features that the tangible idol has before the natural eye of the heathens. Each different creed shows a slightly different image of God, but they are all horrible. They all picture God as a most

SM444

atrocious character, more hideous by far than are any of

the idols of heathendom.--**Eccle. 7:29; Lam. 5:7.**

How could anybody carve, or cast, or model, a mute image, or idol, that would speak such horrible things as all of our creeds portray by description? Where is the artist who could picture a God deliberating upon the creation of the human family, and before beginning His work planning and arranging a great place called Hell (and some say another called Purgatory), creating fire-proof devils to man these, laying up fuel for use therein through all eternity, and then starting the human race with procreative powers, with the foreknowledge that billions would spend eternity in those horror chambers!

Who could picture or model an image representing a God who would, after preparing such a place, inject new life and vigor into the poor sufferers so as to prevent them from dying--so as to insure that they must live everlastingly under those horrible conditions! No heathen was ever capable of such an imagination; and hence none was ever able to picture such a God, either in clay, or stone, or metal, or wood, or with the pen. It remained for the most cultured and civilized peoples of the world, who had enjoyed most of God's favors and blessings and enlightenment, to misunderstand Him most, to misrepresent Him worst, and to carry those misrepresentations to the heathen, in the name of the God of Love.

THE HEATHEN KNOW IT, TOO

Missionaries have indeed reached a few people and brought them under a measure of Christian influence, but their number is small; so also their intelligence. Like some true Christians here, they have a reverence for God sadly encumbered with error. The more intelligent classes are agnostics. Christianity, so-called, has led them to doubt their own religions, but it has not given them anything in their stead.

When some of the higher caste natives learned that my preaching was different from that of the missionaries,

SM445

and that it presented a God of Love, and an ultimate opportunity to all mankind to come into harmony with Him, the matter spread among them. Committees were

sent to me to inquire if I could not stay longer, assuring me of audiences of the higher caste natives. They explained that as much as they appreciated the intelligence of the white man and his Christian religion, they could not receive it because it pictured a God so terrible and so unjust as to be repugnant to their minds.

"Why," said they, "our gods and our religion teach us to be kind, even to the dumb brutes, and to cause them no unnecessary pain. How, then, could we worship the God of the missionaries? They tell us that He has consigned our forefathers, from the remotest generation, to everlasting torture because they did not believe in Jesus, whose name is the only name by which any can be saved. We cannot believe in so unjust a God. The slightest degree of justice would have obligated Him to send our forefathers the Message in no uncertain terms."

I felt it obligatory to apologize, not only for myself, but for all Christendom. I said: We Christians have erred. We neglected our Bible, and thus brought on the Dark Ages. Since then we have been trying to get nearer to the light as the days go by, and some of us have made a little more progress than others. I am preaching the God of the Bible, "the God of all grace, the Father of mercies," whose name is Love, and who is perfect in all His ways. Certain parables and symbolic phrases have been misunderstood, misapplied, mistranslated; and thus, while we had the best of intentions, the great Adversary, Satan, has kept Christendom considerably in the dark, and has led us to picture in our creeds a God who is fierce, unjust, unloving, unwise, and who is using His Power contrary to every principle of righteousness. Now the dawn of the New Age is about upon us. The thousand years of Christ's Reign is shortly to begin. God is getting us ready for it by sending blessings of every kind.

SM446

Furthermore, we see that we are in the Day of the Lord's preparation, and His faithful people are finding a better light shining on the Bible, and are gradually coming to a better understanding of it. Cling to the Bible! We are endeavoring to arrange so that yourselves and all people who are hungering for a God of Righteousness, Justice, Wisdom and Love may learn what the Bible really teaches.--**Isa. 40:8.**

MISSIONARIES OPPOSE THE TRUTH

I am sorry to say that although the missionaries are free to confess that the conversion of the world is an absurd proposition, they are not ready for the Bible teaching on the subject. Although they know there are twice as many heathen today as there were one century ago, they are bound, fettered by their creeds. True, they are seeking federation, co-operation; but the co-operation includes only those who are collaborating to get the heathen to cast away his graven and molten images, and to take instead a written creed image that is worse. Of course, few of the missionaries believe in these creed idols themselves; but they were sent to foreign lands to put these fetters upon the poor heathens, and they are not at liberty to do otherwise than they have been instructed.

One would think that even then they would rejoice to have somebody else proclaim the Message of a God of Love, and one chance of salvation to every member of Adam's race. But they do not; they oppose our teachings at every step. We cannot read their hearts; we must therefore imagine some of them are still fettered by the ignorance and superstition of the Dark Ages and are thoroughly conscientious in their endeavor to put these fetters on others, thinking thereby to do God service.

Others, we must assume, feel their responsibility in respect to the reports they will make to the home Boards of Foreign Missions. Their reports in the past have been colored to the very limit to show progress and to encourage contributions to the missionary funds. The

SM447

very thought brings terror--that any of their followers would get more light, more knowledge of God, and thus cease to be counted in as worshipers at the shrine of the hideous creed idols of the various denominations.

Apparently for the past few years, missionary activity has been chiefly with the native children. Apparently very little religious information is being imparted. If only the missionaries had read the Bible to the people, many more in heathen lands would know about Messiah's Kingdom and appreciate the import of the prayer, "Thy

Kingdom come; Thy will be done on earth, as it is done in Heaven."

GOOD TIDINGS TO EVERY NATION

My visit to foreign lands was not a pleasure jaunt, but strictly in the interest of the true Gospel, of which the angels sang--"Good tidings of great joy, which shall be unto all people." I had heard reports which led me to believe that there were sincere people in heathendom who were feeling after the true God, if haply they might find Him. I believe that God wishes us to carry the Message to these. I have far greater interest in such, whether at home or abroad, than in the vast majority of people, who are utterly careless, utterly indifferent, utterly faithless, and who do not wish to know God.

Christ's Millennial Kingdom will deal with all such, and open their eyes of understanding, and through chastisements develop the peace of God in all who will. The present Age is merely for the electing of those who hunger and thirst after righteousness. Finding such in heathendom I, as President of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, promptly took the necessary steps for sending the Gospel of God's Love and Justice and Wisdom and Power all over heathendom.

Our association has had sermons translated into the languages of Japan and Korea, and into the principal languages of China, and into the six principal languages of India; and millions of copies are in the hands of the

SM448

people. Considerable fresh interest in Christianity has been aroused. Peoples in those lands who had begun to doubt everything religious have begun to take courage, and to think and study their Bible. If the missionaries could but catch the same spirit, what a blessed opportunity would be theirs! But, alas, not many of them are so inclined! Very generally they seem to be bitter, hostile, slanderous, doing everything in their power to oppose the light, even as Jesus declared that the darkness has always hated the light, because the light makes manifest, or shows up the darkness.--**John 3:19-21.**

HOW TO KNOW GOD

Jesus said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." He knew we could not come into personal touch with the Almighty. He knew that we could learn respecting Him only through the Bible, as He said, "Sanctify them through Thy Truth; Thy Word is Truth." There is a difference between knowing about God and knowing God. The beginning of faith is to believe that there is a great Supreme Creator. It is another step to learn that He is wise and powerful, as indicated in the great Universe that He has made, and in our human organization with its wonderful powers for thought and action. Truly

"There is a God--
All Nature speaks!"

At first it may occur to some that knowledge of God simply means to come to know that there is a God, and that He has provided a Savior, His Only Begotten Son, our Lord Jesus Christ. But the knowledge of God means far more than this. To the advanced and developing Christian it signifies an intimate acquaintance with the Father and with the Son--a knowledge of "the mind of Christ," which is a full and clear representation of the Father's mind.--**1 Cor. 2:16.**

SM449

We grow in this knowledge by the study of the Word of God, by discerning through that Word the principles which govern the Divine conduct--as to how Divine Wisdom, Justice, Love and Power operate. These are progressive studies. Something may be learned along this line on the very first day of our Christian experience; but the end of the first year should show considerable progress in the knowledge of the Divine mind; and so to the end of the Christian's course.

It is only as we realize something of the greatness and the perfection of the Divine character that we are properly able to estimate our own littleness and imperfection. Only as we see the beauties of His gracious character can we become intimately acquainted with God, with His graces and virtues--His glorious attributes.

Then we come to investigate the more subtle qualities

of the Divine Being, His Justice and Love. Who can imagine a real God who is devoid of Justice, devoid of Love? So surely as it is true that no human being could be really great without the qualities of justice and love, so surely is it true that there could be no real and great God without the same qualities. Wisdom and Power without Justice and Love would picture to us a demon, and not a God--not the God and Father of our Lord Jesus Christ.

But what can we know respecting God's Justice and Love? We answer that there are two ways of ascertaining: The first way is to wait and see how His plans and arrangements will be ultimately carried out. If it is true of humanity that "by their fruits ye shall know them," the same must be true of the Almighty--by His fruits, His workmanship, finally completed, He may be known to be either good or bad, just or unjust, loving or vicious.--**Matt. 7:16.**

The other way of knowing the Divine character, in advance of the finished work of God, would be along the lines of faith; and faith, in order to be intelligent, must

SM450

have some basis or foundation. The Bible is God's Message, to those who have the ears and eyes of faith. In it He tells us in advance what He purposes to do; and from what we thus hear we must determine whether He is just, loving and good, or whether worse than ourselves.

If the creed idols which we have been worshiping truly represent God, then the consummation of His Plan will be awful in the extreme--enough to make all creation shudder. It would mean thousands of millions in everlasting torture without the slightest hope of any glory coming to God, or of any good coming to the sufferers or to anybody else. The only purpose to be served by such torture would be the satisfaction of a devilish disposition to witness the torture of others. Is that creed idol which we have worshiped a real picture of the God of the Bible? We know that it is not.

The God of the Bible on the contrary declares that He has permitted the reign of Sin and Death, which is entirely just. He tells us that from among the sinners He will first gather out a saintly handful to be associates with their Savior and to participate with Him as members

of His cabinet, or Kingdom, for the administration of the world's affairs, to lift humanity up out of sin and degradation and death back to human perfection, and ultimately to destroy all of those who prefer sin when they shall be brought to a full appreciation of it.

The outcome of this Divine Plan of the Bible shows us a reclaimed humanity, in a world-wide Eden, blessed with a knowledge of God, and with experiences which will make them happy to all eternity. Our Lord tells us that then God's will shall be done on earth, even as now it is done in Heaven; and that there will be no more sighing, crying and dying on earth, even as there is none in Heaven; and that every creature in Heaven and on earth will everlastingly praise the Creator and the Redeemer. Hallelujah, such a Savior! Hallelujah, such a God!

SM451

PEACE DESIRED, WAR NECESSARY

[Washington, May 25, 1913]

***"He maketh wars to cease unto the end of the earth.
...Be still and know that I am God."--Psa. 46:9,10.***

No one could be more averse to war, on general principles, than myself. I am an extremist in my sentiment for peace. Yet I cannot close my eyes to the facts of history--that practically every blessing has come to the world through war, at the cost of cruel bloodshed. Where would America be today had there been no War of Independence? Where would the nations of Europe be today if they had not fought to maintain their national liberties? Where would a refusal to fight land every nation in less than a year?

There is no conflict between this particular and common-sense view of the matter and the teachings of our Savior. Our Master was not addressing nations, but individuals, when He directed that he who is smitten on the one cheek should turn the other, and be non-resistant. The instructions of Jesus were wholly and solely intended for His disciples, His followers. And they were instructed that they should come out from the world and be separate --a new nation, a holy nation. They were to expect to suffer persecution, even as did their Teacher. They had His personal promise that if they would thus suffer with Him for righteousness' sake, their reward would be by and by in the Kingdom--then they should sit with Him in His Throne.--**Rev. 3:21.**

Jesus gave His followers no assurance that a peace policy would be successful and bring them earthly prosperity. Quite to the contrary, the Scriptures declare that whosoever will live godly shall suffer persecution--yes, must expect to endure persecution, in order to thereby have his loyalty to God demonstrated prior to his acceptance

SM452

to the Throne of his Redeemer. "If any man will be My disciple, let him deny himself and take up his cross and follow Me."--**Matt. 16:24.**

THE BEATITUDES NOT FOR NATIONS

When Jesus said, "Blessed are the peacemakers: for they shall be called the children of God," He was not addressing nations, but individuals--a special class of individuals--those who would become His disciples by a full renouncement of all earthly interests. The Redeemer's declaration respecting nations was the very reverse of His statement respecting His followers. He declared, "Nation shall rise against nation," and there shall be wars.--**Matt. 24:6,7.**

I fear that I shall be misunderstood; but there is so much confusion upon the subject that the Truth needs to be stated plainly. And I know of no place more appropriate for its statement than in this capital of the most peace-loving nation on earth--next to China.

The truth is that war is not the disease, but merely a symptom of the disease in the body politic and in the affairs of earth. So long as the disease continues, its outward manifestation, war, is bound to continue. Need I say to you that the disease to which I refer is sin? Sin and war are inseparable. There would be only two ways of inhibiting war:

(1) By converting the world of nations from a condition of hardness of heart, selfishness, sin, to a condition of righteousness, tenderness of heart, generosity; or,

(2) By the establishment of a government or power not swayed by sin, to supervise, overrule and control the affairs of the sinners by superior strength. Is this proposition debatable? It is not. Its basic facts are as sure as mathematics, as certain as that two and two make four. Various scriptures may be cited corroborating this position, and showing that sin, selfishness, is continually on the warpath, either politically, socially or financially.

SM453

The battle has been going on ever since man became a sinner. At one time this selfishness manifested itself in buccaneering, piracy, slavery. At another time policy changed and the leaders of men perceived that they could accomplish more by milder methods, along the lines of politics and ecclesiasticism. Again conditions changed;

and the wise perceived that with the coming of mechanical inventions into the world's affairs human slavery would be unprofitable, and that more could be accomplished with less responsibility by setting the slaves free, and making them work for their own living in competition with machinery. This course was followed.

Next came the era of financial combination, giant trusts and corporations controlling the destinies of the human family, from peasant to king. But with all these changes, war has gone on. It has merely changed its form, merely changed its weapons, merely changed its methods. The basis of all these wars is selfishness; and so long as selfishness continues, war will continue. Success will mean prosperity. Failure will mean oppression.

VARIOUS KINDS OF WAR

You see that I am not limiting warfare to naval engagements, nor to battles fought with guns and swords and charging steeds. I am including in the great warfare all the social, political and financial disturbances and conflicts. They are all battles in which the shrewder minds, as a rule, conquer. And now instead of earth's war being ended, we see new conflicts begun from new quarters. *Labor*, having organized, is developing strength more and more each day. It is professedly training for a great conflict or battle. The battle is on; and it already has won some victories, and declares that its warfare against oppressors of every kind is only commencing.

The dull and stupid and ignorant of a century ago, by free schools and educational advantages, have become keen-eyed and keen-witted, and alert to grasp every possible

SM454

advantage. Moreover, for a quarter of a century our great colleges have been undermining faith in the inspiration of the Bible, and their influence has extended finally to the masses. These are now declaring their doubts respecting a future life, and their determination that they will grasp at the earliest possible moment the opportunities of the present life, that they may share in the luxuries of the rich and make them common to all. If their program be half carried out, it means the most dreadful war

ever known in the world's history. The Bible describes it as "a Time of Trouble such as never was since there was a nation."--**Dan. 12:1.**

Since the spirit of war is the spirit of selfishness in action, it corroborates the thought that the world was never more strifeful than at present, never more on the alert for self-gratification; and although we have blessings beyond the dreams of any other day, discontent is more general than ever before and is goading mankind with increasing speed to the greatest of all conflicts.

So long as money has its value and political combinations can hold control, the social structure will remain intact and exercise itself, nation against nation, through fleets and armies. But as soon as the political and financial powers begin to crumble, the warfare will become anarchy, which the Scriptures describe as "every man's hand against his neighbor."

WHAT IS THE REMEDY?

The leading minds of the world clearly recognize the matter as I have presented it. Only a smile of sympathetic pity greets the proposal of well-intentioned peace men, such as Andrew Carnegie. Not generally have inheritance taxes and income taxes been legalized by those who will suffer by their requirements. Not of good-will, but of necessity, have come many of the reforms of our day. They are concessions wisely made. They will doubtless be followed by still greater concessions, which

SM455

also will be wise; yet all the concessions that can be made will not satisfy the appetite of the growing discontent. Each concession of the favored classes to the masses is like throwing food to a pursuing pack of hungry wolves. They stop to devour the advantage, but have their appetites thereby whetted for more.

Man's only remedy is now too late. A complete turning of the hearts of men to God was much more nearly possible fifty years ago, when there was greater faith in the Bible, greater faith in an Almighty Creator. The Higher Critics have done their work well, destroying faith in the only Book for which Divine inspiration can be

claimed. Education has done its part and commercialism its part, until the world is on fire with selfish ambition--desire for riches and luxuries--being desirous of obtaining them without cost to themselves.

THE CHRISTIAN'S GLORIOUS HOPE

The picture I am painting you, dear friends, would only harrow you and not be worth while, had I not a good Message of encouragement to give in offset. I will proceed to explain that God has foreknown the course of evil for the Six Great Days of earth's history--six thousand years--and has prepared for the Great Seventh Day, which will also be a thousand years long. God describes it as the Day, or Epoch, in which Messiah upon the Throne will make all things new.

Many Scriptures may be quoted respecting the evidences of the night of sorrow and sin and strife, and the dawning of the new Day, in which righteousness will be enforced throughout the earth, not only by the word of the King, but by the Divine Power of His Kingdom. The words of the Prophets describing Messiah's Kingdom as the "desire of all nations" give us the correct thought.

Other Scriptures show that the Time of Trouble now looming up as a cloud before mankind will be such a terrible storm of strife, bloodshed, trouble, that the world

SM456

will have its fill and be nauseated. Thenceforth, under the guidance of the new administration of Messiah, the spirit of a sound mind will gradually come to mankind as a whole; and proportionately they will turn to Messiah's Kingdom in loyal obedience, declaring, as says the Prophet, "Lo, this is our God; we have waited for Him, and He will save us." (**Isa. 25:9.**) Rich and poor of every nation will gradually be made aware of the changed conditions, and all lovers of righteousness will rejoice.

So, then, dear friends, let us not be discouraged if the wars between nations continue or increase, if the strife--political, social, religious and financial--shall rage as never before. Let us think it not strange, but remember that all these are the motions and out-workings of the fallen human heart. The Bible intimates that God

is about to give mankind an object lesson respecting the influence of selfishness--a lesson which they will never forget, and which will prove valuable to all eternity.

"BLESSED ARE THE PEACEMAKERS"

What we have said should in no way encourage anybody toward selfishness and strife, but to the contrary. For those who can learn by instruction God's Word is provided. He who closely follows the instruction of the Scriptures will receive a proportionate blessing. While the Bible is specially addressed to the few, the consecrated, who are the real peacemakers meant by Jesus when He declared, "Blessed are the peacemakers, for they shall be called the children of God," nevertheless in proportion as others recognize the right principle--the principle of justice and mercy, sympathy and compassion --they will proportionately be in harmony with the great King, and proportionately shield themselves from a measure of the trouble of the great Day of Wrath, which is rapidly approaching.

We have only kind words for Mr. Carnegie and his fellows of the Peace Society. We merely forewarn that

SM457

their well-meant plans can never carry out; for God is not favorable for peace at the present time and under present conditions. "There is no peace, saith the Lord, unto the wicked."--**Isa. 48:22.**

This word *wicked* includes broadly the entire human family; for "there is none righteous, no, not one." Only a comparatively small number have ceased to be wicked, from the Scriptural standpoint. The only ones justified in God's sight are those who have gone the full length of the surrender of their hearts to the Redeemer. These the Scriptures declare have escaped the condemnation that is on the world. These were once "children of wrath," even as all the others are children of wrath.

But alas, the number who have come fully into the family of God is indeed small! Not many have made a full surrender to the Lord. Not many have received Jesus as not only their Teacher but their Redeemer and Exemplar. The majority, as the Apostle said, are still bound

by the Wicked One--still blinded, still deaf in considerable measure, and cannot see afar off, nor appreciate fully the Divine arrangement.

These will have a terrible experience in the approaching Time of Trouble, because they will not understand how and why the Omnipotent Jehovah will allow the storm of human passion and strife to work such terrible havoc in the world--even as they do not understand why the same gracious Creator has permitted the storms and floods, earthquakes, pestilences and famines. The full and satisfactory understanding of these matters is designed to be granted by the Lord only to His faithful few--the disciples of Jesus. Of these He declares, "The secret of the Lord is with them that reverence Him; and He will show them His Covenant."--**Psa. 25:14.**

We are not advocating the cause of any particular Christian denomination or earthly Church. From our viewpoint there is but one Church, which includes all recognized by the Lord as His people. We consider all

SM458

such as brethren--whether Catholic or Protestant, black or white, old or young, male or female.

It should not be difficult to discern that the words of Jesus respecting the offering of the other cheek to the smiter could not be applicable to the world, even in a figurative way. Such counsel would be utterly impossible for a natural man to understand. God's saintliest people have found great difficulty in observing this rule, even when its literalness is ignored and its spirit accepted as His teaching. All such we earnestly exhort to "follow peace with all men, and holiness, without which no man shall see the Lord"--in the sense that none but such will experience the glorious change of the First Resurrection, and be made like the Master--of the spirit nature--and see Him "as He is"--in His glorious spirit condition. The world will never see Him thus. As the Master declared, "Yet a little while, and the world seeth Me no more."--**John 14:19.**

The Lord's followers, like Himself, are to be peculiar, and separate and distinct from the world--a New Creation. They are to be so devoted to the teachings of their Master and so filled with His spirit of love for each other and for all mankind that they would suffer evil and injustice

rather than do injury to others. Our Lord Himself was always peaceably disposed and a peacemaker as respects others; and so all of His followers are to be. "Blessed are the peacemakers: for they shall be called the children of God."

I am waiting, hoping, praying
For Messiah's glorious reign,
For I know He'll rule in justice;
Right and truth will triumph then.
Worldly pleasures cannot win me,
While I wait for that bright day;
Worldly splendor cannot charm me,
While its light beams on my way.

ST. PETER'S KEYS

"Upon this rock will I build My Church; and the gates of Hell [Hades, the grave] shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven."--Matt 16:18,19.

For some unaccountable reason numerous Catholics have gotten the thought that I am their foe, just as Presbyterians, Methodists, Episcopalians, Baptists, etc., have gotten the impression that I am their foe. I am a foe to no human being, and especially to no Christian. I believe more fully than do Methodists in Free Grace--that ultimately God's grace will reach every human being. I believe more emphatically than do most Presbyterians that the Church is an especially elect class, and is now being gathered out of the world to be God's agents in the ultimate blessing of all the non-elect. I believe with Baptists that only the Elect, the immersed, will constitute the Kingdom of God, although I deny their claim that baptism in water is the real immersion. I hold, with the Apostle, that it is baptism into Christ's death. Similarly I hold to the great Catholic doctrine that there is only one true Church, founded by the Lord Jesus Christ through His Apostles, nearly nineteen centuries ago.

THEY DENY THEIR CATHOLICITY

I am aware that several churches claim to be Catholic --the Anglican Catholic, the Syrian Catholic, the Greek Catholic, and the Roman Catholic. Each claims to be the true Church and reprobates the others as heretical. But I take the still broader, catholic ground. I hold that the word catholic means general; and that any limitation, such as Roman Catholic, Greek Catholic, etc., to that extent denies their catholicity. Perhaps, therefore, I am really saying that I am more catholic than any of these brethren.

SM460

I must prove my point or be misunderstood. I hold, and few, if any, will dispute it, that the one catholic or universal or general Church of Christ is the one mentioned in the Bible--"the Church of the First-borns, written in Heaven." If this be admitted, my next proposition is that the Lord in Heaven records as members of His true Church all the saintly--whether Roman Catholics, Anglican Catholics, Greek Catholics, Baptists, Methodists, Presbyterians, etc.--and none others.

Have we not here the one Church, the Catholic Church, the universal, the only Church which the Bible recognizes? In the past we have been too narrow and have supposed that God was as narrow as ourselves. It was on this account that in the past Presbyterians, Roman Catholics, Anglicans, Baptists and Methodists persecuted and were persecuted, because each thought itself the true Church. Are we not all getting broader conceptions of our God and of His Church? Do we not see that a part of our mistake was in calling the outward organization the Church of Christ, instead of remembering that the Lord alone writes the names of the Church, that He alone reads the hearts, that He alone is the Judge, and that He alone has the right to blot out the names of those who become reprobates?

RECTIFYING PAST ERRORS

St. Paul wrote against the spirit of sectarianism, already manifest in his day--some saying, "I am of Paul"; others, "I am of Peter," etc. The Apostle asks, "Is Christ divided?" (**1 Cor. 1:10-13.**) So, today, if with us, he would ask, "Why Romanists, Anglicans, Baptists, Methodists, etc.? Is not the name of Christ enough?" He explains that these different names of old signified a sectarian spirit, the spirit of division, that failed to recognize the true Head of the Church, His true representatives and His true members. The trouble is the same today. The entire foundation of divided Christianity would disappear and all the true Church of

SM461

Christ--all real saints--would be speedily manifest, if true catholicity were acknowledged.

The one great obstacle to unity is the erroneous doctrine respecting the eternal torture of all not members of the Church. We must open our eyes wider and see that many of our theories were not taught by Jesus and the Apostles. We must see that the Church is a comparatively small company of saintly footstep followers of Jesus, irrespective of sectarian lines; that the Bible teaches not that these are to look over the battlements of Heaven to all eternity and see all others in torment, but that they are to demonstrate their loyalty unto death and in due time be associated with Messiah in His great Millennial Kingdom, which will bring knowledge and opportunity to all the families of the earth--the living and the dead.--**Rev. 20:11-13.**

THE TWELVE FOUNDATION STONES

St. Paul declared that the saints of God, the true catholic Church, "are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone." (**Eph. 2:20.**) The Twelve Apostles are here referred to in their double office--Apostles especially commissioned by the Lord as His representatives and prophets, mouthpieces, for the proclamation of the Message to the Church. Jesus, referring to these same foundation stones, pictures the Church of Glory as the New Jerusalem, and its twelve foundations as twelve precious stones, in which are the names of the *twelve* Apostles of the Lamb--no more, no less--St. Paul being God's choice to take the place of Judas, the betrayer of his Lord and Master.

To think of St. Peter as the only foundation for the Church would be to deny Christ's teaching and St. Peter's own statement--that the entire Church is symbolically represented as living stones built together by the Lord through the Holy Spirit. (**1 Peter 2:4-6.**) It was a costly mistake when our forefathers, overlooking this

SM462

well-established point of Scripture, thought of the bishops of the Church as Apostolic Bishops, and took their decisions in councils assembled as the voice of God to and through the Church. The voice of God to and through the Church came only through "the twelve Apostles of the Lamb." All others so claiming are denounced by Jesus Himself as false Apostles.--**Rev. 2:2.**

God's true saints of all denominations should ignore all human creeds and return to the Bible and its declaration of "one Lord, one faith, one baptism, one God and Father of all." (**Eph. 4:5,6.**) Are we more loyal to human organizations than to God, His Truth, His Church--all saints and one people, imbued with one spirit, the world around--the catholic Church?

POWER IN HEAVEN AND IN EARTH

As St. Peter was only one of the twelve foundation stones of the Church, so, likewise, he was only one of The Twelve to whom the Lord declared, "Whatsoever ye shall bind on earth shall be bound in Heaven; and whatsoever ye shall loose on earth shall be loosed in Heaven" (**Matt. 18:18**)--the same statement exactly that on another occasion He made to St. Peter only. But He gave the keys to St. Peter alone.

Would it seem reasonable that Jesus should tell the twelve Apostles that God would do anything that they bade Him do--taking to Heaven whom they pleased and excluding whom they chose? Would it be wise or safe to entrust to poor humanity such dictatorial powers respecting the eternal interest of even one individual? Assuredly not! When we remember that these Apostles declared that they were men of like passions with others, that St. Peter himself dissembled on one occasion and on another denied his Master, we are the more convinced that Jesus did not mean that God would abdicate His authority and wisdom in favor of any twelve men.

What, then, does this passage mean? We answer, It implies that the Lord would so overrule the utterances

SM463

and writings of His twelve Apostles as to make them safe guides for His Church. To these Apostles would be given through the Holy Spirit at Pentecost wisdom enabling them to understand which things of the Jewish Law were binding upon the Church and which not binding. Their decision would be absolutely right, and the entire Church might have confidence that what the Apostles bound or loosed on earth was equally bound or loosed in Heaven. As an illustration of this binding and loosing, see **Acts 15:28,29**.

To get back into proper relationship with each other and rid of all sectarian systems, God's people must recognize that only the words of the New Testament Apostles and Prophets are authoritative, properly representing the Divine mind. Other things men have bound and loosed on earth, without recognition in Heaven. The things necessary to the Church are found only in the Bible, as St. Paul declares.--**2 Tim. 3:16,17**.

THE CHURCH UPON THE ROCK

"Other Foundation can no man lay than that which is laid, Jesus Christ." (**1 Cor. 3:11**.) In the Divine arrangement Jesus Christ is the Foundation, the Rock, upon which is built the entire superstructure of His Church--the one Catholic, world-wide Church. On this Rock, Christ Jesus, as St. Peter declares, all the Church is being built as a Temple of God. (**1 Peter 2:4-10**.) The New Jerusalem, the Church in glory, had twelve foundation stones, built upon the one Foundation Rock, the Lord Jesus Christ. It would manifestly be erroneous, therefore, to suppose that our Lord abdicated His own place in the Church in favor of St. Peter, much as He loved His impulsive disciple.

What, then, did Jesus mean when He called St. Peter a stone, spoke of building His Church upon "this rock," and declared that the gates of Hell (Hades, the grave) would not prevail against it? We reply, Jesus went down into the prison-house of death, Sheol, Hades, the

SM464

tomb; but on the third day the gates of Sheol, Hades, were opened, and He came forth. These gates will not prevail against the Church, as they did not prevail against her Lord. This is an assurance of the resurrection of the dead.

To understand St. Peter's connection with the Rock Foundation of the Church, we should read the preceding context. The disciples had told Jesus the common talk respecting Himself. He then asked them, "Who say ye that I am?" St. Peter answered, "Thou art the Christ, the Son of the living God." This was the first public declaration of Jesus' Messiahship. Even the disciples had only now come to recognize their Teacher as the long-promised Messiah. Jesus answered, "Blessed art thou, Simon, son of Jonas; for flesh and blood hath not revealed this unto thee, but My Father in Heaven. Thou art Peter [a stone, ready for the spiritual Temple, the first one to publicly acknowledge Jesus], and upon this rock [the Truth just declared, that I am Messiah] I will build My Church."

In the Greek the word Peter signifies a stone of moderate size, while the word here rendered rock signifies a mass of stone--a foundation. Our Lord Jesus Christ evidently meant that St. Peter's statement was a recognition of Himself as the great Foundation of the Divine Plan--Messiah. Upon that foundation truth, that Jesus is Christ, the Church would be built; and St. Peter was the first living stone to build himself upon that foundation by believing and confessing Christ. St. Peter himself gives us the same thought--that he and all others of the Church are living stones, being builded together as a holy Temple of God. This entire Gospel Age has been devoted to the building of these stones upon that great Foundation Rock, Christ Jesus. As soon as the great Temple of God shall be completed, this Gospel Age will end and the New Dispensation be inaugurated, for the blessing of all the families of the earth.

SM465

"THE KEYS OF THE KINGDOM"

To St. Peter our Lord said, "I will give thee the keys of the Kingdom of Heaven." What did He mean? We shall not suppose that any who hear my voice or are sufficiently intelligent to read this discourse in the newspapers are stupid enough to think Jesus meant that Heaven is locked up, and that nobody could get in except as St. Peter would open the door or gate. True, some have voiced such fantastic notions. But we refuse to believe that intelligent people could be in earnest in any such view, the absurdity of which is apparent.

What the Lord meant is very simple, very beautiful; and we see exactly how it was fulfilled. He indicated that St. Peter, the first to confess Him, was to have a special honor in connection with the inauguration of the Church on earth. By the expression, "Kingdom of Heaven," is meant the Church, a class being called out of the world to become with Christ the ruling power of the world during the Millennium, through the great resurrection "change."--**1 Cor. 15:42,54.**

Jesus meant that St. Peter would be honored in being permitted to do an opening work in connection with the Church. The Bible shows us two different opening works and two different keys. The key is a symbol of power or authority or an initiative. St. Peter used his first key of privilege on the day of Pentecost. When the Holy Spirit came upon the early waiting Church, it was St. Peter that used this key. Standing up with the eleven, he lifted up his voice, explained the situation and opened the door to the Church of Christ for the Jews, admonishing them of their opportunity to enter. He told of the merit of Christ's death and how He had risen and had ascended on High, and how forgiveness of sins was, therefore, preached in His name.--**Acts 2:14-36.**

The second key to the Kingdom of Heaven--the Church, the embryo Kingdom preparing for glory--St. Peter used three and a half years later. Then the seventieth

SM466

week of Divine favor prophetically appointed to the Jews expired, and the time came that the Gentiles might be

fellow-heirs with the Jews of the same Promise. The opening work was with the household of Cornelius, to whom St. Peter preached Christ. The Lord blessed the preaching and granted the Holy Spirit to Cornelius and his family. Thus the Gentile door into the Kingdom was thrown wide open.--**Acts 10.**

REPENTANCE AND REMISSION OF SINS

"That repentance and remission of sins might be preached in His name to all people" (**Luke 24:47**). God never gave power to bishops, priests or ministers of any denomination to forgive sins. "Who can forgive sins but God alone?" Nor did Jesus give authority to His Apostles to forgive sins. They might preach repentance and forgiveness, *but only in His name.*

Any child of God is Scripturally authorized to declare that Christ died for human sin, and has thus made arrangement by which all repentant sinners may be forgiven. It is an honor to be the bearer of such a Message from God to men; and every child of God is fully commissioned to tell the Divine Message to all who will hear.

In proportion as God's people throw away their sectarian spectacles they can read God's Message in the words of Jesus and the Apostles. Let us hold fast the precious Word which Jesus exhorted us to search and which is sufficient that the man of God may be thoroughly furnished. Let us remember that there is only one true Church, each member of which is a saint, related to God and the Lord Jesus Christ through faith, repentance and remission of sin and the begetting of the Holy Spirit; that it is the only Church that is catholic, universal; and that a member of the Body of Christ is a member of that Body anywhere. "Now are ye the Body of Christ, and members in particular."--**1 Cor. 12:27.**

THE SEAS IN THE HOLLOW OF GOD'S HAND

"Who hath measured the seas in the hollow of His hand."--Isa. 40:12.

The wonderful force and immensity of the thought of our text cannot be appreciated by those who have never been upon the great ocean. As we travel through the water at railroad speed and keep watch in every direction, yet seldom see a vessel, large or small, day after day, we begin to get a little conception of the world in which we live. It is so much larger than previously we were able to comprehend. Yet by the aid of the telescope and of mathematical calculations we perceive that our earth and its seas are small, in comparison to many other worlds. We perceive that our solar system (our sun and his planetary satellites) constitutes but a small fraction of God's great creation. Astronomers tell us that by the aid of sensitive photographic plates they are able to count about one hundred and twenty-five millions of suns, around which planets are revolving, as our earth revolves around our sun. And they estimate that probably only a portion of these suns is visible to our naked eye--so far distant are they. Astronomers estimate that there are millions of other suns so far distant that their light cannot even be discerned by photography.

We stand appalled at the immensity of space and at the law and order which everywhere reign. We heartily assent to the words of the Prophet David, "Day unto day uttereth speech, and night unto night showeth knowledge; there is no place where their voice is not heard." The person who can look upon this wonderful display of superhuman power and believe that these worlds created themselves shows to the majority of us that if he has brains they are sadly disordered, unbalanced. The person who, after intelligent thought, concludes that there is no God,

SM468

that everything came to be what it is by chance or by the operation of some blind force--that person is described in the Scriptures in the following words: "The fool hath said in his heart, There is no God."--**Psa. 14:1.**

"THE HALF WAS NEVER TOLD"

On first reading our text some of us might have been inclined to say, Ah, a beautiful poetic extravagance! But not so, dear friends! As scientific instruments demonstrate to us the immensity of the Universe we perceive that the Prophet used very moderate language indeed in his description of the majestic power and greatness of the Creator, representing Him as weighing the mountains in His balances and holding the seas in the hollow of His hand and that, from His standpoint, a thousand years are but as a watch in the night. How insignificantly small we all feel in the presence of our God! No wonder some great men have been inclined to say that humanity is too insignificant from the Divine standpoint to be worthy of the least consideration much less to be objects of Divine care and providence! The Scriptures encourage us to reason from the known to the unknown. They tell us that although God is so great, so wise, so powerful, He is also just and loving. And the more we consider the matter, the more reasonable this Bible description of the Almighty appears. His power we see demonstrated. The wisdom of One so great cannot be doubted. Then we come to consider, Could One so wise and so powerful be unjust or ungenerous? Our hearts answer, No! No one is really great who is devoid of justice and love. So surely as our God is Jehovah He must possess these qualities. He must be the Center of Wisdom, Justice, Love and Power--His four cardinal attributes.

When we came in contact with the Bible, and particularly after we learned something of its teachings and got rid of the misrepresentations which gathered about it during the Dark Ages--then we began to recognize it as

SM469

the message of Jehovah to His creatures. It informed us

that the great Creator of the Universe is not only Almighty and All-wise, but loving and kind, with Justice as the very foundation of His Empire. From the Bible we learned, too, that our Creator had been pleased to make us in His own image, in His own moral likeness, to the intent that we might enjoy Him and the fruits of His righteousness to all eternity. From this standpoint we began to realize that the loftiest sentiments of the human mind and heart are merely the reflections of this Creator. Thus coming into sympathetic accord with our Maker we can comprehend the principles of His character--what justice signifies, and mercy and kindness--what is wisdom as contrasted with foolishness. From this standpoint we were enabled to see the glorious perfection of our Maker's character and attributes, which justify the name which He has taken to Himself when He declares through His ambassador, "God is Love." As we come to realize this more and more, we are grasping the Infinite; we are getting near to the heart of the great Eternal One, who weighs the mountains as in a balance and measures the seas in the hollow of His hand.

"LIKE UNTO YOUR FATHER"

Godlikeness is love-likeness; and, as the Scriptures declare, "Love is the fulfilling of the [Divine] Law." (**Rom. 13:10.**) Our great Creator, the only living and true God, is thus seen in contrast with all the gods of the heathen, who are pitiless, merciless, vengeful, devilish. From the Bible we learn that Jehovah, the True God, takes delight in doing good--in the exercise of His Almighty Power and Wisdom in the creating of beings in whose everlasting life and enjoyment forever He takes pleasure. With such glorious purposes His creative work began with the celestial beings, who are still enjoying His favor. With similar benevolence He created man a little lower than the angels, crowning him with glory and honor as the king of all creatures, on the animal, the

SM470

human, plane, the likeness of his Maker, who is a Spirit. Harkening to the explanations of the Divine purposes by the Apostles and Prophets, we have received assurances

that nothing has befallen humanity in all the dire experiences of the past six thousand years that the great Creator did not foresee. Furthermore, we have the assurances that Divine Wisdom purposes eventually that the tears and sorrows, cryings and dying--the penalty for Original Sin, under which man has suffered all these centuries--shall work no real disadvantage to His creatures. Instead, the end of the Divine Program will attest the various elements of the Divine character as nothing else could have done. The holy angels, who have known no sin, will in mankind read to eternity a valuable lesson of the exceeding sinfulness of sin and the wisdom and blessedness of righteousness.

And even mankind, although at present suffering seriously under the weight of Divine displeasure and condemnation to death, will ultimately be so blessed and the weight of blessing so outweigh the sorrows of the curse, that every creature shall bow the knee and every tongue confess to Divine Justice, Wisdom, Love and Power, in connection with the Divine dealings with humanity.

"JOY COMETH IN THE MORNING"

A night of weeping six thousand years long, involving suffering and sorrow to twenty-thousand millions, is an awful thought. But the proposition is yet a different one when we remember that the majority of Adam's children die in infancy and that to those who live their threescore years and ten with labor and sorrow, there are pleasing and happy experiences, as well as tears. And when we read that even the tears of a few years are a part of the disciplines, instructions and experiences which God designs shall be valuable lessons in preparation for a glorious and joyous eternity--then the whole matter begins to have a new aspect to our minds. If the light afflictions of this present time will work out blessings

SM471

for eternity then we can rejoice in them for ourselves, our neighbors and all humanity. And this is the Divine proposition. Not that God has ever purposed eternal life for a single rebellious soul, but that He has prepared blessing for all of Adam's race who shall come into full

harmony with Himself. At present He is teaching great general lessons to humanity as a whole by the exceeding sinfulness of sin. It would be too bad if, as these lessons are learned, there should be no opportunity of profiting by them. But there will be an opportunity of profiting, and this is the great Message which God has sent to mankind and which, Scripturally, is styled the Gospel--the "Good Tidings of great joy, which shall be unto all people," through Christ.

The night of weeping, six thousand years long, is about to be followed by the morning of joy. The New Day, in which darkness and sin will be abolished and in which the Sun of Righteousness will bless and heal the world of mankind, is a Thousand-Year Day for the blessing and uplifting of our race. (**2 Peter 3:8.**) The Bible describes that Day in most glowing terms. It is the Day of Messiah, the Day in which God's Kingdom shall come and His will be done on earth as it is done in Heaven, the Day in which the poor and needy will be lifted up from the dung-hill of superstition and depravity, the Day in which the knowledge of the glory of God shall fill the whole earth.

And there shall be no more fear. That Day will not end as do others. It will not be followed by a night, but lead on to a glorious eternity for all of God's creatures who appreciate Divine goodness and, using the Divinely provided opportunities, will return to full harmony with their Creator. Such He will in turn recognize as His sons and, at His right hand of favor, they will enjoy pleasures for evermore.

THE REVELATION OF OUR GOD

One of old truly said, "Thou art a God which hidest Thyself." (**Isa. 45:15.**) How true! As a result the

SM472

world by wisdom knows not God. He is near in His Wisdom and Love, yet He can be seen only by those whose eyes of understanding have been opened. But we are glad that the time is coming when all the blind eyes shall see clearly. "As I live, saith the Lord, the whole earth shall be filled with My glory," "The knowledge of the glory of God shall fill the whole earth as the waters cover

the great deep." (**Hab. 2:14.**) Then all shall see what God hath wrought; and our temporary blindness will but accentuate the glorious brightness of His Wisdom, Justice, Love and Power:

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

In the end it will be seen that the Divine permission of the reign of Sin and Death in the earth, instead of being a blot upon Divine character and a demonstration of Divine unwisdom and incompetency, will reveal the great Creator to His subjects, His children, as nothing else could have done. Besides, the experiences of mankind during the seven thousand years from Adam's creation to the end of Messiah's mediatorial Kingdom will demonstrate traits of the Divine character which could not otherwise be manifested to angels or to men.

For instance, without the permission of sin, the element of Divine Justice and the unalterable opposition of God to all sin would never have been known to His creatures. His sentence upon Father Adam and his race and the permission of the reign of Death and Sin for all these centuries have demonstrated the fact that Divine Justice cannot be trifled with. And this reign of sin and the strength of the Divine opposition to sin, and the sentence upon sinners, in turn gave opportunity for the exhibit of Divine mercy, compassion, sympathy, love. Undoubtedly God's Love was known to the angelic hosts before, but not to the same extent. His dealing with humanity

SM473

will prove the depth of His sympathy to angels and to men. "God commended His love toward us, in that while we were yet sinners Christ died for us."

(**Rom. 5:8.**) Surely, as the poet declares, we have in this a manifestation of "Love Divine, all love excelling."

Perhaps some of us at one time were inclined to criticize our Maker and to say that He had no right to redeem us at the cost of Calvary; that it was wrong to cancel the sins of one and require their payment of another. But we erred. It was not thus. Rightly understood, the dealings of the Father with the Son add still further to His glory--magnify still more His Wisdom, Justice, Love

and Power. With all power and authority the Almighty would not command the death of His Son. For Jesus to become man's Redeemer meant His voluntary sacrifice of Himself. And how shall we understand this--the Redeemer's willingness to be man's Ransom-price? The Scriptures, replying, tell us that it was because of His great love for the Father, His great confidence in Him and His willingness to submit to the Divine will, purposes and arrangement in everything. Yet, notwithstanding the willingness of the Redeemer, the Father would not permit Him to engage in this great undertaking which would cost Himself so much, without a corresponding reward. Thus we read of Jesus, who "for the joy set before Him endured the Cross and despised the shame."

"NO! IT IS JUST LIKE HIM"

The Divine Plan being set forth to an old colored woman, she was asked if it was not strange that God should do such great things for us. Her answer was, "No, Master; it is just like Him!"

So we say respecting the great God who made the heavens and the earth and sun and stars. It is not strange that He should have a glorious Plan for all of His creatures--a Plan which will fully exemplify His character--His Justice, Wisdom, Love and Power!

SM474

And amongst these wonderful things of the Divine Purpose none is more wonderful than that which relates to the Church class, "the Elect," drawn, called and begotten of the Holy Spirit during this Gospel Age. These, justified by faith instantly, are a separate class from the world, who will be justified, perfected, through works during Messiah's glorious Reign. The arrangement for their faith-justification through the merit of the Redeemer in advance of the world's justification is for the purpose of allowing these, who by nature are "children of wrath even as others," to become sons of God on the spirit plane, "partakers of the Divine nature."

Dealing on lines of impartiality, God's offer to these members of Adam's race, a "little flock" in all, is that, if they join with their Redeemer in sacrifice and walk in

His footsteps, His merit shall cover their blemishes and they may become for all eternity His glorious Bride and Joint-heir with Him in His Kingdom--that they may sit with Him in His Throne and be associated in the great work of uplifting the children of men.

How wonderful is our God, infinite in all His qualities! "Who hath known the mind of the Lord; who hath been His counsellor?" (**Rom. 11:34.**) How came all these wonderful things which are written in His Book, unless by His own knowledge? Let us bow before Him and adore Him, and be faithful followers in the footsteps of Jesus until the end of the race--until we receive the Crown of Life--glory, honor and immortality.

High in the Heavens, Eternal God,
Thy goodness in full glory shines;
Thy Truth shall break through every cloud
That veils and darkens Thy designs.

Forever firm Thy justice stands,
As mountains their foundations keep;
Wise are the wonders of Thy hands,
Thy judgments are a mighty deep.

ZIONISM IN PROPHECY

[On October 9, 1910, Pastor Russell addressed a Jewish Mass Meeting, in response to a request by a Jewish Mass Meeting Invitation Committee. The invitation was signed by many prominent Hebrews of New York City. The invitation and Pastor Russell's response follow:--

New York, September 20, 1910.

Pastor C. T. Russell, Brooklyn, N.Y.

Dear Sir:--Your sympathetic interest in the Jewish people for years past has not escaped our notice. Your denunciations of the atrocities perpetrated against our race in the name of Christianity have added to our conviction that you are a sincere friend. Your discourse on "Jerusalem and Jewish Hopes" has struck a responsive cord in the hearts of many of our people. Still we doubted for a time if any Christian minister could really be interested in a Jew as a Jew and not merely from a hope of proselyting him. It is because of this feeling that some of us request you to make a public statement respecting the nature of your interest in our people and we desire you to know that the statement you did make was very satisfactory. In it you assured us that you are not urging Jews to become Christians and join any of the sects or parties of Protestants or Catholics. That statement, Pastor Russell, has been widely published in the Jewish journals. We feel, therefore, that we have nothing to fear from you as a race. On the contrary, in that statement you mentioned that the foundation of your interest in our people is built upon your faith in the testimonies of our Law and the messages of our Prophets. You may well understand how surprised we are to find a Christian minister acknowledging that there are prophecies of the Bible still unfulfilled, which belong to the Jew and not to the Christian, and that these prophecies, according to your studies are nearing a fulfilment of momentous interest to our Jewish race and, through us as a people, to the nations of the world.

These things, Pastor Russell, have led to the formation of a Jewish Mass Meeting Committee, which, by this letter, requests you to give a public discourse, especially to our people. If you will kindly accept this invitation, will you permit us to suggest a topic for your address, which, we believe, will be very interesting to the public and especially to the Jews, namely, "Zionism in Prophecy"?

As for the meeting: We suggest Sunday afternoon at three o'clock, October 9th. We have secured an option on the Hippodrome, New York's largest and finest Auditorium, for that date, and we hope that

SM476

this date and the place will be agreeable to your convenience. We assure you also of a large audience of deeply interested Hebrews, besides whoever may come of the general public.

Trusting to hear from you soon, we subscribe ourselves,

Yours respectfully,

JEWISH MASS MEETING COMMITTEE.

Brooklyn, N.Y., Sept. 21, 1910.

Jewish Mass Meeting Committee, New York.

Gentlemen:--Your kind invitation to address the Jewish Mass Meeting in the New York Hippodrome Sunday, October 9th, came duly.

I thank you for the confidence which this invitation implies. The date you have selected is not only appropriate in its relationship to the Jewish New Year, but very suitable to my own arrangements, as I leave on October 12th for appointments in London and elsewhere.

Amongst the several prominent members of your race suggested for Chairman of the Mass Meeting, I select Mr. John Barrondess, because I have had the pleasure personally of conference with him and because I know him to be very loyal to the interests of your people and because I believe him to be very highly esteemed as such in the counsels of your race.

Faithfully and respectfully yours,

C. T. RUSSELL.

The Hippodrome is an Opera House with a capacity of about five thousand. It was crowded that day, and many failed to gain access. The Jewish people of New York, who number more than a million, have become deeply impressed by various discourses which Pastor Russell has delivered and were alert to hear his presentation of Zionism, as foretold by the Prophets. The speaker held his immense audience spellbound for nearly two hours, all apparently as unconscious of the flight of time as was the speaker himself. After the service the Hebrews could be seen in little groups discussing the subject. The speaker's views were evidently shared by the majority. Altogether the meeting was something unique. Never before did Jews give such attention to the message of a Christian minister; and never before did a Christian minister give such a message to the Jews.]

WHAT PASTOR RUSSELL SAID

While once I had been inclined to discard the Bible as unreliable along the lines of Higher Criticism, I subsequently have given it very earnest study, entirely apart from all creeds and theories of men. This study has

SM477

greatly enlightened my mind and has given me a very different view of the sacred Book. I now have absolute confidence in it. I now realize, not only that there is a great Creator, but that He is definite, orderly, in His dealings with humanity, in His shaping of earth's affairs.

For instance, **Psalm 102** mentions the time, yea, the set time, for the return of Divine favor to Zion. So we find matters all through the Scriptures. In due time David, Solomon and others represented Jehovah in the kingdom of Israel and "sat upon the throne of the kingdom of the Lord." Later the kingdom was taken from Zedekiah, the last of the line of David to sit upon the throne of God's typical Kingdom. When the dominion was taken from him the Gentile governments were recognized, but not in the same manner as was Israel. None of them was designated the Kingdom of God. None of them was given perpetuity of rule.

ZEDEKIAH REJECTED--

NEBUCHADNEZZAR ACKNOWLEDGED

But Gentile governments were promised a lease of power during the period when Israel would be cast off from God's favor. Then at the end of the appointed time the Gentile lease of earthly power in turn, and God's original provision for Israel to represent His Kingdom in the world, would return. These are the set times referred to by the Psalmist. God's promise to David-- "The sure mercies of David"--were that of the fruit of his loins one should sit on the Throne of the Lord forever. The real purport of this promise was that Messiah, the long-promised King of Israel, would be the root and off-shoot of the Davidic line and blessed of the Lord; His Kingdom should be an everlasting one and fully competent

to fulfil all of the Divine promises made to Abraham
--"In thy Seed shall all the families of the earth be
blessed."--**Gen. 12:3**.

So long as God acknowledged the nation of Israel as
His Kingdom their kings were His representatives; but

SM478

when Zedekiah was rejected it was not inconsistent on
the Lord's part to recognize the Gentile governments, as
above suggested. Of King Zedekiah we read, "O thou
profane and wicked Prince, whose time has come that
iniquity should have an end. Remove the diadem. Take
off the crown. This shall not be the same. I will overturn,
overturn, overturn it until He come whose right it
is [Messiah], and I will give it unto Him." (**Ezek. 21:25-27.**)

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

NEBUCHADNEZZAR'S VISION

OF GENTILE DOMINION

The vision was of a stupendous image. Its head of
gold represented Nebuchadnezzar's Empire--Babylon.
Its breasts and arms of silver represented the Medo-Persian
Empire. Its belly and thighs of brass represented
the Grecian Empire. Its strong legs of iron represented
the Roman Empire, East and West. Its feet
of iron and clay represented Papal Rome. The iron continues
to represent civil governments; and the miry clay,
making them appear like stone, represented ecclesiasticism
as it is now mixed up with the politics of the ten kingdoms
of Europe. The whole period of time in which these
various Gentile governments would dominate the world
would last until Messiah's promised Kingdom. And this
period is symbolically stated to have been "seven times";
that is, seven years--evidently not literal years, but

symbolical.--**Dan. 2:28-45; Lev. 26:18,24,28.**

At their end the lease of earthly power of Gentile governments will terminate in the great Time of Trouble

SM479

foretold by Daniel (**12:1**). Then Messiah shall stand up in the sense of assuming control of earth's affairs and Gentile governments will cease; for all nations shall serve and obey Messiah. Then God's Chosen People, Israel, will come to the front in the world's affairs; for they will become the representatives and instruments amongst men of Messiah's Kingdom, which will be spiritual and invisible, as is that of the Prince of this world, the Prince of Darkness, whom Messiah will bind or restrain during the thousand years of His Reign of Righteousness and destroy at the conclusion, when He shall deliver over the Kingdom of earth to the Father. Mankind will then be perfect; for all wilful sinners will be destroyed in the Second Death. Meantime, not only will Messiah's Reign bless and uplift Israel, but through Israel the blessing will extend to every nation, people, kindred and tongue in full accord with the Divine promise and oath made to Abraham more than thirty centuries ago.

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

MESSIAH'S KINGDOM IN THE VISION

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

SM480

of earth's dominion would expire and Messiah's Kingdom assume control. I do, however, offer a suggestion: So far as I can discern, the time for these stupendous events is very much closer than many of us had supposed. The seven Times, or years, of Gentile domination, reckoned on the basis suggested in the Scriptures themselves, should be interpreted a day for a year, lunar time. Seven years in lunar time would represent 2520 days; and these symbolically interpreted, would mean 2520 years--from the time Nebuchadnezzar, the head of the image, was recognized down to the time of the expiration of the lease of Gentile power, when the stone shall smite the image in the feet. So far as I have been able to determine, the year of Zedekiah's dethronement was 606 B.C. Thus calculated the 2520 years of Gentile lease of power will expire in October, 1914. There are some who claim that Zedekiah's dethronement should be dated B.C. 588. If this be true it could make a difference of but eighteen years and give the date 1932. My convictions, however, favor 1914.

ZIONISM'S FUTURE ASSURED.

For more than thirty years I have been presenting to Christian people the views I am today presenting specially to Jews, at the invitation of your Committee.

Thirty years ago I attempted to tell to Israel the good tidings that God's set time to remember Zion had come. But that seemingly was too early. God's set time for Israel to hear was still future. I am still waiting for God's own time and way for the fulfilment of **Isaiah 40:1,2**, and other Scriptures relating to Israel.

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

SM481

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

Dr. Herzl has been succeeded by Dr. Nordau, also evidently a man of great talent and great patriotism; but Zionism languishes. I am disclosing no secret when I tell you that amongst the leaders as well as amongst the rank and file, Zionism is trembling in the balances and fearful of coming to naught. It has spent its force along the lines originally inaugurated; but it will not fail, as many fear. Without assuming the role of a seer I answer you that Zionism is about to take on fresh vigor; that its most prosperous days are yet to come. According to my understanding of the Hebrew Prophets the time of "Jacob's trouble" is not yet ended. Further *pogroms* of Russia may be expected, and further atrocities in Roumania and elsewhere. It is sad indeed to be obliged to admit that these tribulations will probably come to you from professed Christians. How ashamed I feel of those who thus dishonor the name and the teachings of my Master, I cannot find words to express! They are deluded. They have misunderstood the Teacher whom they profess to follow. Their thought is that God will torment eternally all who do not profess the name of Christ. Controlled by delusion they are serving the god Adversary and dishonoring Jesus. But as the trials and difficulties of the patriarch Joseph were God's providences to lead him on to influence and power and honor, so will all these experiences and persecutions work blessings for your race and tend to drive them out of their present satisfaction and make them long for home--for Palestine.

SM482

These experiences, in connection with the voice of the Prophets, which will henceforth more and more ring in your ears, will be the providences of God to accomplish

for you more along the lines of Zionism than personal pride and national patriotism.

It is not my thought that the eight millions of Jews in the world will all go to Palestine, even though it has been estimated that, under most favorable conditions, the land could support more than twice that many. It is my thought that some of your most earnest and saintly people will go to Palestine quickly, that the rejuvenation there will be astonishing to the world. Further, it is my thought that Jews in every part of the world, in proportion as they come under the holy influences of God's promises through the Prophets, will go to Palestine sympathetically --by encouraging those who can better go than themselves and by financial assistance and the establishment there of great enterprises. Permit me to suggest that in the Time of Trouble, incidental to the transfer of Gentile rule to the power of Messiah, all financial interests will be jeopardized. Many of your race, growing wealthy, will surely take pleasure in forwarding the work of Zionism, as soon as they shall realize that it is of God, foretold through the Prophets. And those of your people of insufficient faith to use their means in forwarding the Lord's work at this important juncture will, before very long, find themselves in the condition pictured by the Prophet Ezekiel, who declares (**7:19**) that in this great Day of Trouble--"They shall cast their silver in the streets and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." The great Messenger of the Covenant whom ye delight in (**Mal. 3:1-3**) will test and prove you as a people. Those who worship idols of gold and silver, stocks and bonds, will receive severe chastisement at His hand before He will grant them a share in the coming blessings.

WHEN GOD WAS ALONE!

*"From everlasting to everlasting, Thou art God."
(Psa. 90:2.) "I am Jehovah, that is My name and My
glory will I not give to another." (Isa. 42:8.) "To
us there is one God, the Father, of whom are all things."
(1 Cor. 8:6.) "Hear, O Israel, the Lord our God is one--
Jehovah."--Deut. 6:4.*

These and other Scriptures tell us of a personal God, the Father or Life-Giver of all, the Great One who inhabiteth Eternity. St. Paul declares that to the heathen "there are lords many and gods many, but to us there is but one God, the Father," and one appointed Agent of His in dealing with humanity--one Lord Jesus Christ --"and that every tongue shall confess that Jesus, Messiah, is Lord, to the glory of God the Father."

The Scriptures tell us of "the beginning of the creation of God." Hence there was a time before that beginning of creation when Jehovah God was alone--"He that inhabiteth Eternity." Not even the great Michael was with Him, the great Messiah, whom God has so highly honored and whom He declares He will still further honor throughout a glorious eternity. He was not with the Father before the beginning of creation; for He Himself was "the Beginning of the creation of God"--"the First-born of every creature." (**Rev. 3:14; Col. 1:15.**) He was the first expression or manifestation of the Divine attributes.--**John 1:18.**

DIVINE ATTRIBUTES GLORIOUS

This mighty God, Jehovah, self-centered, self-contained, is ours, the same yesterday, today and forever.

He changes not.

Every attribute of the Divine character was the same millions of years ago that it is today, but that character

was unrevealed. Every step of creation has tended to

display the Divine character more and more, and each successive step and development of creation has brought forth new creatures capable of comprehending the Eternal One. We deem it not unreasonable to assume that Jehovah's creative power will continue to be exercised throughout all coming time.

Astronomical photography now reveals nearly 125,000,000 suns, around which circle systems such as the one which circles around our sun, and of which our earth is a part. We deem it not unreasonable to assume, from the Scriptures, that the great work of ordering all those hundreds of millions of planets stretches forward into eternity, and that the work of Divine grace, begun on the planet "Earth," will be continued throughout the Universe, not only in conjunction with the planetary systems we can discern, but probably with millions of planetary systems too far removed from us to be discerned.

THE PERMISSION OF EVIL

Doubtless Divine methods in connection with other worlds and other inhabitants will display the manifold wisdom of God. For instance, we understand the Bible to indicate that while the permission of evil in the earth was wise, it will not necessarily be wise or expedient for any reason to permit a similar reign of Sin and Death in any other of the millions of worlds, in connection with their ordering or development and their peopling with glorious creatures who will show forth the praises of the great Creator without their passing through experiences with sin and death such as have been permitted in connection with the humanity of earth.

Can we not see a broad reason for the permission of evil on the earth--for the permission of the reign of Sin and Death, which for six thousand years has apparently disgraced the Creator, degraded humanity, astonished the angels and constituted our race a groaning creation?

SM485

Only when we discern that Messiah's Kingdom will surely bring order out of this confusion, do we begin to get the proper focus upon our subject and realize something of the greatness of our God.

From the standpoint of the completion of the Divine purposes in connection with humanity, and from that standpoint alone, can we see illustrated Divine Wisdom, Justice, Love and Power. The primary lesson was Justice--that sin brings suffering and eventually death. The second lesson was that of Divine compassion, sympathy --Love. This lesson was manifested in the sending of the Redeemer and His subsequent reward of exaltation, and His gathering of an "elect" Church to be His associates in glory and in the blessing of the redeemed race. The Reign of Glory, the Reign of Messiah, soon to be introduced, will lift up poor humanity from sin and sorrow, from degradation and death, and give to each and all the fullest opportunity to return to human perfection and to Divine favor and everlasting life. In that work of human restitution, which will include the awakening of mankind from the sleep of death, the one great lesson will be the greatness of the Divine Power which will be exercised through Messiah, the God-like One, the Prince of Life, "the Prince of Glory," the Redeemer, the Regenerator of Adam and the whole race of mankind, his posterity, all of whom have shared his death sentence.

And finally, from the standpoint of the completion of Jehovah's great purposes and dealings with man and in respect to Him, will stand revealed the Foreknowledge and Wisdom of God, who knew the end from the beginning and who foresaw how even the permission of a reign of Sin and Death could be made eventually to work out to His own glory and to the blessing and instruction of His creatures on both the human and the angelic planes. Then will be revealed to all, the glorious character of their Creator, and the necessity for His requirement of absolute righteousness and perfection.

SM486

Surely, the result eventually will be as the Scriptures declare, that all shall learn righteousness, and hate iniquity; and that every creature in Heaven and in earth and under the earth shall acclaim both Jehovah, who sitteth upon the Throne of the Universe, and the Lamb, the Redeemer, forever.--**Rev. 5:13,14.**

Were we to allow ourselves to speculate respecting the future--respecting the Divine purposes in relation to the millions of worlds around us, our speculations would

run thus: Those instructed and used of Jehovah in conjunction with the initial development of the Divine Plan in the earth will thereby be fitted and prepared to be the Divine Agents to other worlds. The Great Redeemer and His "elect" associates, after dealing with humanity for their uplift out of sin and death conditions, will surely be qualified for further service in other worlds, to "show forth the praises of Him who called them out of darkness into His marvelous light."

And what shall we say of humanity when perfected at the end of Messiah's glorious Reign? Will not all be well prepared, not only to approve righteousness in themselves, but to tell in other worlds, to other races, the story of the fall and of the reign of Sin and Death resulting; and of the redemption accomplished by God's love; of the great restitution; and of the lessons learned?

THE UNCHANGEABLE ONE

The qualities of the Divine character which we have just considered--Wisdom, Justice, Love and Power--belonged to our Creator in the great eternity preceding creation. But there was no one at that time to appreciate God. It requires a full view of the perfected Plan of the Ages to make known to any and to all the glory of the Lord. As we have just seen, thus far the secret of the Lord and the glories of His character are known only to His "sons," begotten of His Holy Spirit. But the time nears when "the whole earth shall be full of the

SM487

knowledge of the glory of the Lord as the waters cover the great deep." He and His glorious government will then be "the desire of all nations"; "The glory of the Lord shall be revealed and all flesh shall see it together."
--**Hag. 2:7; Isa. 40:5.**

St. Paul assures us that every feature of the Divine Plan which we see in process of execution was known to Jehovah from before the foundation of the world. He declares that these things God purposed in Himself before the foundation of the world. The creative processes, which have been operating for thousands of years, were all surely elaborated in the mind of Jehovah before the

creative work began. In that purpose angels had a part --of how many grades we may not surely know, but they are variously designated in the Holy Scriptures as "angels, principalities and powers." Later came the creation of man, "a little lower than the angels" and crowned with earthly honor, dignity and power, in the image and likeness of his glorious Creator.

These creations varied not in degrees of perfection and imperfection. Each was perfect on its own plane. Each intelligent creature was a free, moral agent, and hence, whether on the angelic or human plane, was created in the likeness of God, unblemished, but with different capacities and abilities. Almighty God, infinite in Wisdom, Justice, Love and Power, purposed the orderly exercise of His infinite powers, as a great Father, desirous of giving life and happiness to His creatures.

These intelligent ones were designated "Sons of God" so long as they maintained their attitude of perfect loyalty to Him, their Creator and Father. Not only was it the Divine purpose thus to give pleasure to millions of creatures to be created, but it was also the Divine will to manifest to His creatures His own greatness and the perfection of His own goodness that they might enjoy Him and He enjoy them everlastingly.

We are not to understand that Almighty God was

SM488

lonely in that great Eternity before creation began. On the contrary, human loneliness is largely because of human deficiency. What we lack we seek for in others. But the great Jehovah lacked nothing; He was complete in Himself; He needed not companionship to complete or to supplement His happiness. It was His pleasure to create, that His creatures might have joy by reflecting as a whole His Divine qualities implanted in them.

The wreck of the human race produced by sin He well foreknew. Nor did this wrecking of human hopes defeat, nor was it in danger of defeating, the Divine purpose. It merely demonstrates to angels and to men the graces of the Divine character and shows unto all the more fully the qualities of God proper to be appreciated and copied by all His intelligent creatures.

THE SEVEN-SEALED SCROLL

When God would illustrate to us His own great personality, when He would show to His creatures how He is working all things according to the counsel of His own will, He pictured it symbolically in the Book of Revelation. In that vision the Throne of the Eternal One is graphically portrayed as the seat of Divine power and authority for the Universe, with angels as ministering spirits. Then is described a scroll, in the right hand of Jehovah--in Divine power and keeping. That scroll, written inside and outside, was "sealed with seven seals," representing the complete secrecy of the Divine purposes related in that scroll. From before the foundation of the world it had been in the hand (in the power) of the great Eternal. He had given hints respecting it and had caused it to be symbolized in the Law and to some extent to be described by the Prophets. But still it was a Hidden Mystery; for the Prophets understood not the things which they wrote; nor could any understand them until the Father's "due time."--**1 Peter 1:10-12.**

Not only was the Divine Program thus sealed and safely secreted, but it was the Divine determination that

SM489

it should be given only to the One who would demonstrate His worthiness to be Jehovah's honored Agent for the carrying out of those purposes--predestinated before the world was. The honor of being the Agent, the Representative of Jehovah, to carry out the Divine purposes, should be disclosed in advance only to the One who would demonstrate His worthiness to be the great Messiah, the great Deliverer, Prophet, Priest, Judge, King of Israel.

High as the Redeemer stood in the Divine counsels and fellowship before He came into the world to be man's Redeemer, it was not then granted even to Him to know all the mysteries of the Divine Program. But by virtue of His high station, His perfection, His obedience, the privilege was given to Him first to become man's Redeemer, at the cost of personal humiliation and death; and then, if faithful in this redemptive work, it should be His to be glorified, exalted to the Divine nature, and to execute the Divine Program to its completion. First, He must manifest His devotion and loyalty to the Father,

ere He could be trusted even with the knowledge of the Divine Program for blessing the whole world of mankind.

"WORTHY IS THE LAMB"

All this is declared in the account. (**Rev. 5.**) The proclamation was made, Who is worthy to receive the scroll and to break its seals and to execute the wonderful purposes of God? None was found worthy! Finally, One demonstrated His worthiness. He left the courts of glory; He humbled Himself, He "was made flesh." More than this, being found in fashion as a man, He consecrated His *all* to the doing of the Father's will, even unto death, the death of the cross. Wherefore, says the Apostle, "God also highly exalted Him" and gave Him a standing, a rank, a title above all others. (**Phil. 2:7-9.**) He commissioned Him to execute all the Divine purposes; and to Him He handed over the Scroll with the privilege of opening its seals and comprehending its message.

SM490

In the symbolic picture John saw a freshly slain Lamb at the same time that the angelic messenger declared that the Lion of the tribe of Judah had prevailed. Jesus proved Himself worthy and therefore the privilege of understanding the things of the Divine Plan, and the privilege of executing them rightfully belonged to Him. The Lamb slain represented the work of Jesus from the day He was thirty years of age and made His consecration. There He became dead to self and to the world. When He successfully finished this great contract, He cried on Calvary, "It is finished."

This glorious Victor was then acknowledged by God and by the holy angels to be the worthy One to whom the Father would entrust the execution of every feature of the Divine Program, "Worthy is the Lamb that was slain to receive glory and honor, dominion and might." He has not yet completed His great work there and then entrusted to Him. The Father glorified Him and set Him at His own right hand--the place of Divine favor--when He finished His demonstration of loyalty even unto death. As yet He has only begun His great work. The blessing of the Church as "the Bride, the Lamb's Wife,"

is the first step in the glorious Program; and it is not yet completed. Following it will come the blessing of the world, all the families of the earth, not only the living but the dead. His declaration to those now called to be His Bride is, "To him that overcometh will I grant to sit with Me in My Throne even as I overcame and am set down with My Father in His Throne."--**Rev. 3:21**.

"To us there is one God," says the Apostle. All wisdom and power are His. Recent electrical inventions assist us greatly in apprehending His greatness. What man can do limitedly with the telephone and wireless telegraphy merely hint to us of the infinite resources of the Eternal One--from everlasting to everlasting, God. But our knowledge of the Divine Justice and Love satisfies our hearts--our Great Creator becomes our Father.

"THE BEGINNING OF THE CREATION OF GOD"

"In the beginning was the Word [Logos] and the Word [Logos] was with the God and the Word [Logos] was a God. The same was in the beginning with the God. By him were all things made and without him was not anything made that was made."--John 1:1,2.

The Logos was Jehovah God's first creative act as respects intelligent beings. Long before man was created, or our earth was brought from its chaotic condition, long before angels and cherubim were created, Divine Power brought forth a Son on the spirit plane--Jehovah's First-Begotten --glorious, perfect, beautiful--His own image.

This glorious One is in our text designated the Logos, the Word, the Message, the Expression of God. In the Old Testament He is symbolically referred to as "Wisdom" (**Prov. 8:22-30**): "Jehovah possessed Me in the beginning of His way, before His works of old....Then I was by Him, as one brought up with Him, and I was daily His delight, rejoicing always before Him."

This mighty One, personified as Wisdom, is declared by St. Paul to be "the First-born of all creation." (**Col. 1:15-18**.) The Psalmist similarly refers to Him as Jehovah's "First-born, higher than the kings of earth." (**Psa. 89:27**.) Jesus thus refers to Himself as one who had a prehuman existence, saying, "Before Abraham was, I am." (**John 8:14,23,52**.) The glorified, ascended Christ, in Apocalyptic vision, declared the same great truth, that He was "the Beginning of the creation of God." (**Rev. 3:14**.) And again He declared, "I am the First and the Last."--**Rev. 1:17; 2:8**.

All of these Scriptures fully corroborate the statement of our text that He who subsequently became the world's Redeemer was long before, the primary Son of God. He ranked first, not only in seniority, but also in

not one of whom was like Himself--the direct Creation of Jehovah. "For all things were made by the Logos, and without Him was not one thing made that was made." He was not the Creator in the primary sense of the word, but in the secondary sense. He was the active Agent of Jehovah in all of His subsequent creative work. Thus He was not only the First-born of all creation, but, individually, He was also the last of Jehovah's creation. To this agree the words of St. Paul, "All things are *of* the Father and all things are *by* the Son."

Surely many have failed to appreciate not only the Divine personality of Jehovah, but also the greatness of Him who is styled "the Son of God."

IN THE DARK AGES

There was a time when God's people did not possess the Bible in their own language, when the ability to read it was extremely limited, and when nobody possessed such wonderful Bibles (with references and concordances) as are common today. It should not surprise us that in that far-off time confusing errors crept into the traditional faith of the Church. The contention of the Jews was that Jesus of Nazareth was an impostor and that His mighty works were done under the influence of the fallen angel, Beelzebub. Should we think it strange that in the heat of discussion some of the followers of Jesus would make extravagant claims for Him in their endeavor to oppose the theory that made of Messiah a mere sinful man?

It does not surprise us, therefore, that early in the third century claims were put forward in the name of Christ and His Apostles which neither He nor they ever authorized. The Apostles declared Him to be "the Son of God with power," and that He was "holy, harmless, undefiled and separate from sinners." (**Heb. 7:26.**) The Master Himself declared, "My Father is greater than I." "He is above all;" "He sent Me;" "I came to do the

SM493

will of My Father in Heaven, and not Mine own will;" "I delight to do Thy will, O My God; Thy Law is written in My heart."--**John 14:28; 6:38; Psa. 40:7,8.**

True, He also declared, "I and My Father are one";

but He showed in what this oneness consisted--that it was a oneness of will, of purpose, of work. Because He had fully submitted His will to the Father's will and had made the Father's will His own, therefore they were one.--**John 5:19-23; 10:30.**

The Master again illustrated this oneness when He prayed for His disciples that "they all might be one, even as Thou, Father, and I are one." (**John 17:11,21,22.**) Evidently the Master did not pray that His disciples should all become *one in person*, but that they should all become of one mind, of one heart, of one disposition through their loyalty and obedience to the Word and to the Spirit of God. And this oneness, He declared, was the kind which subsisted between the Heavenly Father and Himself.

Leaving the simplicity of the teachings of Jesus and of the Apostles, some went to the extreme of declaring that Jesus was His own Father; that the terms Father, Son and Holy Spirit all applied to one person, who manifested Himself to mankind in three different ways corresponding to these names--one God in three manifestations. Others took a still different view and claimed that the Father, Son and Holy Spirit were three Gods who operated as one. In proportion as these unscriptural human theories were received, they produced confusion. And when asked how three persons could logically be one person, and how one person could be three persons equal in glory and power, of course no answer could be given. Then the subterfuge was raised, "This is a great mystery which nobody can explain."

It should not surprise us from what we know of the structure of human nature that these extreme views were opposed by others of the opposite extreme, some claiming

SM494

that Jesus was a mere man; that He was born as are other men; that Joseph was His father, etc. Thus we behold the danger of any variation whatever from the precise teachings of the Word of God.

It should be needless to say to Bible students that there is nothing in the Bible which declares a trinity of Gods. There is just one passage of Scripture quoted in proof of the Trinity (**1 John 5:7,8**); it is never quoted by scholars, because all scholars know that it was tampered

with, several words having been added in the seventh century which are not found in any New Testament manuscript of earlier date. And those added words make the statement as a whole foolish.

If you will turn in your Bibles to this passage, you may strike out the spurious words as follows in verse seven: ***"In Heaven the Father, the Word and the Holy Ghost, and these three are one"***; and in Verse eight the words, ***"and there are three that bear witness in earth."***

After thus eliminating the spurious additions, after thus removing from the precious ointment this dead fly of falsehood which was inserted for the very purpose of deceiving, and because no Scripture could be found to give color to the doctrine of the trinity--then you will be able to read that portion of the Word of God in its purity and simplicity. Then the "mystery" part will be gone from it forever. It will be in full accord with the entire Bible in declaring, "To us there is ***one God***, the Father, of whom are all things, and ***one Lord***, Jesus Christ, by whom are all things and we by Him." (**1 Cor. 8:6.**) How absurdly the passage reads in our Common Version, stating that the Father and the Son and the Holy Spirit are bearing witness in Heaven that Jesus is the Son of God!

The pure Word of God presents simply and beautifully the fact that the great Creator, the Father of all mercies, is Jehovah God; and that He has an Only Begotten Son who is yet to be the Savior or Deliverer of all of Adam's race willing to accept the grace of God provided

SM495

in Him. And there is one Holy Spirit, "the Spirit of Truth," "the Spirit of Wisdom," "the spirit of a sound mind," the spirit of power, energy, will, mind of the Father--which is also the spirit of the Son, and which must be also the spirit, disposition, mind, will of all those who now come unto the Father as sons through the adoption which is in Christ Jesus.

THE ONLY BEGOTTEN HONORED

Before the beginning of the creation of God, before the Only Begotten of the Father became the Alpha of Creation, the Father had wonderful purposes in Himself respecting all His great Plan for the everlasting future.

It included this world, and mankind, and the permission of sin, and the redemption of man from sin and its penalty, and the restoration to be accomplished by Messiah's Kingdom and the glorious work of eternity in further creations in world after world.

But, as the Master declared, these things the Father had kept in His own power--in His own hand. He divulged them not to the angels, nor even to His dearly beloved "Only Begotten Son." We have seen how this Divine secret, Divine purpose, was symbolically represented in the scroll in the hands of Jehovah, as pictured in **Revelation 5:1**. We have seen that this revelation was delivered to the Lamb, the Only Begotten One, after He had been slain--after His consecration at Jordan, and in its fullness after His death at Calvary, when He ascended on High, glorified at the right hand of the Father's majesty.--**Acts 2:32,33**.

But before the Logos was made flesh, before He undertook to be man's Redeemer, the Heavenly Father set before Him the glorious proposition. He informed the Son that He had a plan, a scroll, and that the execution thereof was to be given to One who would prove Himself worthy, by demonstrating His loyalty to the Divine will.

We read that God *sent* His Only Begotten Son into the world, but we are not to understand from this that He

SM496

came under Divine command, the refusal of which would have meant Divine displeasure and His own degradation. On the contrary, we understand the matter clearly when we hearken to the Apostle's statement. He declares that Messiah left the glory which He had with the Father before the world was, and humbled Himself to take upon Himself man's form and then consecrated Himself even unto death--all because of the joy that the Father had set before Him. The joy set before the Logos was:

(1) That thus He might serve the Heavenly Father's gracious purposes.

(2) That He might recover mankind from the state of sin and death into which all were plunged by Father Adam's one act of disobedience.

(3) Additionally He was promised the honor and distinction of the Messianic Kingdom by and through which mankind would be blessed and uplifted.

(4) He was promised a special Bride class to be selected from among the redeemed race of men--a class having His own disposition of loyalty to God and to righteousness, and faithful unto death--which like Himself would be exalted in the Chief Resurrection from the earthly to Heavenly condition, far above principalities and powers and every name that is named.

(5) He was promised that His own personal distinction would be to all eternity a participation in the qualities of the Divine nature; He would possess not only glory and honor, but also inherent life, deathlessness, immortality.

--**John 5:26; Heb. 1:1-3.**

For these joys, He left His glory, He was made flesh, He sacrificed His earthly life; and, being raised from the dead, He entered into His promised joy. Since, He is waiting in expectation for the completion of the Church, His Bride, the members of His Body, assured that then the Father will give Him the heathen for an inheritance and the uttermost parts of the earth for His possession, that He may bind Satan, put down sin and uplift the sinner

SM497

and bring everlasting order out of earth's confusion by destroying the wilfully wicked.

A GOD BUT NOT THE GOD

As all Bible scholars know, the word *elohim* in the Old Testament Hebrew is of plural form, somewhat like our English word sheep. Thus we read in Genesis, "The Elohim [Gods] said, Let us make man in our image." This would very properly apply to the Heavenly Father and the Heavenly Son, in full accord with our text. "Without Him [the Logos] was not anything made that was made." The word Elohim signifies, literally, *the mighty, the powerful, the great*. Surely it would be strictly proper to consider the *Logos* mighty, great, powerful as the active Agent of the Almighty One, Jehovah, who is also styled the Mighty Elohim.

This word *elohim* not only is used in respect to the Heavenly Father and His Heavenly Son, but it is also used in respect to angels as the messengers of God and of Christ, mighty to the doing of the will of God. (**Psa. 8:5.**) "Thou hast made man a little lower than the angels

[elohim]." Still further notice that this word *elohim* is used in respect to men; when Divinely appointed and active as God's agents they were mighty, or *elohim*. Thus we read of the seventy judges of Israel appointed by Moses, "The master shall bring him unto the judges (*elohim*)."
--**Ex. 21:6.**

We have given a very literal rendering of our text, showing the fine distinction of the Greek original in a way that our English version does not show it. As Bible students we have not in the past been sufficiently critical in our study of God's Word; but now, in Divine providence, it is possible for those even who have practically no knowledge of the Greek and Hebrew to understand the Scripture presentations thoroughly.

Our text in the common English version misrepresents the true thought of the original; but as we have rendered it, the matter is so simple and clear that a child may

SM498

understand. Jehovah God is from everlasting to everlasting and had no beginning. The Logos had a beginning --He Himself was the beginning. "In the beginning was the Logos and the Logos was *a* God." He was a mighty One, the Beginning of creation, the First and the Last Creation of *the* God, the Almighty One--"of whom, by whom and through whom are all things."

All honor, majesty and worship belong primarily to the great Father of lights; and to Him Jesus directed the attention of His followers, saying, "After this manner pray ye--Our Father which art in Heaven, hallowed be Thy name." It is always therefore eminently proper in the highest sense of the word that our petitions should ascend to "the Father of Lights, from whom cometh every good and every perfect gift."

It has pleased the Father to so honor His First Begotten Son, and to so reward His faithfulness unto death, and to so make Him the Head in all things over the Church which is His Body, that it is eminently proper that, in the language of the Master, "All men should honor the Son, even as they honor the Father." (**John 5:23.**) They should not honor the Son instead of the Father, however; for the Latter declares, "My glory will I not give to another." The exalted Christ is to be honored, yea, worshiped, because the Father has highly exalted Him.

Moreover, there is a special reason why all who recognize Jesus as the world's Redeemer should recognize the propriety of including Him with the Father in their thoughts and in their prayers. This is because, by Divine appointment, He is the Church's Advocate with the Father--the One through whom we are acceptable to God. And so with the world in the future, throughout Messiah's Reign, this will be equally proper; for then He will be the world's Mediator, standing between God and men, until by His Mediatorial Kingdom He shall have lifted mankind from sin and degradation and death, back to actual justification and harmony with God.

SM499

THE DESIRE OF ALL NATIONS

"I will shake all nations, and the desire of all nations shall come."--Hag. 2:7.

The great Messiah, "King of Glory," has long been waited for by the civilized nations. For thirty-five centuries the Jews have waited for Him as the great Prophet foreshadowed by Moses and foretold by him (**Acts 3:22**), as the mighty King foreshadowed by their kings David and Solomon, and as their glorious Priest typified by Aaron, but especially in the combined majesty of king and priest foreshown by Melchizedek--a priest upon his throne.--**Psa. 110:4.**

Free Masons have waited twenty-five hundred years for the same glorious personage, as Hiram Abiff, the great Master Mason whose death, glorification and future appearing are continually set before them by the letters upon their keystones. He died a violent death, they claim, because of his loyalty to the Divine secrets typed in Solomon's Temple. He must reappear, they claim, in order that the great antitypical Temple may be completed and its grand service for Israel and for all peoples may be accomplished. They claim that his presence is to be expected speedily.

Christians of every shade, in proportion as they are conversant with the Bible (Old Testament and New), also believe in a great Temple Builder who died because of His faithfulness to the Divine plans for the spiritual Temple, the elect Church (**1 Peter 2:4,5**); Him they expect to come a second time "in power and great glory" to complete the Temple which is His Body, and in and through that spiritual and glorious Temple to bless Israel and all the families of the earth. His Second Presence in glory and power, but invisible to men, is believed to be imminent.--**Rev. 1:7; 3:20.**

SM500

The Mohammedans, who also worship the God of Abraham, Isaac and Jacob and David and Solomon, are also expecting a great Heavenly Messenger to bless them

and all peoples by the establishment of a Heavenly Kingdom. They have awaited His coming for centuries. They believe His Kingdom to be near at hand.

The same glorious personage will fulfil all these desires--these hopes. Is it not time that all of these peoples, fearing God and hoping in His promises, should come together in one hope, in one expectation? It must be so; for do we not read prophetically, "The desire of all nations shall come!"

We are well aware that great barriers lie between these multitudes; but we hold that these are chiefly barriers of superstition and ignorance. In the past they have pulled apart, and have slandered and persecuted one another. If now they will sympathetically draw near to each other, surely they will find much to appreciate in each other's hopes and aims.

THE BASIS OF SYMPATHY

The fact that the Jews and Mohammedans, Catholics, Protestants and Free Masons all base their faith on the Old Testament of the Holy Scriptures, is ground for the better understanding pleaded for.

All Christians must accept the authority of the Hebrew Scriptures because the founder of Christianity, Jesus, and His special mouthpieces, the Apostles, taught nothing contrary to the Law and the Prophets. Indeed, they quoted from the Old Testament in proof of every doctrine advanced. They claimed that they neither destroyed nor ignored the Old Testament, but merely noted its fulfilment.

The error in the past has been the general disposition to appeal to superstition and prejudice and bigotry, rather than to facts and Scripture. We must reverse the lever in order to attain the good results--in order to see eye to eye.

SM501

All agree that the world needs the Divine blessing!
All agree that we have been laboring under a mistake in supposing that education and civilization are alone necessary to secure human happiness. We perceive that the greater the civilization the greater is the unrest, and that the broader the education the greater are the suggestions

and opportunities for taking selfish advantage of others. All agree that only the later inventions, telephones, etc., and our modern and costly police precautions make it possible to live in civilized lands; and that, despite all these, murders are a hundredfold what they were fifty years ago. In those days a murder would be detailed and discussed for a year. Now we give little heed to several reported in each day's newspapers. Thousands are executed, other thousands are imprisoned for life; and we pay little heed--so gradually have we become accustomed to these horrors of our civilization and education.

We oppose these with Church and mission influences, with Sunday-Schools, Y.M.C.A.'s, with courts, Juvenile and Superior; and yet they increase. We penalize the carrying of weapons and bombs, and wisely prohibit inflammatory speeches; and the better informed know that Christendom is like a powder-magazine which some unlucky friction between the classes may explode.

ALL HOPES REALLY ONE

Admitting that all mankind are imperfect, "born in sin and shapen in iniquity," we nevertheless cannot assent to the doctrine of Total Depravity--that there is nothing good in any man, or in all men. Each one who prays "Forgive us our trespasses as we forgive others" should concede that others, as well as himself, would prefer righteousness to sin, if the environment were different --if his appetite were not so perverse, if his will power were not so inadequate. So, then, whether Jew, Mohammedan, Catholic, Free Mason or Protestant, do

SM502

we not all really desire the one thing? And do we not admit, after centuries of endeavor along different lines, that God alone can send us the aid which the whole world so greatly needs? We do!

Let us now formulate this "desire of all nations" from those Holy Scriptures which we all acknowledge. Let us see that it is exactly what we all have been looking and praying for under different names: It is the Kingdom of God!--the Kingdom of Allah! Its rule is to be "*under* the whole heavens" however Heavenly or spiritual

the great Ruler will be. (**Dan. 7:27.**) Under its beneficent and uplifting influence the glorious result will be that God's will shall be done on earth as completely as it is now done in Heaven. This is exactly what the Scriptures declare--that sin and ignorance will be done away; that the knowledge of the glory of God's character will fill the whole earth. It means a strong government exercised for the restraint of sin and for the freeing of mankind from slavery to sin--the slavery of inherited weaknesses entailed by Adam's disobedience. The great Heavenly King, the Son of David, who will do these things, according to the Law and the Prophets, will have many titles indicating various features of His greatness. "He shall be called Wonderful, Counsellor, the mighty Elohim, the Prince of Peace, and the Father [Life-giver] of eternal life."--**Isa. 9:6.**

He is called the Savior by the Prophet Isaiah (**43:3**); for He shall "save from their sins" and from the penalty of sin all who shall become "His people." And all who will wickedly refuse His rule of righteousness and His assistance out of sin and death conditions will be esteemed "wicked" in the proper sense of that word; and of these we read: "All the wicked will He destroy."

We have had too much of hatred and persecution because of the differences in our degrees of knowledge as expressed in our differences of belief. Let this cease. Let us unite in our love for righteousness and in our

SM503

hatred of unrighteousness--in-equity. Let us cultivate such a sympathy for the coming Reign of Righteousness to be established by Messiah (by whatever name He and His Kingdom may be handed down to us) that our characters shall be more and more influenced and transformed by the prophetic view. We are all agreed that Messiah's Kingdom is nigh, even knocking at the door of the world. In the wonderful inventions of our day we have the very foregleams of that Kingdom as outlined in prophecy. The necessities of the case also corroborate this: The tension between Capital and Labor will soon be to its limit and break; the grasp of monopoly will soon be so strong that the masses will be ground between the upper and the nether millstones; our high-tension living is calculated soon to have our race in the madhouse; specialists

say, within one century. Let us believe the Word of God delivered by the Prophets of old. Let us prepare our hearts for the Great King and know that those ready for His rule will have the chief blessing.

"HE MUST REIGN--UNTIL"

According to the Bible the Reign of the promised great King shall not be eternal. Eventually the dominion of earth, originally given to Adam and lost by disobedience and consequent incapacity, is to be restored to such of Adam's race as shall attain *earthly perfection* and Jehovah's approval. Messiah's Empire will be a Mediatorial one and, according to the Scriptures, will continue only one thousand years. But we are assured that the period will be quite sufficient for the great work to be accomplished. Father Adam, after being sentenced for sin--"Dying, thou shalt die,"--experienced the dying processes for 930 years. Contrariwise the world will, under the Messiah's rule as King and Priest (Melchizedek, **Psa. 110:4**), gradually rise up, up, up, out of sin and death conditions during a very similar period.

Paradise restored will no longer be a garden merely;

SM504

but the whole earth, as God's footstool, shall be made glorious. (**Isa. 60:13**.) The promises of God to the children of Isaac and Jacob are not Heavenly or spiritual, but earthly. From Genesis to Malachi there is not a suggestion of a Heavenly or spiritual calling. If Christians have a Heavenly calling, it is no cause for offense to Mohammedans and Jews--neither of whom have conflicting hopes. There is no need for conflict--every reason for harmony.

"TIMES OF RESTITUTION"

Not only do the ancient prophecies foretell coming blessings of the Lord upon Jew and Gentile, bond and free, but the Law typified the same. Every fiftieth year with the Jew was to be a Jubilee year--a time of release from debts and from all bondage. The lesson is that Messiah's Reign will be the great time of jubilation to

men, to all who will accept and obey His rule. The cancellation of debts represents that God (through Messiah) will thus cancel the debt of Original Sin and set free Adam and his race. All will then be given a fresh start for life eternal. The setting free from bondage in the Jubilee Year typed man's release from the weaknesses inherited through Adam's fall. It will include the resurrection from the dead, the great prison-house mentioned by the Prophet.--**Isa. 61:1**.

If we see this great fact about to be accomplished need we quarrel about how it is to be done? Since it offers blessings to all who love God's righteousness, why dispute over details? Shall we contend with God and His plans and promises except to our injury? Let us rejoice with the Jew. God has decreed for the natural seed of Abraham a glorious share in the great work of blessing the world--to the Jew first, to the others later! The Scriptures clearly teach that Messiah will establish the New Covenant with Jacob--Natural Israel. Let all who reverence the Lord acquiesce in His arrangements.

SM505

And if the Jews shall some day see that the Oath-Bound Promise to Abraham meant two seeds, let them be glad and rejoice in their portion. If the great Messiah soon to be revealed in power and great glory be composed of "many members" on the *spirit plane*, what matters it to Jacob, all of whose promises are on the earthly plane? Moreover, there is no room for jealousy anyway; for these "Elect" who shall be on the spirit plane are of all nations--the Jew being there given also the preferred place. Furthermore the select or elect few are not either Christians or Jews in the ordinary usage of those words, but saintly, holy ones chosen by the Lord from every sect and party, because of their love for righteousness and faithfulness under trials.

"I WILL SHAKE THE EARTH"

The context shows us that "The desire of all nations" will be realized as the result of a great shaking of the heavens, earth, sea and all nations. This is prophetic of the great Time of Trouble, with which the collapse of

present institutions will come about as precedent to the establishment of Messiah's Kingdom--"the desire of all nations," as our **text** declares.

We are not left to speculate respecting the import of these words, "shake the heavens, the earth and the sea." The great theologian, St. Paul, quoted this very passage in his epistle to the **Hebrews. (12:26-28.)** He pointed out that the literal shaking of Mount Sinai and the terrible sights associated at the time of the inauguration of Israel's Law Covenant were but a feeble picture of the awful commotion which will prevail in its antitype--when Israel's New (Law) Covenant will be instituted at Mount Zion in the end of this Age at the hands of the antitypical Moses--Messiah, Jesus the Head and the Church His Body.

The Prophet intimates that it will be a short, sharp, decisive shaking, quickly accomplished. And the Apostle

SM506

explains that it will be so thorough-going that everything that can be shaken will be shaken and will be removed. In other words, everything that is in the nature of a temporary make-shift for righteousness, truth, equity, will be shaken out of the way--not be permitted to remain; for the Lord will make a thorough work. St. Paul intimates that the Kingdom which the Church is to receive will be the only institution which will stand the shaking time and that only because the "Church of the First-borns, whose names are written in Heaven," will have the Divine approval. They will "be changed in a moment, in the twinkling of an eye"--established enduringly on the Heavenly plane at the right hand of God, principalities and powers being subject.

"THE PRINCE OF PEACE"

Notwithstanding the fact that Messiah's Kingdom will be introduced by a period of universal trouble, anarchy, etc., which will overthrow civilization and uproot every sinful and imperfect human organization, nevertheless this will eventually lead to the most profound and most enduring peace. In that one great lesson humanity will learn the futility of its own endeavors and will cry unto

the Lord for help and for the desired peace--then "the desire of all nations shall come."

Referring to this Time of Trouble the Prophet David declares of the Lord's work at that time, "He maketh wars to cease unto the end of the earth. He breaketh the bow, and cutteth the spear asunder." Then wonderfully he announces the climax of it all, "Be still and know that I am God. I will be exalted amongst the nations. I will be exalted in the earth." The only true basis of peace is righteousness and on this firm foundation Jehovah through His Anointed One will shortly establish it.--**Psa. 46:9,10.**

GOD'S UNPROFITABLE

SERVANT PUNISHED

"Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."--

Matt. 25:30.

We who delight to be known as Christians, followers of Jesus, have heretofore been very careless in our study of God's Word, and have thus been disrespectful to our Teacher, and have gotten ourselves into a world of trouble and confusion of thought which is driving many into unbelief. We must learn to be more critical in our reading of the Word of God. We must not assume so much, but must carefully note the Master's exact statements, that we may be able to distinguish between His literal utterances and His parables, dark sayings, figures of speech and hyperboles.

Take, for instance, our text. How few have ever sought to weigh it and to draw proper inferences from it! The usual custom is to conclude that it refers to an eternity of torture into which the majority of our race enter at death; whereas no such conclusion would be a reasonable deduction from the narrative from which the text is taken. It is part of a parable, every element of which is figurative. Whoever reads the connection will perceive that the person or class mentioned as going into the outer darkness is not represented as going into death at all. Furthermore, the phrase "outer darkness" could not refer to such a place as is generally pictured by evangelists as the future abode of the non-elect; for that place is invariably said to be the very reverse of dark, and its inmates to be shut in--not cast out!

It should be noted that the person or class referred to in our text as cast into outer darkness, where there shall be weeping and gnashing of teeth, is a Christian--not a worldling, not a stranger, alien, foreigner to the Divine

SM508

promises, but one of the Lord's recognized followers. The punishment comes upon him, not because of murder, theft or blasphemy, not through immoralities, but because of neglect of opportunities of service. Had he been guilty of gross sin, he would not have been recognized of God as a follower of Christ, regardless of any profession he might make to that effect. Having become a consecrated believer in the Lord, he had received a talent of privilege and opportunity in the Master's service, and this he had neglected to use.

From this viewpoint many Christian people should be startled and thoroughly awakened by our text; for undoubtedly many are in the very position described in the parable. An investigation of the matter which comes close home to themselves will assist them in the exercise of common sense in the interpretation of this Scripture; whereas the general tendency seems to be to permit unreason to interpret such texts as these, which are always inferred to belong to the very grossest, immoral enemies of God and the principles of righteousness. The majority of people are much more merciful in thinking about matters which are applicable to themselves; for their love is not yet sufficiently developed to enable them to feel an equal interest in their neighbor--yea, in their enemies.

THE PARABLE AS A WHOLE

Let us examine the parable as a whole, in order that we may make no mistake in the application of any of its parts. (**Matt. 25:14-30.**) It represents the entire Gospel Age--from the time when our Lord ascended on High, going to the far country, even Heaven itself. He left His interests in the hands of His servants--the Apostles and believers in general; and in their hands these interests have remained ever since. The whole narrative shows that not merely nominal Christians are meant by the servants, but true Christians--fully consecrated believers. These alone have the talents belonging to the Lord in

SM509

their charge for use in His service, "every man according

to his several abilities."

In olden times a talent represented a sum of money, an Attic talent being equivalent to \$1,200 in our money. Thus to one servant five talents were entrusted, representing \$6,000; to another, two talents, representing \$2,400; and to another one talent--\$1,200. But while the matter is here stated merely from the financial point of view, all will agree that such a statement is only for convenience; and that the real thought in the parable is that these talents represent not only financial ability, but also social standing, education, mental equipments, etc.

THE TALENTS COMMITTED TO SOME

Those who hear the Lord's voice calling them as sinners to repentance are not as yet His servants, nor are they entrusted with any of His talents. They are still strangers, aliens and foreigners, without God and having no hope. (**Eph. 2:11-13.**) But after they have learned of the grace of God in Christ and of the provision made in Him for the covering of the sins that are past and of the blemishes which are present, then if they rejoicingly accept Him as their Savior they thereby take the first step toward God. Being thus justified by faith, they have peace with God as respects their former sins and the condemnation under which they realize that they had rested.

(**Rom. 5:1-3.**) But still they have not yet become servants of God. However, they are in that attitude of mind where the Lord would be willing to accept them as His servants; and hence the Apostle invites such, saying, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, and your reasonable service."--**Rom. 12:1.**

In his consecration the believer thus lays at the Lord's feet his life, his time, his influence, together with whatever property or mental endowment he may possess--all for the Lord, "to be used in joyful service for the glory of

SM510

our King." It is at this juncture that the Scriptures represent that we are begotten again by the Holy Spirit to newness of life, newness of aim, newness of purpose. "Old things have passed away; behold, all things have

become new." (2 Cor. 5:17.) It is these New Creatures whom God recognizes as His servants, consecrated to His service; and it is this class which is represented in the parable under discussion. To these servants He gives various talents to be used by them.

Some one may ask, "What are these talents?" We reply, The very talents which they possessed before consecration, and which in consecration they laid at the Lord's feet. These He now gives over to them, gives into their custody, thus making them rewards of their own time, influence, means, education, mental ability, etc. From this viewpoint we can see how some have one talent, others two talents, and still others five talents; for no two of the Lord's people are exactly alike in mentality, in influence, in opportunity or in wealth. Each, however, is responsible for exactly the amount thus entrusted to his stewardship, plus whatever increase he may be able to effect; and his love for his Master and his loyalty as a servant are to be tested by the degree of activity he will exercise in the use of these talents, opportunities, etc., under his care.

Although the parable represents the faithfulness of the one having the five talents and of the other having the two talents, and the unfaithfulness of the one having but one talent, this we are to understand is merely an illustration. It is possible for the person having the one talent to be faithful, and equally possible for those having two or more talents to be unfaithful. Indeed, our experience has been rather along the line that those possessing the most talents are as likely to be amongst the unfaithful as are those who have but the one talent. It is not unreasonable to suppose that by far the majority of those consecrated to the Lord have possessed only one talent.

SM511

Hence the Lord's statement of the parable is undoubtedly the most appropriate one, applicable to the larger proportion of His people who will prove derelict, unfaithful, in the use of their consecrated ability in His service. As a matter of fact, the Lord tells us that not many of those who have money talents will accept His invitation at all. Not many of them will make consecration of themselves, so as to place their natural talents at His disposal or make it possible for them to become stewards of the

same. The Scriptural statement, we remember, is that not many great, not many wise, not many learned, not many rich, not many noble, according to the course of this world, but rather the poor, rich in faith, hath God chosen to be heirs of the Kingdom.--**1 Cor. 1:26-28; James 2:5.**

APPORTIONING REWARDS TO THE SERVANTS

"After a long time the Lord of those servants cometh and reckoneth with them." The reference here is undoubtedly to our Lord's Second Advent, and indicates that then His first work will be with the Church, not with the world. To this agree the words of St. Peter: "Judgment must begin at the House of God." (**1 Peter 4:17.**)

In this we have a most positive assurance that the servants of the parable are not worldly people at all, who have neither lot nor part in this matter, and who are not in any sense of the word stewards of the grace of God.

True, the Lord causes His sun to shine upon the just and the unjust, and His rain to fall upon good and bad alike. But He recognizes none as His servants except those who have come to Him in the appointed way--"No man cometh unto the Father but by Me."--**John 14:6.**

If we have the right understanding of "the times and seasons" outlined in the Scriptures, we are now living in the very time of the Second Advent of Christ--the time during which He is reckoning with His servants, preparatory to assuming the Kingdom control of the world.

This transfer of the world to Immanuel's Government will

SM512

be accomplished through the overthrow of present institutions --financial, political, social and religious--in "a Time of Trouble such as was not since there was a nation."--**Dan. 12:1.**

This reckoning of course must include the resurrection change of all the faithful in Christ Jesus, mentioned in the Apostle Paul's description of the First Resurrection. (**1 Cor. 15:42-44.**) Those who during this Gospel Age have been faithful to the Lord in the use of the talents committed to them are in line for the glory, honor and immortality of this First Resurrection, by which they will enter into the joy of their Lord. The Apostle's statement

respecting these--that they will differ in the degree of glory received "as star differeth from star in glory"-- is corroborated, if not directly by this parable under consideration, at least by the corresponding parable of the pounds. (**Luke 19:12-27.**) There the stewards are specified in parabolic form: Our Lord declared that one of the faithful should have authority over ten cities, another over five, etc., in His Kingdom.

THE TALENT HID IN THE EARTH

But now comes the particular feature of the parable from which our text is taken. The servant who had but one talent entrusted to him hid it in the earth. In excusing himself for not having made better use of it, he intimates that his heart was filled with fear instead of with love for his Lord; for he thought of his Lord as unjust, hard, unmerciful, unloving, exacting. He had a bad theology. Alas, how many Christian people are in a similar plight! Having a wrong conception of the Lord's character and purposes, they are deterred from using in His service what talents they possess. Evidently this class is pictured most distinctly in this parable. The hiding of the talent in the earth is full of meaning. It implies that the opportunities and abilities consecrated to the Lord are being buried in earthly interests, earthly affairs--business

SM513

or pleasure, family or society or what not--to the neglect of the stewardship, and hence to that extent in the repudiation of the original consecration.

If you, my dear brother or sister, are not in the place of this unfaithful servant, you probably recognize the likeness of some of your fellow servants. They are not bad people; they are not wicked. They are moral, honest in their dealings with their fellow men--though not honest with the Lord in the use of their consecrated talents. Now that you see the person or the class represented by the unfaithful servant in the parable, doubtless your love and your sympathy begin to exercise themselves toward these dear neighbors, friends and relatives. You begin to hope that in God's mercy they are not to be sent to eternal torment because of their carelessness in respect

to their consecration vow.

THE PUNISHMENT BAD ENOUGH, HOWEVER

Although there is nothing in the parable to indicate eternal torment for this class of unfaithful servants, nevertheless the punishment outlined is certainly bad enough, severe enough. Our hope is that this discourse may prove helpful to some who are now in this attitude, to the intent that before their earthly accounts are called for they may take their talent out of its earthly investment, and with redoubled energy and zeal apply it according to their original covenant, hoping in the mercy of God for forgiveness of their previous laxity; and that by His grace they may yet hear His words: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

The first part of the punishment meted to the unfaithful servant is the loss of the talent--the loss of the opportunity and privilege of service as a co-laborer with the Lord. This implies that the unfaithful one can have neither part nor lot in the Kingdom--cannot be accepted as a member of the glorified Body of Christ. His failure to use his consecrated talent signifies his failure to make his calling and election sure.

SM514

The second feature of the punishment is the being cast out from the light and from the privileges enjoyed by those who are the Lord's faithful followers. To be thrust into the outer darkness of the world is to lose what light, privilege and appreciation of spiritual matters had been previously enjoyed. The third feature of the punishment is that the unfaithful servants shall share in the great Time of Trouble with which this Gospel Age is to end--the time of anarchy and confusion which the faithful class of the Lord's people shall be accounted worthy to escape, as our Lord declared.--**Luke 21:36.**

THREE CLASSES OF CONSECRATED CHRISTIANS

The parable merely mentions the punishment of the unfaithful servant without showing what the result will

be--how he will be exercised by the tribulations through which he will pass. But the great Teacher who spake the parable sent a message later on to His people in which He indicated just where all unfaithful servants may be found, and through their tribulations be enabled to some extent to recover their standing and obtain a share in the Divine blessing--although not in the Kingdom class. We refer to **Revelation 7:9-17**. There we see the unfaithful servants after they have passed with weeping and gnashing of teeth through the great tribulation which marks the full end of the Age. We see that their severe experiences will work with many of them such a change that they will gladly acclaim their Lord, and rejoice to be servants in His Temple and before His Throne.

Faithfulness in the use of their talents would have given this class a place with their Lord in His Throne, even as He promised. (**Rev. 3:21**.) But in His great mercy, while rejecting them from association in the Throne and while causing them to pass through merited tribulation for their unfaithfulness, He will nevertheless permit them to come up through that tribulation, washing their robes in the merit of His sacrifice. To those who

SM515

are rightly exercised by these experiences He will give the palm of victory, but not the crown; for this is reserved for the faithful servants alone.

But it is not our thought, nor that of the Scriptures, to guarantee that all of the consecrated shall be either in the Throne or before the Throne, shall be either crowned with our Lord as joint-heirs or else stand as servants with palms of victory in their hands. The Scriptures bring to our attention still another class amongst the truly consecrated, namely, such as are described in **Heb. 6:4-8** and **10:26,27**. "There is a sin unto death"--the Second Death. But this sin is something beyond the sin of hiding the talent in the earth--neglecting the covenant made with the Lord. From that wilful sin unto death there is no hope of recovery, either in this Age or in that to come.

Let us arouse ourselves, dear fellow servants of the King of Glory. Let us use every talent that we possess to "show forth His praises who hath called us out of darkness into His marvelous light." Let us develop in our hearts more and more the graces of the Holy Spirit--meekness, gentleness, patience, brotherly kindness, love.

"For if these things be in you and abound, they will make you that ye shall be neither barren nor unfruitful in the service of the Lord;...and so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."--**2 Peter 1:8-11.**

Take my will and make it Thine;
It shall be no longer mine;
Take my heart, it is Thine own;
Thus in me Thyself enthrone.

Take my love, my God; I pour
At Thy feet its treasure-store;
Take myself--I wish to be
Ever, only, all for Thee.

SM516

TO HELL AND BACK! WHO ARE THERE

"Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption."--

Psa. 16:10.

Although the caption of my topic has a sensational aspect, I assure you all that it is not really so, that I shall treat the subject most earnestly and prove every assertion most conclusively from the Scriptures. God forbid that I should treat lightly a subject which has caused more distress, more heartache, more sorrow of mind, than all other subjects combined--caused these distresses to the very best among the Lord's followers. I care not to specially address those who are so selfish as to regard merely themselves and their family connections, and who are quite content that all others might suffer an eternity of torture so long as their friends are saved from such a calamity. I would reach especially those whose hearts and heads have been troubled almost to the extent of distraction over this subject--those who have wept and prayed as they remembered sons and daughters, friends and neighbors, parents and children, who died without having accepted Jesus as their Savior, without having taken upon them the only name given under Heaven and among men whereby we must be saved.--**Acts 4:12.**

I hold that it is the best of God's people, the tenderest of heart, the most Christlike, who have had trouble with the question of eternal torment. I know how to sympathize with them because once I had similar distress of mind, and like others was obliged to say, "If I believe this doctrine and meditate upon it, it will surely make me crazy, as it has done hundreds and thousands of others." Such loving hearts have found a palliation but not a relief, not a satisfaction, in the thought that somehow,

SM517

perhaps, somewhere, at some time, God's character would be cleared of the dreadful stain cast upon it by this doctrine, which we believed to be the teaching of God's Book, the Bible.

I, too, once so believed and feared, and was ashamed of my God because of the injustice, lovelessness, devilishness implied in the theory taught me from infancy, that God, knowing the end from the beginning, had created our race under conditions as we see them; that He provided a great place called hell for their torture, and created a corps of fireproof devils to attend to the matter, and provided also fuel enough to perpetuate the torture to all eternity. I felt thankful indeed to realize myself an object of Divine mercy and favor, but my heart went out for the thousands of millions of human beings of civilized as well as heathen lands who had gone down into death utterly ignorant of "the only name given under Heaven and among men whereby we must be saved"-- "neither is there salvation in any other."

THE PASTOR'S EARLY EFFORTS

That I thoroughly believed this doctrine you may know when I tell you that at 17 years of age it was my custom to go out at night to chalk up words of warning in conspicuous places, where working-men passing to and fro might see them, that peradventure I might save some from the awful doom. And the while I wondered why God, who is of infinite power, did not blazon forth some words of warning upon the sky or cause angel trumpeters to announce positively and forcefully the doom to which the world in general was, I supposed, hastening. I was an admirer of the great Baptist preacher, Charles Spurgeon, and esteemed him very highly for the honesty and candor which made his sermons so dreadfully hot, believing that he was an exceptionally honest minister, and that others were grossly derelict in not preaching hell strenuously, in proclaiming eternal torment continuously.

SM518

But I am here this afternoon, dear friends, to explain to you how in great mercy God opened the eyes of my understanding to see that the doctrine of eternal torment is not the teaching of the Bible, but on the contrary is a misrepresentation and blasphemy of the great and holy name. I am here to prove to you that the doctrine of eternal torment has come down to us from the Dark Ages

in the hymns and catechisms and creeds, and that it is contrary not only to reason, but also to God's Word.

Demon gods--vicious, spiteful, merciless--are known to all the heathen peoples. The Bible alone of all religious books teaches a God of love, sympathy and compassion, sympathetic with His creatures and desirous of rescuing them from their fallen estate. It was during the Dark Ages when the spirit of Christ, the spirit of love, became so nearly extinct even among Christians, that they thought it perfectly proper and pleasing to God that they should tear one another limb from limb on the rack, that they should burn one another at the stake, that they should torture one another with thumb screws and fill each other's mouths and ears with molten lead--it was at that time and by some of our deluded ancestors that this doctrine of eternal torment was torn from heathendom and engrafted upon the teachings of Jesus and His Apostles.

We find indeed that the inquisitors of old justified the tortures of their fellow creatures with the very claim that they were thus copying God, and that their victims would receive still worse treatment when after death they should come into the hands of the Almighty. People will copy their conceptions of the Creator--how necessary, therefore, that we have the right conception, that we worship a God who is greater in Justice, Wisdom, Love and Power than ourselves. With such a terrible misconception of God the wonder is that Christianity made any progress at all. The only offset has probably been the thought of the love of Jesus and of His willingness and endeavor to rescue men.

SM519

INFIDELITY FOSTERED BY HELL THEORY

Intelligent people everywhere are very generally discarding the doctrine of eternal torment as being contrary to reason. But, alas, thinking that it is taught in the Scriptures these same intelligent people are rejecting the Bible, losing faith in it, drifting into unbelief in general--into Christian Science, spiritism, theosophy, etc.

If this afternoon I shall succeed in proving to you that the Scriptures do not teach this unreasonable theory of eternal torment, which is supposed to be built upon its

statements--if on the contrary I shall show you that the "hell" of the Scriptures is logical and reasonable, I shall hope to have planted the feet of some upon firmer ground, to have re-established to some extent faith in the Bible as the Word of God and to have prepared your minds to see that as this error is not of Scriptural foundation, so likewise all the unreasonable teachings of the creeds of the Dark Ages are without foundation in the Bible. I hope thus to lay a foundation for your future growth in knowledge and in grace. I could not possibly ask for you of the Lord a greater blessing than has already come to my own heart and life through better knowledge of the Scriptures along these lines.

I will endeavor to give you Scriptural proofs that the hell of the Bible is not a place of torment at all; that the word refers to the state of death, the tomb, the grave. I shall show you that the Scriptures teach that both the good and the bad alike go to the Biblical hell, the tomb, and that their hope of salvation is a resurrection hope--to be delivered from the power of death by the Redeemer in God's due time.

THE HELL OF THE BIBLE

You are all aware that the Old Testament portion of the Bible was written in the Hebrew language and the New Testament in the Greek. We will commence with the Old Testament. We find that the word "hell" everywhere throughout the Old Testament is a translation of

SM520

the Hebrew word "*sheol*," which occurs altogether 66 times, and is translated three different ways in our Common Version; 32 times grave, 31 times hell and three times pit. It should have been translated grave or pit or tomb in every instance. Indeed, in two instances, where it is rendered hell in the Common Version, the marginal reading says, "Hebrew, the grave."

One of these is **Jonah 2:2**. Jonah is represented as telling how he prayed to God while he was in the belly of the great fish. He was buried alive, entombed. Our Common Version reads, "Out of the belly of hell cried I"; the literal meaning is, "Out of the grave-belly I prayed."

Adding these two instances to the last we would have grave 34 times, pit three times and hell 29 times, or the word is erroneously rendered 29 times out of 66. I shall not weary you by giving you all of these 66 passages, nor is this necessary; for we have a free pamphlet to which you are all welcome on request. It takes up every text in which the word hell occurs, from Genesis to Revelation, and every passage which in any sense of the word appears to teach an eternity of torture. It analyzes these with their context and shows what they do and what they do not mean. It will convince any fair-minded man who will give it careful reading.

In passing I remark that much of the difficulty on this subject has arisen from careless handling of the Word of God, adding to its statements in our minds if not in our words. For instance, when we read in the Bible, "All the wicked shall God destroy" (**Psa. 145:20**), we unwittingly said to ourselves, "Destroy must mean preserve, preserve in fire, preserve in torment, preserve with devils eternally." Thus we distorted the Word of God to our own injury as well as to the injury of others. Similarly the word die; when we read in the Scriptures, "The soul that sinneth it shall die" (**Ezek. 18:20**), we perverted the Word of God as we would not think of perverting any other writings and said, "Die must here

SM521

mean live, live in torment eternally with devils in suffering." Similarly the word perish; on reading in the Scriptures that the "wicked shall perish" (**Psa. 37:20**), we turned the language upside down and said, "Perish means preserve." Thus our confusion continued; we were blinded by the Adversary on the lines on which he has blinded the entire heathen world, hindering the glorious light of the goodness of God from shining more and more into the hearts of men.--**2 Cor. 4:4**.

GRAY HAIRS IN HELL

The first occurrence of the word Sheol is in connection with the patriarch Jacob and his twelve sons. His two youngest sons, nobler than their brethren, were most beloved by Jacob. Joseph, his favorite, clothed in his

handsome coat of many colors, was sent to his brethren, who were pasturing the sheep at a distance from home, to take them delicacies and bring back word of their welfare. The brethren, moved with envy, first thought to kill him, but subsequently sold him to the Ishmaelites, who in turn sold him to the Egyptians, in whose land under God's providential care he in after years became ruler next to the king. Meantime the brethren took the peculiar coat of many colors, bedraggled it in the blood of a goat and in the dust, and sent it home to Jacob, inquiring if he recognized it. He answered, "Alas, it is Joseph's coat; wild beasts have devoured him! I will go down to Sheol to my son mourning." (**Gen. 37:35.**) What did he mean? Did he mean by Sheol a place of fire and torment? Did he believe that Joseph, his best son, had gone there, and that he, Jacob, also expected to go to that place? No, we answer. He meant that evidently Joseph was dead, and that he would mourn for his favorite son the remainder of his life, until he also should go into the state of death, into Sheol, into hell.

The second occurrence of the word is a little further on in the same narrative. The brethren had been to Egypt to buy corn, because of famine in Canaan. It was

SM522

necessary that they should go for more, but they explained to Jacob that the Governor, whom they knew not was Joseph, had required of them that if they came again they must bring with them Benjamin, their brother, the one whom Jacob now specially loved. Jacob protested, but finding that there was no escape he finally told them to take Benjamin, but declared also that if they did not bring the lad back safe they would bring down his own gray hairs in sorrow to the grave, Sheol. Jacob evidently meant not that he would go to a place of eternal torment if Benjamin did not return, but that a failure to bring Benjamin back would hasten his death through sorrow. Does any sane person have any doubt as to the meaning of Sheol in these instances, the first two occurrences in the Bible? No! you have no doubt, nor reason for any. And the word has the same meaning exactly in its every occurrence throughout the Scriptures, as you will see when you read carefully our free pamphlet.

HELL IN OLD ENGLISH LITERATURE

Just a word in defence of the translators of our Common Version English Bible. All living languages are subject to variation in meaning, and this seems to have been particularly true of the English. To illustrate, the word hell at one time meant the grave in the English language. But gradually this meaning has been dropped out of the word, until now it is never used in ordinary conversation. As illustrations of its use in bygone times we find in ancient English literature reference to the helling of a house, meaning not the burning of the house nor the torturing of it, but the thatching of it. Similarly we read of the farmer helling his potatoes, the meaning of the expression being not the roasting of potatoes nor the torturing of them, but the putting of them into a pit for preservation from the frosts, etc., until needed.

As for the translators of the Revised Version they seem to have been too honest to use the word hell as a translation for Sheol and Hades, but not honest enough to

SM523

tell the people the truth on the subject. Hence you will find that in the Revised Version no translation at all is given, but the Hebrew word Sheol in the Old Testament and the Greek word Hades in the New Testament are used instead of the word hell when grave is not used. The translators evidently anticipated what occurred; namely, that the public, knowing nothing about Greek and Hebrew, would esteem this as an attempt to do away with hell, whereas the real animus of the translators was to perpetuate it. The translators knew that the public would say that hell was just as hot and just as real, although now called Sheol and Hades. They knew that the public would never suspect that the wool was being pulled over the eyes of their understanding to hinder them from seeing the plain teaching of God's Word, that Sheol means the grave or tomb or death state--nothing more, nothing less.

PRAYING TO GO TO HELL

Job, one of the most prominent characters of the Old Testament, one especially mentioned as a favorite with

God, made a most eloquent prayer that he might go to hell, to Sheol, to the tomb. And no wonder, poor man; for surely in his case was fulfilled the statement, "Many are the afflictions of the righteous!" (**Psa. 34:19.**)

Unwilling to suicide, he craved relief from his sorrows and troubles in death. Refresh your memory respecting his troubles. The Almighty, while approving him, permitted the Adversary to vex him sorely, to the extent of taking away every earthly possession except the mere thread of life itself. His children, gathered for a birthday party, were killed by a cyclone; later his flocks and herds and property in general were destroyed. Finally his health gave way, and he broke out in boils from head to foot.--**Job 1:6-22.**

To add to his sorrows his friends and neighbors, instead of consoling him, turned against him and declared that he had been acting the part of a hypocrite, and that

SM524

God was now exposing him--showing His disapproval. In vain did Job protest his innocence and appeal to the Lord, until subsequently the Lord gave His verdict in favor of Job against the friends. But as though all these trials and difficulties were not enough for the poor man, to cap the climax his wife exclaimed, "You are accursed of God and should die!" Then poor Job poured forth his prayer for death, saying: "Oh, that Thou wouldst hide me in Sheol until Thy wrath be past!"--**Job 14:13.**

Does anyone of sane mind think that poor Job, after passing through all these afflictions, was in these words praying to God to cast him into a place of eternal torment, to be the sport of devils? No; such a supposition would be irrational. Very evidently Job meant that, if God were willing, he would be glad to die, to go into Sheol, the tomb, the state of death.

SHEOL NOT DESIRABLE FOREVER

But Job had a hope for the future--he was not desirous of being annihilated; hence his prayer is, "Oh, that Thou wouldst hide me in Sheol [hell, the tomb] until Thy wrath be past." The "wrath" here mentioned is elsewhere called the "curse." Back in Eden, when our first parents were perfect, by disobedience they brought

upon themselves the Divine sentence of "curse" or "wrath"--the death sentence, which includes all mental, moral and physical degeneracy known to our race, and which has been afflicting us as a whole for now 6,000 years. Job was looking beyond the period of the permission of this "curse" or "wrath" to a time future, when the "curse" would be removed, and instead of it a "blessing" would come to every member of the race, himself included. As a Prophet he recorded his hope of a coming Redeemer: "I know that my Redeemer liveth, and that He shall stand in the latter day upon the earth." Through this Redeemer's work he realized that the "curse" would be abolished, and his prayer to be hid in SM525

Sheol, the grave, the tomb, was merely until the "curse" the wrath" would be over--until the great blessing time, the Millennial Reign, should begin. His prayer continuing shows his hope of a resurrection, "that Thou wouldst appoint me a set time and remember me." Then particularly referring to the resurrection, he says, "Thou shalt call and I will answer Thee, for Thou wilt have regard unto the work of Thy hands."--**Job 14:15**.

We remember also the Prophet David's prayer for deliverance from death. He said, "Oh, save me for Thy mercies' sake. For in death there is no remembrance of Thee; in Sheol [hell, the tomb] who shall give Thee thanks?" (**Psa. 6:4,5**.) We remember the good King Hezekiah also, whose life was spared 15 years in answer to prayer. In thanking the Lord for this he said, "Death cannot celebrate Thee; Sheol [the tomb] cannot praise Thee."--**Isa. 38:18**.

QUOTE THE ENTIRE PROVERB

One of Solomon's inspired proverbs much quoted is, "Do with thy might what thy hand findeth to do." But very rarely do we ever hear the remainder of the quotation, namely, "because there is neither wisdom nor knowledge nor device in Sheol [the grave] whither thou goest." (**Ecl. 9:10**.) How reasonable is this statement, rightly understood--there is no wisdom nor knowledge nor work in the hell to which the good and the bad, all mankind, have been going for the past six thousand years! The

dead are really dead, extinct, except as God has provided for them a resurrection from the dead, a reawakening to sentient being. The very moment of their awakening will seem to each to be the next moment to the one in which he died; for there is no wisdom or knowledge in the tomb, in Sheol, in hell. How wonderful the goodness and mercy of God will appear to the great mass of our race when they are awakened from the sleep of death and learn for the first time of the goodness of God, that

SM526

instead of having provided devils and torture, He has provided through His Son an opening of the prison doors of the tomb and a setting at liberty of the captives of death, providing also for their future uplift out of sin and degradation under the favorable conditions of the Millennial Kingdom of God's dear Son.

SHEOL IS IN THE GREEK HADES

We now call your attention to the fact that the word Sheol in the Old Testament, which we have shown means merely tomb, the death state, is the exact equivalent of the word Hades in the New Testament Greek, which likewise means the tomb, the state of death. For instance, in **Psalms 16:10** we read, "Thou wilt not leave my soul in Sheol" (hell, the tomb), and we find St. Peter quoting this on the day of Pentecost (**Acts 2:27-31**), "Thou wilt not leave My soul in Hades," hell, the grave. St. Peter proceeds to explain that David spoke this not respecting his own soul, but the soul of Jesus, and thus foretold our Lord's resurrection from the dead on the third day. How simple, how plain the entire matter is from this the Scriptural standpoint!

Take another illustration: the prophet Hosea declares, "I will ransom them from the power of Sheol [the grave, hell], I will redeem them from death: O Death where is thy sting? O Sheol [grave, hell], I will be thy destruction." The Apostle Paul quotes this passage in his great discourse on the resurrection, saying, "O Death where is thy sting? O Hades [grave], where is thy victory?" (**1 Cor. 15:55**.) What could be simpler, plainer? All that we need is to get the smoke of the Dark Ages

out of the eyes of our understanding, and to allow the true light from the inspired Word of God to speak to us plainly and be its own interpreter.

See the dead risen from land and from ocean;
Praise to Jehovah ascending on High;
Fall'n are the engines of war and commotion;
Shouts of salvation are rending the sky.

SM527

THE OATH-BOUND COVENANT

"God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath."--Heb. 6:17.

Only those who have strong living faith in the Almighty God and His Son Jesus could have much interest in the words of our text. To the evolutionist these words have little meaning, as he is looking to a natural development rather than to any supervening power of God to bring the blessing which the world so greatly needs. To the Higher Critic, the Apostle's reference to God's dealings with Abraham is nonsensical, believing as he does that the statements of Genesis are foolishness, written hundreds of years after the death of Moses.

However, some of God's true children, whose eyes of understanding have not yet been opened to a clear apprehension of the Divine Plan of the Ages, may be inclined to question what interest we could possibly have in God's oath to Abraham--given more than 3,000 years ago. Such are inclined to say to themselves, "That event was helpful to Abraham, but has nothing whatever to do with us or our day." It is our hope that an examination of this covenant, which God attested with His oath, as stated in our text, may be helpful to many of the Lord's people today, enabling them to see that God had a Plan in Abraham's day; that He is still working according to that Plan; and that its completion will be glorious--a blessing to His creatures and an honor to Himself.

The context shows distinctly that the Apostles and the early Church drew comfort from this Oath-bound Covenant, and clearly implies that this same comfort belongs to every true Christian down to the end of this age--to

SM528

every member of the Body of Christ. The Apostle's words imply that God's promise and oath were intended more for us than for Abraham--more for our comfort than for his.

Doubtless Abraham and all of his family, Israel after

the flesh, drew a certain amount of blessing and encouragement from this covenant or promise; and the oath of the Almighty--which doubly sealed it--gave double assurance of its certainty of accomplishment. But the Apostle intimates in the words quoted that God's special design in giving that covenant and in binding it solemnly with an oath, was to encourage Spiritual Israel--to give us a firm foundation for faith. God well knew that, although from His own standpoint 3,000 years would be but a brief space, "as a watch in the night," nevertheless to us the time would appear long, and the strain upon faith would be severe; hence the positive statement, and the still more deliberate oath that bound it. We cannot but wonder at such condescension upon the part of the great Creator--that He should stoop to His fallen creatures, and above all that He should condescend to give His oath on the subject. An upright man feels that his word should be sufficient in any matter, and, therefore, would hesitate except under special conditions to confirm his word with an oath. How much more might the Heavenly Father have so regarded the matter! But our text explains the reason for such condescension. He was "willing more abundantly to show the unchangeableness of His Plan."

It was not God's purpose to show His Plan to everybody --to the world in general--nor has He done so. The world by wisdom knows not God, understands not His great and gracious operations which for thousands of years have been gradually unfolding, and which are now near of accomplishment. God wished to show the natural seed of Abraham something of His Plan; and hence they were granted an external glimpse of it; but the Apostle

SM529

points out that the clear showing of the matter was especially designed for the "heirs of the promise."

JOINT-HEIRS WITH JESUS

Our Lord Jesus was the great Heir of the Abrahamic Promise, and the faithful of His consecrated people of this Gospel Age are declared to be His joint-heirs in that promise, which is not yet fulfilled. For its fulfilment not

only the Church is waiting, as the Bride or fellow members of the Body of Christ, to be participants with the Lord in the glories implied in the promise, but additionally the whole creation (the entire human family) is groaning and travailing in pain together, waiting for the great fulfilment of that Oath-bound Promise or Covenant.

Those who follow the Apostle's argument and realize that we as Christians are still waiting for the fulfilment of this promise, will be anxious to know what are the terms of this covenant which is the hope of the world, the hope of the Church, and the object of so much solicitude and care on the part of God, in that He would promise and then back His word with His oath. We answer that every Christian should know what this promise is, since it lies at the foundation of every Christian hope. The Christian who cannot understandingly call to mind this Oath-bound Covenant or Promise evidently lacks information very necessary to his spiritual growth.

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

Let us awake in time, dear friends, before the poisoned darts of infidelity strike us and wound us and poison our minds, and blind the eyes to the glorious things of God's Word. Need I quote the promise--the one so repeatedly referred to in the Apostolic writings--the one which is the basis or anchorage of our souls? It was made to

SM530

Abraham and reads thus: "In thy Seed shall all the families of the earth be blessed." It was the promise for the future and not for Abraham's own time. The world was not blessed in Abraham's day, nor did he even have a child at the time this promise was given. Isaac did not fulfil the promise; he was merely a type of the greater Seed of Abraham who in due time would fulfil it. Jacob and his twelve tribes, Fleshly Israel, did not fulfil the promise, but still looked for a greater Messiah to fulfil it, to bless them and through them all the families of the earth. The Apostle Paul referred to this very promise, declaring that the Seed of Abraham mentioned therein is Christ. All Christians agree to this, even though they

have not distinctively and properly associated it with the declarations of the promise. But the Apostle makes clear to us that, in saying that Christ is the Seed of Abraham, he had in mind not only the Lord Jesus as the Head of the Body, the Head of The Christ, but also the overcoming saints of this Gospel Age as the Body of Christ. This he distinctly states in many places; for instance **Galatians 3:16,29**. Here he declares the matter expressly, saying: "If ye be Christ's then are ye Abraham's Seed, and heirs according to the promise."

THE SEED NOT COMPLETE

The Seed of Abraham is the Gospel Church, with her Head the Lord Jesus, as the Apostle states again, saying: "We, brethren, as Isaac was [typified by Isaac], are the children of promise." (**Gal. 4:28**.) It follows that the Seed of Abraham mentioned in the promise is not yet complete, for the Gospel Church is not yet complete and will not be until the full close of this Gospel Age, the Harvest time of which we believe we are now in. But what a wonderful thought is involved in this plain interpretation of the Divine Word. It is big with hope for Spiritual Israel, the Spiritual Seed, and no less it seems a blessing to the natural seed, Fleshly Israel, and ultimately

SM531

the Millennial blessings to all the families of the earth. Let us examine these three hopes: The hopes for these three classes center in this Oath-bound Covenant. Let us thus obtain what the Apostle tells us was the Lord's intention for us; namely, strong consolation--strong encouragement.

All through the prophecies the Lord foretold the sufferings of Christ and the glories that should follow; nevertheless the glories to follow have been granted much more space in the Divine Revelation than the sufferings of this present time. The implication suggested by the Apostle is that when the glories of the future shall be realized, the trials, sufferings and difficulties of the present time will be found not worthy to be compared. But those glories and blessings have been veiled from our mental vision, and instead a great pall hangs over the future in the minds of many of the Lord's people. With

some it is merely a mist of doubt and of uncertainty; with others it is the smoke of confusion, blackness and despair as they think of their own friends in connection with an eternity of torture, and the probability that a large majority of those whom they love will spend an eternity of horror in torment--from the Dark Ages.

OURS IS THE CREAM OF THE PROMISE

Now, what hope and interest has the Church of Christ in this promise made to Abraham? To us belongs the very cream of the promise, "The riches of God's grace." The promise implies the greatness of the Seed of Abraham --which Seed is Christ and the overcoming Church. This greatness is so wonderful as to be almost beyond human comprehension. The overcomers of this Gospel Age, who "make their calling and election sure" in Christ, are to be joint-heirs with Him in the glorious Millennial Kingdom, which is to be God's agency or channel for bringing about the promised blessings--the blessing of all the families of the earth. How great, how

SM532

wonderful, the exaltation of the Church is to be beyond human conception. As the Apostle declares, "Eye hath not seen, neither ear heard, nor hath it entered into the heart of man [the natural man] the things that God hath in reservation for them that love Him"--that love Him more than they love houses or lands, parents or children or any other creature--more than they love themselves--and who show this by walking in the narrow way, in the footsteps of their Redeemer.

Again, the Apostle John speaks of the great blessings coming to the Church as the Seed of Abraham: "It doth not yet appear what we shall be [how great we shall be made in our change], but we know that when He shall appear we shall be like Him." (**1 John 3:2.**) The Apostle Peter has a word on this subject of the greatness that shall belong to the Church, the Spiritual Seed of Abraham, saying, "God hath given unto us exceeding great and precious promises, that by these we might become partakers of the Divine nature." (**2 Peter 1:4.**) To whatever extent we are able to grasp the meaning of these wonderful promises, they speak to us of blessings,

favors, "exceedingly, abundantly more than we could ask or think."--**Eph. 3:20**.

PROMISE TO THE JEWS

The second class to be blessed under this Abrahamic Covenant is Fleshly Israel. We are not forgetting that the Jews were a rebellious and stiff-necked people; that they slew the Prophets and stoned the Lord's ministers and caused the crucifixion of our Redeemer. Nevertheless, the Scriptures clearly hold forth that after they have had a period of chastisement, which they have been undergoing as a nation since the Lord's crucifixion, and after Spiritual Israel shall have been glorified in the Kingdom, then a blessing from the Lord will come upon Natural Israel. They shall be saved or recovered from their blindness, and as the Prophet declares, "They shall

SM533

look upon Him whom they have pierced and mourn for Him," because the eyes of their understanding shall be opened. We rejoice, too, that the promise is clear and distinct that the Lord will pour upon them the "spirit of prayer and supplication."--**Zech. 12:10**.

The Apostle Paul elaborates this subject. In **Romans 10-11**, he points out how Israel failed to obtain the special blessing of this Abrahamic Covenant by rejecting Christ--how only a remnant received the great blessing and the mass were blinded. In Chapter 11 he proceeded to explain that their blindness is not to be perpetual, but only until the Church shall have been gathered out; and that then the Lord's blessing will come to fleshly Israel, saving them from their blindness and granting them mercy through the glorified Spiritual Israel. I trust that every hearer will feel interested enough in this feature of the Divine Plan to examine carefully **Romans 11:25-33**. The Lord will do this for the natural seed, not because of their worthiness, but because of His promise made to the fathers: "For this is My Covenant with them, when I will cancel their sins."

But if God is to have mercy upon the Natural Israelites, whom He declares to have been stiff-necked, hard-hearted and rebellious, would it surprise us that the Divine, benevolent purpose should be to bless others

than the Jews--others who had not in the past the favors and privileges of this favored nation, and whose course, therefore, was less in opposition to the light? It should not surprise us, and so we find in this great Oath-bound Covenant a blessing for all nations--all peoples. Let us look at the promise again--remembering that our Heavenly Father made it deliberately and subsequently bound Himself to its provisions by an oath, so that we might not only be sure that He could not break His word, but doubly sure that He could not break His oath, and therefore without peradventure this promise shall be fulfilled. It reads: "In thy Seed shall all the

SM534

families of the earth be blessed."--**Gen. 12:3; 22:17,18.**

What is the blessing so greatly needed by all mankind? It is the very blessing that Jesus declared He came to give, saying, "I am come that they might have life, and that they might have it more abundantly." Ah, yes! Life! Life! Life! It is life that the whole world needs, and our Lord Jesus declares Himself to be the great Life-giver. Indeed, in the Syriac language, in which probably our Lord discoursed, the word Life-giver is the equivalent to our word Savior. Jesus came to save man from sin and from the penalty of sin--namely, death. It is a human invention of the Dark Ages to attach eternal torment as the penalty for sin. It is the Divine arrangement to attach to sin a reasonable and just, but an awful penalty--Death! It is because we are sinners that we are all dying creatures, and for the Lord to give life implies that He will take away the sin and all necessity for this penalty. Hence, "Christ died for our sins."

THE MILLENNIAL PROMISE

The great blessing of forgiveness of sins which are past, and even the blessing of being awakened from the sleep of death, would profit mankind but little if the arrangements of that future time--the Millennial Age--were not on such a scale as to permit a thorough recovery from present mental, moral and physical weakness. Hence we are rejoiced to learn that in that time Satan will be bound, every evil influence and every unfavorable condition will be brought under restraint, and the favor

of God, through the knowledge of God, will be let loose among the people--"the knowledge of the Lord shall fill the whole earth as the waters cover the great deep." Blessing! Ay, favor upon favor, blessing upon blessing, is the Lord's arrangement and provision. All shall know Him from the least unto the greatest, and none shall need say to his neighbor or brother, "Know thou the Lord."--**Isa. 11:9; Jer. 31:34.**

SM535

But so accustomed have we all become to measuring the Divine Plan by our narrow minds that I doubt not there may be some ready to say, "I believe, Brother Russell, that in your love of heart you would delight to do good in this manner to the whole world of mankind, and so would we; but God's ways are not so great as our conceptions would be." Stop, my dear brother! You are looking at the matter from the wrong standpoint. Remember that our God is all-wise, all-just, all-loving, all-powerful, and that it is His own Word that declares that as the heavens are higher than the earth so are His plans higher than our plans, and His methods higher than our methods. (**Isa. 55:8,9.**) As the poet has expressed it:

"We make God's love too narrow
By false standards of our own."

It is time for us to wake up to the fact that we are no better than our God, but that we are poor, imperfect creatures of the dust, fallen by nature; and that it is time for us to stop misconstruing the Divine Character and Plan as against His creatures, and to hearken to the Lord's own Word when He declares, "Their fear toward me is not of Me, but is taught by the precepts of men." It is time for us to be praying for ourselves and for each other as the Apostle prayed for some, saying, "I pray God for you that the eyes of your understanding may be opened, that ye may be able to comprehend with all saints the lengths and breadths and heights and depths--to know the love of Christ, which passeth all knowledge."--**Eph. 1:18; 3:18,19.**

Do not misapprehend us. We are not teaching that the heathen, the imbecile and unregenerate in general shall be taken to Heaven, where they would be utterly out of harmony with their surroundings and require to

be converted and to be taught. Such an inconsistent view we leave to those who are now claiming that in the hereafter these classes will be saved in their ignorance.

SM536

We stand by the Word of God, that there is no present salvation without faith in Christ Jesus, and hence that the heathen and the imbeciles have neither part nor lot in the salvation of the present time. We stand by the Scriptures which declare that any who are saved in the present time must walk in the narrow way, of which the dear Redeemer says there be few that find it. We stand by the Scriptures which say that salvation at the present time is only for the "little flock" who through much tribulation, shall enter the Kingdom. We stand by the Scriptures, which say that this Kingdom class now being developed is the Seed of Abraham under the Lord their Head, the Elder Brother, the Bridegroom. We stand by the Scriptures which say that through this Christ, when complete, blessings shall extend to every member of Adam's race--the blessings of opportunity to know the Lord, to understand the advantages of righteousness, the opportunity of choosing obedience and by obedience obtaining everlasting life.

JUDGMENT-DAY OPPORTUNITY

The blessings of the future will be of such a kind that every individual who does not have his full opportunity in this present life will have it then--not an opportunity to become members of the "little flock," not an opportunity of becoming members of the Seed of Abraham, not an opportunity to have part in the great "change" from human nature to Divine nature, not an opportunity to sit with the Lord in His Throne, but an opportunity to obtain that which was lost--human perfection, everlasting life under human, earthly, paradisaical conditions; an opportunity of coming again into the Divine likeness, almost obliterated in the human family through the 6,000 years of fall.

As our hearts go out with sympathy towards the poor groaning creation in heathen lands and in home lands, and as we take pleasure in doing the little now possible

SM537

for us to do, what is our joy when we think of that future glorious opportunity that is to be ours, and of the great results that are to accompany it? Surely the hearts of the Lord's people are stimulated as we contemplate the meaning of this great Oath-bound Covenant! Surely, as the Apostle declares was God's purpose, we have strong consolation in our ineffectual efforts to bring the majority of mankind to an appreciation of God's mercy and love now. It gives us consolation also in respect to our neighbors, friends and members of our own families who are not saints, who are still blind to the grace of God as we see it, the grace which has brought salvation to our hearts in the present time, and which eventually is to bring salvation to the uttermost in the resurrection.

It encourages us further, as the Apostle points out, to lay hold upon the hope set before us--to take a firmer grasp of the Divine character and Plan. It gives our souls encouragement beyond measure when we see how gracious is the character of our Heavenly Father, how wonderful is the Plan He has devised, and how He has been carrying it forward step by step up to the present hour. We realize that by His grace we are what we are and have been called to joint-heirship with our Redeemer, as members of the Seed of Abraham. We reason that if the Lord so loved us while we were sinners, that much more does He love us now that we have accepted Christ and are under the robe of His righteousness and seeking to do those things in harmony with the Divine will.

When darkness seems to hide His face,
I rest on His unchanging grace;
In every high and Stormy gale,
My anchor holds within the veil.

His oath, His covenant and His blood
Support me in the 'whelming flood;
When all around my soul gives way,
He, then, is all my hope and stay.

SM538

THE HEREAFTER

"There shalt be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."--Rev. 21:4.

Mankind instinctively believe in a future life; for to the majority of minds it does not seem logical that death ends all. So surely as we believe our Creator to be all-wise, we must assume that He has some purpose in connection with our race, not attained as yet, something beyond the capacity of attainment in the present life, under present conditions. Even without a Divine Revelation, therefore, we would be justified in anticipating a life beyond the tomb. But speculation upon such an important subject, of such vital interest, is not necessary. We are glad that our Creator has given us in the Bible clear intimations respecting His purposes in relation to mankind in the future. Nevertheless these purposes were kept secret, not revealed, until the First Advent of our Redeemer. Thus the Apostle declares that "Christ brought life and immortality to light through the Gospel." The future life was invisible before, not brought to light; and its terms could not be clearly discerned.

Without any Divine Revelation, we see a sufficiency on every hand to cause astonishment and to call anxiously for explanations. We see the world of mankind weak and depraved, sighing, crying and dying. "Transitory" is written upon everything human. The Scriptures assert that we of today are living under "a reign of Sin and Death," and that this dominion has lasted for over six thousand years. Why are these things so? Is it not true that there is but the one God? Is it not true that His creatures on the spirit plane are perfect, that in Heaven there is neither sighing, nor crying, nor dying? There is no reign of Sin and Death there, no hospitals, no asylums, no

SM539

jails, no penitentiaries. All is harmony, perfect, pure, in full accord with the Almighty. Why are conditions so different on this earth of ours?

BECAUSE ONE MAN DISOBEYED

The Bible alone offers us an explanation of the situation. It tells us that God created our race as pure, as perfect, as holy, as happy as the angels, and that He placed our first parents in Eden, surrounded with everything beautiful and desirable. It explains that our fall from that perfection into mental, moral and physical decrepitude came as a result of disobedience to God. It explains that "the wages of sin is death," that "the soul that sinneth, it shall die," that all the souls produced by Father Adam and Mother Eve are dying souls, in consequence of our sin-inheritance. This is bad enough, sad enough; and, as was designed, our hearts cry out after the living God, for His mercy and compassion, that He would save us from death, save us from destruction. The answer of Divine Justice is, that we are unfit to live--that our Creator graciously designs that sinners shall not be immortal. But, hearkening, we hear a message assuring us that God has looked down in compassion and "heard the groaning of the prisoners." He foreknew our helplessness under the reign of Sin and Death, and in His Plan made provision for our case in advance--"before the foundation of the world."--**Eph. 1:3-6.**

After four thousand years of this reign of Sin and Death, exhibiting Divine Justice without mercy, our Creator revealed the wonderful features of His Program. He sent forth His Son, "that he, by the grace of God, might taste death for every man"--not for the elect Church merely, but for all the families of the earth. Hence it is written that Jesus "gave Himself a Ransom for all"; and again, that "He is the Propitiation [satisfaction] for our sins [the Church], and not for ours only, but also for the sins of the whole world."--**1 Tim. 2:5,6; 1 John 2:2.**

SM540

So, then, the death penalty pronounced against our race, which would have reduced Adam and his posterity to the hopeless condition of beasts, as respects eternal life, God had already purposed to set aside through the sacrifice of Christ. Nevertheless, He permitted Sin and Death to reign from Adam to Moses, and from Moses to Christ,

and from Calvary to the present. He has contented Himself with laying the foundation for the world-wide blessing, in the death of the Redeemer. He purposes ultimately, the Bible assures us, to offer to Adam and all of his children complete deliverance from sin and death. The arrangement is that, "since by man came death, by man came also the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive. But every man in his own order."--**1 Cor. 15:21-23.**

"DOCTRINES OF DEMONS"

The truth about this matter is severe enough. It shows forth Divine Justice, intertwined with Divine Mercy and Love. We admit our present unworthiness of life eternal, and feel grateful for proposed assistance through Christ. But our great Adversary, operating through ignorance, superstition and fear, seized the opportunity to deceive us and misrepresent our Creator by bringing in what St. Paul designated "doctrines of demons." (**1 Tim. 4:1.**) These have been promulgated, not merely in heathen lands, but amongst the civilized. These false doctrines have tended to alienate the hearts and minds of humanity from God and His revelation. They have put a barrier between God and mankind.

These "doctrines of demons" are presented from various standpoints, but they are alike in one respect; namely, they all teach that God deceived our first parents when He told them that "the wages of sin is death." These "doctrines of demons" assert the contrary--that man cannot die, but must live somewhere to all eternity. Thus on the basis of man's fears, this doctrine that God thrust immortality

SM541

upon His creatures, the demons built up for us a theory so horrible as to be nauseating and terrifying to every sane, healthy mind. These "doctrines of demons" have been promulgated far and near, and with various colorings, but in essence they are all the same. They have come down from the Dark Ages, represented in all our creeds, Catholic and Protestant.

Our Catholic friends have developed this thought to a nicety. They tell us that of those who die, only a mere handful are fit for Heaven and go there immediately.

They tell us that the most reprehensible class, heretical rejectors of Divine Truth, will be sent to a hell of eternal torture, where they will never die. They assure us, however, that the number who will receive this extreme punishment is small in comparison with the race as a whole.

They tell us that the majority, Catholics and Protestants, civilized and heathen, are unfit for Heaven at death, and likewise not deserving of eternal torture; and that thus the great mass of mankind, nine out of every ten, go at death to Purgatory, there to suffer for centuries or for thousands of years in expiation of sins, and for purification of their souls, that they may be eventually fit for Heaven and its blessings. Our hearts rebel at such a view of the Hereafter. While giving our Catholic friends, and our own forefathers who were Catholics, credit for being as sincere as ourselves, we conclude that the light of our day and of our intelligence will not permit us to believe and rejoice in such a view of the Hereafter as this. We say to ourselves, Surely the Great God has something nobler than this in reservation for His creatures.

PROTESTANT VIEWS WORSE

What shall we say of the Hereafter from the standpoint of our Protestant creeds? How do these compare with the Catholic views foregoing--how much worse? When our forefathers thought they had found something erroneous in the teachings of Papacy, when they concluded

SM542

that Purgatory was not to be found in the Bible, they heroically determined to cast it out of their creeds. But alas! When discarding it, they did not realize that they were making a bad matter worse. They held on to the "doctrine of demons," that God had created man so that he could not die, and could not be destroyed; and so they proceeded to interpret matters along that line. Realizing the Scripturalness of the proposition that only the saintly were fit for Heaven, and rejecting the theory of Purgatory, they logically consigned all except the saintly thereafter to eternal torture. Alas, how inconsistent it is! How strange that we ever thought Divine Foreknowledge, Wisdom, Justice, Mercy, Love and Power should have created man to the number of thousands of millions, with

the foreknowledge and fore-intention and desire that they should suffer an eternity of torture!

PARTING OF THE WAYS

Thus, my dear hearers, you with myself and others of the intelligent people of the world, find ourselves today in a most trying position. Our hearts have repudiated the doctrine of eternal torture as being un-Christlike, unworthy even of a devil. We can believe neither in a Purgatory of centuries, nor in eternal torture as a consequence or penalty for Adam's disobedience in eating of the forbidden fruit, nor as a penalty upon his children for not living perfect lives when they were "born in sin and shapen in iniquity" and "prone to sin as the sparks to fly upward." Our hearts cry out for the living God and the true light upon His dealings.

Under this awakening intelligence, thousands of noble men and women are leaving God's Book, and leaving all of the churches to go after Theosophy, Christian Science, and especially after Evolution, with its companion teaching of Higher Criticism--that the Bible is thoroughly unreliable. We are living now in a time of great falling away from the faith when few intelligent people any

SM543

longer believe in the Bible. Our colleges and universities --and, sad to say, our theological seminaries--are busy turning out unbelievers--infidels. Nor are these people wicked or immoral in their unbelief. They are as well-meaning as ever, but have lost their way. They reject the Bible because they believe it to be the *foundation* of the various inconsistencies in their creeds. They are stumbling for lack of knowledge. They cannot believe that man's hereafter is one of centuries of suffering, or of eternal suffering.

SEEKING THE OLD PATHS

The Lord, through the Prophet Jeremiah, tells His people to "inquire for the old paths"; and this is the appropriate lesson for each of us. We do, indeed, need to discard the creeds of the past, not because they contain nothing of truth, but because error commingles in them

to such a degree as to make them perversions of truth as a whole. We need to take off the creedal spectacles with which we have hitherto been studying God's Word, and come to the Bible afresh, to hear its message. Thus coming, many of us have been surprised as we have found its purity, consistency and harmony with itself. We have already intimated the Bible view of man's death sentence, and the Bible presentation that Christ died for our redemption, and the Bible assurance that as a consequence, in "due time," "the knowledge of the glory of God shall fill the whole earth." We have also the Bible assurance that not merely the living will profit by the provision of God's grace, but that "all that are in their graves shall come forth" to share in and to be blessed by the favorable conditions which God will inaugurate.

The Bible declares that the penalty for sin is being experienced by humanity at the present time--the death penalty--and that the Redemption-price of Christ's death is sufficient for the sins of the whole world. It declares that on account of this redemption, ultimately the resurrection

SM544

of the dead shall take place--"all that are in their graves shall hear the voice of the Son of Man and come forth." Because of the Divine purpose that there shall be a resurrection of the dead the Bible everywhere--in both the Old and New Testaments--speaks of those who have died, both good and bad, as being "asleep," and the promise is that "they that sleep in the dust of the earth shall awake."--**Dan. 12:2; John 5:28,29.**

Nor will they come forth to similar conditions of sorrow that now surround us all. On the contrary, the First Resurrection is to be composed of the holy, the saintly; and they are to be associated with their Redeemer as His Bride and Consort, to assist in delivering and restoring mankind. Later the imperfect, who have not had their full trial--the great mass of mankind--will be brought forth, that they may learn the ways of righteousness, that they may learn to know God and Jesus Christ, and in due time be lifted out of the conditions of sin and death. Then will come the time mentioned in our text, the Hereafter for the world. How joyful is the message, "there shall be no more death, neither sorrow, nor crying, nor dying; for the former things have passed away!" Ah,

how different is God's proposition of a general uplift of the worthy and their assistance back to perfection--to all that was lost in Adam! How different is this from the "doctrines of demons," which have perplexed us, which have divided the Church of Christ into numberless sects and parties, and which have almost driven us from Christ and the Bible!

LIFE, NOT IMMORTALITY

Thus we see that God's provision in Christ for mankind is that each individual member of our race may yet, if he will, attain to everlasting life through the merit of Christ's Sacrifice, and through the operation of His Kingdom. Each may attain to all that was lost in Adam and redeemed at Calvary; namely, human perfection and

SM545

Edenic blessedness. But additionally, note the blessing which God has provided for the Church--a spiritual blessing, a change of nature. These are called out now from amongst men, that they "might be a kind of first-fruits unto God of His creatures." (**James 1:18.**) These are to be a Royal Priesthood, associated with Christ now in the priestly work of sacrificing, presenting their bodies living sacrifices, holy and acceptable to God, which is their reasonable service. And when the sacrificing shall be finished, they are to be joined with Christ in the glories of His Kingdom, and share with Him in the work of blessing mankind. These are the Elect who, in God's providence, shall by and by uplift and bless the non-elect. These are the ones to whom will come the promised "glory, honor and immortality." Our Redeemer brought to light life eternal for the world, and immortality for the Church.

Let us then be glad and rejoice in the Hereafter that God has provided; and let us search His Word more diligently and more carefully than ever, that we may know the things which God has freely given to us. Thus we may avail ourselves of our present privileges and opportunities and by and by hear the Master's "Well done! Enter thou into the joys of thy Lord."

I see a new creation rise,
Through merit of His blood;
I see the dead of earth arise,
Washed in the cleansing flood.

They rise to walk in Heaven's light,
Forever free from sin,
With hearts made pure and garments white,
And Christ enthroned within.

Amazing grace! what joy to know
The virtue of His blood!
Our Father's wisdom planned it so;
His Son our Ransom stood.

SM546

THE OVERTHROW OF SATAN'S EMPIRE

"And He laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and He bound him a thousand years,...that he should deceive the nations no more."--Rev. 20:2,3.

Long has the world been taught the fable that Satan is in some far-off and unknown place called Hell, stoking fires and causing untellable anguish to millions of our race. But the Bible tells no such fable. It represents Satan as a great and powerful spirit being--"the Prince of this world." (**John 14:30.**) Again it styles him the ruler or "god of this world, who now worketh in the hearts of the children of disobedience." (**Eph. 2:2.**) He has a great spiritual empire amongst men, which controls through ignorance, superstition and fear, the vast majority of the human family. The Bible declares him to be the great expert in deceiving the people--making darkness appear to be light, falsehood appear to be truth, and truth appear to be falsehood. It declares that God has permitted Satan thus to rule as a prince, but has never authorized him--that his power is purely usurpation, based upon these deceptions. It tells why God has permitted him, what object will be served eventually by the permission of evil, how Satan shall be restrained or bound during the thousand years of Messiah's glorious Kingdom, and that eventually he will be utterly destroyed --annihilated.--**Rev. 20:7,9.**

SATAN ORIGINALLY A GLORIOUS ANGEL

The Bible story is that Satan was created perfect, an angel of very high rank, named Lucifer, which signifies bright, glorious, intelligent. He was the first creature of God to rebel against the Divine arrangement. Pride

SM547

and ambition beclouded his wisdom. He desired to become

a king, an autocrat, in some realm of his own, which he apparently fancied he could rule more wisely than could Jehovah. Beholding the newly created Adam and Eve, with procreative powers and authority from God to fill the earth with glorious perfect human beings, Satan concluded that he would never have a better opportunity than this for establishing himself as a great king. If he could alienate man from the Creator, he would soon have an empire of his own. He succeeded in tempting Adam to disloyalty--disobedience to God--and thus barred him from Divine favor. But later, he found that God's pronouncement, "the wages of sin is death" (**Rom. 6:23**), was not an idle threat; and that all of his subjects were dying. The blight of sin was upon his kingdom, and the only way he could continue it at all was through continued deceptions.

His next move was to establish a new race, infused with fresh blood. The fact that God had not punished Satan's disloyalty was, no doubt, a surprise to all the holy angels. It appeared as though Satan were too powerful for God to punish him. Hence, when Satan presented the proposition that the angels should materialize as men and beget human children of the human mothers of the race, a considerable number of the angels deflected, and participated in the proposition. As the Bible declares, "they left their own estate," or condition. The Bible tells us that the result of this unauthorized union was a new race, physically giants, "men of renown"--intellectually strong, but morally perverted. The record further is that this new race filled the earth with violence, dominating, enslaving, mistreating humanity.

WHAT THE DELUGE ACCOMPLISHED

Foreknowing these conditions, God had arranged for a flood; for mankind had become so corrupt under these evil influences that a continuance of those conditions could no longer be beneficial. The entire race, except Noah's

SM548

family of eight persons, were drowned in the Deluge. Not a word in the Bible tells that these antediluvians went to eternal torture, but everything in it teaches that

they died--lost life entirely. But because God purposes their eventual deliverance from death during the thousand years of Christ's Reign, therefore the Bible teaches that they fell asleep in death, not to be awakened until after the Millennial dawn and the establishment of righteousness in the earth. Then they are to come forth, not all at once, but "every man in his own order."

St. Peter (**2 Peter 2:4**) and St. Jude (**Jude 6**) inform us that from the time of the Deluge, Satan and the other angels of lower order, who were misled by him into misuse of their powers, were put under chains of darkness until the judgment of the great Day, now at hand. This signifies their restraint, their hindrance from materializing. Since then, their dealing with mankind has been, not open as before, but in darkness, in deception, etc. Satan is called the Prince of Darkness, of evil, of sin, of error. Jesus styles him the "father of lies"; and because it was through his misrepresentations that Adam and his race came under the Divine sentence of death, therefore Jesus styles Satan "a murderer from the beginning."--**John 8:44; 2 Cor. 4:4.**

For approximately four thousand years this mighty, wicked spiritual prince has not only been the Prince of demons, "the angels that sinned," but also, by deception, the god or ruler of humanity. His rule of darkness has not been an open one, which the race would resent, but a reign through deception and through the wickedness of humanity--"children of disobedience."--**Eph. 2:2.**

The work of Satan and his demon hosts is manifest amongst the heathen peoples. As St. Paul declares, these are so deceived that they really worship the demons instead of God--ignorantly. (**Acts 17:23.**) The demonology by which they have been deceived has operated through dreams, visions and spirit mediums.

SM549

CHRISTENDOM IS SATAN'S TRIUMPH

When God entered into a Covenant with the Israelites at Mount Sinai, His Law forbade them to have anything to do with these evil spirits, whose communications were through necromancers, wizards, etc. The Divine command was that no such agents of the Evil One were

to be permitted to live in the land of Israel. But by putting darkness instead of light, Satan brought many of the Israelites under the influence of his errors, so that in the days of Jesus one of His most prominent works was that of casting out demons from those who had come into so close contact with the evil spirits that they were obsessed by demons. The same was true of the Apostles, who also cast out demons. A notable instance was that of the maid that brought her masters much gain through soothsaying--fortune telling. St. Paul commanded the evil spirit to come out of her, and forthwith her power to foretell events, etc., was at an end.--**Acts 16:18.**

The teachings of Jesus and the Apostles brought a great light into the world and established new standards, in proportion as their teachings were received. The Bible tells us that as the darkness hates the light, so those who are under the influence of Satan's falsehoods hate the true Message of God, promulgated by Jesus and His followers. Much of the persecution of the children of light must be ascribed to Satan and his hosts. As we read, "The Devil shall cast many of you into prison," etc. (**Rev. 2:10.**) Throughout the eighteen hundred years of this Gospel Age there has been a warfare between the light and the darkness, between Satan's false teachings, insidiously ingrafted into men's minds, and the teachings of the Lord and His people, who received these into good and honest hearts. Pride and ambition were stirred up in the Church; and those who should have been humble followers of Jesus were misled into pomposity, with a form of godliness, but denying its power.--**2 Tim. 3:1-5.**

About the year 325 A.D., the Bishops of the Church,

SM550

misled by Satan, proclaimed themselves to be successors to the Apostles in power and Divine authority; whereas the Bible declares that there were only "Twelve Apostles of the Lamb." (**Rev. 21:14.**) We see clearly that the Church has their testimony in the Bible as fully today as ever; and, as St. Paul, who took the place of Judas, declares the Word of God is sufficient, that the man of God may be thoroughly furnished. (**2 Tim. 3:17.**) The deluded Bishops, claiming Divine authority, made many changes from the teachings of the Bible, claiming that they individually had the same inspiration as the Apostles.

They additionally fortified their position by holding Apostolic Councils, and through these making creeds which for more than twelve hundred years entirely supplanted the Bible.

The first of these creeds claimed to be a simplification of the Bible story, making Bible study unnecessary. The Nicene Creed was made in the year 325 A.D., at the Council of Nice, attended by three hundred and eighty-four Bishops, at the invitation of Emperor Constantine, who paid their expenses. According to his promise, he backed up this creed, made at his suggestion and in harmony with his assurances. Hundreds of thousands of the heathen forthwith flocked into the Christian churches, with practically no knowledge of God or of the Bible. Considering it impossible to immerse these multitudes, the Bishops sprinkled them, claiming full authority for their action; and the heathen following of the Emperor are said to have been baptised by the dipping of boughs and branches of trees into water and the sprinkling of it upon them en masse!

For more than twelve centuries anybody found in possession of the Bible, or studying it, was suspected of heresy and liable to persecution; for why should they study the Bible when the Emperor and the so-called Apostolic Bishops had declared the Nicene Creed to be a condensation of the Bible, and all that was necessary to

SM551

be believed? During those twelve centuries in which the professed followers of Jesus were without the guidance of the Bible, the so-called Bishop-Apostles met from time to time and made new creeds containing fresh errors--the very errors which have troubled the whole world ever since, and which are still troubling us and confusing us.

The Bible, speaking of the influence of these false doctrines of the civilized world, declared that all nations "were made drunk by the wine" of false doctrine. (**Rev. 17:2.**) Gradually we are getting over the drunken stupor of error which has so beclouded our faculties that they led us to think of our Almighty Friend and Creator--the God of all grace, the Father of all mercies, from whom cometh down every good and perfect gift--to think of Him as a great devil, who from the beginning has plotted

knowingly and intelligently for the creation of the race, nearly all of whom were to spend an eternity in torture.

SATAN HAMPERED REFORMATION

Any one familiar with history realizes that both Catholics and Protestants are truer and nobler men and teachers since the Reformation time than they were before. We are not blaming humanity for the reign of darkness. We are charging the matter to our great Adversary, Satan, as the Bible does. It has ever been his custom to pose as an angel of light--a leader--to defend the Truth and to spread knowledge; whereas in reality he has always persistently continued to be the enemy and adversary of God--seeking to thwart every feature of the Divine Plan. No doubt at many times he has thought himself successful, not catching the spirit of the Divine Program or realizing that God is able to make all of his machinations to work out eventually for good.

When in the Sixteenth Century the light of the Reformation began to break, the people began to look past the Bishops and to inquire what Jesus and the Apostles had said. They wanted the Bible. But for a time the

SM552

Bishops stood in their way. It was in the year 1526 A.D., exactly twelve centuries after the making of the first creed, that Professor Tyndale, a godly man and a scholar, translated the New Testament into English and sought to give it to the British people. Although printing and paper had been invented, he could not have his work published in Great Britain; for the power of the Bishops was too strong. No printers dared offend them.

Professor Tyndale finally succeeded in having his work printed on German presses in the city of Hamburg, and then imported these New Testaments into London. They appeared in the shop windows, and the people rejoiced. But the masses found themselves unable to read; for education was only amongst the favored few. They started to have Bible readings--to hire scholarly persons to read to them. But the Bishops, learning of these things, bought up the entire edition of Tyndale's New Testament and publicly burned the books in front

of St. Paul's Cathedral, in London--Protestant Bishops of the Church of England! They reasoned that if the people got back to the Bible, they would ignore the creeds and those who had made the creeds; and that thus their own honor and influence be lost. They foresaw also that all the creeds would be challenged by Bible authority, and that their Apostolic claims also would be challenged by the words of Jesus, who declares that those who so claim "do lie."--**Rev. 2:2.**

But the Lord's time came for the Bible to return gradually to its proper place. The Bishops found that the people were murmuring against their course; and in forty years the murmuring reached such a height that the Bishops found it wiser to bring out a Bible translation. They called it the Bishop's Bible, in order that they might draw back to themselves the favor of the people, and thus offset their previous Bible burning. But they warned the people that in reading the Bible they must interpret it by the creeds which the Bishops had

SM553

made during the preceding twelve centuries; that otherwise they would be heretics and suffer eternal torment.

The matter worked well. Then the Catholics said, "Why cannot we similarly give the people the Bible, and yet hold them down to creedal interpretations of it?" So they prepared at Douay College, France, the Douay Bible, and gave it to the Catholics, with similar warnings that there was great danger in reading it, and that whoever interpreted it otherwise than by the creeds would be heretics and could not even get off with Purgatory, but would go down to eternal torture.

In addition to these handicaps, we must remember that all the reformers who really appreciated the Bible had their minds warped and twisted by twelve centuries of human misrepresentation of the Divine character and Plan, under the malevolent influence of "the Prince of this world." Hence, although the translations of the Bible are generally good, they are interspersed here and there with the mental coloring of the translators. Nor can we wonder at this. Twelve centuries of error and darkness must greatly becloud the mind and require time to be dislodged.

SECT FOLLOWED SECT SEEKING LIGHT

Again Satan sought to block the path of Christian progress from the darkness to light by encouraging sectarianism. Yet each sect was really seeking more light; and Satan, as the Prince of Darkness, succeeded in leading some this way and some that way, and in perpetuating and to some extent increasing the confusion of doctrines, until today the vast majority of even those who profess full consecration to God are perplexed, bewildered. The fire of Higher Criticism and of Evolutionary theories emanating from the colleges is bringing up the false faith of many, as St. Paul foretold would be the case with those who built their faith with the wood, hay and stubble of human tradition, and who did not

SM554

sufficiently search out and build with the gold, silver and precious stones of Divine Truth.--**1 Cor. 3:12.**

The eminent Cardinal Newman expressed the sentiment of all honest Christians in his hymn, which has met with such general favor everywhere. In it he says:

"Lead, kindly Light,
Amid the encircling gloom;
Lead Thou me on.
The night is dark,
And I am far from home:
Lead Thou me on."

Like the Cardinal, all Christian people are coming to realize that they have been in an encircling gloom; and that somehow or other, error, false doctrine, has been the cause of that gloom. All Christians, as well as the Cardinal, realize the need of a Divine Light to guide the people of God. They realize that they are still in the dark night, and that the morning of Divine blessing has not yet burst in upon the people of the world. Thank God, however, it is breaking now! We are in the dawn of the glorious Millennial Kingdom.

Soon the Sun of Righteousness will arise with healing in His beams. (**Mal. 4:2.**) Soon Satan will be bound for a thousand years, to deceive mankind no longer. (**Rev. 20:2.**) And then, a little later, according to the Word of the Lord, Satan and all those who will then intelligently sympathize with his wrong course, and who refuse

obedience to God under the blessed influence of Messiah's Kingdom, will be destroyed in the fire, or judgment, which will come down from Heaven--the Second Death, from which there will be no redemption, no recovery.

(Rev. 20:9.) Of those St. Peter declares that they shall perish like natural brute beasts; and St. Paul tells us that they shall be punished with everlasting destruction.

Although Catholics, Presbyterians, Methodists, Baptists, Lutherans--all--admit, as does the Cardinal, that they are encircled in the gloom and the darkness of the night everywhere about, nevertheless each consoles himself with the thought that it is no more dark or gloomy

SM555

with him than with those of other sects. Evidently this is the truth. But the difficulty has been that although there are many sects, parties and divisions amongst the people of God, there is no more authority in the Bible for one of these sects than for another. The only Church of the Bible is "the Church of the First-borns," whose names are "written in Heaven"--"in the Lamb's Book of Life."--**Heb. 12:23; Rev. 21:27.**

The course which God's people should have pursued would have been to keep free from any sectarian bondage and to continue to walk in the light of the Truth, instead of binding themselves with human creeds and staking their minds back to the teachings of Luther, Calvin, Wesley and others. It is not too late yet to step out from all human bondage and to obey the command of the Lord's Word, which says that we should walk in the Light, and not sit in sectarian darkness. The Bible tells us that "the path of the just is as a shining light that shineth more and more unto the perfect day." **(Prov. 4:18.)** We are now in the beginning of that perfect Day; and all who are walking in the light, and are free from bondage, are receiving blessings from the Lord; for it is "due time."--**1 Tim. 2:6.**

It is safe to say that no ministry of education in any of the so-called orthodox sects believes the creed of his own denomination or would think for a moment of defending it before the public. A Baltimore minister, recently challenged by one of his congregation as to the truthfulness of the creeds respecting the eternal torment of all except the saintly believers in Christ, said, "George,

George, I do not believe those things one bit more than you do! But, George, I am bound to preach them. I cannot help myself!"

Alas, poor man, how terrible his slavery! What mighty power could bind him to slander his Creator? The wealth of the world should not be worthy of the slightest consideration if it could be obtained at such

SM556

a price. The sale of the Almighty's name and character necessarily seem worse to us than the course of Judas Iscariot in the selling of Jesus for thirty pieces of silver. Additionally, how much more would any honorable man demand for deceiving the congregation who trusted him and who supplied a living for himself and his family? How much money should it require of any honest man to keep his confiding flock in ignorance of his real views and of the teachings of the Bible?

Alas, alas, how much hypocrisy appears to be in the world under the cloak of religion! The ministers of today have taken vows to preach creeds which they do not believe, and are quietly assenting to those creeds and allowing their congregations to think that they believe them, when privately they confess to their fellows and to many of their congregations that they have no faith whatever in those teachings. As with the pulpit, so with the pew! How many bankers, doctors, lawyers, far too intelligent to believe the monstrosities of the creeds, nevertheless back with their personal influence and their money those very creeds which dishonor God, and which have driven thousands of sensible people away from all denominations! Would these same men be so dishonest in respect to their vows to the Masons or the Odd Fellows or other human organizations? Would they support things which they did not believe? We cannot think so.

The only explanation we have for such a terrible course of hypocrisy is that these good people do not realize what they are doing and believe themselves justified in professing a lie because others so do. Surely the hour of awakening and of decision is upon us. If I am correct in teaching that Messiah's Kingdom is at the door, surely it is time to be sobered up from the false doctrines, time to be very penitent for our share therein, time to step out of all false representations into the liberty wherewith

Christ has made His people free (**Gal. 5:1**), and time to profess the Truth and to uphold it and it alone.

SM557

PASSOVER IN TYPE AND IN ANTITYPE

"Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."--1 Cor. 5:7,8.

The Passover ceremonies, the first institution of Divine favor with the nation of Israel, prefigured the first institution of Divine favor inaugurated by our Lord Jesus Christ in the Eucharist, or Holy Communion. As the Apostle indicated in our text, the Jewish Passover was a foreshadowing, or typifying, of the better things, the real Passover, with which we Christians have to do. We are not wholly dependent upon the Jewish type for our information, however; for we have clear, Divine statements by our Lord and His Apostles respecting the relationship between Christ and His Church and respecting the special salvation of the Elect. Nevertheless, we find in the Passover type many details which assist us greatly in the understanding of the Antitype.

First of all we should notice that the Passover directly affected only the first-borns of Israel, although it indirectly affected all the remainder of Israel. That is to say, the last plague upon Egypt was the death of all their first-borns; and the Passover celebrates the fact that the first-borns of Israel were spared, or passed over, by the destroying angel in that night. As the younger children of the Egyptians were not endangered, neither were the younger children of the Israelites. Hence the latter were not passed over. Yet they were certainly interested in the passing over, or sparing, of the first-borns, not merely because of their relationship, but because in the Lord's providence those first-borns became leaders and deliverers of the people on the next day, as they went forth from Egypt.--**Num. 8:17,18.**

SM558

Furthermore, those first-borns of Israel, exchanged by Divine direction for the entire tribe of Levi, were thereafter represented in them; and they, as the sacrificing

priests and the teaching Levites, became the ministers of the Law Covenant for that nation. The antitype of this was distinctly pointed out by the Apostle Paul; namely, that the elect Church of this Gospel Age is "the Church of the First-borns, which are written in Heaven." These are to be the "able ministers of the New [Law] Covenant."--**Heb. 12:23; 2 Cor. 3:6.**

These first-borns alone are being dealt with during this Gospel Age, or "night." These alone are in danger of a death penalty. As the Apostle declares, if we sin wilfully after we have received the knowledge of the Truth, there remaineth no more sacrifice for our sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour us as the adversaries of God and of righteousness. (**Heb. 10:26,27.**) Nevertheless, the whole world of mankind is certainly interested in this Church of the First-borns, in its successful passing over, its attainment of everlasting life; for these are the Royal Priesthood and the instructors of the New Covenant, which is shortly to be sealed, and by the terms of which all the families of the earth are to be blessed. All mankind will receive the blessing of reconciliation to God through the knowledge of the Truth and through the blessings of the Millennial Kingdom, associated with the New Covenant.--**Jer. 31:31-34.**

JESUS THE PASSOVER LAMB

Having noted the first-born class, we should discern clearly also the Passover lamb, through the merit of whose blood the passing over of the first-borns was effected. The lamb is a peculiarly innocent animal, wholly unprepared for defense or resistance, and thus a suitable picture, or type, of our Lord, who was non-resistant and who fully and freely surrendered His rights and His earthly interests on our behalf--on behalf of the

SM559

First-borns. True, others than the First-borns will ultimately profit by His sacrifice, but these especially and peculiarly so. Thus far God's only dealings during this Gospel Age are with this class. These alone have an Advocate with the Father--Jesus Christ the Righteous.

(1 **John 2:1,2**.) These alone thus far are reconciled to God.

All of God's blessings to the unbelievers must come in the future, under the New Covenant; for only believers can be justified by faith and receive the blessings of the Faith Covenant--the Abrahamic Covenant. "The Lamb of God, which taketh away the sin of the world," first saves, or passes over, the Church of the First-borns, and later in the Millennium will bless all who become Abraham's seed.

There are pictures of the Church which represent her as participating with the Lord in His sacrifice; but this Passover type is not one of these. The Passover lamb represented our Lord Jesus Christ as "the Lamb of God, which taketh away the sin of the world." (**John 1:29**.) But the sin of the world has not yet been taken away. Our Lord has not yet applied His merit for the world, but only and expressly for the Household of Faith. In another sacrifice, which represents our Lord and the Church conjointly sacrificing, as Head and members, the body of the animal was cut into various pieces and laid with the Head upon the altar, thus typifying Christ Jesus as the Head and the Church as His members. (**Exod. 29:15-18**.) But provision was made that the Passover sacrifice was not to be divided. It was to be eaten whole --not a bone was to be broken. It represented, not Christ and the Church, but Christ alone in His sacrifice.--**Exod. 12:46; John 19:36**.

"IN THAT NIGHT"

Be it remembered that the passing over took place in the night, not in the daylight. When the morning arrived, the Israelites went forth out of the land of Egypt

SM560

to liberty, to freedom from bondage. But during the night they were still in bondage, waiting for the deliverance which could come only after the passing over of the first-borns. That night of the type represented this Gospel Age.

This same thought is given by our Lord when He says, "Let your light so shine before men"; again,

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." (**Matt. 5:15,16.**) The Apostle Peter expresses the same thought, saying, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the Day dawn and the day star arise in your hearts." (**2 Peter 1:19.**) Again, the Prophet, speaking of the Church, says, "Thy Word is a lamp unto my feet, and a light unto my path."--**Psa. 119:105.**

Numerous other Scriptures refer to the new Millennial Dispensation as the Morning in which the Sun of Righteousness shall arise with healing in His beams, and in which the shadows of superstition and works of darkness shall all be driven away. The appropriateness of this figure must be evident to every reasonable mind. God's people are children of the Day in the sense that their hopes and sentiments belong, not to the darkness of sin, not to the night-time, but to the Day, to the Reign of Righteousness, for which they are praying, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven."

Eighteen centuries ago our Lord said that He had come as a Light into the world, but that men loved darkness rather than light. (**John 8:12; 3:19-21.**) Only a few yet recognize Him as "the true Light." But eventually He will "light every man that cometh into the world." (**John 1:9.**) Indeed, His Church are invited to become associated with Him as lamp-bearers; and if faithful in permitting their light to shine now, they will

SM561

by and by be parts of that great Sun of Righteousness which shall heal the world with its beams. Our Lord pointed this out in the parable of the Wheat and the Tares. He declared that in the end of this Age He would gather the wheat into the barn; and that then should "the righteous shine forth as the sun in the Kingdom of their Father." (**Matt. 13:43.**) Alas, that so few have "an ear to hear" and accept the wonderful teachings of the Divine Plan!

BLOOD ON THE DOORPOSTS ALL NIGHT

The Israelites were instructed that the blood of the lamb must be sprinkled on the doorposts and the lintels of their houses that night. This indicated that all who would belong to the Household of Faith must believe in the precious blood of Christ, and thus be "justified by faith" irrespective of denomination. To believe thus would make us members of the Household of Faith; but it would not determine whether or not we would be of the First-borns. The Very Elect, the Saints, the Royal Priesthood, have this place of seniority in the Household of Faith--not by reason of natural years, but by reason of spiritual development. They are priests, elders, in the sense of their primacy of development in the character-likeness of their Redeemer, which also indicates their faith and obedience.

We cannot emphasize too strongly the fact that this is the Scriptural teaching. We are not merely to believe that Jesus lived, that Jesus died. We are especially to believe that He died SACRIFICIALLY, "the Just for the unjust," and are to accept our share of the redemption which He secured by His precious blood. The sprinkling of the blood upon the doorposts in the type implied public confession of the precious blood of the Lamb of God, in His death and in its efficacy for us, which is thus signified.

It will be remembered that the Israelites were enjoined against going out of the house during the night; for when the Lord would pass through to smite the

SM562

Egyptians, He would see the blood upon lintels and doorposts, and would not suffer the destroying angel to come into their houses. (**Exod. 12:1-13.**) The injunction that those under the door sprinkled with blood should not go out from under it during that night had special application and force with respect to the first-borns. Antotypically it signifies that if any of us who are of the First-borns should go out from under the blood, in the sense of denying the merit, the efficacy, of the blood of Jesus, the penalty of such a course would be death--the Second Death--hopeless extinction.--**Heb. 6:4-6; 10:26-31.**

EATING THE LAMB

As the blood of the lamb marked the household of faith, not merely the first-borns of that household, so the eating of the lamb was not merely for the first-borns, but for all the household. So our Lord said, "My flesh is meat indeed"; and again, "This is the Bread which came down from Heaven; he that eateth of this Bread shall live forever." (**John 6:55,58.**) In other words, not only was it necessary that Jesus should die, a meritorious Sacrifice, but it is also necessary that all who would have profit through His Sacrifice must feed upon Him--must appropriate the merit of His Sacrifice.

The eating of the lamb pictured, or typified, the appropriation, by the Household of Faith, of those earthly rights and interests which were forfeited by Adam's disobedience and redeemed by Jesus' death. In other words, it signifies our appropriating justification from sin. We eat by faith, and therefore are said to be "Justified by faith." By faith we are permitted to count ourselves as fully reinstated in God's favor through the merit of Christ's Sacrifice, even as we were debarred from Divine favor through the demerit of Adam's sin. The eating of the lamb signifies the appreciation of these things and the appropriation of them to ourselves. The more we eat, the greater is our feeling of satisfaction in respect to our

SM563

freedom from condemnation and our reinstatement in Divine favor through the merit of our Passover Lamb.

THE BLOOD OF THE NEW COVENANT

Year by year for more than sixteen centuries the Jews kept the Passover by Divine decree--not merely the sacrifice of the lamb and the eating of it on the same night, after the doorposts had been sprinkled with blood, but additionally a feast of seven days following. That Passover feast represented the joys and rejoicings, the blessings and favors of relationship to God, based upon the merit of the Passover lamb--its sacrifice and the eating thereof. Yet the Jews understood not the meaning of what they did. It was not necessary that they should

understand. When God's due time came, the explanation would be granted.

That due time came on the night in which our Lord was betrayed--the night of the fourteenth day of the first month, the very night of the typical killing of the Passover lamb. The Master gathered about Him His twelve Apostles. They had their usual Passover supper of roast lamb; and afterwards our Lord introduced what we familiarly term "The Lord's Supper"--a new symbolization of the antitypical Passover.

What our Lord introduced was to take the place of the Jewish ceremony with His followers, to carry out the same thought, but on a higher plane, as representing a clearer, better understanding of the matter. Instead of the lamb would be the unleavened bread, representing our Lord's flesh. This He distributed to His Apostles, saying, "This is My body, which is given for you; this do in remembrance of Me." (**Luke 22:19.**) The eating of that unleavened bread represented their appropriating to themselves of the merit of Christ's sacrifice--their justification by faith.

Then our Lord added a new feature--"the cup." For while all believers might partake of the bread, might realize justification through the merit of His sacrifice,

SM564

yet only a certain class of believers were invited to partake of the blood. The cup represented death. Ordinarily, under the Jewish Law, the partaking of blood would represent blood-guiltiness, or responsibility for the death. (**Lev. 17:10-14.**) But our Lord gave His disciples fruit of the vine as symbolic of His blood; and He urged upon them its appropriation, saying, "This cup is the New Testament in My blood, which is shed for you," and "for many." "Drink ye all of it."--**Luke 22:20; Matt. 26:27,28.**

This invitation to drink of His blood signifies a participation with Christ as His members in a sacrifice of earthly life, earthly interests, hopes, aims, ambitions--everything. All who accept this invitation to drink of His blood thereby pledge their lives in the same service for which He gave His life. This thought is entirely additional to anything in the Jewish Passover type. There is no intimation that any of the household were to partake of the blood of the slain lamb. Nevertheless we who now

accept our Lord's proposition to share in His blood and lay down our lives with Him in defense of the Truth, thereby mark ourselves as elder brothers in the Household of Faith, members of the First-borns with our Lord, our Redeemer, and as prospectively the Royal Priesthood.

Therefore whoever intelligently partakes of the Memorial Supper thereby indicates two things: (1) His faith in Jesus as the Passover Lamb, and his appreciation and participation in the merit of Jesus--his justification by faith; and (2) his membership in the Body of Christ, all the members of which agree to be broken--membership in that "little flock" whose faithfulness is manifested by drinking of the Master's cup--sharing with Him in His sacrifice, suffering with Him in order to reign with Him.--**1 Cor. 10:16,17; 2 Tim. 2:11,12.**

"TONGUES OF FIRE"

"These signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, who shall recover."--Mark 16:17,18.

From all parts of the world, but especially from the Pacific coast, have come reports of what its friends call a fresh Pentecostal blessing--an outpouring of the Holy Spirit, etc., and what its opponents call a religious insanity. The movement is amongst so-called "holiness people" of various sects and parties--"missions," as their meetings are generally styled. People who have been seeking and claiming "divine healing" seem to be among the most susceptible. Amongst these are some who give evidence of deep sincerity and a superficial knowledge of God's Word. Though generally swift to speak and slow to hear, they, through indolence or fear, neglect systematic study of the Divine Message. They seem to come under the head mentioned by the Prophet, "My people perish for lack of knowledge."--**Hosea 4:6.**

Reports of the movement in various directions seemed so absurd that we declined to believe them, supposing that since they were sent out by the secular press the facts must surely be misrepresented. Now, however, the "flame," as it is called, has reached Pittsburgh, where at one of the Christian Alliance Missions we have had an ocular demonstration of this delusion.

What we see here corresponds well with the general reports from elsewhere. The meetings are "bedlam"; everything is confusion, prayers to God are yelled or groaned or barked--yelped. Now and then some one "gets the blessing" and falls in a trance-like condition

on the floor, to remain rigid perhaps for hours. Another begins to talk some sort of gibberish interspersed with English. Another in a different guttural mumbles and then gives an interpretation in English. These are said

to have the "unknown tongues" of Pentecost; but we remember that foreigners present recognized those tongues as *bona fide* and got a Gospel Message from them, according to the inspired record.--**Acts 2:8**.

The people in attendance pay little heed to what is uttered by these "tongues" and their interpretations. Some are simply curious and attend as a free show; others are too engrossed with their desire to have a trance or an "unknown tongue" to do anything else than groan their prayers to God for those "gifts," as evidences of His favor. Frenzied hugging and kissing and rolling on the floor (reported from elsewhere) are amongst the evidences that these poor people are surely under some spirit influence. And it certainly does not appear to be "the spirit of a sound mind."--**2 Tim. 1:7**.

EVIL WORDS FROM EVIL SOURCE

It is quite true that there was confusion at Pentecost, caused by so many speaking at once in foreign languages; but nothing in the record implies insanity or fanaticism; nor could we expect either from such sound logicians as their writings show the Apostles to have been. On the contrary, our experiences corroborate the declaration of St. Paul, that the operation of the Holy Spirit of God in our hearts and minds has been favorable to the development of greater soundness of mind, by reason of our heed to the Word and its wisdom, which cometh from Above. A WATCH TOWER reader in Los Angeles, Cal., writes that a neighbor woman got this so-called gift of tongues; and that a reputable Chinaman hearing her, said that he understood her quite well--that she spoke his dialect of Chinese. Pressed for an interpretation he declined, saying that the utterance was the vilest of the vile.

SM567

In our judgment, the facts justify the conclusion that these "flames" are of all unholy spirit, of Satan: that he is now producing a poor counterfeit for the deception of a class whom he cannot reach through Spiritism, Christian Science, Hypnotic New Thought nor Higher Critic Evolution theories.

Is it asked, Why would the Lord permit Satan to

delude honest souls? We reply, that He has permitted "doctrines of devils" these many centuries amongst the heathen (**1 Tim. 4:1**), some of whom doubtless are also honest. The *time* for the binding of Satan is not yet--though we believe it is very near. (**Rev. 20:2.**) Doubtless Satan realizes better than we can how the binding or restraining is coming, and is actively maneuvering to avoid it; while God, on the other hand, is willing to permit his activity because it can now serve a purpose--a sifting work--which must reach and touch every class and condition of professed Christians everywhere; to test and prove them. Thus we consider this one of the many delusions of our day. Mark the Apostle's forceful words respecting this day of trial with which this Age ends and the next is ushered in. He says: For this cause "God shall send them strong delusion that they should believe a lie." Why? "That they [who fall] all might be [thus] condemned"--be manifested as not right, as out of harmony with God--as unfit to be of the "Bride" class. But why so? "Because they received not the Truth in the love of it," but "had pleasure in untruth."--**2 Thess. 2:10,12; Matt. 24:23,24.**

In other words, "Present Truth" has been sent hither and thither throughout the bounds of Christendom that, like as a magnet would attract all the particles of steel within the radius of its influence, so the Truth might attract all the "Israelites indeed," for further schooling and ripening, preparatory to their "change" to Kingdom glory. Meantime, the Lord allows Satan to organize various human agencies, those not of His "Very Elect,"

SM568

that such may fall farther and farther from the Truth, until finally none will "stand" except the Elect, and they "on the sea of glass mingled with fire." (**Rev. 15:2.**) All others are to fall more or less, though some will subsequently be rescued from the catastrophe--"saved so as by fire."--**1 Cor. 3:15.**

AN UNINSPIRED RECORD

I have chosen **this especial text** for two reasons: (1) Because it is the one most frequently quoted by those who

advocate the thought that all Christians should be known by the peculiar gifts it specifies, and able to speak with unknown tongues, to cast out devils, to heal the sick, etc. (2) Because I wish the more pointedly to call to your attention the fact that these words are not a part of the original Gospel by St. Mark. It is well known to all critical students that St. Mark's Gospel closed with the sixteenth chapter and eighth verse. From the ninth verse to the conclusion, as shown in our Common Version, was an addition to the original manuscript. This is demonstrated by the fact that these verses are not found in the original MSS. of the New Testament. The oldest Greek MSS. and the most authentic every way, are known as the Vatican MS. 1209, and the Sinaitic MS.--both written somewhere near the year 350. Neither of these contains Verses nine to twenty, including our text. The earliest Greek MS. containing these verses is the Alexandrian, the date of which is credited to the fifth century. It seems rather remarkable to us, therefore, that there should be amongst scholars any who would use the words of our text as though they were of Divine inspiration or Apostolic authority.

However, the conclusions based upon these words deserve our consideration every way, because of the fact that the Scriptures clearly show that our Lord and the Apostles and some members of the early Church did possess many of these gifts of the Holy Spirit, and did exercise them somewhat after the manner described in

SM569

these interpolated words we have taken as our text. We, therefore, invite your attention to what we believe to be the Bible teaching on the subject of the "gifts of the Holy Spirit" and the "fruits of the Spirit."

"GIFTS" IN THE EARLY CHURCH

That our Lord ever spoke in unknown tongues is not stated; but that He cast out demons, healed the sick and awakened the dead is recorded, and also the fact that He sent forth His disciples clothed with power and authority to do the same things is also declared. We are to notice, however, that although Jesus did many wonderful works,

they are expressly stated to have been for signs--"These things did Jesus, and manifested forth [beforehand] His glory"--the glorious work of His Kingdom, which is to completely liberate mankind from the thralldom of sin, sickness, demons and death, in proportion as the laws of the Kingdom shall be obeyed. We are not, then, to understand that it was the Divine will in our Lord's day, nor since, that all sickness should be cured by Divine power, that all demons were to be cast out, etc., but rather that just a sufficiency of this kind of work was to be accomplished to give evidence of the change of dispensation--to testify to Jesus and His disciples--to authenticate their ministry and teachings as Divine.

Nor were these healings merely performed upon those who were converts to the Lord--upon those who had accepted Him as the Messiah, had believed in Him and had become His disciples. On the contrary, the miracles recorded came not to those who were the Lord's disciples, but to those who were pronounced sinners. As an illustration, take the case of the impotent man at the Pool of Bethesda. Its five porches were continually crowded with the sick, as we read,--"In these lay a great multitude of impotent folk, the blind, the halt, the withered." Yet, to only one of these did the Lord address Himself, saying, "Rise, take up thy bed and walk; and immediately he was made whole, and took up his bed and walked."

SM570

And that this man was not a believer in Jesus is evidenced also by the narrative; as we read, "He that was healed wist not who it was that had healed him." That he was not a saint is also testified by the narrative; for we read that Jesus later said to him, "Behold, thou art made whole; sin no more lest a worse thing come upon thee." (**John 5:3,13,14.**) Other evidences in the same line might be given, but are unnecessary.

USE AND VALUE OF THOSE "GIFTS"

After our Lord's death, resurrection and ascension came the Pentecostal blessing, the baptism of the Holy Spirit. As an evidence or witness to this baptism, but not a part of it, were gifts similar to those which Jesus

had exercised; and these were generally distributed amongst all believers at that time, as we read that a measure of the Spirit was granted to every man in the Church to profit withal--for his profit and for the general advantage of the cause with which all were identified --the establishment of the Church. The Apostle Paul, in writing to the Corinthians (**1 Cor. 12:4-31**), clearly indicates that the Holy Spirit operated in the early Church. Some had the gift of tongues, others a gift of healing, others a gift of interpreting tongues, etc., while some had several tongues or languages at their command, and some, notably the Apostles, apparently enjoyed all of these gifts. The Apostle exhorted the Church in general to not only covet and desire these gifts, but to recognize between them--that some were preferable to others. The Apostle says, "Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?" "Covet earnestly the best gifts." The Apostle suggests further that one who had the gift of tongues should pray that he might also receive the gift of interpretation of tongues.--**1 Cor. 12:29-31; 14:1.**

The Apostle distinctly foretells the discontinuance of these "gifts," saying, "Whether there be prophecies,

SM571

they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." (**1 Cor. 13:8.**) He clearly intimates the reason for the discontinuance to be that the Church would gradually come into a more developed condition, in which these gifts would no longer be necessary, but give place to a higher, nobler and more certain manifestation of the indwelling of the Holy Spirit. He says, "We know in part and we prophesy in part, but when [as] that which is perfect is come, that which is in part shall be done away." He illustrates this by saying, "When I was a child I spake as a child and understood as a child, but when I became a man, I put away childish things." (**1 Cor. 13:9-11.**) We have not yet reached the standard of perfection and full membership in Christ, and shall not reach it until our change in the First Resurrection; but as members of the Lord's Body, His Church, His Ecclesia, we properly have made progress from the infantile condition at the beginning

of this age. This is in harmony with the Apostle's injunction that milk is for babes and strong meat for those more developed; and that it is our duty, as the Lord's followers in the School of Christ, to grow in grace and knowledge and love.

These "gifts" in the Church had prevailed for several years at the time the Apostle addressed the saints at Corinth, whom he exhorted that they should desire the best gifts. He found them, like children, interested chiefly in speaking with unknown tongues, and gently reproved them for considering these a high attainment and evidence of great favor with God. Not that He discouraged the speaking with tongues; for, as he explained, he could thankfully say that he could speak with more tongues than they all; but he wished them to realize that they might have these gifts and yet come very far short of being acceptable to the Lord. He would have them understand that the "fruits" of the Spirit were a higher manifestation and better testimony than the "gifts." The

SM572

"gifts" were miracles, tongues, interpretations, etc.; the "fruits" were faith, hope, joy, love. When exhorting them to desire the best "gifts" he added the suggestion respecting the "fruits" of the Spirit as still better, saying, "Yet show I unto you a more excellent way"--an evidence of Divine favor far beyond that of the "gifts."

To demonstrate the better value of the fruit of the Spirit, love in the heart and in the life (with its concomitants of joy, peace, kindness, etc.), he gave an illustration, saying, Though I could speak with the tongues of men and with the angelic tongues also, if I were devoid of love, it would indicate that I had become like sounding brass or a tinkling cymbal. As a brass horn will make a noise when it is blown, yet have no appreciation of itself, so some possessing the miracles, gift of tongues, etc., might exercise these in a perfunctory manner and be lacking of the real Spirit of the Lord and His Truth. The power to work miracles might be there and operate through them, and yet they might have no more relationship to it than the cymbals have to the power which strikes them. Taking the still higher gifts of prophecy and understanding of mysteries and knowledge, and even rising in the scale of attainment to the position of mountain-moving

faith, all these, as the Apostle declares, would amount to nothing unless the fruit of the Spirit were developed, namely, Love. These various gifts might serve a purpose, but without Love the purpose would only be for others, and not a blessing to the individual himself.

Progressing still further in his comparison, the Apostle shows that even generosity is not sufficient; for though he were generous and self-sacrificing to the extent of giving all his goods to feed the poor and yielding up his body to be burned in his faithfulness to the Lord, yet should he not develop Love, the great fruit of the Spirit, he could have neither part nor lot with the Lord in His Kingdom, and all these other gifts would profit him nothing as respects membership in the Heavenly Kingdom,

SM573

as a member of the Body of Christ. Therefore, he concludes that "Love is the principal thing"--far beyond all gifts, however honorable and useful they may be. Progressing in his argument, he shows that while the gifts would depart, this grace, this fruit of the Spirit, would continue--continue down to the end of the age--yea, and go far beyond into the eternal future. Referring to the "fruits" of the Spirit, which he desired them to cultivate and to esteem as preferable to the "gifts," he says--Now these abide, faith, hope, love, but the greatest of these [the most important of all] is love, for love never faileth. It will not only be the essential quality without which we cannot gain an entrance to the life eternal and the Heavenly state, but it will continue throughout all eternity to be the quality or characteristic of all that shall enjoy Divine favor forever.

PROFIT OF "GIFTS" IN THE CHURCH

A little reflection will make clear to us the value, yea, almost the necessity of the gifts to the Church in its infantile state. The Apostle explains the character of their religious gatherings: they met and one had a psalm, another a prayer, another an exhortation, another a hymn, another an unknown tongue, another an interpretation of that tongue, another a gift of prophecy. Their meetings were thus made interesting, entertaining and profitable.

The prospect of messages coming from the Lord through unknown tongues, and the prospect of getting an interpretation of these also, would draw the believers together and maintain their interest and help to give them food for thought and discussion. They had no Bibles at first. The New Testament was not yet written; the Old Testament, written on parchments, was not only clumsy to handle, but very expensive, and the Synagogues which could afford a complete copy were considered very fortunate, and these copies were kept with great care and merely read from on the Sabbath day in the hearing of the people who attended. The early Church, cast out of

SM574

the synagogues, were really without any particular source of instruction except as they could call to mind the preaching of the Lord and the Prophets as they had heard them in early life. Hence this provision of the Lord for the gifts of prophecy and understanding of mysteries and communication through unknown tongues and the interpretation of the same, were all designed to teach them their dependence upon the Lord and to draw them together for mutual instruction, and show them that the Gospel message was not given to them individually but collectively as a Church. All these good offices were well served by the gifts, and in due time the believers were taught to look beyond the gifts and to cultivate the fruits of the Spirit.

Gradually the New Testament grew--the four Gospels, the Epistles of Paul, Peter, John, James, etc.--and with this growth of written instruction the necessity for the gifts proportionately died away. They were not necessary as at first for the establishment of the Church nor for its instruction. It is quite in harmony with this that in general the Apostolic epistles of the New Testament make comparatively little reference to the "gifts" of the Spirit, but persistently counsel the putting away of the filth of the flesh and the cultivation of the fruits of the Holy Spirit. No intimation is given anywhere that the Lord's people were to expect a repetition or continuance of the Pentecostal blessings, tongues, etc., but rather that they were to go on toward perfection--the perfection which will be attained only in the resurrection, but for which resurrection they were to be prepared by the cultivation

of the fruits and graces of the Spirit. We are to notice carefully that the one baptism of the Holy Spirit which came upon the believers at the first was nowhere promised to be repeated, and that it was separate and distinct from the "gifts" which at first accompanied, but which subsequently were to give place to the fruits and graces of the Spirit, and did give place to these.

SM575

"OPPRESSION OF THE DEVIL"

The Scriptures do clearly teach that Satan had much to do with the bringing in of mother Eve's temptation, which led up to Father Adam's disobedience. He is justly in the Scriptures styled "a murderer from the beginning." Indirectly he is the murderer of the 20,000,000,000 of our race who have already gone down into the tomb. Indirectly, at least all sickness, pain and sorrow may be thus traced back to him. He has still more to do with us through beguilements and temptations of our weakening flesh. He has led the majority of our race from bad to worse, mentally, morally and physically. For it should be recognized that sin in its every form is death dealing--every sinful and impure thought has its reactionary effect upon our minds and bodies, tending to produce therein weakness and disease--dying conditions.

Naturally and quite properly the inquiry comes, Is not the Lord Jesus still interested in releasing all those "oppressed by the Devil"? Like the Heavenly Father, he surely "changes not"; hence he is still interested in the release of our race from the power of sin and death, and of "him who hath the dominion of death, that is, the Devil." (**Heb. 2:14.**) And if so, should not we expect that the healing of disease and expelling of demons would be still the Lord's work throughout this age--irrespective of the fact that now His Church has been established in the world upon a good footing, and has no need of the "gift" for instruction, having instead, in the hands of all, the Bible--both the Old and the New Testament? We answer, Yes--undoubtedly all this is true. Why, then, is it asked, should not the same healing of the sick progress now? Why should not this be one of the main duties and privileges of all believers, after the manner of their Lord

and the Apostles?

We reply that while the Lord proposes a great work as the Good Physician in the healing of the diseases of the world, mental, moral and physical--while He proposes

SM576

that ultimately this shall be accomplished on a much larger scale than anything which He did at the First Advent, yet the time for this is not yet. What Jesus and His Apostles did in the beginning of the age, as we have already seen, affected only a very small fraction of the world--only a very small fraction indeed of those with whom they were in contact. The real work of healing and restitution, according to the Scriptures, belongs to the future, to the Millennial Age, to that epoch which will follow the Second Advent of our Lord--to His work as the Prophet, Priest and King in the lifting up and blessing every way of all who are of the millions whom He redeemed with His precious blood. The work of this age is not a restitution work except, as already noted, in the early Church it was a foreshadowing of coming good things. The work of this Gospel Age is not a work of healing and restoring mankind.

The Times of Restitution have not yet come, and will not come, as the Apostle points out, until the Second Advent of our Lord. (**Acts 3:19-21.**) Now we are in the time when work the very reverse of this is in operation--a sacrificing work. All will admit that our Lord did not use His healing powers on His own behalf, but that, on the contrary, He sacrificed, laid down, His life in the service of truth and righteousness; that in three and a half years He so spent His vitality--when "virtue went out of Him and healed them all"--that at the time of His crucifixion He was very weak, as evidenced by the bloody sweat and the fact that He was not able to bear His own cross as did the others in the procession. All will admit that the Apostles did not use their powers for their own restoration, nor have we any record of their ever praying for the healing of themselves or for each other to be healed of disease. Even when Trophimus was sick, nigh unto death, the Apostle makes no intimation of prayer for his healing; and when Timothy had dyspepsia, instead of praying for his restoration to health, or sending

SM577

him a blest handkerchief or napkin, the Apostle wrote him respecting his diet, "for thy stomach's sake and thy often infirmities." (**1 Tim. 5:23.**) All must admit, then, that the healings were done upon those outside the Church, and evidently were for a time only, and would constitute no basis that the Church should expect miraculous intervention on behalf of its members. Quite to the contrary, these were all exhorted to lay down their lives, to seek not to spare them, save them, which implied not praying for their deliverance from these diseases or ailments which came to them as the result of their self-denials, services, self-sacrifices. Rather they were to delight in these, while exercising a reasonable prudence and care, which would make the most of all earthly advantages as a part of their stewardship to be used in the service of the Master.

We see, then, that in the Lord's order restitution to physical health and strength was not designed either for Jesus, the Head of the Church, nor for the Church, His body, but for the world. We see also that the time is not yet come for the bestowment of this blessing upon the world, but that it delays until the sacrificing of the Church with her Lord shall be accomplished--until the Church glorified, sharers of the Heavenly Kingdom with the Redeemer, shall shower the blessings of restitution, health, mental, moral and physical, everywhere throughout the earth, granting to all the fullest opportunities to come back, to be released from the power of sin and death and from all the dominion of the great Adversary, who will then be bound for a thousand years that he may deceive the nations no more until the thousand years be finished.
--**Rev. 20:2,3; Heb. 2:14,15.**

SM578

CHURCH CALLED TO SANCTIFICATION

"This is the will of God, even your sanctification."--

1 Thess. 4:3.

Christians alone, the fully consecrated, are here addressed by the Apostle Paul. He is inciting them to full development as God's children, to their full setting apart for God. He would remind them that it is not sufficient to make a profession of consecration, to promise to live a sanctified life merely; but that it is of the utmost importance to fulfil their vows to the Lord, to day by day pay that which they have covenanted. Christians are to abound more and more in the fruits of the Spirit, as the context enjoins. The word sanctification means a setting apart to holy service. God is holy; and any instrument that He would use and recognize must also be holy. "Be ye holy, for I am holy," He says to us.

The Only Begotten of the Father was holy; else He could not have been man's Redeemer. The Church must be holy; else God would never deal with them. This principle also applies to the angels; they must be holy in order to have the favor of Jehovah. And so mankind must become holy before they can be pleasing to the Father or have any fellowship with Him. God has a will for the sanctification of the whole world of mankind. But He is not exercising that will at present; He is now seeking only the class which is to compose the glorified Church of the future.

The world cannot be sanctified without the great Mediator. Hence God has provided for them the Mediatorial Kingdom, through which His blessings will be received. The willing and obedient will finally attain to full holiness, full separateness from sin. As many as during the Messianic Reign will take hold of the opportunities then granted will be made blameless by the close

SM579

of that period; and if they then stand their final test, they will be wholly acceptable to the Father. It is because the Father cannot accept them until they have

been made perfect, and then have been tested as to their establishment in righteousness, that He now keeps the world at arm's length and cut off from fellowship with Himself. Only the sanctified can be granted communion with God and recognition from Him.

THE CHURCH'S SETTING APART DIFFERENT

The setting apart of the Church is different from the setting apart to righteousness which will be the world's experience during the next Age. The Church's setting apart, or sanctification, requires the grace of God in large measure; for they are called to a sacrificial death, and nothing but a perfect sacrifice could be accepted. That they may be able to thus sacrifice themselves, a special provision for the covering of their blemishes is necessary. So their perfection is reckoned, not actual. The difficulty with our setting apart at this time lies in the fact that it means to go contrary to our own preferences, because of the present disordered condition of things in the world in which we live--a condition which is manifested in ourselves as human beings. Hence, the sanctification for which God now calls is the doing of His will under unfavorable circumstances, within and without. Those who do His will under these unfavorable circumstances have set before them the high reward of becoming joined in heirship with Christ in His Kingdom, sharers of His glory and power.

This sanctification which begins in us at the time when we consecrate ourselves to the Lord and when we are accepted of the Father by the begetting of the Holy Spirit, thus bringing us into the anointed Body, must increase more and more. As we progress, our sanctification should take in a broader and deeper scope. As a Christian matures, there should be more of him, so

SM580

to speak. Day by day the Lord shows us more fully His will--things which we did not see at all at the beginning of our sanctification--because we are growing in grace and in knowledge. This increase in knowledge is not only a good sign that we have made progress in grace, but also an indication that we are more fully set

apart to sacrifice. Thus we have still more grace, then more knowledge, then more sacrifice. The Christian way leads onward to fullness of character development; and the rugged way grows dearer and sweeter as the pilgrim toils along, clasping the hand of his unseen Guide.

Our daily experiences are testing our hearts; and this is by the will of the Lord. He knows that if our hearts are loyal, we will do the best we can to control our flesh; and it is our earnest endeavor, our fixity of will to walk faithfully in the narrow way, that He is watching to see. After we have been set apart, sanctified, as a babe in Christ, we gradually become sanctified on a much larger scale. We become developed in this process of sanctification, growing more and more like our Lord.

NOT CALLED TO LIVE IN A CLOISTER

To be sanctified does not mean, as some have mistakenly thought, that we must separate ourselves entirely from every one else in the world, avoiding any contact with them. Such would have a very improper idea of our real Calling. Their opportunities of service would be very circumscribed; and they would have little or no opportunity to cultivate sympathy with the sinful, suffering world, whom the Church are to judge and assist in the incoming Age.

To be sanctified does not mean the cutting of ourselves off from any contact with the world. If this had been our proper course, our Savior and Lord, would have so done. But on the contrary, He sought opportunity to assist and bless those about Him, to point them to the way of Life. He was the friend of "publicans and

SM581

sinners." He never assumed a "holier than thou" attitude. Yet our Lord was sanctified, set apart for God, in the most absolute sense. Those who think they must withdraw themselves completely from their fellows have failed to get a true grasp of the Scriptures. We are to avoid sin as far as possible, but sin could find us in a monastery or in a convent as well as anywhere else.

The Master was constantly mingling with men, striving to uplift and instruct them, yet He was not of them. And so it is with the enlightened children of God, who

are following in the Master's footsteps.

As Christians, our greatest work is in ourselves--subduing our own flesh, conquering and uprooting our earthward tendencies and resolutely, persistently training them Heavenward. And we should be able to see in ourselves continued progress in this direction. The process of bending toward Heaven that which by nature bends toward earth and the things of earth is a painful one; and we often long for rest and complete deliverance. But let us cheer ourselves and one another with the thought that the struggle will soon be over and the victory won, if we faint not. How glad we are that the reign of Sin and Death is almost ended, and the full deliverance of the saints of God is so near!

TWO PARTS TO SANCTIFICATION

The words "sanctification" and "consecration" are not improperly used interchangeably. Both refer to a devotion of both heart and life to the Lord and His service. This devotion, this setting apart, is a continuous matter, which ends only when our sacrifice is consumed in death.

There are two parts to sanctification. The first part is our own, and the second part belongs to God. He sanctifies only those who sanctify themselves. "Sanctify yourselves," and "I will sanctify you." We must first give up our own will and accept His will, setting ourselves

SM582

apart for the Lord. In such He is pleased to do a great work. The initial part of that work is the begetting of the Holy Spirit. This makes of us New Creatures in Christ, members of the Anointed Body. Our sanctification is then begun.

When the Master in His closing prayer with His disciples prayed for those "who should believe on Him through their word," He evidently had in mind those who would manifest their faith in Him by a consecration, dedication, of themselves to God. His petition, we see, was not that the Father would use some miraculous power to bring people in general to a conviction of the Truth and to a spirit of devotion to Him. This is not the

thought; for those for whom He petitioned had previously reached that point. His time to deal with the world at large had not yet come.

When the work of sanctification has commenced in us, we are then prepared to grow, and not until then; for before that time there is no embryo New Creature, the new life has not even begun. But after the nucleus of the new nature is present in us, we are ready to make progress, both in grace and in knowledge. Having now come into the family of God, we are to learn of Him as dear children. We are to study--not the laws of gravitation, electricity, the sciences, etc., although all true law and science is of God--but concerning spiritual Truth. The Lord's people must be inducted into a knowledge of God's glorious character and of His will concerning us, His children. Through this knowledge we shall be enabled to grow up into the likeness of our glorious Pattern furnished us by the Father. Thus the work of development leads into all the avenues of our being. "This is the will of God, even your [complete] sanctification." The Spirit of the Lord is to abound in us.

Then, also, the children of God are to edify one another, to build one another up in the most holy Faith. The influence of the precious promises and of words of

SM583

counsel have more and more a sanctifying effect upon our hearts and lives. This leads us to a still deeper appreciation of God and His love and of those who are His. Thus we grow in grace, in further knowledge, and in all the precious fruits of the Holy Spirit--"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control. Against such there is no law." (**Gal. 5:22,23.**) This is the complete sanctification which God purposes to accomplish in all those who set themselves apart for Him, providing that they keep their sacrifice firmly bound to the altar until it is completely consumed.

DILIGENT COOPERATION ESSENTIAL

All this preparation is necessary, that the children of the Lord may make their "calling and election sure." It is not sufficient that at the beginning they say, "Here,

Lord, I give myself to Thee." But it is absolutely essential that they develop a strong, enduring Christian character, a crystallized character, which cannot be injured either by the pestilential doctrines of error abounding in this "evil day" or by the fiercest winds of adversity. Thus only can we be fitted for the great work which the Lord has for this anointed class in the future--beyond the veil. So we see clearly that unless this work of sanctification progresses to completion we shall not enter into the Kingdom.

In connection with the Word of Truth, which has such sanctifying power and without which we cannot attain a position with Christ on His Throne, the Lord gives us disciplinary experiences. These are to assist in keeping us in the "narrow way," that we turn not aside into a wrong course. They are also designed to call our attention to our weaknesses, in order that we may correct them as far as possible. They are to develop us, to prove us, to establish us in righteousness. These experiences cause us to realize more fully our need of the power of the Word and of the power of prayer. Thus they drive us to the Source whence all our help comes.

SM584

The more we absorb and assimilate the Word of God, the stronger we shall be in character. To the faithful, the Apostle Peter assures us, the Lord will minister "an abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ." Whoever neglects to use the means provided for his development is not making progress. The sanctifying power of the Word and of prayer must accomplish their designed work in us; otherwise, we shall never gain the promised reward of the faithful overcomer.

OUR ALL-SUFFICIENT GUIDE

Every child of God should beware of any teaching which is independent of the inspired Word of God, and which claims that Christ or the Holy Spirit speaks to advanced Christians directly. This is a dangerous delusion of the Adversary, which cultivates spiritual pride and boastfulness, rendering powerless the warnings and counsel of the Holy Scriptures. The deluded ones become

possessed of the idea that they have progressed beyond the majority of God's children; and that now the voice of the Lord speaks to their inner ear, guiding them in all their affairs. Satan, taking advantage of this delusion, which he has brought upon them, leads them captive at his will. We have learned of just such cases. All the instruction which we receive from the Lord comes to us through the *written Word*. "The Word of God is *sufficient*," declares the Apostle, "that the man of God may be perfect, thoroughly furnished unto all good works." (**2 Tim. 3:15-17.**) "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water *by the Word*," again declares the same Apostle.--**Eph. 5:25,26.**

We are not ignorant of the devices of Satan and of all the "wicked spirits in high places," which would lead us astray to our downfall. Let us ever be on the alert, and keep close to the written Word, "which is able to

SM585

make us wise unto salvation." We are told that God sanctifies the Church, and that the Spirit of God does this work in us. Both are true. It is the Holy Spirit, or power, of God operating through His Word that He has designed shall do this work in our hearts, in our characters.--**2 Cor. 3:18.**

In the contemplation of all that is lovely as embodied in Christ, of all that is pure and holy and beautiful--as shown in the Bible--we are changed little by little into the same blessed likeness, from glory to glory. Let this good work of sanctification go until every grace adorns the spotless robe of imputed righteousness given us by our Father through Christ. Let us mark well the love of the Master, His gentleness, His patience, His meekness, His zeal, His personal integrity, His self-sacrificing spirit. *Mark well*; then imitate His example.

It is by this means that we are sealed, impressed, with the image and likeness of our Lord. This seal, this impression, is to grow deeper as the days go by, until it has become so indelible that nothing can remove it. Let us take diligent heed that we do not by any means mar or blur this precious seal, but that it may remain clear and bright. Let us be very careful not to do anything that will bring smiting of conscience, nothing to

wound our new mind. Let us not grieve the Holy Spirit of Christ in us. Let us keep close to the Heavenly Father by prayer and study of the Word. Thus shall we be wholly sanctified, and "made meet for the inheritance of the saints in light."

I want a godly fear,
A quick, discerning eye,
That looks to Thee when sin is near,
And sees the tempter fly;
A spirit still prepared,
And armed with jealous care;
Forever standing on its guard,
And watching unto prayer.

SM586

DEATH IN ADAM--LIFE IN CHRIST

"Since by man came death, by man also comes the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive. But every man in his own order--Christ the First-fruits; afterwards they that are Christ's during His presence."--1 Cor. 15:21-23. R.V.

Once we considered most unkind, most unjust, the Bible declaration that our Creator condemned all of Adam's race with him, on account of his "original sin." But now, in the light of the clearer unfolding of God's Word, we are privileged to see differently. Now we perceive, not only that God did no injustice to Adam's children, but on the contrary that in this very particular He did them a great kindness--that His act was in the interest of humanity in general. We are aware that this statement will appear paradoxical to those who have not yet gotten the proper focus upon the Divine Plan.

The key which unlocks the difficulty is the proper appreciation of the *penalty* imposed upon Adam and his race. The erroneous, unscriptural view of this penalty, which came down to us from the Dark Ages, teaches that God damned Adam and Eve, and every child born to them, to an eternity of torture at the hands of the devils. This unscriptural, irrational view of the wages of original sin has caused all our difficulty. Indeed, it is safe to say that no other false doctrine held by God's people ever drove so many intelligent minds away from God, from the Bible and from the fellowship of the Church.

Can we fault such people? Surely not! Indeed, in our day matters have come to such a pass that, even if this view be propounded in any congregation of Christian people anywhere, not one in ten would confess to believe it. And it is to their credit that their hearts and their heads have outgrown this theory of the dark past.

SM587

Christian people heartily repudiate these creedal misrepresentations of God and His Word. Nevertheless, the subject is not clear to them; and they fear that to repudiate

this doctrine would be to repudiate the Bible and to become infidels. Just here is their mistake. The majority of professed Christians are not Bible students. They know what they THINK about the Bible, what they BELIEVE it teaches, what they have been TOLD it teaches, and what the catechism SAYS that it teaches. But they have never made a critical investigation of the Bible themselves to LEARN for themselves what it really does teach, to have a "Thus saith the Lord" for their belief.

"THE WAGES OF SIN IS DEATH"

However we read our Bibles in the past, we read into them from the creeds of a darker time the mischievous error that when the Word of God declares a death penalty for sin it really means the reverse of this--life--eternal life in eternal torture. Who was authorized so to twist the inspired words in such a devilish fashion? Who had the right to add to God's Word and to make void its true teaching in this way? Hear the words of the Apostle: "The wages of sin is DEATH; but the gift of God is eternal life through Jesus Christ our Lord." (**Rom. 6:23.**) What statement could be more simple? The wicked will not be granted life at all, either in pleasure or in pain. They are under sentence of death--destruction. Eternal life is a GIFT; and it will be given only to those to whom it will be a blessing--to those who will accept it through Jesus Christ our Lord. All others will experience the very death penalty which God pronounced against Father Adam and his race when sin first entered the world.

Let us turn to Genesis and note the statements made to our first parents respecting sin and its penalty. Let us note that, without the twisting of theology, we would have no difficulty whatever in understanding the Divine

SM588

sentence, as evidently our first parents had done. The sentence pronounced upon Father Adam for his disobedience was, "Dying, thou shalt die." "Dust thou art, and unto dust shalt thou return." "Cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth unto

thee;...until thou return unto the ground from which thou wast taken." (**Gen. 2:17; 3:17-19.**) How beautifully simple, clear and rational! God took from our first parents the privilege of living, because they did not use their blessing in harmony with His Law.

"ALL IN ADAM--ALL IN CHRIST"

There would have been no hope of a future life, good or bad, had not God in His mercy provided the Savior--the Life-giver, as the Syriac renders the word. In God's due time He set before His Son, the Logos, the opportunity of becoming man's Redeemer. The Logos was made flesh (**John 1:14**), and obediently gave Himself in death--"tasted death for EVERY MAN." As by one man's disobedience the sentence of death passed upon the race of Adam, even so by the obedience of "the Man Christ Jesus" unto death, justification to life passed for all the race--the opportunity to return to the original perfection possessed by Adam before he fell. Now we see the wise reason for permitting the sentence to pass through one man's disobedience to all of his posterity. It was in order that one Sacrifice for sin might make possible the reconciliation of the entire race.

Now read our text and drink in its depths of beauty and force. The resurrection of mankind from the sin, death and tomb condition to the full perfection and image of God from which the race fell in Adam, is the salvation which God has provided for all. Whoever shall fail to attain the full recovery from sin and death conditions will have himself to blame for rejection of the glorious arrangements which God has made in and through Christ.

SM589

THE FIRST RESURRECTION

God divides the salvation of mankind into two parts: that of the Church to spirit nature, and that of the world to perfected human nature. The first He is accomplishing during this Gospel Age. The second He will accomplish through Christ and the Church during the Millennial Age--during Messiah's Reign of a thousand years.

The Church, the "little flock" of saints, who are called, tried and tested in the narrow way during this age, are to constitute the "First Resurrection" class and to become the Bride of Christ, "the Church of the First-borns." These are to be associated with the great Redeemer in His future work. These shall be made like Him, changed from earthly to Heavenly nature, sharers of His glory, honor and immortality. After the glorification of the Church, the Kingdom of God under the whole heavens will be inaugurated. Then will begin the blessing, the salvation, the uplifting, the resurrection, of mankind in general from sin and death conditions--not to spiritual conditions, but to perfect earthly life in a perfect earthly home--Paradise restored.

All the willing and obedient shall be blessed by the great Life-giver who, eighteen centuries ago, died, the Just for the unjust, and who during the interim has been selecting those who will be His associates in the work of human uplift. With this Bride class He will reign to bless all the families of the earth. As for the wilfully disobedient, the intelligently wicked, we read: "All the wicked will He destroy." (**Psa. 145:20.**) He will not preserve them in torture or otherwise. They will die the Second Death. But none will die the Second Death because of Adam's transgression. Christ died for that transgression, and will release Adam and all his race therefrom, even while holding them responsible for every wilful transgression, and giving them stripes or punishments therefor, in order to teach them to love righteousness and to hate iniquity.--**Acts 3:19-23.**

SM590

GOD'S OATH BINDS ABRAHAMIC COVENANT

"I have sworn, saith Jehovah...that I will greatly bless thee, and I will exceedingly multiply thy seed as the stars of Heaven and as the sand which is upon the seashore...and in becoming thy seed shall all nations of the earth bless themselves."--Gen. 22:16-18.

[At the invitation of numerous Jewish societies Pastor Russell addressed a Jewish mass meeting early in 1911, at Cincinnati. The audience was estimated at above five thousand Jewish men, and crowds were turned away. Ladies were in evidence only in the boxes.

Pastor Russell was introduced to the audience by Attorney Rodimus, Editor of the official organ of the Zionists, "The Nation," who served as Chairman. In a few well-chosen words he presented the speaker as a friend of Israel, whose message of comfort and consolation, based upon his interpretation of the Hebrew Scriptures, had aroused Zionists to fresh interest in their own Holy Scriptures which promised to give to Zionism a religious propulsion far beyond anything yet expected by the Association. Whether the audience could agree with all of Pastor Russell's deductions or not, they surely would accord him a hearing as their guest of the hour, and weigh carefully his words--especially his references to the Law and to the Prophets.

The occasion of a Christian minister being welcomed by Hebrews to address them on religious subjects is an anomaly in the world's history. This does not signify, however, any deflection of the Jew from the tradition of his fathers; but, quite to the contrary, brings to the world's attention the fact that a Christian minister, an acknowledged student and interpreter of the Bible, has recognized that the Jew still has a part, separate and distinct from the Christian, in the Divine program.]

Men and brethren, it affords me pleasure to address you, and I take this opportunity to thank the numerous

SM591

Jewish societies at whose invitation I am here. I am not a Jew! I am a Christian. But here I am in danger

of being misunderstood. I am not a Christian of the ordinary sectarian type, according to whose creeds every Jew and everybody else except the elect are fore-doomed of God to an eternity of torture, because of not having recognized one of your brethren, Jesus, as the Messiah sent of God. I have not the slightest sympathy with that misrepresentation of the Divine Plan and of my Master's instructions.

My Master and Teacher was one of your brethren, Jesus by name. No other Jew ever made so profound an impression upon the Gentile world. No other Jew ever magnified, and made honorable in the sight of the whole world, the Law of God given through Moses. No other Jew ever more highly honored the prophecies of the Jewish Scriptures. I esteem it a privilege to emulate His example who, in my opinion, was the most wonderful representative of our race. Incidentally, I am glad to note that intelligent Jews the world over join with me in this tribute--that they recognize that none but a great Personality could have made so deep an impression upon the intelligent masses of the world, even though they do not recognize Him as the Messiah.

Once, like many others, I misunderstood the teachings of my Master and His Apostles, and supposed that Moses, the Law Covenant of the Jewish people and the prophecies of your sacred Scriptures were all done away, all canceled, all renounced. But, my friends, a more thorough study of the New Testament has taught me that all of its presentations are founded upon the testimonies of the Law and of the Prophets; and that their teaching is that much, yea, the better part of all of God's glorious promises to your nation are still future and, I believe, now about to be realized. I congratulate you upon the glorious promises that are yours as a people, not yet fulfilled, but amply secured to you by the word and oath

SM592

of our unchangeable God. Permit me to refresh your memories respecting some of God's gracious promises.

GOD'S COVENANT OATH-BOUND

I remind you that your nation began with Father Abraham; that the foundation of your nationality, upon which all the hopes which thus far have brought you most wonderfully preserved as a people to the present hour are built, is God's promise to Abraham and His oath of assurance that that promise would be fulfilled. If it seems strange to us that the Almighty should condescend to make oaths to His creatures respecting the gracious gifts of His hand, I remind you that God knew what Abraham did not know; namely, that the promise attested by that oath would linger thirty-nine hundred years without accomplishment.

God foreknew that without His oath to that promise you as His people would naturally feel that He had forgotten it or that something had occurred to alter or amend the Divine program. Hence the oath, and the fact that this great Covenant is called the Covenant of the Oath, in which God swore by Himself, because there was not a greater, saying, in the words of our text, "Surely in blessing I will bless thee and will multiply thy seed, and in thy seed shall all the nations of the earth bless themselves; for thy seed shall be as the stars of Heaven and as the sand upon the seashore."

This Divine Promise and the Oath which makes it sure has been the Gibraltar of your faith and has kept you separate from all other nationalities for all these long centuries. And let me say that I am not here today to urge you to join any of the numerous Churches of many denominational names; but, quite to the contrary, I urge you to remain Jews and to strive more earnestly and more intelligently than ever to be worthy of, and therefore to attain, the glorious things which God has promised to you as the natural seed of Abraham--natural heirs of that Abrahamic Covenant.

SM593

JACOB'S PROMISES ALL EARTHLY

I remind you that from Genesis to Malachi nothing in your Holy Scriptures implies a change of nature from human to spiritual. Nothing intimates that you will ever

be like the angels. The prophetic promises, on the contrary, tell us of restitution to the former estate--to human perfection and to an Eden home restored--world-wide. The Jubilee system of your Law once practised taught the same lesson. On the fiftieth year every slave was set at liberty, and every piece of property reverted to its original owners. In this God is picturing man's return to harmony with Himself--his liberation from the bondage of Sin and Death, his restoration to the image of his Creator, from which through sin he fell, and the return to him of the dominion of the earth in its glorious perfection. There your Prophets declare, "Every man shall sit under his own vine and fig tree, with none to molest or make afraid." "They shall not build and another inhabit, but long enjoy the fruit of their labor."

I remind you of the wonderful word-pictures drawn by the Prophet Isaiah. He tells how the wilderness shall blossom as a rose and the solitary place be glad; that streams shall break forth in the desert. The blessing of the Lord shall be upon the earth and it shall yield its increase. He tells that then the inhabitants "shall no more say, I am sick"--when all the blind eyes shall be opened and all the deaf ears shall be unstopped; when the lame shall leap and all shall be glad. The Prophet Jeremiah tells us that then it shall no longer be necessary to say to one's neighbor or to one's brother, "Know thou the Lord, because all shall know Him, from the least unto the greatest." The Prophets Isaiah and Habakkuk explain that in that glorious time the knowledge of the glory of God shall fill the whole earth, as the waters cover the sea. Those blessed conditions, my friends, can not yet come to the world, according to the Scriptures, until first God's blessing shall be upon His people, according

SM594

to the Oath-bound Covenant, that through you the blessing shall extend to all the nations of the earth, when the Law shall go forth from Mt. Zion and the Word of the Lord from Jerusalem.

I am sure that I speak directly to your hearts when I say that that glorious picture of human Restitution is far more captivating to your hearts than any suggestions of a Heavenly kind--which you cannot comprehend. We may discuss the earthly blessings in the language of the

Scriptures. But even if we could describe the angelic conditions beyond the veil of human sight, they would seem intangible to you in comparison. And if I had the authority to offer any choice respecting these earthly blessings described by the Prophets and certain spiritual, intangible, Heavenly, inconceivable, incomprehensible things, you would surely say, Let others have their choice, but give me the glorious things promised to the seed of Abraham by the Lord through the Law and the Prophets. And so it is to be, my dear friends. Those blessings are to come to you; for God's Promise and Oath so testify.

Had we the time and were this the opportunity, it would afford me pleasure to discuss with you what I clearly see in the Law and the Prophets respecting your race, and indicating that the fulfilment of those blessings is just at the door. Should you so desire and should this great Auditorium be again placed at our disposal, I will take pleasure in calling your attention to the things that are written in the Bible which, alas! the Jews, as well as the Christians, have neglected to study. What are your prospects, according to the Scriptures? We read, "A King shall reign in righteousness and princes shall execute judgment." Is not that Israel's King? And is not the period of His Reign the time for which you have so long waited, when your nation shall have the Divine measure of blessing and become the Divine channel, not only for your own uplifting, but for the blessing of all other nations, as the Oath-bound Covenant declares?

SM595

A HEAVENLY KING OF GLORY

Possibly some of you have imagined Messiah's Kingdom an earthly one and Messiah Himself a great man.

It is but natural that we should pull down to our own level of thought the glorious things of Divine promise. But doing so in this case is a mistake. Messiah, the great King, will not be a man, but a Spirit Being, Jehovah's honored Agent, whose glory and honor will be far higher than that of angels, who will be His ministers.

Do we not remember how it is written in the Book of **Daniel (7:13)** that Messiah, the great King, shall come in the clouds of Heaven? To Him the Ancient of Days

will give the dominion and government and all peoples and nations and languages shall serve Him. Surely we are not to expect Messiah to come as a man and to conquer the world with a Jewish army, with cannons and dreadnaughts. No, my dear friends. God has another method by which earthly powers shall melt before His glorious Kingdom in the hands of Messiah.

Soon the next verse will have fulfilment. The mountains will melt like wax at His presence. From the Heavenly ones will come the message of God's righteousness; and all the people of the world shall see His glory --the glory of the Divine character in the righteousness of the Divine Kingdom. All worshipers of idols of every kind will be ashamed. Those who are worshiping mammon, stocks and bonds, houses and money, will, as Mr. Carnegie has declared, be ashamed of riches which they cannot account for along the lines of the Golden Rule. The next verse, dear friends, tells of yourselves and how this Message of the Kingdom will affect you, saying, "Zion heareth it and rejoiceth; glad are the daughters of Judah because of Thy decrees, O Jehovah!"

Then follows the message that is particularly due today to all, both rich and poor, "Ye that love the Lord, hate evil. He will preserve the lives of His pious ones."

Studying the Bible from this standpoint I am sure

SM596

that, with myself, you will see that the Divine predictions of Messiah's Kingdom indicate that it will have a glory and a power super-human, in the light of which Solomon's glory and riches and wisdom and honor will fade. Indeed, was not Solomon merely a foreshadowing of the great King of Glory, the Heavenly One? And I, too, a Christian, am looking for the same Messiah mentioned by the Prophets. I, too, pray to God continually, "Thy Kingdom come; Thy will be done on earth, as it is in Heaven." Not only so, but all Christian people must surely come to this same position; thus the gulf between the Jew and the Christian grows less and less until the consummation when the same glorious majesty, "the desire of all nations," shall come.--**Haggai 2:7**.

In conclusion, I ask you to note the critical translation of my text which I have given. According to the Hebrew, the nations are to bless themselves in the Seed of Abraham. In other words, after the establishment of Messiah's

Kingdom, when your nation shall have been reorganized and brought into favor with God under the New Covenant (**Jer. 31:31-34**), and when the princes of all the earth under Messiah's direction shall be Israelitish--Abraham, Isaac and Jacob and all the holy Prophets--then the door of opportunity, first to the Jew, will stand open to all nations, that they all may come in, under the gracious terms of that New Covenant, as servants of God, become in this adopted sense the children of Abraham. This is the significance of the words of our text. The nations shall bless themselves in Abraham's seed--by becoming through faith and consecration to God members thereof.

Hail to the brightness of Zion's glad morning,
Long by the Prophets of Israel foretold!
Hail to the millions from bondage returning!
Gentiles and Jews the blest vision behold.

CHURCH'S SHARE IN PENTECOSTAL BLESSING

"Ye have an unction from the Holy Spirit, and ye all know it."--1 John 2:20.

The Lord's anointed people have much advantage every way. But their anointing does not permit them to know all things at the present time, as the Common Version translation declares; for the Apostle Paul himself tells us, "Now I know in part; but then shall I know even as also I am known." (1 Cor. 13:12.) What St. John wished to impress upon his hearers is that whoever has received the anointing of the Holy Spirit has received a blessing of which he has evidence and assurance. He is not left to mere imaginings respecting his anointing by the Lord. The word unction, used in our text, is not common today. Therefore the Greek original is better rendered anointing, as in the Revised Version. The thought is the same, however--that of softening, smoothing, oiling--that which characterizes true Christians.

In the Scriptures various expressions are used to represent the blessings of the Lord conferred upon His consecrated people at Pentecost and throughout this Gospel Age. Sometimes these expressions refer to the different phases of the operation of the Lord through His Holy Spirit upon His people. Consequently these different expressions represent different viewpoints merely. For instance, we read that the early Church was baptized with the Holy Spirit; that is, they were immersed in the Holy Spirit--for the entire room in which they were sitting was filled with the Spirit of the Lord, from which a share of blessing, an unction or anointing, was imparted to them. Again, that influence referred to in the Scriptures as a begetting of the Holy Spirit pictures to our minds this same influence or unction or anointing from on High as the beginning of a new life, a new nature.

SM598

This same unction or influence is also referred to as our quickening--another representation of the development of the new life in us as New Creatures. But the clearest and most beautiful illustration of the Holy Spirit's influence upon the people of God during this Gospel Age is that of our text--the anointing. This is the figure or symbol by which the Lord foreshadowed this blessing in the types of the past. The Church which He is calling out from the world to be heirs of God, joint-heirs with Jesus Christ their Lord, if so be they suffer with Him, is promised a share of their Lord's glory as kings and priests unto God during the Millennium. They are promised that the work of the Lord begun in them at the time of their anointing of the Spirit, their begetting of the Spirit, will be finished or completed in the First Resurrection. The message is, "Blessed and holy are they that have part in the First Resurrection; on such the Second Death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."--**Rev. 20:6.**

THE TYPICAL ANOINTING

Looking back into the Mosaic Law, which St. Paul assures us was "a shadow of good things to come" (**Heb. 10:1**), we find that the high priest of Israel was anointed with an especially prepared anointing oil, and that this anointing constituted the Divine evidence of his call to the priestly office. The oil was of peculiar composition, olive oil being the basis, with perfumes, etc., added; and the Israelites were not permitted to compound a similar oil, to the intent that it might be shown typically that the Holy Spirit thus represented is different from everything else in the world, and that its anointing or authorization is superior to any other.--**Ex. 30:23-33.**

When the high priest was consecrated to his office, the anointing oil was poured upon his head. (**Lev. 8:12.**) In the antitype the Lord Jesus, the Head of the Anointed

SM599

Body, received the anointing of the Holy Spirit at His

baptism--at the very time of His consecration to sacrifice, at the age of 30 years. The anointing oil poured upon Aaron's head is described by the Psalmist prophetically as running down from his head even to the skirts of his garments. (**Ps. 133:2.**) Thus is pictured the complete Christ, Head and Body; and thus we are shown that the same anointing which came to the Head at His baptism must ultimately extend to the very last members of the Body of Christ, down at the close of the Gospel Age. The fact that the Body receives of the anointing of the Head is also illustrated in the type; for the under priests, sons of Aaron, did not receive the anointing directly, being reckoned as members of Aaron's body.

So with the Church of Christ, the anointing of the Holy Spirit, which came to our Lord at His consecration at Jordan, continued with Him during His ministry, and was perfected in Him at His resurrection. Not until He had ascended on High and had appeared in the presence of God for the Church did He receive permission, authority, of the Father to communicate the Holy Spirit to all who had consecrated themselves as His disciples, His members. (**Acts 2:33.**) The same Holy Spirit which He had Himself received of the Father at His consecration He now communicated to His followers. It was represented in the anointing oil poured upon Aaron's head and flowing down to his shoulders and over his body. This same anointing of the Holy Spirit has continued throughout this Gospel Age--not that there is a new Pentecost for each individual member of the Body of Christ, but that whoever through faith and consecration becomes a member of the Anointed Body comes under this unction, this anointing, which has continued to be upon the Church throughout this Age, and will continue until the last member of the Body has made his calling and election sure to membership in The Christ.

As Aaron's call to the office of priesthood was signified

SM600

by the anointing oil, so with our Lord at His anointing at Jordan, and so with all the members of His Body as they come into fellowship with Him. Their receipt of the Holy Anointing is their call to the Lord's service here and hereafter--a service of suffering, self-denial, etc., in the present time, but a service of glory and honor

hereafter. St. Paul declares, "No man taketh this honor unto himself, but he that was called of God, as Aaron was." (**Heb. 5:4.**) As our Lord Jesus could not, and did not, anoint Himself, and constitute and authorize Himself to be a priest, so likewise not one of His followers could make himself a priest unto God. No one can have a right to serve in the capacity of a priest unless he be anointed of the Holy Spirit; and as our text declares, all who have been thus anointed know it.

ISRAEL'S KINGS TYPICALLY ANOINTED

Because our Lord and His Church are to be God's representatives, not only in the priestly office, but also in the kingly office during the Millennium, therefore this was also typed. The kings of Israel typified the King of Glory; and of David and Solomon it is written that they "sat upon the throne of the Kingdom of the Lord"--typically. In due time, antitypically, The Christ, the greater David, the greater than Solomon, shall sit upon the Throne of His glory; and before Him shall be gathered all nations, whom He shall separate--the sheep from the goats--during the Millennial Age. This great King of the incoming Age was typified by Melchizedek, who had centered in him both the kingly and the priestly office; for it is recorded that he was a priest upon his throne (**Gen. 14:18; Heb. 7:1-3.**) Similarly The Christ of glory, Jesus the Head and the Church the Body, will be the enthroned Priest; or, as expressed under another figure, "we shall be kings and priests unto God, and shall reign on the earth."--**Rev. 5:10.**

To show that the Anointed Company would exercise

SM601

the ruling authority as well as the priestly functions, the Lord so arranged the type of the outpouring of the Holy Spirit that every one who served as king of Israel should be anointed with the holy anointing oil--typical of the Holy Spirit--the same oil that was used in the anointing of the high priests. This type is made still more luminous when we remember that David was anointed to be king over Israel when he was but a lad--many years before the death of Saul. No priest, however, could be

anointed until the time of the beginning of his priesthood. The antitypical teaching of this fact is that Christ and His followers are to begin their work as priests immediately after they receive their anointing. From that moment their sacrificing should commence and should continue until the consummation--even unto death. But the same anointing which they have received as respects the kingly office has a future fulfilment.

Our Lord was anointed to be a King, but He did not at once assume kingly functions. Likewise we, as members of His Body, the Church, have in our anointing of the Holy Spirit a recognition of our coming kingship and joint-heirship with Him, if we remain faithful. But we do not as yet enter upon any ruling mission. That kingly and authoritative work is reserved until we shall have been changed to His image and likeness at the First Resurrection. Then, raised in glory, raised in power, raised spirit beings and thus made like Him, we shall be sharers of His glory as the Priest upon the Throne--the antitypical Melchizedek.

WHY THIS SUBJECT IS LITTLE UNDERSTOOD

However it may have been in the days of the Apostles under their direct and correct instruction, we may be sure that there is a great deal of uncertainty upon this subject today, on the part of very many Christian people respecting their having been begotten of the Holy Spirit. That is to say, some who have been thus begotten do not know it, are uncertain of it. This should not be, and

SM602

would not be if it were not for the confusion of mind which has come down to us from the Dark Ages respecting the Holy Spirit of God. Some of the most devout of the Lord's people have been confused by the errors of the Dark Ages which teach that there are three gods; whereas the Bible distinctly enunciates that there is but one living and true God--the Father, of whom are all things; that there is one Lord Jesus Christ, by whom are all things; and that the Holy Spirit is the Spirit or Power or Influence which proceeds from the Father and from the Son--the influence or power with which we are

anointed.--**1 Cor. 8:6; John 15:26; Acts 2:33.**

Not a text of Scripture anywhere declares a trinity of gods. The unity between the Father and the Son is distinctly declared to be that of mind, purpose, will, not that of person. The ordinary superstition that there are three gods who are one in person seems too absurd for discussion. If three, how can they be one? If one, how can they be three? But when we take the Scriptures as they read, then we obtain a reasonable, proper conception of the subject. Our Lord Himself assures us, "My Father is greater than I;" "The Father sent Me;" "I ascend to My Father and your Father, to My God and your God." When we then come to consider the anointing which came upon the Church at Pentecost and has continued with it ever since, we find nothing that is absurd or unreasonable, but quite to the contrary. This is the anointing which the Father gave to the Son at His consecration, and which the Son was permitted to extend to all who by consecration became recognized as members of His Body, His Church.

The absurd and confusing thought which perplexes so many minds is the thought that the Holy Spirit is another god, who stays with us and enters into each one of the Lord's consecrated people as a person. Thus the Holy Spirit as a person is supposed to inhabit thousands, yea, millions of people! To any proper mind there is

SM603

something altogether incomprehensible in this teaching. As soon as we imagine one complete person so divided up as to inhabit millions of other persons at the same time, we have destroyed all personality. The Scriptures call for no such absurdities, but tell us plainly that the Holy Spirit is the influence or power from the Father and from the Son by which we are anointed, consecrated, recognized as the Lord's people, members of the Body of Christ, the Church of the living God.

For centuries this doctrine of the Trinity was supported by one text; namely, **1 John 5:7**, which now all scholars of all denominations acknowledge to be spurious. Only within the last century have many of the old manuscripts of the Bible been found; and this text is not in any of those written prior to the seventh century. The evidence is so unquestionable that the learned men who

translated the Revised Version of the Scriptures, although all Trinitarians, omitted this verse entirely, recognizing that it was fraudulent, introduced with a view to proving the doctrine of the Trinity at a time when that doctrine was gaining ascendancy and found itself handicapped by the fact that there was no statement of Scripture in its support.

GOD'S HOLY SPIRIT EVERYWHERE

The Scriptures do not teach Divine Omnipresence, as some have assumed and others have declared. Not a word in the Bible from first to last makes any such statement or gives ground for any such inference. What it does teach is much more reasonable and consistent in every way; namely, that God is not everywhere present, but that Heaven is His Throne; that our Lord Jesus is not everywhere present, but that He has sat down with the Father in His Throne of Heavenly glory. But the Scriptures plainly teach that both the Father and the Son are representatively present in believers through the Holy Spirit--the holy influence, the power of God, which is everywhere present.

SM604

However difficult it may have been to realize this in the past, some of our modern inventions should help us greatly to appreciate the declaration of the Holy Writ to this effect. For instance, in my Study there is a long-distance telephone, over which at times I speak to people at great distance in a manner that only a few decades ago would have been considered impossible. Thus I can know definitely what is occurring in another city at a given moment just as well as if I were on the spot and could see with my own eyes. Can humanity under Divine guidance attain such a proficiency in the use of the elements of nature as to possess such a knowledge of things of this world; and shall we suppose that He who formed the ear and the eye, and who gave us our intelligence, is not able by powers of His own to know what is occurring in any part of the Universe as He may please?

What is this power by which the Lord knows? someone may ask. We answer, the Holy Spirit, Holy Power,

Holy Influence. Still another illustration of our times enables us to grasp in some degree an appreciation of the Lord's greatness and His ability to know through His Holy Spirit; namely, wireless telegraphy. And we are even told of a new invention of wireless telephony! How wonderful it seems that even without a wire without any direct connection, we should be able to communicate at a distance! Even likenesses are transferable after this manner! Again we ask, What shall we say of the Almighty and His Holy Power, by which He can know not only of our words and deeds, but also of our very thoughts and the intents of our hearts? Surely we may well bow in humble reverence before this great Divine Power of God! But we only confuse ourselves if we think of the Holy Spirit as another God, limited as to personal presence to one spot at one instant. Let us take God's Word, God's way, and free ourselves from the troublesome confusion of the Dark Ages, which finds no support in the Word of God.

SM605

"ANOINTING FROM THE HOLY ONE"

Be it noted that our text does not declare that we are anointed WITH the Holy One, as though the Holy One became the oil, or influence; but that it teaches clearly that the anointing which we have received came from the Holy One--as the Apostle Peter explains, from the Father through our Lord Jesus Christ. Again, we recall St. Paul's statement that all things are of the Father through the Son. Our begetting to the spirit nature is of (or from) the Father, but by (or through) the Son. The anointing which we have received, we have already seen, was typified or pictured in the anointing oil of old, and signified a Divine blessing to the Lord's Priesthood, who ultimately shall be kings, joint-heirs with our Lord Jesus in the Kingdom.

This holy anointing implies a power and authority; and again we use an illustration. Let an electric car represent a justified believer in the Lord Jesus; let a dynamo suitably connected with a trolley represent our consecration; let a wire represent our Lord's gracious promises given to His disciples when He ascended on High, after

having told them to tarry at Jerusalem until endued with power from Above. The car standing with the trolley on the wire and with the motor properly connected, etc., will represent the Christians at Pentecost before the Holy Spirit came upon them.

In this picture Heaven itself would represent the power house; and the turning on of the electric power would represent the shedding forth of the Holy Spirit. When it came, it operated upon all who were in contact with the wire; and none others. Such were moved, energized, by the Spirit, the influence, the power from God, and spoke in His name--sometimes in one demonstration and sometimes in another. But in every case the Holy Spirit was the invisible power, however differently it may have operated in various cases and for various reasons; and in every instance the maintenance

SM606

of the power of the Holy Spirit upon the individual was dependent upon the continued contact of his faith--just as the relationship of the car and its motor to the current was dependent upon a trolley connection, which well represents faith. Break the connection, break the faith; and the power is gone.

So thus, only as we abide in the Lord through faith, only as we continue to recognize Him as our Head and to heed His Word and to hold fast to the precious promises therein, can we maintain our relationship to the Holy Spirit which He has set forth for all who are of this way. As the electrical current will not take the place of a trolley or of a motor, so the Holy Spirit in us will not take the place of faith or of consecration. But if faith and consecration are in proper order, the Holy Spirit will quicken or energize them for the service we desire to render and the confidence we are seeking to enjoy.

THE EFFECT OF THE ANOINTING

As already intimated, the effect of the anointing will be to energize us in the Lord's service. Our contact with the Lord and His Holy Spirit will not only quicken our mortal bodies, but energize our faith also, and day by day will open wider and wider the eyes of our understanding,

that we may be daily the better able to comprehend the lengths, breadths, heights and depths of the Divine Character and Plan, that we may rejoice therein.

To the Jew this olive oil used in the anointing had a very wide range of usefulness. It served him as a food often, instead of butter. It served him as a medicine. It served for a light. In general, olive oil, olive berries and the olive tree were the symbols of peace. In considering olive oil in connection with such an anointing, therefore, we have several very beautiful and forceful thoughts as respects the blessing conferred by the anointing. In harmony with this, the Holy Spirit is represented as being not only an anointing for our priestly service of

SM607

sacrificing now and for our glorious service of the future as kings with our Lord, but also a peace-producing and light-giving influence. And is this not the effect of the Holy Spirit upon all who receive it? Does it not tend toward the enlightenment of our minds, on account of which the Apostle declares of the Anointed Company that they have the spirit of a sound mind? (**2 Tim. 1:7.**) Is it not in line with this thought that he assures us that in proportion as we receive more and more of this Holy Spirit, this anointing influence, it will produce in us the peaceable fruits of righteousness and will grant to us that, the eyes of our understanding opening wider, we shall be able to comprehend with all saints the lengths, the breadths, the heights and the depths and to know the love of Christ which passeth all human understanding?

This influence or power with which we are anointed is designated a Holy Spirit or influence, a spirit of love. Thus it is contrasted with the worldly spirit of selfishness and sin. The latter is of the earth earthy; the former is Heavenly. The latter is common to the natural man in his fallen condition; the former is granted only to the New Creature in Christ Jesus. The latter is a spirit of ambition, envy, hatred, malice, strife; the former is a spirit of joy, peace, benevolence, goodness, mercy, brotherly-kindness, love. Oh, how different are these two spirits! The spirit of envy is not a person; nor is the spirit of love a person. But the father of envy and of murder, the one from whom this spirit first emanated, is Satan, who was a murderer from the beginning. On the

other hand, the new mind, the Holy Spirit which we have received from the Father through the Son, is similarly not a person, but an influence. O blessed influence! Let us be more and more filled with it. As the Apostle urges: "Be ye filled with the Spirit."--**Eph. 5:18**.

The Apostle James points out that this Holy Spirit which the Lord's consecrated people have received is one of wisdom, that it brings blessings which the worldly

SM608

spirit of selfishness, strife, cannot bring. The one, he declares, is Heavenly, holy; the other is earthly, devilish. He explains that the wisdom which comes from Above is first pure, then peaceable, easy of entreatment, full of mercy and good fruits, without partiality, without hypocrisy. (**James 3:17**.) It has a smoothing, oiling, unctuous effect upon all who receive it. They become more and more like their Father in Heaven. True, there are some differences of natural disposition by which some are less hindered than are others from receiving the Spirit of the Lord in large measure.

In proportion as we had been able to discern sin and to reject it from our hearts, in that proportion we were able to receive the spirit of holiness appreciatively; and this of course was in different measures as we differ one from the other according to our natural constitutions through heredity. Hence the Apostle Paul exhorts us to be filled with the Spirit--an exhortation which may apply to us all the time. Just as the motor in the car must be connected with the live wire by the trolley, so we should ever be in contact with the Lord and His precious promises. Otherwise we lose the power; we lose the assistance; we lose the strength and grace necessary for our aid, comfort and development.

The Apostle furthermore urges that we put off, empty ourselves of our natural tendencies received through heredity. We are to put away all these: Anger, wrath, hatred, envy, strife--works of the flesh and of the Devil. In proportion as we realize that these are contrary to the Spirit of the Lord, and in proportion as we desire to be filled with that Spirit, will be our earnestness in putting away the wrong spirit, the wrong condition--in emptying our hearts of the things pertaining to the perverted flesh, that they may be filled with the things of the Spirit of

God, that we may be sanctified and made ready for the Master's use in the service of the present time as well as in the future glory.--**Rom. 8:28,29.**

SM609

A BLESSED HOPE FOR SUFFERING HUMANITY.

"We know that the whole creation groaneth and travaileth in pain together until now. And not only they but ourselves also, which have the first-fruits of the Spirit, even we groan within ourselves, waiting for the adoption, to wit, the redemption of our Body."--Rom. 8:22,23.

Only for a short time will any thoughtful person question the declaration of the Apostle--that the human family taken as a whole is a groaning creation. He does not include the Church for reasons which we shall see shortly, yet he points out that the Church also groans under present conditions. As we pass along the streets, and hear the strains of music which occasionally come to us from public and private performances on instruments of music, as we hear the laughter and see the throngs going to theaters, expositions, ball games etc., we might be inclined at first to say there is a good share of the creation which does not groan much. But as we look more closely at the facts as they come to us in daily course we find that much of the laughter is hysterical and an offset to tears, that much of the music is paid for on business principles to cheer and enthuse others, and some of it indulged in with the desire to drown care.

Similarly those who attend places of amusement do so, not because they are happy, but because they are unhappy. Groaning in spirit, they are seeking something to drive dull care away--to assuage their disappointments and heartaches. We believe that the experiences in life will generally agree with us that childhood is life's happiest hour, and that with the coming of greater knowledge and responsibility come cares, disappointments, heartaches and crosses to the world of mankind in general.

SM610

Let us remember, too, that what we know of the world is in many respects best, most favored and least

burdened section--America.

Looking into the Bible we are informed respecting the angels and the joys of Heaven, and given to understand that no sorrow enters there, nor any tears, nor any dying. We inquire, Did not the same God who created man create the angelic hosts? Why then should there be so wide a distinction, so wide a difference between the conditions in earth and in Heaven, that our Redeemer should teach us to pray that ultimately God's Kingdom should come to earth and His will be done on earth as it is done in Heaven? Why does He tell us that the faithful in the resurrection will be made like unto angels, neither shall they die any more? Why are we not like the angels now? Why do we die? Why are we sick? Why are we imperfect in our mental, moral and physical powers? Why are we deficient in our physical strength? The answer to these questions requires superhuman wisdom. There must be a reason; otherwise the same just, loving, gracious God would treat His human creatures, His human children, as kindly, as generously, as His spiritual. Why is it, that all of our blessings are of hope while all the blessings of the angels are actual and present?

"GOD LOOKED DOWN AND BEHELD"

Still seeking information we inquire of the Bible respecting man's condition, why it is as it is and how it came about. We note the prophetic declaration that God "looked down from the height of His sanctuary; from Heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those who are appointed to death." (**Psa. 102:19-21.**) This is in full conformity with the Apostle's statement, and adds the further explanation that the groaning is because man is a prisoner and under death sentence. But when did he become a prisoner? When did the death sentence come upon him?

SM611

The Scriptures answer that our race was sold under sin--became the slave of sin--and that the experiences of sorrow, degradation, imperfection and death are all parts of the wage of this great taskmaster, Sin. The Apostle declares that "the wages of sin is death," and

personifies Sin and Death, representing them as the great monarchs that are now ruling the children of men. He declares that Sin and Death have reigned, and as a matter of fact we know that the whole race is subject to these monarchs. (**Rom. 6:23; 5:14,21.**) The tomb, into which both good and bad go, is the great prisonhouse where all are figuratively said to sleep, waiting for the Morning of the blessed Millennial Day when Messiah shall come, shall vanquish Satan, who has the power of death, and shall deliver the captives from the chains of sin and from the prisonhouse of death, Sheol, Hades, the grave.

Mark the Redeemer's words, "I am He that liveth and was dead; and, behold, I am alive forevermore and have the keys of death and of Hades [the grave]." (**Rev. 1:18.**) Note again the prophetic statement along the same line, referring to Messiah and the work of His gracious Kingdom when it should be established. We read, "I, Jehovah, have called Thee in righteousness and will hold Thine hand and will keep Thee and will give Thee for a covenant of the people, for a light of the Gentiles--to open the, blind eyes to bring out the prisoners from the prison; and them that sit in darkness out of the prison-house." (**Isa. 42:6,7.**) And again, "The Spirit of Jehovah is upon Me, because Jehovah hath anointed Me to preach the good tidings unto the meek; He hath sent Me to bind up the broken-hearted; to proclaim liberty to the captives and the opening of the prison to them that are bound."--**Isa. 61:1.**

Our Lord personally preached from this text, and declared Himself to be the One who would fulfil this prophecy--who would release our race from its slavery to sin and its bondage to death. The assurance of the

SM612

Word of the Lord is that we have Divine sympathy, and that a Savior adequate to all the conditions has been supplied by the Heavenly Father, and that the world merely awaits the proper time for Him to act, to strike off these shackles, to unlock the prison door and to let all the prisoners go free from this condemnation.

ORIGIN OF MAN'S SLAVERY TO SIN

A matter which is so general as to include every member of the race in this slavery to sin-and-death conditions is very noteworthy, and it is profitable that we hearken carefully to the Word of God for all explanation for it. The Apostle gives the explanation, saying, "By one man's disobedience sin entered into the world and death as the result of sin, and thus death passed upon all men because all are sinners." (**Rom. 5:12.**) Turning back to Genesis we find the Apostle's words abundantly supported by the history of Adam and his deflection from obedience to God and his rejection from Divine fellowship, including his expulsion from Eden, that he might be thus subjected to dying conditions because of his disobedience, his sin. There the slavery began; there the groaning and dying of our race had its start. The Creator's words were, "Thorns and thistles shall the earth bring forth to thee; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return."--**Gen. 3:18,19.**

Nothing could be plainer, simpler, more easy of comprehension to those who had no human philosophy and smoke of the Dark Ages to becloud their vision. It is most evident that the groaning began with Father Adam, and that it has continued ever since, as his posterity has lost more and more the perfection of the image and likeness of God in which Adam was created, and has become more and more depraved mentally, morally and physically, until now "there is none righteous, no, not one"; none perfect either in word or deed. (**Rom. 3:10.**) To

SM613

will aright may be present with us, as the Apostle suggests, but how to perform all that we will is another matter. As he again declared, "Ye can not do the things that ye would." (**Gal 5:17.**) The difficulty is that the dying conditions have left us imbeciles as respects absolute good, and weakened as respects resistance of the temptations of the Adversary. The explanation is sufficient, as no human speculation on the subject is. Thank God that with the explanation the Bible holds out before us the hope referred to--the hope of the deliverance of

our race from this bondage of the prison-house.

Our context notes these facts, saying, "The creature [humanity] was subject to vanity [frailty, imperfection, weakness], not of its own will but by reason of him that subjected it [by reason of Adam's transgression]."

Nevertheless, we read that this subjection to frailty was not without hope, a good hope, a great hope, a blessed hope, and this in the Bible is called

"THE HOPE SET BEFORE US IN THE GOSPEL"

We note the context which declares that although the creature, mankind, was subjected to sorrow, imperfection, dying, through another, through Father Adam, he is not without hope; for "the creature itself also shall be delivered from the bondage of corruption [death] into the glorious liberty of the sons of God." (V. 21.) This is a remarkable declaration, for be it noted that it is not referring to the Church, the Elect, the Little Flock, but to the creation, the world in general. Do other Scriptures support this declaration that God proposes ultimately to deliver the human family from bondage to sin and death --from bondage to corruption? Yes, we reply. This was the very statement of the angels promulgated at the time of the announcement of our Savior's birth, "We bring you good tidings of great joy, which shall be unto all people."--**Luke 2:10**.

Moreover, the Scriptures give us a philosophical explanation not only of why the reign of Sin and Death has

SM614

been permitted, but of how and where their reign shall be annulled and humanity be delivered. The declaration is that the Lord Jesus paid the penalty for Adam, and that this works not only a release of Adam himself from Divine condemnation to death, but works also the release of all those who came under Divine condemnation through Adam's sin--the entire groaning creation. All the Scriptures, in speaking of the deliverance of the groaning creation, point to Messiah as the Divine Agency in effecting this deliverance. We have already quoted the declaration of Jesus and the prophets to the effect that He shall open the prison doors and set the prisoners at

liberty. We remember also the words of the angels on the subject of good tidings of great joy which shall be unto all people, that it was because a Savior had been born--the anointed Lord, Messiah. Thus all through the Scriptures every hope of the race as respects deliverance from sin and degradation to eternal life is based upon Messiah and His work--His sacrificial work finished at Calvary and His work of glory during the Millennial Age, which will be begun at His Second Advent.

"THE LIBERTY OF THE SONS OF GOD"

In the context which I have quoted the Apostle declares that the groaning creation shall yet be delivered from its bondage to corruption into the liberty of the sons of God. The meaning of this is clear. The corruption came upon all through Adam, the deliverance from that corruption is to come to all through the second Adam. All are to be delivered from such bondage, however they may use the deliverance, or the privileges of liberty. Those who use it rightly will come into harmony with the Redeemer and with the Heavenly Kingdom, and will be blessed eventually with eternal life. Those who reject it after they come to understand fully, and comprehend its lengths and breadths, will thus be choosing for themselves the Second Death. The liberty of the sons of God, their freedom from corruption, death, is here distinctly shown.

SM615

The angels are not subject to, not bound by, such corruption, such dying conditions. They as sons of God are free from corruption, from death.

Adam, in his original perfection, was a son of God, as the Scriptures declare (**Luke 3:38**), but he lost his sonship for himself and for all of his race and received instead degradation and bondage to corruption. The hope for Adam and for his race, then, in Christ is deliverance from the power of sin and death into the liberty proper to them as sons of God. The entire Millennial Age, as the Scriptures show us, will be devoted to this work of setting free the human family from the various bondages of ignorance, superstition, weakness, heredity, and of bringing back all who will by restitution processes to the original

image and likeness of God, and making them again human sons of God like unto Father Adam before he sinned, plus a large and valuable experience gained during the six thousand years of the fall and also through the one thousand years of the raising up--the Millennial Age, the Resurrection Age.

Note the Apostle's argument on this subject in a preceding chapter leading up to our text. After telling that sin entered by one man's disobedience and that it was communicated to all of the race, he declares, "For as by the transgression of one many died, much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound unto many. For if by the transgression of one, death reigned through the one, much more shall they that receive the abundance of grace and of the gift of righteousness, reign in life through the one, even Jesus Christ. So then as through one transgression the sentence came upon all men to condemnation, even so through the one act of righteousness the free gift came unto all men to justification of life. For as by the disobedience of one man many were made sinners, so by the obedience of one shall many be made righteous."--

Rom. 5:12,15,17-19, R.V.

SM616

How beautifully clear is this statement by the Apostle! We wonder how it was that we so long overlooked the true import of these words. We perceive that our eyes were holden and blinded by the unscriptural theory that when the Church, the "little flock," the saints, should be selected, all the remainder of mankind would be condemned to an eternity of torture! Since we have gotten rid of that delusion, our eyes are opening more and more to behold the lengths and breadths and heights and depths of God's great plan of salvation, which first deals with the Church during this Gospel Age and subsequently will deal with all of the redeemed--all of the children of Adam condemned for Adam's disobedience and bought with the precious blood of Christ, and to be justified for their condemnation and set at liberty by the great Redeemer when he shall in due time take unto Himself His great power and reign.--**Rev. 11:15-19.**

WHY SO LONG DELAY

The question is frequently asked, Why should God so long delay to bring these blessings to the world? If God's Plan indeed be higher and nobler than any of the plans and theories of men, why has it not yet been demonstrated? Why are there not yet evidences? Why has He permitted the world to remain so long in its slavery to sin and death--4,000 years and more before He sent the Redeemer--nearly 2,000 years since that Redeemer has purchased the world, and yet only a mere handful of the race has as yet even heard of the only name given under Heaven and amongst men whereby we must be saved? Why the delay? Does it not contradict God's claims of love and sympathy and power? If He has the love which longs to help the world, does He lack the power? Is He unable to accomplish His good purposes? Or if He has the power, does He lack the love, the will?

The Scriptures assure us that the love of God is boundless, and that He has already accomplished for mankind a redemptive work at the cost of the life of our Lord

SM617

Jesus. They assure us, too, that God's Love is the same today that it was eighteen centuries ago, that Divine Power is almighty, and that it only waits for the proper time to come to exercise itself for the full accomplishment of the Divine will and for the full blessing of all the families of the earth, through the Messiah, the Redeemer.

The explanation of the delay is fully given in the Scriptures, which assure us that before the Divine Plan shall extend to the world for its blessing and uplift, another work must first be accomplished; that God's purpose to bless Adam and his race is a restitution promise, and that the Millennial Age will be "times" or years of restitution, uplifting mankind from the mental, moral and physical degradation into which it was plunged during the six thousand years of the reign of Sin and Death. It will also be a time for blessing the physical earth, and making it the proper home for the perfect race, the footstool of God, filled with the glory of God.

But before doing this God purposed a work, if possible still more wonderful, namely, the selecting of the Little Flock, the elect Church, who, instead of being restored

to human perfection, will prove her loyalty to the Lord by her self-sacrifice, even unto death, and be granted a share with Christ in the First Resurrection--a change from earthly nature to Heavenly nature--far above angels, principalities and powers, like unto her glorified Redeemer and Head. This work of selecting the Church has been an important one, and has occupied a long period; and those who now have the privilege of becoming members of this elect Church and joint-heirs with the Redeemer cannot esteem the privilege too highly, but should with the Apostle count that any loss or sacrifice would be as dross in comparison with the excellency of the blessings promised.

"WE OURSELVES ALSO GROAN"

Turn again to our text and context. Note again how the Apostle differentiates between the Church and the

SM618

world and the groanings of each. Of the Church he says, "We ourselves also groan within ourselves, waiting for the adoption, to wit, the deliverance of our Body." The world, without God and without hope, groans in doubt and despair, but the Church--having a good hope as an anchor to the soul, sure and steadfast, entering into that which is within the veil--cannot groan after the same manner as the world.

But notwithstanding all our hopes, all our joys in the Lord, all our fellowship one with the other, we that are in this Tabernacle do groan, being burdened. All of our joyful anticipations of the future, and our realization of the present that all evil things even are working together for our good and preparing us for the glory to come--all these do not hinder us at times from feeling a measure of the trouble, sadness and discouragement of our earthly environment. Our physical, mental and moral weaknesses at times assert themselves so strongly that we cannot as New Creatures do as we would; we cannot exult in tribulation even though in our hearts we may rejoice. As the Apostle suggests, we are at times "in heaviness through manifold temptations." (**1 Pet. 1:6.**) But ours is not an outward groaning, or should not be. As our text

suggests, we "groan within ourselves." It is a subdued groan, a modified one, because of the offset of our glorious hopes.

Note again that the Apostle shows that while both the world and the Church groan, they are waiting for different things. We are waiting for the deliverance of our Body (not bodies, in the plural); we are waiting for the deliverance of the Church as a whole. Some of the members have gone before, but finally the entire Body of Christ, which is the Church, will be completed. Then we shall see our Lord and will be with Him and share His glory, a united Church, a united Body of Christ, beyond the veil. For this we wait, we hope, we pray.

But the world, the groaning creation, knows not of the

SM619

Divine Plan. Its groaning is of a hopeless character; but we may know what God has provided for mankind even though the world be blind and in ignorance of this. We know that through The Christ, during the Millennial reign, all the families of the earth will be blessed with recovery from death, and with enlightenment and restitution assistances to righteousness and eternal life, and that only the incorrigible will die the Second Death.

And so the Apostle says that the groaning creation is "waiting for the manifestation of the sons of God." We are the sons of God. As the Apostle says, "Now are we the sons of God, and it doth not yet appear what we shall be [how glorious]; but we know that when Christ shall be revealed, we shall be like Him, for we shall see Him as He is." (**1 John 3:2.**) We see then that the world's hope is in the glorified Church, whose glorious Head is the Redeemer Himself. When this Church shall be exalted in Millennial glory the world's time of blessing will begin. Then all the groaning creation shall be liberated and have the opportunity of coming out of the corruption of death, mental, moral and physical, and into liberty and perfection of life as the sons of God, all of which privileges have been secured for them through the merit of the precious blood.

How glad we are that in this dawning time of the New Dispensation the true light is shining from the Divine Word, as well as throughout the realm of nature! How glad we are that we no longer must think of the Church

alone as the subjects of salvation and the world as a whole the subjects of condemnation and eternal torture! How just, how reasonable, how loving, are the Divine arrangements! To see these things should draw our hearts near to the Lord in appreciative love, and we should worship with the greatest devotion One whom we thus see worthy of praise and adoration.

We are not, however, to expect the world to be able to realize these things. It is not the Divine purpose that

SM620

they should grasp the Plan. As the Master said to the faithful disciples of old and still says to us, "To you it is given to know the mysteries of the Kingdom of God, but to outsiders all these things are spoken in parables and dark sayings, that hearing they might hear and not understand." They will both hear and understand in due time, but now is the time for the calling out of the Elect, the perfecting of the saints, etc.

Let us whose ears and eyes have been blessed of the Lord respond with all gratitude and humility, not merely with outward praise of our lips, but also with our hearts let us confess His loving kindness and tender mercy; and let this appreciation more and more sanctify our hearts and separate us from the world, its aims, its selfishness. Let us fight a good fight against sin, especially in our own mortal bodies; for even though the imperfections of the flesh be not counted against this New Creation, begotten of the Spirit, nevertheless the fact that we possess the Spirit of the Lord should lead us more and more to desire that perfection which is most pleasing and acceptable to Him, and to strive, therefore, to the extent of our ability; not trusting to the attainment of that perfection, but relying upon the merit of that great Atonement Sacrifice, offered once for all and sufficient for the sins of the whole world.

Jesus, our great High Priest,
Hath full atonement made;
Ye weary spirits rest;
Ye mournful souls be glad:
The year of Jubilee is come,
Returning ransomed sinners home.

Extol the Lamb of God,
The all-atoning Lamb;
Redemption through His blood,
To all the world proclaim:
The year of Jubilee is come,
Returning ransomed sinners home.

SM621

THE LIVING AND TRUE GOD

"God is a Spirit; and they that worship Him must worship Him in spirit and in truth."--John 4:24.

The structure of the brain places veneration at the very top, and thus by implication conforms the statement of the catechism that "Man's chief end is to glorify God and to enjoy Him forever." However great the depravity of our race in the dark places of the earth, this element of veneration, of an instinctive appreciation of a God and a feeling of responsibility toward Him, constitutes a foundation upon which to build, to reconstruct, to reorganize the depraved elements of character. Without this fulcrum, missionaries and philanthropists might well lose all heart and all hope in respect to the moral and social uplift of the masses and the classes. Whoever, therefore, is intelligently a friend to his race must do everything in his power to maintain this center of mental balance of mind and to utilize it as an essential feature in the Divine arrangement for human well-being. Whoever in any manner or degree undermines this element of the mind is surely doing a destructive work, instead of a constructive one, whether he realizes the fact or not.

But, alas, that we must say it, some of the most intelligent of our most intellectual day are rapidly drifting away from the fundamental truth that there is a living and true God! These intellectuals are accepting the thought of an impersonal God. From our standpoint this is tantamount to saying, "There is no living and true God." This is the position taken, not only by Theosophists and Christian Scientists, but also by many scientific and professional thinkers. Rarely is an attempt made to define the impersonal God. Rather the term God is used merely as a concession to popular sentiment and

SM622

the "ignorance of the unlearned." Those who hold this view often use the word nature as a synonym for God. Their thought really seems to be that there is no intelligent Creator in the Universe; that our sun, stars and

planets are governed by what they term "natural laws," and that humanity prospers and progresses merely as it learns by experience the operation of these laws, and seeks co-operation and avoids conflict with them.

Christian Science, dealing less with the scholastic and more with the ordinary reason, attempts to explain that the word God simply signifies Good. And then with something of a play upon words, which confounds the reasoning faculties of the untrained mind, it tells us that whatever is useful is good and therefore is God. Proceeding with the explanation, it declares that every tree and rock have good or usefulness in them, and hence to that extent have God in them. Elaborating further, it says that God is in the air, because of its vitalizing effect; that He is in the flower because of its goodness and usefulness for beauty and fragrance; that He is in the tea-kettle because of its usefulness; likewise in the table, the floor, the ceiling--in everything. Whoever entertains such views proportionately destroys his faith in a personal God, "the Living and True God," and in the Bible as His revelation.

How could an impersonal God have a purpose, a will, a plan, a program? How could it give a revelation of that purpose or program in the Bible or otherwise? "He that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek Him." He shall be found of them. "He that seeketh findeth."

But our Christian Science friends meet our objection with the assertion that Buddhists and Theophists hold the same view, and that they represent a large proportion of the human family. Furthermore, they claim that the same thought of an impersonal God is taught in all the principal creeds of Christendom, when they declare

SM623

faith in an omnipresent God. Alas! we must admit that the charge is well founded; and that the seed of error on this subject was planted in our minds and confessions of faith long ago. Be it noticed, however, that this inconsistency cannot be charged against the Bible, for although our confessions of faith were ostensibly made to be in harmony with the Scriptures, the truth is that not one word of the Bible from Genesis to Revelation, declares Divine omnipresence, but every utterance on the subject

affirms the personality of the Father, and that our Lord Jesus is the "express image of His person."--**Heb. 1:3**.

THE GOD OF THE BIBLE A PERSON

"God is a spirit," but He is a being, a person. The Scriptures distinctly tell us that a spirit has not flesh and blood, as we have; but they as distinctly inform us of the Divine personality, and use the members and qualities of the human body to bring the Creator within the range of our apprehension. The Hand of the Lord (His Divine Power), and the Eye of the Lord (His Divine Wisdom) are in every place. The Ear of the Lord is bowed down to hear the groaning of the prisoner. And the Heart of the Eternal is most wonderfully kind. Heaven is His Throne and the earth is His Footstool. True, these expressions are pictorial, figurative; nevertheless they figure not an impersonal Creator, but a personal One, who feels, who thinks, who exercises His power; who has displeasure with those who are sinful and who loves those who seek to do His will, to walk in righteousness.

Whoever cultivates this thought of a righteous, personal God, assists in establishing his own heart along lines of corresponding character. He seeks a further knowledge of such a Creator; seeks his compassion and His protecting care, and learns to love Him, as he never could appreciate nor love Nature or any disordered conception of a space-pervading non-entity. He whose mind and heart grasps the Scriptural Personality of the

SM624

Heavenly Father catches the significance of our Savior's words, "Are not two sparrows sold for a farthing? And not one of them shall fall to the ground without your Father. But the very hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows."--**Matt. 10:29-31**.

Such may worship in spirit and in truth proportionate to their knowledge of the Infinite One, whom they were directed to address, "Our Father, which art in Heaven." Thinking of the Almighty as everywhere present is entirely unsatisfactory to our comprehension, which calls for a God whose Throne is in Heaven. This was the same

thought that our Savior again impressed on the women who met Him after His resurrection. To these he said: "I have not yet ascended to my Father and to your Father; to my God and to your God." Thus the general trend of Scriptural testimony confirms the thought which we receive by nature, and intensifies and elaborates it, by giving location and quality of heart, mind and power. Regardless of the truth of the two theories, the Bible presentation is surely the more helpful to humanity. To have no personal God must eventually signify to the reasoning mind no Law-Giver, no Judge, no Justice, no Love, no Mercy, no personal relationship as between father and child. Thus would be lost the very basis of Christian faith and doctrine.

INFINITELY SUPERIOR TO OUR HIGHEST IDEALS

The Scriptural presentation of the Almighty is, therefore, the one most consistent to our reason and most helpful to us; namely, that He is a great God, infinite in His Wisdom, His Justice, His Love and His Power. His personality has Heaven for His locality, but His influence and powers pervade the Universe. We may but imperfectly imagine the various channels of His information and the innumerable agencies through which He can exercise the Almighty Power. But in the light of present SM625

day invention, we have at least suggestions of it; for cannot man communicate by wireless telegraphy over hundreds of miles? And not only so, but cannot he use the Hertz-waves for the transmission of power? And can he not with the telescope greatly enlarge his vision, and with the microscope see things otherwise indiscernible?

And if puny man, imperfect and fallen, "born in sin and shapen in iniquity and of few days and full of trouble," can thus enlarge his natural powers, what limitations might he justly or wisely set upon the intelligence and powers of his Creator? "He that formed the eye, shall He not see? He that formed the ear, shall He not hear?" He that gave to humans the sense of justice, shall we not consider Him the very embodiment of Justice? He who gave us the power of sympathy, compassion and love, shall we not consider Him, the Author of

our powers, as infinitely superior to our highest ideals?

For our present purpose it is not even necessary that we be believers in the Bible in order to formulate before our minds something of the glorious character and attributes of our Maker. True, correct views of the teachings of the Scriptures will surely aid us in our conceptions; but at this time we are addressing not merely believers in the Scriptures, but also unbelievers. We urge, then, that rational thought on the subject bids us believe that man is the highest type of earthly intelligence, and this teaches us that there must be an intelligent Creator as much superior to us as we are to the crawling worm. Yea, more than this, He who gave us our intelligent being must be separated from us by a still wider gulf than that which separates us from the worm. And it is but a logical process of reasoning that the noblest of our talents and powers are but feeble reflections of the same qualities in our Creator.

From this standpoint, how great is the God which our intelligent reason would picture! How worthy of our reverence, our devotion, our love, our service! The

SM626

Scriptures assist us by showing that the blemishes which we find in ourselves and others are the results of disobedience to the Divine instruction.

IGNOBLE CONCEPTIONS OF A DARK PAST

Filled with so noble a conception of Deity, we would naturally hasten to worship and bow down, but are stopped by the voices from the Dark Ages, which misrepresent the Almighty, implying that He is not the embodiment of Justice, Wisdom, Love and Power. These voices assure us that, although He has commanded us to love our enemies, and to do good to them that hate us, persecute us and say all manner of evil against us falsely, nevertheless the Almighty, who gave these commands, does not love nor forgive His enemies, but has made preparation for their eternal torture.

There is something wholly inconsistent between these voices from the past and the voices of our reason. It is claimed by many that the Bible substantiates the voices of the Dark Ages, the creeds. But we hold that this is a

mistake, partly attributable to poor translation and partly to misunderstood parables. The reasoning mind surely rebels against the theory which in the Dark Ages held sway and led to the Inquisition and the stake. And it is glad that it has gotten rid of so gross a misconception of the "Father of Lights." A well-balanced and reverential intellect will rejoice to find and to recognize a God who not only is not devoid of Justice, Wisdom, Love and Power, and on a plane lower than our own, but is infinite in these attributes and worthy of reverence and worship.

We assent that the Divine Word, the Bible, has been greatly misrepresented by us all in the past, and deserves reconsideration. If our forefathers read the Bible with smoking lamps and blurred vision, and nevertheless got some blessing, what a power of God it would be to us now if, in the light of the electric arc, we should find it the Store-house of Divine grace and truth, perfectly coordinated and surpassing our highest ideals!

DUAL PERSONALITY OF THE CHRISTIAN

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."--2 Cor. 4:17.

Few, even amongst Bible students, discern that the true Church of Christ is wholly distinct and separate from the remainder of mankind; and that the Scriptures speak literally when they declare that the Church is a *New Creation* and its members *New Creatures*. As with the natural man there is a human begetting and a human birth, so with these *New Creatures* in Christ there is a spirit begetting, which will culminate in the First Resurrection--their spiritual birth, when they shall "be changed, in a moment, in the twinkling of an eye," thereafter to be glorious spirit beings, joint-heirs with their Redeemer in His Millennial Kingdom and the great work of blessing all the families of the earth.

On reading St. Paul's words, "Though our outward man perish, yet the inward man is renewed day by day" (**2 Cor. 4:16**), the majority, even of Christians, are inclined to apply it to all mankind and to look for an outward and an inward man in all with whom they come in contact. Such a misunderstanding on the part of a Christian is apt to result in one of two things: (1) Scrutinizing himself and recognizing to some extent his own twofold nature, he mistakenly supposes that all mankind are the same as himself; or (2) Looking at the world in general and perceiving no such dual personality as the Apostle mentions, he doubts his own dual nature, and thus fails to receive any profitable lessons from St. Paul's statement recorded in our text.

This confusion is increased by the fact that nominal Christianity includes three classes: (1) A class which claims to be Christian merely because the name is popular;

(2) A class of justified believers in the Cross of Christ, the scope of whose consecration is merely to avoid sin in its crudest form and to live decent, creditable lives;

(3) A class that has gone beyond that just described, has recognized with appreciation the Divine mercy already received, and in response has made a full consecration of life to the Lord--a consecration even unto death, a consecration to serve the Lord and to walk in His steps whatever the cost, a consecration to sacrifice earthly interests, advantages, privileges, etc., as well as to avoid sin--in the interest of truth, and all those principles of righteousness which represent the Heavenly Father and His Son our Lord Jesus Christ.

This last class is of course that which the Master denominated a "little flock," and which continues to include "not many wise men after the flesh, not many mighty, not many noble." But it is this class alone that receives spirit-begetting, the "earnest of our inheritance" of those great blessings which "God has in reservation for those that love Him" more than they love houses or lands, parents or children, husband or wife, or even life itself. These spirit-begotten ones, the smallest section of those who profess Christ, are the only class addressed throughout the New Testament; for these are prospectively "the saints," the "Elect," so frequently mentioned by the Apostles and uniformly addressed in the opening of each Epistle.--**1 Cor. 1:2; 2 Cor. 1:1; Phil. 1:2.**

A CLASS NOT OF THIS WORLD

Some may have thought that the Apostles were exceptions to every rule, and that their sacrifice of earthly interests, their sufferings of persecution in the flesh, and their self-denials in the interests of the Gospel service were not designed of the Lord as illustrations or examples for the remainder of the Church. This is a mistaken view which will, if entertained, hinder us from obedience to St. Paul's injunction, "Be ye followers of me, even as

SM629

I also am of Christ"; and his declaration, "Ye became followers of us and of the Lord."--**1 Cor. 11:1; 1 Thess. 1:6; Eph. 5:1,2.**

True, our Lord Jesus was not only the Redeemer, but also the great Shepherd and Guide of His followers. True, He sent forth the Twelve Apostles as His special representatives and mouthpieces in the establishment of the

Church, a mission which entailed upon them special obligations and duties, as well as special privileges and opportunities.

Respecting all of His followers, His "sheep," He says, "They are not of the world, even as I am not of the world." To them He says, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Again, "If any man will serve Me, let him follow Me; and where I am, there shall My servant be."--**John 17:16; 15:18,19; 12:26.**

That all of our Lord's followers--not only the Apostles, but the very humblest of the sheep--are included in these conditions and in the rewards promised to the faithful, is distinctly shown in our Lord's references to His Second Coming and to the blessings then to be administered to all of His faithful disciples, amongst whom He includes, not only His Twelve Apostles (who are indeed to have the most honorable position in glory), but also every member of "the Church which is His Body." In the parables of the Pounds and the Talents our Lord evidently addresses those who will be alive at His Second Advent, and speaks as if they were the representatives of all of His faithful followers throughout the Gospel Age, to each one of them He has entrusted certain gifts and responsibilities as His servants, as New Creatures in Christ.--**Matt. 25:14-30; Luke 19:11-27.**

Changing times and circumstances vary conditions; but the principles enunciated in the Scriptures continue

SM630

in force and meaning. In civilized lands it is no longer customary to crucify, to stone to death, to beat with rods or to burn at the stake. The Gospel of Christ has made a deep impression upon the world and its general sentiments, even though the message has influenced only a "little flock" to accept full discipleship and willingness to "follow the Lamb whithersoever He goeth." It is still true, however, that even in this present Age, "all who would live godly in Christ Jesus, *shall suffer persecution*" (**2 Tim. 3:12**)--more refined, more civilized, but in some respects no less bitter and malicious than that of times past--sometimes causing excruciating pain, sorrow

and heartache.

"YOUR BRETHREN THAT PERSECUTED YOU"

It is still true that as the persecution of our Lord's time came from the nominally religious and orthodox of His day and nation, and as all the persecutions of the Dark Ages were instituted by the professedly religious and professedly orthodox, so likewise today. More of the pain and sorrow, more of the mortification of our flesh, come from the professedly religious, professedly orthodox, professedly brethren, than from any other class. In every instance the difficulty arises from the fact that these nominally religious people who would persecute the members of the Body of Christ do so because of mistaken conceptions of the Divine will and because they lack the Spirit of Christ, the Spirit of God, the Holy Spirit, the Spirit of Love.

The Scriptures explain that Satan exercises a great influence upon the world, blinding many with prejudice and using them unwittingly as his tools; and that God permits him to do so for the better ultimate accomplishment of the great and glorious Divine purpose. Of those who crucified our Lord St. Peter declares, "I wot, brethren, that through ignorance ye did it, as did also your rulers." (**Acts 3:17.**) Of the same class St. Paul says, "Had they known they would not have crucified the Lord

SM631

of Glory." (**1 Cor 2:8.**) Similarly, those of the Dark Ages who burned one another at the stake, doubtless thought, as did Saul of Tarsus, that they verily did God service. Blinded as to the real purpose of God, and not appreciating His Spirit of love, they served Satan and sin, while supposing that they were serving God.

Undoubtedly the same is true today of those who after a more refined manner oppose, speak evil of and misrepresent their brethren. Nevertheless, from first to last, God has been so overruling in the affairs of His people that blessing has resulted to those who are New Creatures in Christ. While their outward man has suffered, has been mortified and has perished, their inward man--their new nature--has been renewed, strengthened, upbuilt in

the image of God. Their trials have made them more nearly, as New Creatures, exact copies of God's dear Son.--**Rom. 8:29**.

NEW CREATURE'S BATTLE WITH HIS FLESH

Thus far we have considered only those attacks upon our mortal bodies which come from without, and have seen how, as our text declares, "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." From this viewpoint we realize that all the persecutions, trials, sorrows, pain, which come to our flesh are really blessings in disguise; for our human nature must be utterly destroyed before we as New Creatures can be perfected in the First Resurrection. It may surprise some of the Lord's dear people to note not only the Apostle's exhortation that we endure and appreciate the Lord's providences respecting persecutions from without, but also the fact that our zeal as New Creatures leads us to make an attack upon our flesh from within. St. Paul assures us that there is a continual warfare to be waged between the old nature and the new, and that so antagonistic are their interests that the development and final victory of the *one* means the overthrow and destruction of the *other*. Hence we

SM632

are exhorted to "fight the good fight of faith and to lay hold on eternal life."--**1 Tim. 6:12**.

The Scriptures inform us that our courage, our persistency and zeal in the fight against the old self and its natural tendencies, this fight in the interests of the Heavenly Kingdom and its Divine Law means to us either victory or defeat as respects our attainment of the glorious prize set before us in God's Word--joint-heirship with Christ in glory, honor and immortality, the Divine nature. It is to the "more than conquerors" that the blessed promises of the Scriptures apply. Our Redeemer is the Captain of our salvation, the Leader of all these conquerors, without whom they would be unable to gain the victory. But by His grace and assistance, they shall triumph, in harmony with the promise.--**Rom. 8:37**.

This battle between the New Creature and his old

nature is referred to by the Apostle when he exhorts the New Creature, saying, "Mortify therefore your members which are upon the earth"--deaden them. (Col. 3:5-10.) First of all, surrender your human will to death, that you may have no will of your own, but may adopt in the fullest measure the mind of Christ, the will of the Heavenly Father, that as the will of the New Creature it may henceforth dominate your life more and more until it shall control every thought, word and deed. This mortifying, or killing, is to grapple with every organ of our mortal bodies and not only to render them dead to sin, but to quicken and encourage them with the holy spirit of the New Creature.

From the time of our spirit-begetting henceforth, our hands and all of their doings, our feet and all of their goings, our tongues and all of their words, our eyes and all of their visions, are to be dead indeed to sin, dead to selfishness, dead to everything except the new mind, the spirit of holiness which, controlling these members of our mortal body, is to use them incessantly in the service of God, the service of Christ, the service of the brethren,

SM633

the service of the Truth and, so far as opportunity may afford, in the service of humanity. But let us not forget, however, that the real service of humanity will come during the Millennial Age, and will be granted only to those New Creatures who in the present time fight a good fight against the old man and his natural inclinations and in favor of the New Creature, controlled by the Divine will.

As the natural man perishes, the New Creature is developed. At first the natural man is comparatively strong. But if progress is made, eventually he will be quite in subjection to the New Creature. While the outward man is perishing, the new man is growing day by day. Eventually this will mean a thorough preparation for the complete "change" for the birth of the spirit in the First Resurrection. Since there is no development or schooling in the grave, and since no one can enter the Heavenly condition except those who in the School of Christ in the present life have been "made meet for the inheritance of the saints in light," it follows that, as St. Peter suggests, all who are spirit-begotten need to give all diligence to make their calling and election sure; for

if they do those things which the Apostle enumerates, they shall never fall, but an abundant entrance shall be ministered unto them into the everlasting Kingdom of our Lord and Savior Jesus Christ.--**2 Peter 1:5-11.**

WARNING NECESSARY TO SOME

Here a word of warning seems necessary. Some of the Lord's people have the erroneous impression that actual perfection in every thought, word and deed is the Divine requirement. This is a mistake. Such perfection in the flesh is an impossibility. The perfection which God requires is, according to the Scriptures, a perfection of the heart, a perfection of the will. "Blessed are the pure in heart"--the pure in *desire*, and hence the pure in *endeavor*. God's Elect are selected from various stations in life, and hence are some more and some less noble by nature, some more and some less injured by

SM634

the fall of Father Adam. Therefore we are not to expect that all these will reach the same plane of outward self-control in the present life.

The Scriptures point out that the Lord's judgment of His people will not be according to their outward attainment, but according to their inward development. Hence some of them who are naturally noble, and who are held in more or less high estimation amongst men, might in the Lord's estimation be unfit for the Kingdom and its high honors and responsibilities. On the other hand, some of those whom the Apostle denominates, according to the *flesh*, "the mean things of this world," and who according to men might never be highly esteemed in the flesh, might in the Lord's estimation be highly esteemed because of His knowledge of the loyalty of their hearts--their loyalty to Him, to the brethren, to the principles of righteousness--and their fullness of the spirit of love. Undoubtedly there are some great surprises in store for the time when the Lord will make manifest His judgment, His decision, as to who are His Body members.

In conclusion, let us who recognize ourselves as New Creatures in Christ, begotten of the Holy Spirit of God, fight a good fight against the old nature, putting off more

and more of the works of the flesh--anger, wrath, malice, hatred, strife--and putting on more and more the character fruits of the Holy Spirit--meekness, gentleness, patience, long-suffering, brotherly kindness, love. The possession of these Heavenly qualities will not make us popular with the world; for the spirit of darkness hates the spirit of light, which constantly reproves the wrong spirit. But these fruits and graces of God's spirit of love constitutes a panoply which will enable us to withstand all the fiery darts of the Adversary and to assist others in the good fight. Finally through the grace of God in Christ these qualities will perfect us as conquerors, yea, more than conquerors, through Him who loved us and bought us with His own precious blood.

SM635

DEVELOPMENT OF CHRIST-LIKENESS

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the Household of Faith."--Gal. 6:10.

Development of character-likeness to our Lord Jesus Christ is the first duty of every consecrated child of God. "Hereunto we were called," as the Apostle suggests, not especially to do something for somebody else, but especially to develop our own individual character--to fight a good fight, to lay hold on eternal life, to get the blessings which God has invited us to have. Nothing that we can possibly do for others should be considered as appropriate for taking the place of the work which He has given us to do for ourselves individually.

Apparently many good people make a mistake along this line. We see the great institutions of the various denominations arranging for the world's conversion and entertainment, but at the same time there is a lamentable neglect to provide for their own growth in grace and in knowledge of the Word of God. All this is contrary to the teachings of the Bible. What God's people are to do for the world is to be merely secondary, merely what opportunity may offer. Their chief work is to be for *themselves*. It is important that we get this thought well grounded in our minds. Otherwise it might be with us as St. Paul points out--that while preaching to others, we might ourselves become castaways.--**1 Cor. 9:27.**

But while we are developing ourselves, and while assured by the Scriptures that in due time we shall reap if we faint not, there is, nevertheless, something we can do beyond ourselves. As we have opportunity, we may do good to anybody, to everybody. These opportunities

SM636

are various. But in choosing what we shall do, we should remember the Apostle's injunction, "As we have opportunity, therefore, let us do good unto all men, *especially* unto them that are of the Household of Faith."

To our understanding, the Household of Faith is composed

of those who have "the faith once delivered unto the saints." (**Jude 3**.) To accept that faith means much more than to say, "Good Master, what good thing shall I do?" It means that one who has the faith as set forth in the Word of God would take the steps which the Master indicated as necessary for membership in the Household. Therefore there are a great many people who have not entered the Lord's Household at all. The Master did not say, "If you wish to be numbered amongst My disciples, you may do thus; or, if you prefer, you may do so-and-so." On the contrary, He said, "If any man will come after Me, let Him deny Himself, take up his cross, and FOLLOW ME."--**Matt. 16:24**.

Addressing the Household of Faith, St. Paul declared, "Ye are called in ONE HOPE of your calling." (**Eph. 4:4**.) The invitation given to the Church of the Gospel Age was but *one* invitation; and those who accepted it are declared to be a Royal Priesthood, a Holy Nation, a Peculiar People. (**1 Peter 2:9**.) We learn, however, from other Scriptures that amongst those who accept the invitation and consecrate themselves to God there are two classes, the Little Flock, and the Great Company, the antitypical Priests and Levites. The one class faithfully perform their consecration vow. The other class lose their first love in a measure. While they do not become enemies of God, they live an indifferent life. They are not overcomers. Although they serve in many ways, and although on the whole they are good people, yet they do not come up to the standard set for admission into the priestly class. Therefore they will not have an abundant entrance into the Messianic Kingdom, but must "wash their robes and make them white in the blood of

SM637

the Lamb"; for to some degree they have been derelict. (**Rev. 7:9-11**.) They will constitute the antitypical Levite class, who will have a future service to perform in connection with the Royal Priesthood.

WHO CONSTITUTE THE HOUSEHOLD OF FAITH?

In seeking for opportunities of service, the Lord's people are to recognize that they are to discriminate in

favor of the Household of Faith rather than the world of mankind. Whatever time we do not need for ourselves should be used in connection with the members of the Household of Faith. Should any one ask, "Why should you not give all your time to those who are not of that Household? Why should you not do slum work, etc.?" we reply that those who are engaged in such work are a class who do not understand the Divine Plan. We are not finding fault with them, however; for we sympathize with everything that makes for human uplift.

But first of all should be our own personal uplift; and next should be our work for the Household of Faith.

The reason this order of procedure should be followed, is that God Himself is dealing only with that Household at this time.

Those who are doing slum work, etc., have the thought in mind that God is dealing with mankind in general now, and that now is the world's only opportunity for getting eternal life. With the erroneous thought that mankind are in danger of eternal torment, this class feel that they are doing right to neglect themselves and everything else in order to do this work amongst the degraded. If they had the knowledge of God's plans which the Bible gives, they would know that the Lord is not now dealing with the world, but only with the Household of Faith.

This statement is in harmony with the words of Jesus, who prayed not for the world, but for those whom the Father had given Him. (**John 17:20,21.**) Those who came from the sinner class He received--those who had

SM638

an ear to hear His message. Whoever accepted that message was treated as a member of the Household of Faith. To such our Lord ministered especially, even neglecting His own temporal interests to do so. We may be sure, however, that He never neglected His own spiritual needs; for the development of Himself as a New Creature was His first obligation--as it is our first consideration. --**2 Peter 1:4-11; 3:18.**

In the strictest sense of the word, the Household of Faith is the Family of God; those who have offered their bodies to God in sacrifice and have been accepted by Him and have been begotten of His Holy Spirit. All such belong to God's Family. Some of them are making

good progress, growing strong, tall, broad; others are merely "babes in Christ." We might, however, make a distinction between the Household of God and the Household of Faith. The latter seems to be a broader term which includes those who are drawing near to "the faith once delivered to the saints" and are seeking to attain it; those who are prospective members of the Family of God, who will finally become so strong in faith and zeal that they will render a reasonable service and will present their bodies as living sacrifices, "holy, acceptable to God."--**Rom. 12:1.**

We perceive this to be the proper course for development in character-likeness to Christ. First, we are to make our own calling and election sure by cultivating all the fruits and graces of the Holy Spirit; then we are to keep on the alert to note and to gladly avail ourselves of all opportunities in the service of God which in His providence are opened up to us. These we are to use primarily in favor of the necessities of the Household of Faith, and then on behalf of anybody and everybody who may need assistance. The helping of those in need does not mean, however, that we should give them luxurious things or enough to last them the remainder of life, but that we should give them enough to assist them

SM639

through their stress--a coat, a hat, a dress--whatever we could spare that they might need. If we see anyone who apparently is in condition to have the eyes of his understanding opened to the Truth of God's Word, we might well consider it a good opportunity for us to assist him. Thus we might neglect our temporal interests and spare the time to help such a person. But under no conditions should we neglect our own spiritual growth.

"STUDY TO SHOW THYSELF APPROVED UNTO GOD"

In order to grow in the fruits and graces of the Holy Spirit, it is necessary that we study the Word of God. Furthermore, since we have the treasure of the new mind in earthen vessels that are leaky by nature, it is necessary that we study continually. No true Christian, therefore, would think for a moment of ceasing to study the Word,

whether by direct reading of the Bible or by reading THE STUDIES IN THE SCRIPTURES, which put the Word of God into a form especially arranged for topical study. A certain amount of spiritual refreshment comes also in connection with the morning hymn, the Manna text and the Vow. This refreshment we recommend to be partaken of every morning before breakfast--if possible as a family; if not, then individually. A few minutes spent in thinking of Heavenly things, in returning thanks to God and in singing a song of praise should result very profitably spiritually. In some way the Lord's people should keep in touch with His Word continually; otherwise the New Creature life will wither.

There is also another kind of study which seems to be overlooked, even by those who study His Word faithfully. The study to which we now refer should be in progress from the moment when we awaken in the morning until we fall asleep at night. We should continually study to *apply* what we already know respecting God, respecting the Bible, respecting His will, respecting our duty toward others and toward ourselves, respecting the

SM640

Golden Rule, etc. In other words, every Christian should daily, hourly, continually, be studying more and more how to *put off* anger, malice, hatred, envy, strife, evil-speaking, and all other works of the fallen flesh and of the Adversary; and with equal perseverance he should be studying diligently how to *put on* the graces of the Holy Spirit--meekness, gentleness, patience, long-suffering, brotherly-kindness, love.

All of the Bible, all that we learn respecting it, all the lessons taught us by Divine providences, and all the advantages we receive from fellowship with the brethren --all these are merely preparations for the great study of life--how best to perform the will of God in thought, word and deed. We emphasize this kind of study for the reason that we perceive that many of the Lord's people do not understand the matter. They seem to think that their spirituality depends upon the number of hours which they spend in Bible study. Thus they are grasping only a fraction of the Truth. The great blessings come from our efforts to *apply* the principles which we have already learned from the Bible. This study

requires, not that we should have our Bibles ever in hand, but that we should continually bear in mind the things which we have already studied from God's Word, in order to make practical application of them in the affairs of life, in our thoughts, words and doings toward God, toward our fellowmen, toward ourselves.

If to the right or left I stray,
That moment, Lord, reprove;
And let Thy goodness chase away
All hindrance to Thy love.
Oh, may the least omission pain
My well-instructed soul,
And send me to the blood again,
Which makes and keeps me whole.

SM641

THE CHURCH "CRUCIFIED WITH CHRIST"

"I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me."--Gal. 2:20.

In an age when human ingenuity taxed itself to the utmost limit to invent cruelties to torture the victims of public revenge or hate, crucifixion certainly had a bad preeminence. Amongst the Romans it was reserved, with few exceptions, for slaves and foreigners, being considered too horrible and disgraceful for a Roman citizen, no matter what might have been his crime. This mode of death was the greatest possible indignity that could be heaped upon any offender, whether considered in the light of a public disgrace or of physical anguish.

Crucifixion was a slow, lingering process of dying, lasting always for hours and often for several days. Usually the victim was bound to the cross as it lay upon the ground. The hands and the feet were then nailed to the wood; and the cross was elevated and planted in the socket to receive it. This gave the body a terrible wrench; and great was the agony that followed. The hot sun beat upon the naked body and uncovered head-- which in our Lord's case was pierced with the additional cruelty of the crown of thorns. The ragged, undressed wounds festered and became inflamed; shooting pains darted from them through the quivering flesh. Added to this the agony of an increasing fever, a throbbing head and a raging thirst; and even the slightest movement intensified the anguish. As death drew near, swarms of flies gathered about to increase the torment, from which there could not be any relief. As no vital organ was directly assailed, life lingered on until the power of endurance was completely exhausted.

SM642

The ultimate physical cause of our Lord's death, however, is believed to have been literally a broken heart. Otherwise He would probably have lingered much longer; for crucifixion seldom produced death within twenty-four hours, and victims have lingered as long as five days.

Pilate and the guard were surprised to learn that Jesus had died so soon. Instead of lingering long, He died suddenly, and before He was fully exhausted; for He had conversed with the thief and had commended His mother to St. John's care. He had declared His great work finished; and then with a strong voice, which indicated considerable remaining strength of both body and mind, He had cried, "Father, into Thy hands I commend My spirit," and died instantly. In the agony of Gethsemane the heart and the blood vessels had been affected. The palpitation of the heart had been so intense as to cause a bloody sweat--a phenomenon rare but not unknown, produced by intense mental excitement. Already weakened by such an experience, a repetition of the anguish probably ruptured the heart, causing instant death.--**Luke 22:44; 23:46.**

"CRUCIFIED WITH CHRIST" FIGURATIVELY

Since actual, literal crucifixion signifies a torturing, slow but sure death, the figurative crucifixion must closely resemble it; otherwise the figure would have no value. When we say that any one is taking up his cross to follow Christ, we mean that the person is consecrated and is taking the first step of self-denial in espousing the cause of Christ. Even though it be with fear and trembling, he is submitting willingly to painful humbling and contempt in the sight of the world and of the chief priests and their blind followers, in order that he may share with the Master and all the members of the Anointed Body the coldness and scorn of the world and of many whom they seek to bless. Yet in so doing we are not alone, as was our Lord and Head; for we have comfort and sympathy from Him as our High Priest and from our fellow members

SM643

in His Body, the Church. With our Lord, however, none could sympathize. He was the Fore-runner on this race course; and of the people there was none with Him.

But, some one may ask, where does our cross-bearing begin, and where our crucifixion? Where does it end? How much does it involve? We answer, Circumstances alter cases to some extent; and each must apply the

matter in his own case. To enable us to do this, let us examine three notable examples of such cross-bearing--our Lord, St. Paul and St. Peter.

"CONSIDER HIM WHO ENDURED"

Born under the conditions of the Jewish Law, our Lord could not begin His service--ministry--until He was thirty years old, although His earlier years were evidently spent in studying prophetic utterances concerning God's Plan and His own share therein. This is made evident in the only record of His boyhood. When but twelve years old He was seeking information concerning the Heavenly Father's business, and was found amongst the eminent teachers asking questions relating to the prophecies.--**Luke 2:42-52.**

At thirty years of age He had His first opportunity to begin the work which He had come into the world to do. Using the figure in our text, we might say that then He took up His cross when He came to John to be baptized of him in the Jordan. This was a cross--a humiliation; for the masses of the people were, like John the Baptist, ignorant of the deep meaning which our Lord attached to immersion as a symbol of death. John and the people used it only as a symbol of washing, cleansing or reformation from sin. Nor was it proper for our Lord then to explain to them a symbol which belonged to an age and a work not to be made known until the Pentecost following His death. Nor would they have understood if He had explained.

But it became our Lord to set the example which, as their Leader, He would afterward expect all His disciples
SM644

to follow. Hence, as in His actual death He who knew no sin was counted amongst the transgressors, so in its symbol--the water immersion--He was "numbered with transgressors" (**Isa. 53:12**), who were there figuratively washing away a sinful past to make a new start in life.

For the sinless Lamb of God thus to be misunderstood was doubtless a heavy cross; but it opened the way to a still clearer appreciation of the Father's will, which He had come to perform. Obedience in taking up the figurative cross proved Him worthy of continuing in the

Father's service--even unto death. The Holy Power of God which came upon Him there enabled Him to see more clearly His future pathway down to Calvary; but it also brought clearer and clearer apprehensions of the exceeding riches of Divine favor and of the high exaltation in reservation for Him at the end of the narrow way.

THE VICTORY IN THE WILDERNESS

Under the increased illumination of mind which followed His spirit-begetting at Jordan, our Lord was led by His spirit of consecration into the wilderness, there to consider more fully in private the Father's Plan and His own future course in obedience thereto. There the cross grew heavy as He more fully realized the shame, ignominy and self-abasement to which His consecration would lead. Moreover, the Tempter threw all his weight upon the already heavy cross by suggesting other ways of doing good which were more agreeable to the flesh than was the way of sacrifice. But after counting the cost, our Lord refused any other method, whether Satan's or His own, and chose to have God's will done in God's own way, saying again, "Lo, I come to do Thy will, O My God!"--**Psa. 40:5-8**.

With this victory our Lord grew stronger; and the cross seemed lighter as He came out of the wilderness figuratively crucified, willingly delivered up to die--hands, feet, each and every talent and power restrained from self-service--all offered up as a sacrifice to God in

SM645

the carrying out of the Divine Plan, whatever that might involve, whether the dying process might prove to be of longer or shorter duration or of more or less pain. Now He more fully understood the meaning of His consecration vow made at Jordan.

As a man, then, when He began His ministry our Lord's will was already dead to every human hope and ambition--dead to His own human plans and control. Yet He was not dead in the sense of being insensible to the scoffs, pains and piercing words which He would encounter, but crucified--delivered up to death. The pinioned, bleeding members--human talents, rights, etc.--

quivered and twitched; but they always remained pinioned --crucified, delivered up to death--to the last, as when He prayed in Gethsemane that the cup of ignominy might be omitted. During all these three and one-half years of our Lord's ministry He was crucified in this figurative sense. That is to say, He was delivered up to death--His will, His talents, His all, bound and pinioned --in harmony with the Father's Plan. And every deed of His by which "virtue [vitality, life] went out of Him" to bless and heal in mind and body the sinners about Him was part of His dying, and finally ended in death--even the literal death of the cross.

ST. PAUL'S EXPERIENCE

St. Paul was not literally crucified, but ended his course by being beheaded--as became a Roman citizen. Yet figuratively he tells us long before his literal death, "I am crucified with Christ." That is to say, "I am delivered up to death. My will, my self-control, my talents and powers, my rights, my lawful ambitions as a man--all these are pinioned and bound by my consecration vow, so that having no will or plan or way of my own, I may be fully able to let the Holy Spirit--or mind or will--of the Master dwell in me and rule my every act to His service. But I am not so dead that I do not occasionally feel a twinging of the flesh and have

SM646

a suggestion as to another way and as to what would or would not be necessary. I keep my body under, however, subject to the will of God, saying, as did the Master under similar circumstances, 'Not my will but Thine [Heavenly Father] be done.'"

Many get the idea that our Lord and the Apostle referred only to sinful desires when they spoke of figurative crucifixion. They read the Apostle's words as if he meant, "My sinful ambitions and desires I keep under and crucify." They interpret our Lord to mean, "Not My sinful will be done, O Father, but Thy holy will." This is a mistake. Our Lord was holy, harmless, undefiled, separate from sinners (**Heb. 7:26**); and as such He could not have a sinful will or desire. He had no

wish to kill, steal, blaspheme, covet the possessions of others, nor to bear false witness, nor to backbite, nor slander, nor do any other sinful thing toward God or toward man. On the contrary, His will was to do good only, to honor God and to bless men.

But as a man, our Lord had a mind, a strong mind or judgment as to HOW good could best be accomplished, as to HOW God could be most highly honored and men most effectually blessed. Had He followed His own judgment and will as to the best methods of honoring God and blessing men, it would probably have been along the line which naturally suggests itself to other GOOD judgments and wills--along the line of political and social reforms, in securing pure government for the people, in meting out justice to the oppressed, in establishing hospitals, asylums and colleges, and in cleansing the religious system of His day. But although such a good will would have doubtless accomplished much temporary good, it would never have worked out the grand deliverance for the race which we now see that God's comprehensive Plan of the Ages is designed to work out. Such a plan did not occur to the mind of even the perfect Man Christ Jesus; for it is beyond the scope of human

SM647

thought and reasoning. But knowing that His Father was greater than He, our Lord rightly reasoned that implicit submission to Jehovah's will was the proper course, whatever it might involve.

WHY CRUCIFIXION OF WILL IS PROPER

The nearer a person is to perfection, the stronger is his will and the more difficult to crucify. The more confident any one is that his will is good and for good and blessing to others, the more difficult it is to see good reasons for surrendering it. Thus our dear Lord knew that it was needful for Him to die in order to provide the Ransom-price for the world and shrank not from it; but knowing also that pain, public scorn and contempt as a criminal were not part of the penalty, He questioned their necessity--whether the Father was not asking of Him as the Redeemer more than the penalty of Adam's

sin. Therefore He prayed, "Father, if it be possible, let this cup pass from Me"--nevertheless I claim no rights; I attempt neither to follow My own ideas nor to exercise My own will; I leave all to Thy wisdom; "Thy will be done."

Evidently our Lord did not see then what for our own advantage and strengthening He has since showed us who are following in His steps, crucifying our own wills, etc.--that extreme trial of obedience, even unto the death of the cross, was both expedient and proper, because of the very high exaltation to the Divine nature, for which His implicit obedience to the Father's will in giving our Ransom-price was to be the test of worthiness.

As followers in our Lord's footsteps we have neither such strong wills to overcome and crucify nor the proportionate strength of character whereby to overcome them. But we have the advantage of knowing clearly why so extreme and exact obedience is necessary in all who would be accounted worthy of a place in that select Body of Christ, the Church, which is to be so highly honored with our Lord Jesus, our Redeemer and Head.

SM648

HOW WE FOLLOW IN HIS STEPS

The Apostle Paul did not mean the crucifying of a sinful will or sinful desires, plans, etc., when he said, "I am crucified with Christ." Elsewhere he refers to the same thing, saying that he desired to be "dead with Him," and to have "fellowship in His sufferings." So, then, if Christ's crucifixion was not the crucifixion of a sinful will and sinful desires, neither was St. Paul's, nor are ours as followers of the spotless Lamb of God.

True, St. Paul and other followers of Christ were by nature sinners and children of wrath even as others, and hence were very much less than perfect, compared with the Undeiled One. But their first step of faith in Christ showed them that they had no right nor privilege to will or to do wrong; and in accepting of justification through the death of Christ, they confessed not only sorrow for sins past, but repentance and change from sin for the future to the extent of their ability, realizing that the imputed merit of the Ransom covered not only

past sins, but also all unwillful weaknesses and errors future. This change of will from sin to righteousness preceded their call to follow Christ, to suffer with Him and to share with Him the high exaltation to the Divine nature. Thus we see that with us, as with our Lord, it is our good human wills, our good intentions and our good plans--not actually perfect as our Lord's, but reckonedly so through His imputed merit--that are to be crucified, delivered up to death with Christ and to share in His sacrifice.

As our Lord set aside and crucified His own will, accepting of the Father's will instead, so we as His footstep followers set aside or crucify our wills or desires--no matter how good and wise they appear to us--to accept instead the guidance and direction of our Lord Jesus Christ, who still delights to carry out the Father's Plan, the perfection of which He can now fully appreciate.

SUFFERINGS OF CHRIST AND HIS CHURCH

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed, ye may be glad with exceeding joy."--

1 Peter 4:12.

While we understand from Scripture that present evil in general shall ultimately be overruled of God and made to minister good, yet we are far from thinking that "all is for the best," or that everything which occurs in the world was foreordained of God and brought about by Him. No; we must remember that since Adam's disobedience, the Paradise whose perfection and blessings were suited to the perfect man has been done away with; and that the sin-cursed race has been condemned to the as yet unfinished and imperfect earth. The Garden of Eden was merely a little spot finished beforehand, in order to provide a perfect trial for the perfect man Adam.

By the time that man has been restored to manhood as represented in Adam, the earth also shall have reached the perfection as represented in Eden. Meantime, the turbulence of nature--cyclones, earthquakes, etc., incident to the unfinished work--continues, and constitutes part of the evil to which the entire race of Adam became subject through the sin of their father, and from which they will shortly be released as a result of the work accomplished by our Redeemer.

But in all this confusion of nature the Scriptures teach us that there is a class under special Divine supervision, and that to these nothing out of God's order can happen. This is the consecrated class, the members of the Anointed Body--The Christ. *We know* that all

those who are the called according to His purpose.

WHY CHASTISEMENTS ARE NECESSARY

While it should be a cause of sorrow to us that we should need special chastisements to recall us to duty, yet we must not forget that these are evidences that we are still reckoned of God as amongst His sons; and that such chastisements are thus a demonstration of His love for us and of His desire that we make our calling and election sure to the grand prize for which the consecrated class is running. In view of this fact any consecrated follower of the Master who receives such corrections in righteousness should not think it STRANGE.

But while such trials should not be thought strange, St. Peter in our text evidently meant more than this; for he says, "Rejoice, inasmuch as ye are partakers of Christ's sufferings." Our Lord did not suffer because of disloyalty or failure to keep His contract, His Covenant of Sacrifice. He did not suffer because of spiritual drowsiness and conformity to the world. Nor did He suffer because of *self-will* leading Him to ignore the Father's will and word, nor because some plan of His own must be dashed to pieces. The sufferings of Christ were from no such cause as any of these. Hence to the extent that we share His sufferings it must not be as chastisement for evil nor in the renouncing of evil, but a suffering wrongfully--undeservedly. His was a suffering for *well-doing* and for the Truth's sake; and to be sharers or partakers of His suffering, on account of which we may rejoice and anticipate coming glory, we must take heed to the cause of the suffering. We only deceive ourselves if we count sufferings for sin as part of our suffering for Christ, and on that account expect the glory to be revealed.--**1 Peter 4:14-16.**

We are well aware that "this is a hard saying," and that many will not permit themselves to believe it. The terms "sufferings of Christ" and "sacrifice" have long

SM651

been misused. Many reckon themselves as *sacrificers* with Christ because they have abandoned some practice which they consider evil--such as profanity, the use of

stimulants, extravagant dressing, dancing, etc. If these things are wrong, then no one ever had a right to them. Hence it cannot be a "sacrifice" with Christ to discontinue anything which is wrong in and of itself.

WHAT THE SUFFERINGS OF CHRIST INCLUDE

What, then, are the sufferings of Christ which we may endure for His sake? some one may ask. We reply, the word Christ signifies anointed; and hence those sufferings could not have commenced with Jesus until after He had been anointed of the Holy Spirit at the time of His water immersion at Jordan--after John the Baptist had immersed Him in water as a symbol of His consecration unto death. So, too, it is with all of the followers of Jesus in the narrow way of sacrifice. Not one of us could share in the sufferings of the Anointed unless first we had consecrated ourselves to God, and had been accepted in the Beloved and begotten of the Holy Spirit, thus becoming members of the Anointed Company.

The sacrifice and sufferings of Christ Jesus included every item of mental and physical pain and of self-denial experienced as a RESULT of His consecration, until it was completed in death. Therefore it included the denial of all laudable and proper human ambitions which our Lord as a perfect man must have experienced more than could imperfect men. It also included the reproach which He bore from His fellow men for the sake of the Truth, especially from the teachers of the nominal church of His day. It also included His weariness and exhaustion caused not only by preaching, but through the giving out of His own vital energy for the good of others in healing the sick, etc.--**Mark 5:30**.

Similar to these are the sufferings of Christ which His footstep followers may well rejoice to have shared, when the time shall come for the glory to be revealed.

SM652

They begin with the hour of our consecration; and if we are faithful, they will end only with our death. With us as with our Head and Pattern the *sacrifice* consists in denying ourselves things which are lawful and proper, in our endeavors to honor God, to promote Truth and to

help in any way those in need, especially them of the Household of Faith. Apparently, most of the Body of the Anointed Company will, like their Head, spend more of their sacrificed time and substance in supplying spiritual wants of men than in providing for physical needs, although the latter should not be neglected.

ILLUSTRATIONS OF SUCH SACRIFICES

Perhaps before your consecration you were ambitious in the exercise of legitimate business talent. But your consecration demanded time and thought for the careful study of God's Word, that you might acquaint yourself with Him and with His will concerning you, and that you might communicate this knowledge to others. To obtain the necessary leisure to accomplish this work, you had to curb your business ambition. Both your time and your talent were yours no longer; for you had consecrated them to the Lord. Hence, although business was still needful, it became secondary; and your Father's business was first. Therefore your former ambitions were restricted to necessity and to the promotion of the Heavenly Father's business.

Perhaps you had taken great pleasure in making home elegant, in dressing yourself and your family in elegance; and you had said that this was right because you had earned your money righteously, and you felt sure that God loves beautiful things and that His Heavenly Home and family are elegant. But now with time and money fully consecrated, you realize something of the pleasure of sacrificing with Christ by denying yourself such luxuries, and by restricting your outlay of the Lord's time and money to the providing of things needful and decent in the sight of all men.

SM653

It may be that you were fond of company, and passed many a pleasant hour in music, social chat, harmless dancing and innocent amusements and games. Now, while not condemning these innocent recreations in the world, your Covenant of Sacrifice with Christ demands that your time, money and influence formerly thus used shall, except so much as may come within the range of

necessities or emergencies, be faithfully accounted for to God; that your rights and privileges in these things shall be sacrificed; and that the time, money and influence be used in the service of God.

Possibly you once were interested in politics, in the temperance question, in the prevention of cruelty to animals, in the subject of international peace, in the prison reform movement, in a labor union, etc., etc. Many an hour, many a dollar, and the full weight of your influence you give to these worthy objects, which you still believe to have been well spent in an endeavor to do good. But now you find that your consecration vow compels you to pursue a different course, and that these plans which were your own will and way for doing good must be sacrificed to God's plans; and you must follow your Leader.

Furthermore, as you mark carefully our Lord's course, you will perceive that although He was in sympathy with every moral reform, yet He used His time and influence wholly in preaching the Gospel--the Glad Tidings of great joy, which shall be to all people. And as you came more fully to appreciate the Lord's ways, you realized that these moral reforms, which would be carried forward by the kind and benevolent of the world just as well without you, could never reach perfection until Messiah's Kingdom shall obtain control. Then you realized, as you had not done at first, the necessity of the work in which you should be engaged--that the preaching of the "Good Tidings of good" things to come was God's method of developing you, as well as other consecrated followers of our Lord, for a share in that great

SM654

and successful Moral Reform which shall obtain throughout the world when the King of Glory and His Bride are enthroned in power.

OPPOSITION FROM FORMER FRIENDS

Formerly you not only delighted to do generously, giving to everything and speaking favorably of all, but you also appreciated highly the good will and favor of all toward you. This showed a good spirit and a broad heart which none could help admiring; and such admiration

is always sweet. We may be sure that the perfect man Jesus would have enjoyed doing these very things. But under His Covenant of Sacrifice He must and did deny Himself this enjoyment. He must and did rebuke sin, error and hypocrisy; and thus He forfeited (sacrificed) the good opinion and the admiration of the nominal church of His day. Instead of quietly letting the Scribes and the Pharisees alone, He must and did sacrifice His inclination for peace in order to advance the Truth, honor God and bless the people.

So have you found it, also. You could no longer give to everything; for by your Covenant of Sacrifice with Christ you had already given to God ALL THAT YOU HAD. Now you are merely God's agent or steward; and you can give nothing without consulting His directions and ascertaining whether it will go to advance truth or error. You no longer have option or choice; and of course some who once thought you whole-hearted and generous will now consider you narrow-minded, bigoted.

This will be true also in regard to doctrinal matters. Once you carelessly and ignorantly--though benevolently--supposed that all denominations of Christians believed alike, and merely took so many different routes to Heaven, appointed by God, in order that each person might have a choice of form of worship. Then your friends called you a broad-minded Christian. But after your consecration had led you to a study of God's Plan as recorded in His Word, you perceived your mistake.

SM655

You saw that you never had been a Christian in the full sense before, and that many of the doctrines taught by all the denominations are contrary to God's purposes as revealed in His Word. Thus you began to be what the world calls "narrow-minded", and were obliged to oppose certain systems as well as doctrines. Finally, with a further search of your Heavenly Father's plans and purposes, you found that the various systems calling themselves churches and laying down rules and doctrines for faith and practise are ALL OF THEM mere human arrangements, and that their doctrines are self-arranged and self-binding, a mixture of truth and falsehood blinding and confusing to both saint and sinner.

When you found that the Church mentioned by our

Lord Jesus Christ and His Apostles is not one of the man-made systems, nor yet all of them together, but that it is composed of the class who, having consecrated their all to God, were accepted through the Redeemer and had their names written in Heaven, then an additional trial came upon you. Would you or would you not *sacrifice* your honor, your social standing, "your good name" and your "broad-minded" reputation for THE TRUTH?

That was one of the severest of your SUFFERINGS; yet with the Master you said, "Father, glorify Thy name." And as you saw the counterpart of this in our Redeemer's sacrifice, you heard Him say, "It is sufficient that the disciple be as his Lord. It has occurred to you as I forewarned you: When they shall say all manner of evil against you falsely (and often ignorantly) for My sake, rejoice and be exceedingly glad; for great is your reward in Heaven." In your rejoicing you no longer think strange of the fiery trials that encompass you. Hereafter let us more and more rejoice in such sufferings --rejoicing that we are counted WORTHY to suffer for Christ's sake now; for whoever thus suffers faithfully unto death shall also be counted worthy to reign with Him in the life to come.

SM656

DIVINE ECONOMY IN THE RANSOM

"There is one God, and one mediator between God and men, the Man Christ Jesus, who gave Himself a Ransom for all, to be testified in due time."--1 Tim. 2:5,6.

The Ransom is the very center of all the New Testament teachings, the general touchstone by which we may determine what is Truth and what is not Truth in respect to every feature of the Divine Plan. The Ransom may be likened to the hub of a wheel, from which various spokes radiate in every direction to a general periphery, or circumference. In the great Plan of God for human salvation the Ransom constitutes the very central feature, and from it radiate all the doctrines which end in the fullness and completeness of that Divine Plan. Indeed, from whatever viewpoint we look at this subject, it is both beautiful and consistent.

Yet there was a time with you and with me, and doubtless with all the thinking public, when it seemed strange that there could be any necessity for a Ransom; for we had not then come to understand our great Heavenly Father's Character and Plan. At that time we would have been inclined to say, "Oh no! God would never in any sense of the word have a Plan or Program which would necessitate the shedding of blood! He would not wish to have any one die for the wrong doings of another! Such a proposition would be unjust." But in so expressing ourselves we would be reasoning falsely; and this is just what many earnest people are doing today. Many thoughtful people are saying, "I do not believe in this idea of a necessity for a human sacrifice." Nevertheless this thought of a Ransom is found throughout the Scriptures; and when we get the right conception of the subject from the Bible viewpoint, we see such a wonderful

SM657

beauty, such a wonderful consistency, in this whole matter that we are amazed, and long for the time when all the world shall see it.

Different phases of God's Plan strike different individuals amongst His children in slightly different ways.

Some are more attracted by one particular, and others by another. With me it has always seemed very wonderful to note the element of economy exhibited by our Heavenly Father, who apparently never wastes anything. So, also, with our Lord Jesus. After He had, by Divine Power, fed thousands from a few loaves and fishes, He instructed His disciples to gather up the fragments, that nothing be lost. (**John 6:12.**) Surely this injunction must have seemed strange to them. Why should the Master, who had power to create on so large a scale, be so careful about the fragments? Doubtless, too, every scientist has marveled at the Divine economy in nature, where all things are balanced, and merely change their form as they pass from one condition to another--whether from solid to liquid or from liquid to gas, etc. Apparently God has a principle of perpetual motion in nature, by which nothing is lost, but reappears in another form.

ECONOMY SHOWN IN RESPECT TO REDEMPTION

This Divine quality of economy is manifested even in the great Plan for human salvation. When first my mind grasped this thought, I exclaimed, "Wonderful! Nobody but our Heavenly Father Himself would have thought about this principle!" Having been reared by Presbyterian parents, I had been indoctrinated in the Shorter Catechism during childhood; and as my parents had never strayed away from the Bible into Evolution and Higher Criticism, I had all the advantages which accrue from the Westminster teachings about the fall of man and original sin. Although we had wrong conceptions as to what constitutes the penalty of sin, nevertheless we had the facts--that our first parents were created perfect and placed in a perfect environment in Eden, that

SM658

they had sinned and had come under God's curse, and that somehow the result was that all our race was still under that curse, which we thought was eternal torment. We did not understand the Bible as thoroughly as now.

Later in life, when my mind began to see that the penalty of sin is death--not life in any condition--I began to inquire how it was that, if there is to be a redemption,

one person could die for an entire race; for the proposition did not seem reasonable. In reply my teachers told me that in the three and a half years of His ministry, and especially during the short time of His crucifixion, our Lord Jesus suffered as much as all the human family would have suffered. But the longer I ponder over this statement, the more unreasonable it appeared to me. Finally, I came to understand the meaning of the word Ransom; and then this subject ceased to be a mystery.

A PRICE THAT CORRESPONDS

A careful study of the word Ransom with the aid of an unabridged concordance brought to light the fact that the Greek word thus rendered--*antilutron*--means a price that corresponds. Any one can study the matter out for himself in Strong's or in Young's Concordance. Gradually we began to get the correct idea that our Lord Jesus Christ gave Himself a Ransom, a Corresponding-price, for all mankind. Then we began to understand the Apostle's words, "As by a man came death, by a man came also the resurrection from the dead." (**1 Cor. 15:21.**) There was one man who sinned--Adam, who brought the death penalty upon all his posterity. There was one Man who died, the Just for the unjust--Christ Jesus. Thus we have the corresponding-price.

But we had been taught that there are three persons in the Godhead, that our Lord Jesus was the second of these, and that God cannot die. Again we inquired of our teachers, and were told that being God our Lord could not really die--that His body alone died. So again we were confused. But further study of our Bible began to

SM659

clear our heads from all the nonsense and confusion which crept into the Church during the Dark Ages, and we saw that the doctrine of the Trinity is not found in the Scriptures at all. Then we saw that Our Lord was the Son of God, as He Himself had declared, "the Beginning of the creation of God." (**Rev. 3:14; Col. 1:15.**) Next we saw that the thought contained in the word Ransom did not call for a God to redeem a man, nor could a spirit being of any rank do so; for there could be no correspondency

between them. Finally the matter cleared up in our mind; and we perceived that whoever would redeem man must himself be a man--the full equivalent of the man who sinned. This thought helped us to understand all that the Bible said about our Lord's having left the Heavenly glory and becoming a man.--**Phil. 2:6-11; 2 Cor. 8:9; John 1:14.**

DOCTRINE OF INCARNATION UNSCRIPTURAL

But we had greatly been troubled about the subject of incarnation, as even some of the Truth people seem to be; for they still misuse this word. There is nothing in the Bible on this subject, and there is no truth in this doctrine. Incarnation means an assuming of a human body. It would mean that our Lord in His prehuman existence assumed flesh--materialized, just as He and two angels did back in the days of Abraham. (**Gen. 18:1,2.**) The three were incarnated. They were still spirit beings, but appeared to Abraham as men, and ate and talked with him. But this was not true with our Lord Jesus at His First Advent. He who was rich became poor for man's sake--not that He merely pretended to be poor; not that He acted as if He were poor and so assumed an inferior body for awhile. On the contrary He "was made flesh"--not assumed flesh. Do you perceive the difference? He was "the Man Christ Jesus," not "appeared to be the Man Christ Jesus." He left the glory which He had with the Father before the world was; He laid it aside; He divested Himself of that glorious condition on the spirit

SM660

plane, and exchanged His life on the spirit plane for a human nature, in order to be a corresponding-price for the man who sinned--Adam.

The Bible explains that it was a perfect man that sinned. Therefore whoever would ransom him must also be a perfect man--a corresponding-price. No matter how great the angel, no matter how glorious the Logos, no one on a higher plane of being would do. Nor would anything below the human plane do. The finest bullock in all the world could not be a real sin-offering or actually take away sin. Nothing higher or lower than perfect humanity

would atone for the sinner. A perfect man had sinned. Only a perfect man could redeem the sinner.--**Psa. 40:6-8; Heb. 10:1-10.**

Then came the thought: How could this one Man Christ Jesus by this one death redeem all mankind-- Adam and his thousands of millions of children? When my mind perceived the Scriptural teaching on this subject, I received a wonderfully broad thought of God's Wisdom, by which He planned it all in advance, so that only one death was necessary. Then I saw the marvelous economy of the Divine Plan for human salvation. Nobody but God could have thought of such beauty and symmetry. Only one man was tried at the bar of Divine Justice, and condemned to death. By the laws of heredity his condemnation came upon all his posterity, all of whom die because of his original sin. If God had tried and condemned two men or ten men or a hundred men or more, their redemption would have required an individual redeemer for each one.

THE ECONOMY OF THE DIVINE PLAN

Often when a child I wondered why God did not give all mankind the same opportunity that He gave Adam, why all were not permitted to come into Eden and have a fair chance as Adam had. But in later years when I came to see the beauty of the doctrine of the Ransom, the reason seemed very simple. If you and I had been brought

SM661

into the world under conditions similar to those under which Adam was, we would have done just as he did, for the same reason that he did--lack of experience. We are therefore not faulting Father Adam and Mother Eve; but we are extolling our great and wise God. He was not taking any chances to see whether one out of a hundred thousand might do differently, and planning to provide a redeemer for every one who did wrong. What confusion such a plan would have wrought!

For instance, suppose that God had placed fifty perfect human beings on trial in Eden at the beginning, and that one half of them had sinned--twenty-five sinners and an equal number of saints; and suppose that there

had been provided a Paradise for the saints and the cursed condition for the sinners. Condemnation on one side of the fence, and blessing on the other--what confusion there would be! Then when it came to the redemption of the sinners, it would require that the twenty-five saints die for the twenty-five sinners. Where would the matter have ended then? "Thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot," is the Law of Justice. (**Deut. 19:21; Exod. 21:23-25.**) And God operates His Government along the line of Justice, as the Psalmist intimates.

Should some one wonder why God operates along the line of Justice rather than Love, we reply: In His great mercy God sees best to exercise absolute Justice in order that Love may operate impartially toward all. But because mankind are fallen from their original perfection God instructs us to work along the line of love; for we need to exercise mercy and to learn the great lesson of loving-kindness toward all. Let us not forget that God did not create the imperfect conditions which we see all around us. Imperfection is the result of disobedience. When during the Millennium God shall have brought the human race back into harmony with Himself, and when every creature in Heaven and on earth shall be in full

SM662

harmony with Him, all their lessons on right and wrong learned perfectly, and all able and willing to do righteously, then no one will need mercy. All will be able to meet the just requirements of God's Government, and they will not be harmed by His Divine arrangements; for God's Justice is for fair dealings toward every one of His creatures. But now we must make an allowance because we are sinners ourselves and all around us are likewise sinners.--**Psa. 89:14.**

God does not now deal with the fallen race of Adam. If we desire to draw near to Him we must lay hold upon the One who is able to save to the uttermost all who come to the Father through Him--Christ Jesus our Redeemer. All God's mercy is exercised through Christ. God does not exercise mercy directly. He maintains the even tenor of His rule of righteousness, but makes special provision for the sinner race through Christ Jesus. Forgiveness of sin, and everything relating to repentance and reformation

of life, come through our Lord Jesus Christ--
through the Ransom-price which He has provided.

HOW THIS ECONOMY OPERATES

This economical feature of the Divine Plan is a most wonderful thought. By one man's disobedience God permitted the results of that transgression to affect all of Adam's children. All mankind were involved under the original sin of the one man. "Wherefore as by one man sin entered into the world and death by sin; and so death passed upon all men." (**Rom. 5:12.**) Then in due time God so arranged that the sin of the one man, Adam, would be met by the Man Christ Jesus; that thus Adam would in due time be freed from the death penalty; and that all his children, who inherited death as well as weakness and imperfection through him, would also be amenable to this one redemption--that the one Ransom-price was sufficient for Adam and all his posterity.

To me this is the most wonderful thought in the whole Plan of God. I have gloried in this thought of God's great

SM663

Wisdom manifested in His arrangement through Christ Jesus, through the Ransom. The more we meditate upon it, the more wonderful it becomes; for it is the very central feature of God's great Plan for human salvation, its very brightest spot. Do you not agree with me that it is a wonderful thing?

RANSOM FAR-REACHING AS THE CURSE

Our text declares that our Lord gave Himself a Ransom-price for all. He did so for all in the sense that eventually its benefits will extend to every member of the Adamic race. The mere giving up of His life did not extend a blessing to all mankind; but the giving up of His life was the basis upon which God will permit Him in due time to establish His Millennial Kingdom and to bring in the blessings of Restitution for the whole race during the thousand years of His Reign. If it had not been for the Ransom, there could have been no Restitution. The

whole race of Adam had been condemned to death in their first father. Therefore it would not have been proper for the Man Jesus to attempt to bring out from under condemnation those whom the Justice of God had sentenced to death.

Adam and his posterity were sentenced to death, not to eternal torment, as some erroneously suppose the Scriptures to teach. (**Gen. 2:17; 3:17-19; Ezek. 18:4,20; Rom. 6:23.**) Before there could be a resurrection, it was necessary that this death penalty against the race be met. As by man came death, by a man must come this cancelling of the death penalty, in order to make possible a resurrection, a raising up of the dead. There is no other way by which any may have a future life. Therefore all this great Divine Plan for the blessing of the world hinges upon this first step of the program--the Ransom.

St. Paul says that the Ransom was for all. When the Apostle says that our Lord gave Himself a Ransom--a Corresponding-price--for ALL, his thought evidently is that this was the purpose lying behind the sacrifice of

SM664

Christ Jesus. By this we do not understand that our Lord has yet made an application of His sacrifice to all; for God's due time for blessing all men has not yet come. Moreover, it would not have been appropriate for our Lord to make the application of the merit of His sacrifice in advance--at the First Advent--and then to come back later on--at His Second Advent--to deal with mankind. Therefore the whole matter is held over until the due time comes for dealing with the Adamic race. Meantime Adam, who fell asleep thousands of years ago, and others of his posterity can await in sleep for that glorious Day when He who redeemed them shall place the merit of His sacrifice on behalf of Adam and all his race, shall make application of it, paying it over to Divine Justice, and then take over mankind as His purchased possession. Our Lord gave Himself--gave up His life, surrendered His life--with this end in view. This was the program set before Him--that He was to surrender Himself to death, and that this would be the basis upon which He might become the great Mediator between God and men, the great Restorer of mankind, the long-promised Seed of Abraham, to bless all the families of the earth.

WHY THE DELAY OF EIGHTEEN CENTURIES

Just here some one may ask, "Why is it that our Lord did not make application of the merit of His sacrifice at Pentecost? Why this long delay of eighteen hundred and more years before He begins this work of blessing the world?" We reply, If it had not been that God had planned to have associated with our Lord in this glorious work of blessing a Church, an Anointed Body of footstep followers of Jesus, there would have been no delay of eighteen centuries. In other words, if the Church had not been included in God's Plan, then when our Lord Jesus had risen from the dead and had ascended on High to appear in the presence of God, doubtless He would have offered the value of His sacrifice for the whole world of mankind, and at once would have taken over the Adamic

SM665

race and begun His Reign for their blessing. But because this was not the Divine Plan, therefore our Lord did what He did--He appeared in the presence of God for US, for the CHURCH, and not for the world at all.--**Heb. 9:24.**

Thus far, then, our Lord has appeared only for His Church. He has not as yet appeared for the world. After the Church shall have been glorified with Him and exalted to the Divine plane of glory, then our Lord will appear for the world. Meantime, however, He is dealing with His Church, taking the Church class out of the world, as He said: "Ye are not of the world, but I have chosen you out of the world." (**John 15:19; 17:14.**) The Church, consecrated believers, have escaped the condemnation which is still on the world. (**2 Peter 1:4; Rom. 8:1-4.**) But the world is still under condemnation. As yet our Lord has appeared only for the believer; He has not done anything for the unbeliever. His death, which will be the Ransom-price for all mankind after it has been turned over on their behalf, has not yet been applied for them; but it will be applied "in due time."

You remember that in His prayer the night of His apprehension our Lord said: "I pray not for the world, but for them which Thou hast given Me; for they are Thine." (**John 17:9-11.**) Yet a few hours later He died

for the world, and all mankind are included in what our Lord is to do--"a Ransom for all, to be testified IN DUE TIME." But since He knew that it would be more than eighteen hundred years before that due time would come, He could not with propriety pray for something so far in the future. But the Father had given to Our Lord the Church. The Divine purpose was that during this long period of time this class would be gathered out of the world under certain conditions, in order that they might be with the Lord and share His exaltation, might be His companions in His glory, honor and immortality--the Divine nature. Therefore our Lord prayed for them on the night in which He was betrayed, as was right and

SM666

proper. He had called His twelve Apostles, and five hundred had believed on His word. The work thus begun would continue until the full number of the Elect would have been called, chosen and accepted in Him.

THE NEXT FEATURE OF THE DIVINE PROGRAM

The Bible assures us that in due time our Lord will pray for the world, and that He will be heard. "Ask of Me; and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." (**Psa. 2:7-9.**) When the first feature of the work, the selection of the Church, shall have been completed, when the Church shall have passed into Heavenly glory, then will come the "due time" for the next feature of the Divine Program. Then our Lord will make application of the Ransom-price on behalf of the sins of the whole world. He will say in substance, "Father, I now appropriate for the world of mankind this value of My death as the offset to Father Adam's death. I now apply it to Adam and all his children, as their Purchase-price; And now I ask for them. I ask Thee to give them to Me according to Thy promise to give Me the heathen--the world of mankind." Then the Father will turn them over to our Lord as His purchased possession.

The fact that He who redeemed the race of Adam is to be the One to give them their trial for life everlasting, during the thousand years of His Reign, is the very best

guarantee that mankind will have a fair, full, complete trial, a just, reasonable, loving trial at the hands of a loving Redeemer, who will do everything proper to be done in order to help them out of their weaknesses and imperfections and to bring them back to the full perfection of human nature, lost through Father Adam's original sin in Eden, but redeemed by our Lord at Calvary.

That is to say, the Redemption-price was laid down at Calvary; and in due time that Redemption-price will be applied, or given over, surrendered to Justice in exchange for the world of mankind. Thus the Ransom work

SM667

will have been accomplished, the whole world taken possession of by our Lord, and He shall reign for a thousand years, the "Times of Restitution spoken by the mouth of all the holy Prophets since the world began."--**Acts 3:19-23.**

DIVINE METHOD OF DEALING WITH THE CHURCH

Now, my dear brethren, we have before our minds the Ransom, the necessity for it, the time when the Sacrifice for sin was made, and the time when the merit of that sacrifice is to be applied for the world of mankind. But, meantime, the Church receives an imputation of that merit. We do not have that merit applied to us, however; we do not get the real thing; for that would be Restitution, which is not for the Church at all, not according to our Covenant of Sacrifice. We have covenanted to give up earthly things. The Church will not get Restitution, therefore; and that is what our Redeemer purchased with His death. He did not purchase the Divine nature, but purchased Father Adam and all of his posterity according to the flesh--human nature. The giving of our Lord's human life forms the Purchase-price for Adam and his race--the world.--**John 6:51.**

The Church has given up the human nature in sacrifice, and has been begotten to the spirit nature. Therefore we shall never reach human perfection. But while developing as New Creatures in Christ, we need an imputation of the merit of His Sacrifice to cover our blemishes and imperfections resulting from the original sin and transmitted to us by the law of heredity. Our Lord

did not need any such imputation; for He was "holy, harmless, undefiled, separate from sinners," and the Father had agreed to accept such a sacrifice for Adam. Our Lord needed no one to make good for Him. He was acceptable to God as a full offset to Adam. As a reward for the work which our Lord was to accomplish for mankind the Father gave Him the promise of glory, honor

SM668

and immortality--the Divine nature; and our Lord has attained it.--**Phil. 2:8-11.**

To those who, during this Gospel Age, will surrender their wills to God and permit their lives to go down into Death in obedience to the Divine will, the Father has promised a share with Our Lord in His glory, honor and immortality as His Bride and Joint-heir. "Be thou faithful unto death, and I will give thee a Crown of Life." (**Rev. 2:10.**) But before we can present our bodies a living sacrifice a difficulty must first be removed; for we are members of the sinner race, and God cannot recognize sinners. We have already been condemned to death in Adam. We are by nature members of that sinner race upon whom the sentence of death already rests. Before we can offer ourselves to God something must be done to release us from the death sentence resting upon us. That something was done when our Lord had "ascended on High and appeared in the presence of God for us"--the Church. There He made an arrangement with the Father by which the merit of His sacrifice has been imputed to those who have followed in His steps, laying down their lives in sacrifice.

DIFFERENCE BETWEEN IMPUTATION AND APPLICATION

The best illustration I can think of to bring out the difference between imputation and application is that of a note as contrasted with money. Suppose that I had need for a thousand dollars to carry my business through today, but did not have that sum in ready money. But suppose a friend who had the thousand dollars would send word to me, "I will endorse your note for the sum that you need." That endorsement of a note would be equivalent to giving me the money; for the bank would

accept the note as instead of one thousand dollars.

So our Lord does not give us restitution when we present ourselves to Him in sacrifice. Instead, He imputes. That is to say, we give a promissory note--we promise God that we will sacrifice our life and all that we

SM669

have now, and all our hopes of the future restitution to perfect humanity; in other words, we give up all our rights as human beings in order to follow in the footsteps of our Redeemer. We figuratively make our note to this effect; and our Lord Jesus endorses it, gives to it a value which it otherwise would not have. This is the imputation of our Lord's merit as it comes to the Church.

This imputation does not excuse us from anything, however; for when we offered ourselves in consecration we agreed to give up everything that we possess. All our claims to restitution are forever gone. If we should fail in what we have undertaken as New Creatures, we cannot receive restitution with the world; for we have relinquished all our rights as human beings. If we become careless in sacrificing our life, it would then be our Lord Jesus' duty, as our Advocate, to see that we are obliged to do what we had agreed to do. This is the secret which has led to the formation of the Great Company class. They do not go forward to lay down their lives voluntarily; and therefore they are pushed, so to speak, by Divine providence into a place where they must suffer. When brought into this position by the great Endorser, the Advocate of the Church (**1 John 2:1**), the really loyal ones will suffer death rather than deny God and His arrangement. But the disloyal ones will draw back from carrying out their Covenant of Sacrifice, and thus do despite to the favor of God. Eventually all such will die the Second Death.

The imputation of the merit of our Redeemer's sacrifice to the Church in advance of its application for the world enables us to lay down our earthly life in order to win the great prize of glory, honor and immortality--the Divine nature. This is the most wonderful opportunity that could come to any member of the fallen race--that our Lord could impute to us that which would enable us to become sacrificers and to attain to joint-heirship with Him in His Millennial Kingdom.

PSEUDO-APOSTLES OF THE PRESENT DAY

"And thou hast tried them that say they are Apostles, and are not, and hast found them liars."--Rev. 2:2.

For centuries past there has been a class of men in the world who have been claiming to be Apostles, but who are not Apostles, according to our text. The Bible shows us unmistakably that God never purposed more than twelve Apostles of the Lamb. Let us refresh our memories on this point: Our Lord Jesus said to the Twelve, "Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of Man shall sit in the Throne of His glory, shall also sit upon twelve thrones, judging the twelve tribes of Israel." (**Matt. 19:28.**) There were to be only twelve Apostolic thrones, no more. Again, in **Revelation 12:1**, the Church is shown as a woman clothed with the sun (the Gospel), having the moon (the Jewish Law) under her feet, and having on her head a crown of TWELVE STARS (her Divinely appointed, inspired teachers). We see that there were only twelve of these stars authorized by God, St. Paul taking the place of Judas.

We remind you of another picture of this matter, given by our Lord Jesus to John the Revelator. In **Revelation 21:1-5,9-27**, the glorified Church is pictured as coming down from Heaven to begin her great work of blessing the world. Now note particularly that this glorified Church is shown as having twelve foundations, and in them the names of the TWELVE APOSTLES of the Lamb.

So we see, dear friends, that it is through some very serious blunder that our Roman Catholic, Greek Catholic, and Church of England friends have Bishops claiming to be Apostles. Such claims are unscriptural.

SM671

GOD'S WORD MUST BE SPOKEN FAITHFULLY

Jesus says that those who make claims of being Apostles when they are not, are lying. We are not to follow what the customs of the past centuries have taught us, but what the Lord Jesus Himself says. He is the authority. We have a measure of sympathy for these gentlemen who have dropped into certain positions and have been taught for centuries that they were Apostles, like the original Twelve appointed by our Lord, having the same inspiration and speaking with the same authority. We have sympathy for them in that they are sadly deluded, but we should remember what Jesus said and take the right viewpoint. "Thou hast tried them which say they are Apostles, and are not, and hast found them liars." We are not speaking uncharitably, dear friends; for we are to speak the Lord's Word. "He that hath a dream [an imagination], let him tell a dream; but he that hath MY WORD, let him speak My Word FAITHFULLY." (**Jer. 23:28.**) If we hold back for fear of man, we shall share in the sin of adding to the Scriptures.

The great claims once made have been discarded, or at least this class do not attempt to speak with the authority of former days; for mankind are becoming more enlightened and their claims would appear absurd. Yet they still claim that they are the only ones who have the right to authorize any to preach, that if they do not ordain a man, he has no right to speak in the name of the Lord at all. They claim this right because they are "Apostolic Bishops." They are, however, not pressing even this claim with the former vigor. Other church leaders inquire: "Why do you stand aloof from us?" and they do not quite like to tell fully their reasons. They hesitate to say, "We are the Church; we are the Apostles; and you have no right to preach unless we ordain you." Hence they are in a somewhat vacillating condition today.

About four years ago the Bishops of the Episcopal

SM672

Church held a meeting in Detroit, and there passed resolutions that they would be willing to fraternize with other

denominations provided these others were orthodox, which meant, provided they were in harmony with the teachings of the Church of England Bishops. Anybody else would be unorthodox, would have no right to preach.

HOW PEOPLE BECAME DEPENDENT ON CLERGY

These claims of Apostolic Succession in the past got the Church into trouble and confusion from which we have not yet recovered. The great mass of Christian people are still bewildered. Beginning some time before the year 325 A.D., this doctrine of Apostolic Succession had been growing. The bishops were beginning to "lord it over God's heritage." This lording came in very gradually, as such things generally do, and was associated later with the declaration that the people were the "laity," and that the Church was the "clergy." All had the general thought that the Bishops were Apostles and had their authority from the Lord.

We are to remember that until a few centuries ago copies of the Bible were so scarce that a Bible was really worth a fortune, because Bibles had to be printed out by pen, by scholars, of whom there were very few. They had to be printed upon fine vellum parchment, as printing-presses and paper were not then invented. Hence there were very few who had Bibles or who could read at that time. Under such conditions the people were dependent upon the Church Bishops. When these began to claim that they were Apostolic Bishops, they gave the people to understand that they alone had received authority from God to read and interpret the Scriptures.

Jesus said to the Twelve Apostles that whatsoever they should bind on earth should be bound in Heaven, and that whatsoever they should lose on earth should be so considered in Heaven. Their writings were especially supervised by the Lord and their doctrinal utterances inspired. (**2 Cor. 12:7; Gal. 1:11,12.**) St. Paul assures

SM673

us that "the Word of God is sufficient, that the man of God may be perfect, thoroughly furnished unto every good work." (**2 Tim. 3:16,17.**) Hence we need no further doctrinal utterances, no more Apostles than the

original Twelve--the Apostle Paul by the Lord's choice taking Judas' place. Since the advent of printing and since the close of the 1,260 symbolic days--1,260 years--of Papal persecution, Bibles have been printed and scattered far and wide by Bible societies, and education has become general. Today Bibles are everywhere and very cheap, so that all can read.

ORIGIN OF THE NICENE CREED

Let us go back to the year 325 A.D. By that time the bishops in the Church were claiming Apostolic authority. They were the living Apostles, whose teachings were the voice of God. But those "Apostles" did not agree among themselves, as did the early Apostles, the real Apostles; for when we read the writings of the Apostles appointed by our Lord we find that they all agree. But in the year 325 A.D. a positive stand was taken as to belief. The Council of Nicea was called by Emperor Constantine. He was apparently a worldly-wise man, and thought he could make a good stroke of policy by joining in with the Christians, who were coming to the front all over the Empire.

The Emperor was not baptized until the day of his death. He merely professed Christianity for policy's sake. While we cannot judge his heart, still the policy idea was there surely, as evidenced all through the matter. In the year 325, he sent out a call throughout the Empire to the Bishops of the churches to come to the city of Nicea for a general convention, offering to pay all expenses. About 384 Bishops came together--far from the entire number. This conference was the first of what was called an Ecumenical Church Council, aside from one held at Jerusalem by the Apostles of Jesus themselves. This was claimed to be another meeting of

SM674

Apostles. The Emperor, noting that there was disagreement as to doctrine, and supposing that the Bishops were fully authorized, as they claimed, made the proposition to them that they agree among themselves as to what were the correct, orthodox doctrines, and that thereafter whatever was taught by any that was different from these

doctrines should be heterodox--heresy. He proposed to join the Church, with the understanding that they were to mutually support each other. Then the pagan peoples would flock into the Church by hordes. The Emperor would back up their doctrines and punish all heretics.

Thus the Nicene Creed, the first of the great creeds, was formulated--by these self-appointed Apostolic Bishops. So between the Bishops and the Emperor a heavy hand was laid upon the people, who were uneducated; the Church leaders had them largely at their mercy. That was the end of Bible study; there was no more use for the Bible. They were to follow the Nicene Creed. They had Apostles inspired by God right with them, who could teach them all they needed to know.

BIBLE RESTORED AFTER TWELVE HUNDRED YEARS

From that time on for twelve hundred years the Bible was an unknown Book to the masses. In the year 1526, Professor Tyndale, a scholarly Christian man, not satisfied with the teachings of the Church Bishops, translated the Greek New Testament into English, that the people might know what were the teachings of Jesus and His Apostles. He was compelled to go to Germany to get his translation printed (printing-presses then being in use), because of the adverse influence of the English Bishops. The Testaments were then imported to London. The people were anxious to get them. It was proposed that Bible classes be started and educated men employed to read to the people.

What did the Bishops then do? They heard about the movement, and they bought up the entire edition and burned the books in front of St. Paul's Cathedral. The

SM675

spot is marked to this day. And these were Protestant Bishops of the Church of England! They were worldly-wise men and knew what would be the effect if the people learned of the real teachings of the Bible. Their own power and influence would soon be gone. The people would soon be asking uncomfortable questions. Tyndale later suffered martyrdom.

For forty years the people complained, wondering

why the Bible had been taken from them. Finally the Bishops concluded that policy demanded that they let them have the Bible. So they got out a special edition, which they called "The Bishops' Bible." This they gave to the people, warning them of the danger of giving it any other interpretation than that given by the Bishops, assuring them that eternal torment awaited them otherwise. The Catholic Bishops were then practically forced to do likewise, and they issued the Douay Version for Catholics, giving their people the same warnings. Thus the influence of the Bible was largely nullified.

But the Bible could not be fully put down. Later, the entire Scriptures were translated into the various tongues of the people. After the beginning of the Nineteenth Century education began to be much more general, and Bible Societies sprang up. People began to read for themselves as never before. Since then superstition has been gradually breaking down, and people dare to think. Some are still fettered by superstition, but the number is lessening. These creeds are so absurd that no intelligent minister, we believe, would think of defending the creed of his own denomination.

BIBLE FORETOLD THE GREAT FALLING AWAY

It is the teaching of the Roman Catholic Church that all of their own people are to go to Purgatory at death. No Catholic expects to go to Heaven. They must first have certain experiences in Purgatorial tortures to fit them for Heaven. To be a heretic, from the Catholic standpoint, is to commit the worst of crimes. Heretics

SM676

are bound, not for Purgatory, but for eternal torment. So a devout Catholic has great fears of being a heretic. Thus we find but comparatively few Catholics even today who dare to read the Bible.

How much trouble all this nonsense has caused! The Bible foretold it all. The Apostle Paul declared that "many would depart from the faith, giving heed to seducing spirits and doctrines of devils." (**1 Tim. 4:1-3; Acts 20:29,30.**)

It is upon these seducing spirits that we lay the blame--Satan and his fallen angels. We are not

claiming that our Catholic and Episcopalian friends have intended to perpetrate a fraud, nor any of the others. But with the Apostle Paul we claim that they were deceived by the great Adversary. We are beginning to see that a God of Love would never have such a Plan for His creatures as is taught by the creeds. We are living in a day when more light than ever before is due upon God's Word. We are living at the dawning of the glorious New Dispensation. We are nearing the time when, according to the Bible, "all the blind eyes shall be opened and the deaf ears unstopped." Thank God!

ARMAGEDDON NEAR--GOD'S KINGDOM TO FOLLOW

The present great war in Europe is the beginning of the Armageddon of the Scriptures. (**Rev. 16:16-20.**) It will eventuate in the complete overthrow of all the systems of error which have so long oppressed the people of God and deluded the world. All iniquity of every kind will go down. The glorious Kingdom of Messiah is about to be set up in the earth, for the deliverance of the world and the establishment of permanent righteousness. We believe the present war cannot last much longer until revolution shall break out. The nations are rapidly impoverishing themselves.

Great Britain has already expended thirteen billions of dollars in the war, and her minister of finance says that another year of war will require nine billions more. That will make twenty-two billions. At five per cent interest,

SM677

this would mean that one billion, two hundred millions would have to be raised each year by the British people just to keep the interest paid, to say nothing of the principal. Do you think they can afford to pay such an amount? Not at all! We believe that all those bonds will be repudiated. The same is true of France and Russia. Germany is impoverishing herself. All these governments are madly attempting to embargo future generations. All are saying, "*We must conquer!*" Well, we shall see how it will all end! We stake our opinion on the Bible. All these nations will soon pass away. There will not be a kingdom left in all Europe.

Then Anarchy will follow.

None of these nations is Christian, as their course unmistakably shows. Every one has violated international law. They are willing to barter away millions of lives of their people for the paltry gain of a little more territory and commercial benefit. Selfishness is rampant. If violation of law is anarchy, then we already have anarchy amongst the nations. They are all under the domination of "the prince of this world"--Satan. The Bible declares what is soon to come--"every man's hand against his neighbor."

How thankful we are that while this awful trouble must come, because of man's sin and selfishness, yet the Word of God points out that upon the ruins of the present order shall come the Kingdom of God's dear Son! Man's extremity will be God's opportunity. The voice of Messiah shall be heard. He will command, "Peace, be still!" and the raging billows of human passion will be calmed, and all tumult will cease. He will bring order out of chaos. When men have reached the point of despair, deliverance will come; for then they will begin to cry to the Lord. And He will be entreated of them and will help them. God's Kingdom will assume full control of the affairs of the world, and will prove to be "the desire of all nations."

TWOFOLD OBJECT OF GOSPEL PREACHING

"This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."--Matt. 24:14.

In the words of our text our Lord Jesus Christ makes a statement as to the purpose of the Gospel Message of the present Age. That purpose is quite different from what Christian people in general have thought it to be. Many have supposed that the object to be attained during this Age has been the conversion of the world. But not so, according to the Scriptures. The end mentioned in our text is not the end of the world, but the end of the preaching of the Gospel. After the preaching of the Gospel has accomplished its work, this kind of preaching will no longer be necessary. The work of this Gospel Age, as laid out by the Master, is not the conversion of the world, but the preaching of the Gospel as a witness to all the nations.

There is a distinction between the Gospel of the Kingdom and the Kingdom itself. The Gospel of the Kingdom is the Message concerning the Kingdom, the Glad Tidings of the Kingdom. When this Message shall have accomplished its work of gathering out a special class from amongst the people to constitute the Bride of Christ, then the Kingdom itself will be inaugurated and will begin its work, which will be for the salvation of the world at large. So we make the distinction between the Gospel of the Kingdom and the Kingdom. The Gospel is the announcement beforehand that the Kingdom is coming. When the Kingdom comes, of course the preaching that it is coming will be at an end; for the entire object of this preaching is to prepare for this coming Kingdom of God "under the whole heavens."

SM679

WHY BUT FEW HAVE HEARING EARS

The Scriptures inform us that since our Lord's ascension to the right hand of the Majesty on High, He has been waiting until the time shall come for the Heavenly Father to make His enemies His footstool. (**Heb. 10:12,13; Psa. 110:1.**) In other words, He is waiting until His glorious Kingdom shall be inaugurated for the blessing of all the families of the earth. Meantime, those who hope to reign with Him have an important work to do in themselves, co-operating with their Lord in the preparation of themselves for their great future exaltation. Additionally, they are to proclaim the Gospel Message, preaching it to every one who has an ear to hear, in order that the full number of the Bride class may be gathered in and fitted for their positions in the Kingdom.

But not many will hear this Message of the Kingdom. The great majority of people are filled with their own ideas. Some are engrossed in money making, in pleasure seeking, in art, in music, etc. As a result, comparatively few have an ear for the Truth of God, the Message of the Kingdom. But upon the few who have the hearing ear, this glorious Message has a marvelous effect; for it transforms their entire lives.

In calling out this class God uses no force, no coercion. It is strictly a voluntary matter. The Gospel Message is only for those who appreciate it; and they will receive a great blessing. As the Master said to His disciples, "Blessed are your eyes, for they see; and your ears, for they hear." (**Matt. 13:16,17.**) When our Lord was preaching in Palestine, comparatively few had an ear to hear. The majority were too full of their own ideas and projects. And thus it has been all down the Gospel Age.

However, God is not blaming those who have no ears to hear the Message of the Gospel; and neither should we. We do not smite a blind man because he does not see. On the contrary, we sympathize with him. So we

SM680

should do with those who have no spiritual sight. There are very many who lack spiritual sight, many who cannot

exercise faith in what they cannot see; and according to the Scriptures they are not responsible for their failure. As the Apostle Paul says, "The god of this world hath blinded the minds of them that believe not." For this reason they cannot see. (**2 Cor 4:4.**) Later on, under the Messianic Kingdom, these blind eyes will be opened.--
Isa. 35:5-10.

So then, we perceive that this Message of the Kingdom was never designed to reach those now blinded by the Adversary. And this class forms the great majority of mankind. God never purposed that the Kingdom Message should convert the world, but that the Kingdom itself should do this work when it is established in the earth. The Message is designed for only a "little flock." "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom," said the Master. (**Luke 12:32.**) Only the Royal Family will get the Kingdom. All others will be the subjects of the Kingdom.

THE PRICELESS PEARL NOW OFFERED

The earth is the one rebellious province in God's Universe. There are only a few members of Adam's race who are inclined to listen to the Word of God and to follow its instructions. By nature our minds are all more or less twisted through the Adamic fall, and not one is fit to be a member of God's Royal Family. But there are some who have a disposition of heart to do right, who hunger and thirst after God and righteousness. It is to such that the good Message of the Kingdom appeals. The Gospel attracts those who have an interest in the things of God, but passes by those who lack such interest.

God is seeking for those who, when they learn of His wonderful Plan for human salvation from sin and death, will become so thoroughly engrossed in it that they will practically forget everything else. Thenceforth His Plan will be the only thing of special value to them. Some

SM681

of us have found it even so in our own cases. All other things are but secondary--eating, drinking, the kind of clothing we wear, whether we are poor or rich, etc. We desire merely to be neat in person and to have sufficient

food to give us the strength required for what our Lord has given us to do.

With us the main object in life is the attainment of the great Heavenly treasure to which the Gospel called our attention. We are like the merchantman who was seeking goodly pearls, and who, when he had found one pearl of great price, sold all that he had and bought that pearl. (**Matt. 13:45,46.**) The Kingdom of Heaven, the Messianic Kingdom, with its glory and honor and with its privileges in connection with the world's uplift to human perfection, constitutes the great prize peculiar to this Gospel Age. Never before this Age was this prize possible of attainment; and the opportunity to attain it will end with this Age.

Everybody is seeking something in life. The vast majority have before their minds some object or aim, to the attainment of which they expend their energies. Some are seeking the pearl of large financial influence in their community. Others seek the pearl of great wealth, the finest house in town, etc. Still others bend every effort to become famous musicians or great singers. A young woman may have before her mind the pearl of a cosy home, with a kind husband and little children. So there are pearls of many kinds and sizes. Whoever has no worthy object in life, no high ideal before his mind, is indeed a pitiable creature.

But the Pearl of great price presented to us in the Scriptures far eclipses all other pearls in value. Whoever possesses this Pearl will be in harmony with God. The majority of mankind have no God, although everybody really needs Him; for we were created so. The highest organs in the human head show that worship of our Creator is a natural requirement of man's being.

SM682

But the race is so fallen from its original perfection, and our God has been so grossly misrepresented to us, that few realize their need. What we were told concerning Him was so terrible that we did not care to know anything more about Him. Contrary to our nature, we turned aside because of these misrepresentations of His character. Nevertheless, the first step is to come into harmony with God, to become His child, and to learn that "like as a father pitieth his children, so the Lord pitieth

them that reverence Him."--**Psa. 103:13.**

HOW TO SECURE THIS GREAT PEARL

As we examine this Pearl more closely, we see a marvelous beauty that we had not noticed before. We see that God has made a wonderful offer to those who will renounce the world and consecrate themselves fully to Him, to follow in the footsteps of their Redeemer, faithful even unto death. For these the Heavenly Father has in reservation great glory, high honor and a change of nature from human to Divine. (**2 Peter 1:4.**) These constitute the Church of Christ, and the Church will be joint-heir with Christ Jesus in His Kingdom, through which God has purposed to bless the world.

Whoever gets the Pearl will have the privilege of being associated with our Lord Jesus in the work of helping the world up out of ignorance, superstition and sin. For a thousand years this wonderful privilege will be afforded to Christ and His Church--the privilege of raising to human perfection and everlasting life all of the poor, fallen race of Adam who will accept the offer. Who would not rejoice at the prospect of uplifting the world from sin and death conditions to perfection and life! What would not we give thus to bless and uplift all our relatives and friends who are not now interested in the Kingdom! How glad we are that all mankind will have the privilege of hearing and knowing about God!

But this is not all. After Christ and the Church shall have brought the poor world back to perfection,

SM683

righteousness and life, the Church will be forever associated with her Lord, to show forth the riches of Jehovah's grace throughout the ages of eternity. (**Eph. 2:4-7.**) Surely this is "a Pearl of great price."

Are we asked what we must give to secure this Pearl? In the parable, the merchantman sold all that he possessed to obtain that Pearl; and so must we. It makes no difference whether we have much or little, we must give our all. We must yield ourselves wholly and unreservedly to God, through our Lord Jesus Christ. In one sense the Pearl is very cheap--practically a gift; for the

most that any of us may possess is as nothing in comparison. Yet in the sense that in order to purchase it we must submit ourselves fully to the Lord, henceforth to have no will of our own in anything, to suffer reproach, scorn, persecution, loss of friends, tribulations--all necessary to our preparation for future service--the cost is considerable. But whoever has once gotten a glimpse of the Pearl will gladly pay the price.

CONDITIONS FOR OBTAINING THE PEARL

Whoever accepts this wonderful offer which God has made must enter into a Covenant of Sacrifice with Jehovah. (**Psa. 50:5.**) Day by day he must thereafter carry out his Covenant. He must study the course followed by our Lord Jesus Christ, who is our great Exemplar; then he must walk in the Savior's steps. He must deny himself --put himself fully into the hands of our Lord--and enter the School of Christ, learning daily lessons of faith and obedience.

After we have consecrated ourselves fully to the Lord, all that we have is His; and we are only His stewards, who must render to Him an account for our use of time, influence, means, strength, and all. We have very little to render to the Lord at best. When the time necessary for eating, sleeping, earning a livelihood, etc., is deducted, we have not much left for active service for God. Therefore we are, so far as we are able, to redeem the time

SM684

from earthly affairs, spending as little as possible commensurate with duty and necessity in housework, business, etc. Some of the earthly treasures can be relinquished in the interest of the Heavenly treasures, that more time may be given to the study of God's Word, in helping the brethren along the good way, and in proclaiming the Message of grace to others.

The number who will obtain this Pearl is limited. During the entire Gospel Age only 144,000 are to be selected to form the glorified Church class. This number, we believe, is very nearly complete. Therefore if we wish to be winners of the prize we must be up and doing. The time is short; and we must be about our Father's

business. It is the Father's business that we cultivate the fruits of the Holy Spirit--putting away malice, hatred, strife, and putting on meekness, gentleness, patience, brotherly-kindness, love. This is the Father's business; and by so doing we are getting ready to carry on His business by and by. He wishes us to attend to our own education now, and to do all that we can to help others to get their education also. This is not the time to attend to the interests of the world.

This does not mean that we shall do nothing for the world, however; for we are to do good unto all as we have opportunity, especially to the Household of Faith. Seek first the Kingdom of God for yourself; and afterward look after the brethren and those needing your assistance. Be kind and considerate toward all. Watch for opportunities to give a pleasant word or a smile--to your grocer, your iceman, your milkman, your butcher, etc. Do kindly by them. They will see that you are different from others, and that you are not trying to pick a flaw in everything that they have. This does not mean that you are to be willing to be taken advantage of, but that you are showing a kindly spirit towards them. By so doing, you may pave the way for speaking the Gospel Message to them afterwards.

SM685

We cannot know how much good may result from these seemingly small things. Thus doing, we shall be showing forth the Lord's praise, which is to be our constant aim. All of this is preparing us for the Kingdom, laying up treasures to buy this great Pearl. To do so will take all that we have, however much or little. There is no other way to secure it.

With the majority, the sole object of life seems to be something to eat or to drink, a little pleasure, some attractive apparel, etc. Comparatively few know for what they are living or why they are in the world. To live in this way is to live like an animal. Rather than to have our mind in such a state we would prefer to be blotted out of existence. But how glorious it is to lift our thoughts and minds to things Above, to live for God and for the eternal future! Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the glories which God has prepared for them that love

Him above all else.

GOSPEL WITNESSING ALMOST COMPLETED

The Gospel of the Kingdom has been preached in all the world as a witness unto all nations. The end of the present Dispensation is at hand. The shaking process, which is to remove everything not in full harmony with the incoming Messianic Kingdom, is progressing. The Bride of Christ will soon be complete beyond the veil. The time of the deliverance of the Church is at hand. The end may come very suddenly. We wish only our Father's time and way. Let us, then, be faithful unto death. Daily we are learning patience, cheerful endurance, submission to the will of the Lord. All this is shown in the faces of the Lord's dear people. Let us continue thus to let our light shine; and soon, we trust, we shall gain the Pearl of Great Price--in the Kingdom.

SM686

THE GREAT WHITE THRONE

"I saw a Great White Throne and Him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them."--Rev. 20:11.

[November 8, 1914]

The shaking described in **Hebrews 12:27** is now in progress, and will continue until all things are removed which are out of harmony with the Divine standards. As a result of this shaking there will be "a Time of Trouble such as never was since there was a nation."

Everything false, bogus, inequitable, will be shaken. In financial parlance this is equivalent to saying that the "water" will be squeezed out of all the stocks and bonds. By methods once sanctioned, but now everywhere reprehended, stocks and bonds have been issued for sums far beyond the actual value of the properties. These stocks and bonds have cost their present owners varying sums from nothing up to par; but their actual value is what the properties would cost, plus a reasonable percentage of allowance for right of way and business "good will." In ordinary times these had a market value built upon hope of their future prosperity. Now, however, the general public has become aware of the real situation and is fearful to touch at any price these shares and bonds of over-capitalized companies, and the most sound and solvent of them share the public distrust. Now, in the opening of the New Dispensation, when everything is being "shaken," we are to expect that all such stocks and bonds will be shaken in value until everything like dishonesty and inequity shall have been shaken out.

Forty years ago the world's great bankers and financiers concluded that it would be to their interest to demonetize silver and have only a gold standard. This

SM687

finally accomplished what they foresaw and intended: it curtailed the world's monetary supply and enabled the bankers the better to control the entire situation

throughout the world. By an elaborate banking system (valuable in some respects), it made each gold dollar chase itself and do the work of five dollars or ten dollars, assisted by bank checks and drafts. Thus the profits of the larger banks increased amazingly by reason of higher discount and interest charges, making them rich at the public expense.

The public, of course, acquiesced in the law demonetizing silver and making gold the single standard. But they did it under misapprehension, because they believed the bankers' tale--that this was really the best thing for the people, and not merely a measure in the interest of the banker and at the expense of the people. It is perhaps but fair to say that less than one-half of the bankers understood the philosophy of the matter; the others were guided by the wealthier and more astute, who did fully understand.

The result has been great profits to the bankers, and great power; for without them, railroad stocks and bonds could not be handled successfully. The bankers took over large issues of railroad stocks and bonds, by what is known as the underwriting process. They were capable sales agents for the bonds at a good round percentage of profit, advancing money on the bonds and holding them for sale to the public.

THE DAY OF RECKONING

Now we see fulfilled the Scripture declaration, "He taketh the wise in their own craftiness." (**Job 5:13.**) How so, do you ask? I reply that the great banks have their vaults well filled with these bonds and stocks on which they had hoped to make large profits; but which, on the contrary, they are now unable to sell at any price. These stocks and bonds reckoned in as part of the banks'

SM688

assets, show them to be wealthy, with immense surpluses; but now the "water" is to be taken out of these stocks and bonds. It will show an immense shrinkage in the resources of these banks. They will become suddenly poor without actually losing a cent, by reason of the market value of their securities falling.

This fact is realized by all banks. They realize that if the Day of Reckoning has come, and their holdings--their securities--are to be reckoned at their actual value, it will mean that instead of large resources and surpluses, some of the richest banks will become insolvent and be called upon by the government, either to close their doors or to make good their shortage. And right there will be their difficulty; for the rich men of the world have their capital invested similarly, and the reaction will be bound to unfavorably affect all the great commercial enterprises of the world. As all went well, amazingly well for the bankers and the wealthy by reason of the demonetization of silver, so when the Day of Reckoning shall have fully dawned, things will go especially hard with these same people. And, although the stoppage and the reconstruction will involve the whole world, poor and rich alike, nevertheless in many respects the rich will feel the pressure most.

The liquidating process had already begun before the present European war started. The Hartford and New Haven Railroad, the Chicago and Rock Island, and others, have been called to account. With these the "water squeezing" processes of the law have been threatening, and will undoubtedly accomplish their thorough "shaking." But meantime, the war, waiting not for the more gradual processes of the law and the ordinary business, has brought the financial world to a crisis. The nations of Europe are being shaken. The casualties of the war already amount to a million and a half of human beings, and hundreds of millions of dollars. And it is only begun. Financial values there are greatly impaired, as are

SM689

also national credits. The thing wanted is gold, and as in every war, this precious metal has practically disappeared in the nations at war. Their home securities will not be salable for cash, and a general attempt will be made to sell American securities--American stocks, bonds, etc. But who will buy these? America will be practically the only market for them, and as we have already seen, American banks and bankers are loaded down heavily.

When we learn the immense amount of these American shares and bonds held in European hands, we need

not wonder that American bankers pale at the thought of their being dumped upon the American market. Reliable financial authorities declare that Europe has about five thousand millions of dollars invested in American securities. If but one-fifth of these be sacrificed to realize gold, it will mean an avalanche--a financial deluge. American banks, already overloaded with these "securities," cannot purchase all; hence, prices will tumble and wrecks follow.

EFFECT OF SILVER DEMONETIZATION

In view of these matters, is it any wonder that American bankers fear to see the Stock Exchanges open for business? Had the Exchanges not closed promptly when they did, we would have had the most terrible panic ever known. By the closing of the Exchanges that awful panic was *temporarily averted*. By their closing, the owners of the stocks and bonds have been hindered from realizing upon them; thus the face value of these stocks and bonds has been preserved and thereby the banks and bankers have been permitted to continue to count these shares and bonds at fictitious prices which nobody would pay for them today.

Had silver not been demonetized, bankers would not have had as easy a time as they have enjoyed in cornering the financial market, and getting large rates of interest

SM690

and premiums; but neither would they be in the same distress at the present time, for the world would have had twice as much money with which to do its business. When we consider that the gold coin of the world is not sufficient for even the paying of the *interest* of the debts, we perceive how the banking institutions have had the people, figuratively, by the throat, and now are being choked themselves by their own device.

The interest upon the debts cannot be paid in gold because there is not enough of it to pay the interest. Hence the only thing remaining to be done is to issue more bonds, payable in gold also, and the interest payable in gold. Now that nobody will buy the bonds, what is to be done? Interest on foreign holdings of American

"securities," estimated at only four per cent per annum, means a drainage of two hundred millions of dollars every year in gold, needed to pay that interest. Now we seem to be coming to a dead stop through this war; and the wheels of finance which worked so favorably for the bankers in the past, are turning in the opposite direction and lacerating them financially.

Apparently our financial "house of cards" is trembling and about to fall. Various expediences are being tried by the governments and the ablest financiers of the world. We might hope that their skill would accomplish the end they desire, and save the present institutions--financial--from being "shaken" to pieces. But, if we are right in our understanding of the Scriptures--if the great Day of Settlement has come, in which all the shakable things are to be shaken and nothing remain except that which cannot be shaken, then we may be sure that all human effort will fail, and the greatest of all crashes of a financial kind that have ever happened will take place.

It will be noticed that I am saying nothing new--that what I have just said has been said in part at least, by many, and published in the newspapers. I am merely bringing together these things, and showing their relationship

SM691

to the testimony of the Bible, that we are now in the great day of "shaking." To some this will be considered a fanatical pessimism, because the vast majority of people have absolutely no confidence in the Bible. Nevertheless, when these things shall come to pass in the very near future, some may be helped to an understanding of the true situation--to a recognition of the fact that the "shaking" upon the nations--financial, social, political and religious--is of the Lord, and not accidental.

Under normal conditions American business should be prospering as never before, because her commercial competitors are at war, and unable to properly attend to their commercial interests. Likewise, American securities should be in demand, because all securities of foreign countries have depreciated by the war. But with the gold standard and an insufficiency of gold, the business of the entire world is stagnated. The world's needs and wants are as great as ever, but it has not the gold

wherewith to purchase. The demonetization of silver seems to be referred to by the Prophet **Ezekiel (7:19)** saying, "They shall cast their silver into the street"-- treat it as a commodity and not as money. The Prophet then tells how gold will become scarce and eventually be completely withdrawn by the people hiding it as though it were an unclean thing, as the Hebrew text implies-- "Their gold shall be removed." Thus neither silver nor gold will be available.

Railroad magnates, and the bankers who hold their securities, perceive that if it is difficult to raise money for the meeting of the interest on the bonds it will be more difficult to issue new bonds to replace maturing ones, no matter how sound and well managed the railway may be. Is it any wonder that the trepidation of the financial and political princes of the earth is great, as they look into the future! Their well-grounded fears were prophesied by our Saviour as one of the signs of

SM692

the present time: "Men's hearts failing them for fear and for looking after those things coming upon the earth"--the social order--and because of the shaking of the heavens, the ecclesiastical systems.--**Luke 21:26.**

FEAR HUMANITY'S BANE

Sin made moral cowards of our race. From early infancy fear and apprehension especially in respect to things future, have been impressed upon us. We realize that we are imperfect, that our God is perfect, that perfection is the only standard which He could approve, and that some kind of punishment for sin must be expected. The Adversary, taking advantage of our forefathers, misrepresented the Almighty, and has used our fears to alienate us from Him and to wrest and distort His Message to us in the Bible. St. Paul assures us that this is Satan's general procedure; that he puts light for darkness and darkness for light. Thus it comes that our text, which is really one of the most beautiful and comforting in the whole Bible when understood, has to many become a lash in the hands of their fears.--**2 Cor. 4:4.**

Our text is one of the symbolisms of a Book filled

with symbols. God's people, guided by His Holy Spirit, in due time will appreciate these symbols. For many of them, that due time is already here. The Throne is Messiah's; it represents His Mediatorial Dominion of earth for a thousand years. Its whiteness symbolizes the purity, the justice, of His Kingdom of Righteousness under the whole heavens.

The heavens and earth which will flee from the presence of the great Immanuel will not be the Heavens of God's Throne, nor the earth which He has given to the children of men. The heavens and earth which will flee away, and for which no place will be found, are, of course, the symbolical ones.

In Bible symbology the earth represents established civilization; the sea, the restless, dissatisfied masses of humanity; and the mountains, human governments, kingdoms,

SM693

which constitute the backbone of present social institutions. The symbolic heavens represent spiritual influences--Ecclesiasticism, Churchianity. Thus interpreted, our text declares that when Messiah assumes control of the world, the result will be that the social system of today, as well as present day ecclesiasticism will pass out of existence--no place will be found for them.

SATAN NOW THE PRINCE

Some may ask, Whatever may be said of the four thousand years before the coming of Christ, may it not be claimed that He has been reigning ever since His ascension to the right hand of God? We answer, If the Redeemer of men has been reigning as the King of earth for the past nineteen centuries, there should be something in the Bible to so teach.

On the contrary the Master's own words tell us that Satan is the Prince of this Age; that Christ's Kingdom is not of this world (Age); that He will come again and receive His followers to Himself; that He went into a far country to receive title to His Kingdom and to return to take possession of it; and that at His Second Coming He will be the great King of Glory.--**John 14:16,30; 18:36; Matt. 21:33; 25:14,31.**

When we scan the pages of history during the past eighteen centuries, we are convinced that Messiah has not been King. To think of Him as such, with the omnipotent power we accredit to Him, would be to charge Him with responsibility for bloody and atrocious persecutions, for wars, famines and pestilences. Surely, no right-minded person, after mature consideration, can rationally accept the theory that we have had the glorious Messianic Reign of Righteousness for the blessing of the whole world, the uplifting of humanity.

No one can think that the Reign of the great Mediator is in the past. We must agree with our text that it is in the future; and that, when established, its effect upon present institutions--political, social, financial, religious

SM694

--will be such that they will flee away; no place will be found for them. From this standpoint alone there is hope for the world.

Today we are living at the climax of civilization. Yet we behold more clearly than ever before that the deeply-ingrained selfishness of humanity is a blight upon all our blessings. Selfishness is to be found everywhere. Although a semblance of righteousness is insisted upon and violators of that standard are styled criminals, nevertheless it seems impossible to legislate equity, justice. Men's keen intellects find opportunities for circumventing the laws and committing theft, murder, etc., without danger of punishment.

THE GREAT WHITE THRONE JUDGMENT

Neither Jehovah God nor His Representative, Messiah, can in any sense or degree be a party to injustice or inequity. The fact that injustice has been permitted, that inequity has been the rule for centuries, is to be accounted for by the fact that during all this period the world has been under the reign of Sin and Death, the reign of Satan, "the Prince of this world," and of the darkness of selfishness and evil--all of which his name represents; that the world has not been under the dominion of Messiah, the Representative of Jehovah and His righteousness, and love.

The New Dispensation which Messiah's Kingdom will usher in is pictured in our text. It will be the world-wide dominion of purity, holiness, righteousness, justice, truth--a Great White Throne. No wonder we read that the symbolical heavens and earth, representing the old order of things--social, ecclesiastical--will vanish away!

But let no one think for a moment that ecclesiastical princes, financial princes and political princes will voluntarily acknowledge that the hour has come for a full surrender to Messiah and to all the principles of His absolute righteousness. On the contrary, these privileged

SM695

members of our race will be more and more drawn together for mutual protection--for the preservation of the special privileges which have come into their possession. Even now we see the prophecy of the **Second Psalm** fulfilling. We are in the very time when the Lord, through the Prophet David, calls the great ones of earth to recognize the true situation of our wonderful day--that the Day of Messiah has arrived, and that He should be recognized and His principles of righteousness obeyed.

But no! The prophecy declares that we are in the day when the people, the masses, will have foolish imaginations --when they will think that by their own strength they can inaugurate a reign of righteousness along the lines of Socialism, or by anarchy. The people must learn that their help is in the Lord and not in their own frail arm. They must see the force of the words, "Blessed are all they that put their trust in Messiah."

"BE INSTRUCTED, YE JUDGES!"

On the other hand, the money kings, earthly rulers and ecclesiastical princes are taking counsel together for the preservation of present inequities of the world, by which they are profiting. The Lord declares that in this they are banding themselves against Him and His newly-appointed King, Messiah. For over a century human liberty has been making progress, despite every endeavor to restrain it. Earth's potentates perceive the rising tide of human intelligence and of demands for equal rights. They perceive that unless something be

done to counteract this general movement, the special advantages of the privileged classes will disappear. Even now they are taking counsel together how to break the restraints which the people are putting upon them, and how to reinaugurate a reign of autocracy, such as prevailed a century ago, but upon a higher plane, controlled by brighter wits, restraining more intelligent masses.

Would that the cultured and influential princes of earth could take the proper view of the situation and

SM696

realize the fallacy of their counsels, the impossibility of averting the great changes which are upon us by reason of the time having come for Messiah to take unto Himself His great power and reign! Could the wise of earth realize the situation and fully submit themselves to the Divine requirements of absolute justice and truth, what a blessing it would be to the world! If these princes would turn their attention from the grasping of power and money to the enlightenment and uplifting of the people, they would become ministers of the New Dispensation, which would be ushered in with rejoicing. But the Lord informs us that this will not be the case; and that as a result Messiah's Kingdom will be ushered in by "a Time of Trouble such as was not since there was a nation."--**Dan. 12:1.**

God is no respecter of persons. Hence, before His Judgment Throne punishments will be meted out to small and great, when found to be violators of the principles of justice. Would that I could impress this upon many of the lower classes who are crying out against injustice in high places, while practicing similar injustices themselves. Let it be remembered that the Great White Throne speaks blessings only to those who love righteousness and hate iniquity.

The Master said, "My Word shall judge you in the Last Day." The books then to be opened will be the words of Jesus, of His Apostles and of the Prophets of old. Then all shall see the oneness of the Divine Message of righteousness, and each who would have everlasting life must conform his living and his thinking to those standards therein contained. At the end of Messiah's Reign, those whose names will have been written upon the *new* Book of Life will be found worthy of everlasting

life; those whose names are not therein written will be destroyed in the Second Death.--**Rev. 20:11-15.**

SM697

THE BROTHERHOOD OF CHRIST

"Love as brethren; be tender-hearted, be humble-minded, not rendering evil for evil, reviling for reviling, but contrariwise blessing. For hereunto were ye called, that ye should inherit a blessing."--1 Peter 3:8,9. R.V.

It is praiseworthy that the founders of the city of Philadelphia named it as they did, the "City of Brotherly Love," thus implying the good intentions of their hearts, their love of peace, of brotherhood, of mutual welfare. And who can doubt that the benedictions of those founders have to some extent exercised a beneficent influence in the affairs of this great city? Nevertheless, none of us can be unaware of the fact that unbrotherly words and deeds have wrought sorrow, bitterness, woe and death to many within its precincts. We may at first be inclined to wonder why this should be so, why sin seems to be so much more contagious than righteousness, and why as the Scriptures declare, our entire race is prone to sin as the sparks fly upward. Shall we suppose that those who gave the name were so much better, so much nobler, so much more God-like than their progeny of today?

We would not be disposed to make so sweeping a statement. We believe that there are some today as good and noble and true as ever lived of Adam's race. Nevertheless, we remember the words of the Apostle respecting our day and the end of this Gospel Age, to the effect that "evil men, and leaders astray, shall wax worse and worse, deceiving and being deceived." (**2 Tim. 3:13.**) Again he says, "This know also that in the last days perilous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, lacking natural affection, truce-breakers and slanderers, without self-control, fierce, despisers of those who are good, traitors, headstrong,

SM698

puffed up, lovers of pleasure rather than lovers of God, having a form of godliness but denying the power thereof."
--**2 Tim. 3:2-5.**

The newspaper testimonies and the court records show a vast increase in the criminal tendencies which fully correspond to those prophetic statements; and naturally these conditions raise before the mind the query, Why should the world be giving such evidences of increasing depravity, whereas many have hoped that the spread of general intelligence and the multiplication of Bibles would by this time have converted the world?

It is just about a century since most of the large Bible and Tract Societies were organized, and missionary effort amongst Protestants was undertaken with fresh zeal and hope. The century past is notable in the world's history for its religious zeal, its missionary effort and its general dissemination of the Scriptures, far in excess of any other. Yet today we find from statistics that, with the largest possible allowance for heathen professions and counting as Christians all who make any pretension toward civilization, regardless of their faith in Christ--still, where there were 600,000,000 of heathen a century ago, there are now 1,200,000,000. Where a century ago the colleges and theological seminaries of the world were almost without exception loyal to God, to the Bible and to Christ, there is scarcely an institution of learning today in which the doctrine of human evolution and the Higher Critical teachings in opposition to the Bible are not publicly taught, and even amongst the very few where these are not taught, we challenge the naming of a single one whose professors are all loyal to the Bible, so that they do not in private oppose the Word of God and the Divine Plan therein set forth. And it is in line with all these things that we behold so alarming an increase of selfishness and injustice, wickedness, crime.

"BECAUSE ALL ARE SINNERS"

The explanation of the situation is found in the

SM699

Apostle's words, "By one man's disobedience sin entered into the world and death as a result of sin, and thus death passed upon all men because all are sinners." (**Rom. 5:12.**) For four thousand years this inward, downward course, has prevailed, carrying mankind in some parts of the world into very deep degradation, and as a result,

as the Prophet says, "Darkness covers the earth and gross darkness the heathen." (**Isa. 60:2.**) The light that was started by our Redeemer nineteen centuries ago conflicted with the darkness, and the children of the light overcame it, meanwhile spreading a refractive light and influence wherever the Lord's saints reside.

But within the last half century, under the Lord's providence, inventions have brought to the world marvelous machinery, which the Scriptures inform us belong to the "Day of His Preparation" for the on-coming Millennial epoch. These inventions have quickened the minds and bodies of those coming in touch with them, stimulating their ambitions for knowledge, for improvement of their temporal affairs and for the accumulation of wealth. While in many respects there has been a great benefit and blessing connected with these, the fact that they appeal to the selfish propensities of humanity, already over-developed, has caused the blessing to operate injuriously to many. The increase of knowledge, combined with the increase of selfishness and with the high tension at which people are now living, affects the increase of crime and the decrease of brotherly love we have already noted.

A TESTING TIME FOR CHRISTENDOM

Various Scriptures point out the present and immediate future as a time of severe testing upon Christendom. It is the time for the ushering in of the Millennial Kingdom of God's dear Son, not along the lines anticipated by many, the conversion of the world, but along contrary lines, the completion of the Church, her glorification with her Lord, the Bridegroom, as His Bride, and

SM700

then the inauguration of a Reign of Righteousness, justice, equity, for the blessing and instruction of the world, and for the uplifting out of sin-and-death conditions of all who will hearken to the message of that glorious Day for which the world has waited so long.

As suggested, the new era will be inaugurated in a manner totally unexpected by Christendom; and hence her testing at this time will be the more crucial. It will be here with Christendom as it was with the Jews in the

time of our Lord's First Advent, of which our Lord Himself said, "Ye know not the time of your visitation."

(Luke 19:44.) If Christendom today would awake and realize the true meaning of present conditions, it would mean a great change to the comparatively few who have made full consecration to the Lord--but others would not be able to believe or receive the lesson; for it is written, "None of the wicked shall understand."

As for the consecrated, as the Scriptures declare, the New Dispensation is coming upon them as a thief in the night. Only such as are living up to their consecration vows will be granted Divine assistance in the understanding of the present situation. The others of the consecrated will go on in partial or complete ignorance until brought to their senses by the complete collapse of present institutions, political, social and religious, which the Scriptures show will precede the inauguration of the Millennial Kingdom. As for the world in general, and particularly the educated, they are rapidly dropping the thought of a personal God and a Divine Plan in respect to human affairs. They are rapidly reaching a rationalistic standpoint of thought--worshiping Mammon, wealth, station, education, etc., with merely a form of godliness without its power.--**1 Thess. 5:1-6.**

In these words the Scriptures call our attention to the fact that while the great Millennial Morning of blessing for all mankind is nearing, there intervenes a dark period, a short season of terrible trouble and anarchy. This

SM701

comes as a just retribution upon those who, having had a knowledge of God and His righteousness, appreciated more the things of Mammon. The lesson to them will be a very severe one, but in the Lord's providence, a very profitable one eventually, as the trouble of that awful period which is nearing will plow deeply their hearts and prepare many, we trust, for the blessing of the Millennial Kingdom, which will follow.

Already we see a great struggle between the nations, between capital and labor, between the Word of God on one hand and the creeds of the Dark Ages and the various forms of new theology and agnosticism on the other. Everywhere the Scriptures predict that the crash will be with terrible force; but with equal plainness they

assure us that following that awful experience God will turn unto the people the pure Message, that they may all call upon the name of the Lord to serve Him with one consent. (**Zeph. 3:9.**) They assure us that when the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness. (**Isa. 26:9.**) If Divine Wisdom says that this is the best manner for giving mankind the needed lessons preparatory to the introduction of the Kingdom of Light and Blessing, all of God's consecrated ones will say, "Amen! True and righteous are Thy judgments, Lord God Almighty! Who shall not come and worship before Thee when Thy righteous acts are made manifest?"--**Rev. 15:4; 16:5.**

CHURCH NOMINAL--CHURCH REAL

Considering Christendom, or the civilized portion of the world, as the Church of Christ in name--including all denominations and all associated or connected directly or remotely--we have seen that the difficulty on account of which the great trouble is coming upon them is that love has given place to selfishness. There was enough selfishness in all by nature, but it has been enormously exercised and enlarged in influence amongst the civilized in recent years; and the terrible anarchy in which the

SM702

present age is about to close will be the fruitage of that selfishness. The Scriptures point this out, not only in these passages I have just quoted, but in others which declare in so many words that in the coming trouble every man's hand will be against his neighbor and against his brother--everyone for himself. But now let us turn from this view of the Church nominal and the trouble coming upon it and seek for that true Church hidden in the nominal mass that bears the name of Christian.

Christendom nominal is estimated at 400,000,000 and represented by several hundred creeds and organizations. In this great mass the Lord's faithful few, styled the "little flock," may be rather difficult to discern. We are to look for them everywhere--in all denominations and outside of all. We are to remember that the Lord has not left Himself without a witness, but today it would be true as in Elijah's time when the Lord said to the

Prophet, "Yet I have seven thousand in Israel, all the knees which have not bowed to Baal." (**1 Kings 19:18.**) We may surely hope for a still larger number who are not bowing either to sectarianism or to the golden calf of Mammon. How shall we know these true followers of Jesus, of whom it is written, "The Lord knoweth them that are His"? What are some of their characteristics? In what are they peculiar and different from the nominal mass? By what name are they to be known? Are they a coterie of the rich or of the learned or of the great? The Scriptures answer, No! and assure us that amongst them will be found not many great, not many wise, not many learned, but chiefly they will be of the poor of this world, rich in faith, heirs to the Kingdom. We must look then for some other sign, some other characteristics by which we may know them.

"BY THIS SHALL ALL MEN KNOW"

Our Redeemer's words give the key suggesting the characteristics for which we should seek. He says: "By this shall all men know that ye are My disciples, if ye

SM703

have love for one another." (**John 13:35.**) He emphasizes this, saying, "A new commandment I give unto you, that ye love one another as I have loved you." (**John 13:34.**) Ah, we get the thought that the Church is a blessed brotherhood of all those who not only love God supremely, so that they delight to do His will, even at the cost of self-interest, but who also love one another as Christ loved them, which signifies to the extent of willingness to lay down their lives for one another! We look in vain for such an organization amongst men. We perceive various bundles or organizations under various names, all professing love, but none of them even dreaming of union with such bonds of love. We are not forgetting the Masons, the Odd Fellows, the Presbyterians, the Methodists, the Episcopalians, the Lutherans, the Roman Catholics, etc. But none of these claim to be such a brotherhood as our Lord has described. They do indeed claim to give special attention to each other's interests, and to have certain reverence for God, but not to the extent that our Master intimated--not to the extent

of laying down their lives in doing the will of the Father and in their love for the brethren.

The Apostle Peter in our text points out that the Lord's followers should love as brethren--as proper brethren--as true brethren ought to love. He points out to them that this will mean tender-heartedness, humble-mindedness and forbearance to resent injuries and revilings. That the proper brotherly love would not only submit to all this without retaliation, but on the contrary would return a blessing. Oh, such love--such a high standard of love! How many of us, how few of us, have ever realized the standard of brotherly love that would be appreciated by our Lord--the standard that He demands as a condition of our being His brethren, the standard He implies in the prayer that He taught us, saying, "Forgive us our transgressions as we forgive those who trespass against us"!

SM704

The same Apostle points out that to be of the Lord's true disciples not only means an exercise of faith in God, and in the Lord Jesus Christ and in the forgiveness of our sins through Him, but that it means more than this. "Seeing that ye have purified your souls in your obeying of the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (**1 Peter 1:22.**) Ah, there it is, dear brethren! We not only believe and receive forgiveness of the Lord, but we receive a knowledge of the Truth, a knowledge of His will; and then it is for us to put that knowledge into practice, to weave it into our thoughts and words and doings, to obey it to the extent of an unfeigned love for the brethren. This is to be before our minds as the proper, grand outworking of the Truth which the Lord grants to us. The Truth is designed to sanctify, as our Lord declared, "Sanctify them through Thy Truth; Thy Word is Truth." As this Truth gains control of our words and thoughts and doings, it will cast out the spirit of selfishness from our desires and create in us new ambitions, desires, and love for the Father, for the brethren, including our Elder Brother, Jesus, and that will gradually become more and more fervent. It will not be merely an outward courtesy, a feigned love, but an inward heart sentiment.

Hearken to the Apostle John on this subject. He says: "Marvel not, brethren, if the world hate you." We are not to expect any special sympathy from the world, but rather that they will misunderstand us. But we are to expect something different from amongst the brethren, as the Apostle proceeds to show: "We know that we have passed from death unto life because we love the brethren." Whoever then does not love the brethren cannot be sure that he has passed from the death condition to the free condition of mind and heart. How anxious we should be to be able to have this testimony of the Apostle corroborate our hopes that we are New Creatures

SM705

in Christ, that we have passed from the kingdom of darkness into the Kingdom of God's dear Son, and from a condition of condemnation and death, to a condition of justification to life. But the Apostle continues, "He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." Crucial words these for the brethren! Let us not lose their import, their value, let us test our hearts, our standing with the Lord, by our love or our lack of love for the brethren, as the Apostle here by inspiration directs. But the Apostle is not through with this subject; he caps the climax by saying: "Hereby know we love, because He laid down His life for us, and we also ought to lay down our lives for the brethren."--**1 John 3:14,17.**

WHO ARE THE BRETHREN?

If by their fruits we shall know them, there are not many brethren of this kind in the world. The early Church showed some noble examples of such brotherhood, Jesus Himself being the Elder Brother who laid down His life on our behalf. The Apostles and many in humble stations followed closely in the Master's footsteps; and some we believe all the way down through the centuries have similarly been found; and some today, we also believe, are to be found in all denominations and outside of them who have this general character-likeness--but they are few. The Apostle comments of our Lord, "He is not ashamed to call them brethren." (**Heb. 2:11.**)

Like Him they have consecrated their lives to the Father's business, the service of the Truth.

Recognizing that God is now taking out of the world people for His name, it is their chief concern in life to be co-laborers together with God in the finding of this elect class and in assisting them to make their calling and election sure. Neither time nor influence nor money is too precious for these to spend in this service--yea,

SM706

life itself with them as with the Master and the Apostles is being gradually used up along this line--"This one thing I do." These brethren indeed must eat, sleep, and to this end must not be slothful in business; but their chief employ and joy and fervency of spirit is in serving the Lord by serving the brethren.

True, some of these brethren, with loving hearts and noble desires, striving to follow the Pattern, fail to copy it perfectly because of "weakness of the flesh." St. Paul, one of these, declared what is true of all, "I cannot do the things that I would." Our ideals and our standards are superior to anything to which we can attain. We continually find that the meanness, the selfishness, which is a part of our old nature, still lurks in the crannies of our mortal flesh and requires to be dealt with and sometimes takes advantage of us; for to will is present with us, but how to perform the will of our new minds is another matter. Hence, with some of the most loyal of the brethren there is occasionally a necessity for humiliation in confessing that in an unguarded moment a word or act had misrepresented the real sentiment of the heart. But even such a failure and confession may be overruled of the Lord for a blessing and the experience may prove to be valuable in strengthening the mind, in guarding the lips for the future and in developing also the meekness and humility which in God's sight are characteristic elements of great value.

"WHAT MANNER OF PERSONS!"

The Apostle urges the importance of our new relationship of brethren in Christ and sons of God, and impresses it upon our minds, saying: "What manner of persons ought we to be in all holy living and godliness--looking

for and hastening unto the day of Christ!" (2 Peter 3:11,12.)
How true! When we remember our own imperfections
and blemishes and how much the Lord must overlook
and forgive in us, how generous it should make us in
our sentiments toward the brethren who are with us seeking

SM707

to walk contrary to the course of this world, a self-sacrificing,
self-denying life! How their weaknesses
should appeal to us! How their struggle should call
forth our sympathy and words of encouragement! How
we should realize that they, like ourselves, have the opposition
of the world, the flesh and the Adversary! And
how we should resolve that by the Lord's grace they
should have amongst the brethren everything to console
and uplift and encourage the new nature and nothing to
discourage it! How kind our words and deeds, how
thoughtful for their welfare this should make us!

Let us more and more approximate this glorious
standard set before us in the Gospel. And let us remember
furthermore that while this love of the brethren is
specially emphasized and specially to be considered a
criterion for the Lord's Household, yet there is another
step just beyond; namely, to love our enemies, to do good
to them that spitefully use us and persecute us. Indeed,
some of the strongest of our difficulties sometimes come
from brethren--more or less blinded and deluded by the
Adversary, who sometimes take such a position as Saul
of Tarsus before his eyes opened to the facts of the case.

We must have such a love of the brethren that if they
say all manner of evil against us falsely we will still
not render evil for evil or railing for railing, but contrariwise
blessing, as our text directs. To follow this
Divine instruction will bring to us polishing such as
could come from no other quarter, no other experience,
such as will make us more and more conformed to the
image of God's dear Son, who had such experience at
the hands of His brethren according to the flesh and the
professed Church of God, and in those experiences he
was followed by the faithful ones of the early Church.
And similarly today let us not marvel if the trials and
persecutions and opposition come chiefly from those who
have named the name of Christ--some of them nominal
brethren and some of them doubtless true brethren.

SM708

"THE VESSELS OF A POTTER"

"Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?"--Rom. 9:21.

In our text you will note what the Apostle here calls attention to, that from the same lump of clay the skilled potter can make a graceful ornament--a vase, for instance, for the mantel and for the holding of flowers, or a loving cup, or a ewer for the carrying of water, or a slop urn, a receptacle for filth. All of these vessels are useful, hence in one sense of the word they are all honorable, all valuable. Nevertheless there is a dignity, an honor that belongs to the vase, the cup, the ewer, that does not attach to the slop urn. The clay is the same for all of these, but the choice or election as to which shall be which is with the potter. This is the lesson of our text. It points us to God as the One who has begun the good work in us, and who, if we submit ourselves to Him properly, will complete that good work unto the Day of Jesus Christ, when it shall be finished in the First Resurrection in the Millennial Morning.

The Apostle declares that as the potter has the power or right to make such vessels as he may please, so God has the right or power to do what He will with His creatures. As to what the great Divine Potter will make of the human clay must be left to Himself; and only as we learn the real character of God can we judge of what would be His good pleasure in respect to the varieties of His handiwork. Knowing Him as we do--as He reveals Himself in His Word to us--as a good God who delights not in iniquity, but delights in the truth, and all of whose works glorify Him, we have this assurance that His work is perfect, and when brought to completion the variety of more honorable and less honorable vessels of His creation

SM709

will all be found to His praise. The remainder He will destroy--all that will not be praiseworthy, all who refuse

to have His good work accomplished in them.

So, then, we may expect that eventually God's great work in humanity will show a variety of vessels, some to more honor and some to less honor; but that amongst His works will be none evil, none devilish, none bad. The Scriptures nowhere intimate that Satan and his associates, the demons, are adversaries of God because they were created thus. On the contrary they tell us that, while God's work was perfect, these fell from their first estate of harmony with God by disobedience to Divine regulations--in other words, that they defiled themselves. Similarly our race, the Scriptures inform us, was created perfect, upright, in the image of God, in the person of Father Adam. The sin, the imperfection, the blemish we see, we are distinctly told is not the work of God, but the work of the Adversary and the penalty for disobedience.

"OUT OF THE SAME LUMP"

The Apostle is not discussing the good angels nor the fallen ones, but merely mankind. Adam and his race are the clay in the hands of the Potter in the Apostle's illustration. The unfitness of this human clay for any purpose through Adam's disobedience is the teaching of the Scriptures, but they also teach us that God Himself provided the great remedy for the healing of this unfitness, so that now as the great Potter He can deal with the clay and fashion it as it has pleased Him. It is from this standpoint that the Apostle discusses the subject, the standpoint of redeemed humanity.

Of the same lump, of the Adamic family, the Lord made choice first of all of the nation of Israel, Abraham and his seed. That lump of clay was specially mixed, ground, reground and made more and more plastic during the centuries in which they were specially under the Divine handling, to make them ready for the moulding

SM710

and shaping influences of the Holy Spirit, which came at Pentecost. Indeed, vessels of a certain kind, quite honorable, too, were formed during the Jewish Age, as the Apostle points out to us in **Hebrews 11**, when recounting those whose lives were shaped by their faith in God and in His promises. Honorable vessels were they--

Abraham, Isaac, Jacob and all the Prophets. But really the great work, and in some senses of the word the first work of the great Potter, began with our Lord and His Apostles and has proceeded throughout this Gospel Age. During this time the Divine Potter has been making His artistic vessels, the vessels to the highest honor--vessels of glory, honor and immortality. These vessels of glory and honor are represented in the Scriptures under various names--members of the Body of Christ, the Bride of Christ, the Lamb's Wife, the Little Flock, the Heirs of God, the heirs of the Abrahamic Covenant promise, the more than conquerors. Of these the Apostle writes, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him." These, then, are pertinently mentioned in our text as--

"VESSELS UNTO HONOR"

The great Potter will not exhaust His skill in His preparation of these vessels of honor; but having use also for other vessels to lesser honor--vessels, however, of great usefulness in His plan and purpose--He will proceed during the coming Age to the preparation of these other vessels, and their preparation indeed will proceed much more rapidly than has the work of this present Gospel Age. Why? Because, first, the work that is now in progress is a much more delicate one, requiring special skill and care, as each vessel of honor receives peculiar shaping and forming for its own position of honor in the Heavenly Kingdom. On the contrary, the work of the coming Age in dealing with humanity in general as clay will be along more mechanical lines; as, for instance,

SM711

articles of utility for menial service not only receive less care at the hands of the potter, but are turned out very largely by machinery which the potter merely superintends. So it will be with the great Potter in the handling of the human clay during the Millennial Age; the machinery, the patterns, the grinding of the clay, etc., will all be very largely accomplished in advance of the introduction of the Millennial Day, and the shaping of humanity under the laws of the Kingdom will be a uniform

and a comparatively rapid work. General laws will govern, and each will make his progress as he conforms to those laws.

Now, however, the Lord deals with His Church as with sons. He considers our frame, He deals with us not according to the flesh, but according to our individual minds, spirits, intentions of heart. Each son, each vessel of the class now being developed, has his own special fitting and preparation, his own special place in the glorious Kingdom to which he has been invited. It is God that worketh in us, not only to produce the new mind, the consecrated heart, through the promises of His Word, but also works in us to do, to accomplish so far as in us lies, His good pleasure. The same influence, the exceeding great and precious promises of God's Word, operate by faith upon these special vessels of honor now being produced under the Potter's hands.

"THE FLAMES SHALL NOT HURT THEE"

Not only does the choicer product of the ceramic art receive a special moulding and shaping of the potter; but after all of its lines and curves have been studied carefully and fashioned it is specially fired, burned. Indeed, it is not exposed to the flames at all, but is carefully covered with an earthenware case or sagger. How this speaks to us of the special moulding and fashioning care with which the Heavenly Father deals with every son whom He receiveth during this Gospel Age, forming, shaping, transforming, conforming the lines of his character

SM712

likeness in harmony with those of the great Pattern which He has set for us. And this transforming work is not done by might or by power, by force or compulsion, but "by My Spirit, saith the Lord."--**Zech. 4:6.**

The fiery trials which must try these for their perfecting, for the fixing of their character, for their completion, are all subject to the Divine supervision, and the assurance is given us that all things shall work together for good to these because they love God and because they have been called according to His purpose to be vessels of highest honor and kingly glory with their Redeemer during His Millennial Reign. These, styled

the Lord's jewels or precious ones, whose number will be completed and who will be gathered at the beginning of His Second Advent, have required a long time for their development--more than eighteen centuries--notwithstanding the fact that they are in all but a Little Flock, 144,000, who will stand on Mount Zion, having their Father's name written in their foreheads. The Apostle inquires, Shall the clay say unto the potter--

"WHY HAST THOU MADE ME THUS?"

The intimation of the Apostle is that the clay, whether formed by the potter into a vessel of honor or one of less honor, has no right whatever to complain. Whatever the potter shall do to the clay will be an honor to the clay. Without the exercise of his power and skill it would never be anything more than clay; and to be made into a vessel of more or less honor would be a blessing indeed. Hence the bulk of humanity with whom the Lord will deal during the Millennial Age and by the machinery and laws of the Millennial Kingdom, will be shaped and fashioned along the lines of restitution to human perfection, will have no cause whatever to complain or murmur against the great Divine Potter that they were not elected vessels of highest honor and distinction--that they were not of the Elect Church, called during this Age to be the Bride of Christ and Joint-heir with Him in His Kingdom.

SM713

On the contrary, mankind will have everything to be thankful for, and so the Scriptures indicate that eventually every knee will bow and every tongue confess, to the glory of God, His work of grace, truth and restitution. They declare that ultimately, when the plans of the great Potter shall be fully accomplished, every creature in Heaven and in earth shall be heard ascribing praise and thanksgiving, honor, dominion, majesty and might to Him that sitteth on the Throne and to the Lamb.--

Rev. 7:12; 5:12,13.

That great Millennial Day and its great work of fashioning humanity according to the designs of the great Creator will be very different in many respects from the present Age; but instead of a fiery trial for each individual, Satan, the great Adversary, will be bound for the

thousand years and be permitted to deceive the nations no more until the thousand years are finished. The grinding, humbling and preparing of the human clay for that glorious epoch are being accomplished now, when the forces of evil through the reign of Sin and Death are causing the entire human family to suffer, to groan, so that the Apostle speaks of the world as a "groaning creation"--groaning and travailing together in pain, waiting for the manifestation of the sons of God.--**Rom. 8:19,22.**

The manifestation of the sons of God signifies the manifestation in glory of the vessels of honor which the Lord is now preparing, His Little Flock, the Church. When these shall shine forth with Jesus in the glorious Kingdom of the Father, the world's groaning and travailing in pain shall be ended; for the Adversary will be bound and the curse will be lifted. Henceforth none shall suffer except for his own wilful wrongdoing, and the restitution processes of moulding and fashioning mankind shall gloriously progress throughout that epoch.

But will there come any burning day and fiery trials upon those of the Millennial Age? Yes, we answer; the Scriptures clearly point out that at the close of that Day

SM714

the whole earth will become a furnace of trial to humanity in general. The Scriptures inform us that Satan will be loosed from his prison-house and go forth to tempt, to try, to test, all those that dwell upon the whole earth, whose number will be at that time as the sand of the sea--thousands of millions. The test will be applied to all; for it is the Divine purpose that such should be tested. Those in perfect accord with the Potter will stand the test, and prove their characters to be strong, crystallized by this test, while others not in fullest harmony with the great Potter shall be melted under the fiery trial of that time. The proportion of those who will stand to those who will then fall is not indicated in the Word of God; and we must not be wise above what is written. It is sufficient for us to know that every true and loyal member of the race, redeemed by the precious blood of Christ, will have the fullest opportunities for becoming a vessel of the Lord to some honorable purpose and service if he wills, and that those whose wills are not fully submissive to the Lord will be ultimately destroyed

from amongst the people and not be preserved for torture.
--**Rev. 20:7-10.**

"VESSELS OF WRATH FITTED FOR DESTRUCTION"

Following **our text**, which speaks of the vessels unto honor and unto less honor, the Apostle speaks of vessels of wrath, saying, "What if God, willing to show His wrath, and to make His power known, endured with much long suffering the vessels of wrath fitted to destruction; and that He might make known the riches of His glory on the vessels of mercy, which He had afore ordained to glory, even us?"

The Apostle's showing that the fact that God has refrained from manifesting outwardly either His love for the Church or His wrath against evil doers is no argument against the lesson He is teaching. It is true the riches of God's grace for the Church called to glory and being prepared for glory has not yet been made manifest,

SM715

but this is no proof that this will not be made manifest in His own due time. Similarly, the fact that the Lord has denounced those who love and work iniquity, but has not yet manifested His opposition to them and is not now fighting against them, but really allowing them in many respects to prosper--this is no argument against the ultimate fulfilment of His designs. He awaits the revelation of His glory in the Church, and of His wrath, His displeasure, against those who are His opponents. But the tarrying time both of glory and of wrath is sure to end, and the purposes of the Lord are sure to be accomplished. We have seen who constitute the vessels of glory, that they are the very Elect, the saints, the Royal Priesthood of this Age. Who then constitute the vessels of wrath fitted for destruction? The answer will be apparent to all familiar with the potter's art--they are the vessels which, after experiencing the potter's care and skill, prove defective, blemished, unfit for his use. These represent such as receive the grace of God in vain, or such as the Apostle describes as dogs who return to their vomit, as sows that return to their wallowing in the mire after being washed.--**2 Peter 2:20-22.**

This same class St. Paul describes in **Hebrews 6:4-6; 10:28-31**, as falling away from the grace of God after they had received mercy and forgiveness, and the begetting of the Holy Spirit and instruction from the Lord, being made partakers of the Holy Spirit. For such, the Apostle says, "There remaineth no more a sacrifice for sins--nothing but a certain fearful looking forward to judgment and fiery indignation which would devour them as adversaries" --utterly destroy them as vessels fitted for destruction. We are to remember, however, that these vessels fitted for destruction include none of those whose hearts are right toward God, and whose difficulties are merely of weakness of the flesh through heredity, besetments and temptations. No; the Lord has made full provision for these, and all their blemishes according to the

SM716

flesh are covered from His sight. He is dealing with them not according to their flesh, but according to their spirits, their minds, their wills, their intentions. So long as they are at heart the Lord's and seeking to fight the good fight of faith and to have His will accomplished in them, so long they are His; and nothing shall by any means pluck them out of His hand.

The vessels fitted for destruction are not condemned because of any unintentional weakness, but because of disloyalty of heart through pride or ambition or intentional preferences for sin. The decision of the Lord in respect to both of these classes will be manifest at the close of this Age, when the vessels fitted for destruction will be recognized as having gone to the Second Death, and when the vessels of mercy fit for glory shall shine forth as the sun in the Kingdom of their Father as joint-heirs with their dear Redeemer.

"VESSELS OF A POTTER DASHED TO PIECES"

Our Lord (**Rev. 2:27**), pointing to the time of His Second Advent and the establishment of His Kingdom, declares that the nations of that time will come under the rule of His iron rod, under the Reign of Justice and Divine Law, and that they all shall be dashed to pieces as potters' vessels. In many respects this is a different figure from the one we have just been discussing. Nevertheless

there is a relationship, as we will show. While the Lord as the great Divine Potter has been moulding and fashioning the vessels of mercy and of glory to be the Kings and Priests of the world during the coming age, the Adversary has undertaken to be a potter, and, cooperating with human tendencies and ambitions, has created some wonderful vessels. These are found in high positions in Babylon, in the Church and in the seats of popes, cardinals, bishops, kings, princes, financial magnates, etc., etc. The work of the Adversary seems to be much greater, much more glorious, much more honorable, than the work of God, who, describing His vessels of

SM717

mercy, declares that amongst them are not many wise, not many learned, not many great, not many noble, not many rich, according to the course or judgment of this world.--**1 Cor. 1:26-29.**

On the contrary, Satan has found and exalted many of the rich and worldly great as his vessels. The kingdoms of this world make a great show in many respects, a show of power, a show of strength, a show of virtue. But from the Lord's standpoint they are all unfit for His purposes, are in His way. He purposes the establishment of the Heavenly Kingdom as instead of these, and in the context under consideration shows that when His time shall come for establishing His Little Flock, for establishing the Reign of Messiah and his faithful saints, the Royal Priesthood, the power shall be exercised in the hands of the great Redeemer, which will utterly dash in pieces all the existing institutions, that seem so great and so wonderful, those vessels of the Adversary potter. They shall be broken to shivers. The Holy Spirit foretold this long before our Redeemer's birth, using through the Prophet David the very same words. (**Psa. 2:9.**) The Prophet Daniel refers to the same great events, and calls that period of dashing to pieces earthly institutions a Time of Trouble such as never was since there was a nation; and our Lord, after quoting that prophecy, supplements it with the statement, "No, nor ever shall be." (**Dan. 12:1; Matt. 24:21.**) He thus gives us His assurance that the Time of Trouble upon the whole world, which is nearing, which will wreck present institutions and establish the Kingdom of God, will be the end of all such troublous

times--the poor groaning creation shall never again pass through such an experience.

The Apostle Paul, pointing down to this same Time of Trouble and to the overthrow of present institutions in conjunction with the establishment of God's Kingdom, tells us that that will be the time for the inauguration of the New Covenant, under which God will have mercy

SM718

upon the whole world of mankind and forgive the transgressions of the past that are properly attributable to Adamic weaknesses, and begin through Christ the glorious work of restitution, in harmony with all things spoken by the mouth of all the holy Prophets since the world began. (**Heb. 12:18-29; Acts 3:19-21.**) He says that the introduction of this New Covenant will correspond to and be the antitype of the introduction of the Law Covenant; that as in the introduction of the Law Covenant there were fearful sights and sounds, the voice of trumpets and of words, and the entire mountain shaking until all the people were in fear, so the antitype of this will be still greater, when not only the social structure (the earth) would be shaken, but also the ecclesiastical structure (the heavens). He declares that all things that can be shaken will be shaken, and then adds that we, the Gospel Church, the vessels of mercy prepared for glory, will receive the Kingdom which cannot be shaken, intimating that all other things will be shaken and overthrown. Our Kingdom alone will stand the tests of that time; in it alone God will be well pleased, and its influence will then begin to be felt throughout the whole earth, to the glory of God and to the blessing of mankind.

Seeing that all these things shall be dissolved, what manner of persons ought we to be? Seeing that present earthly institutions will come to naught very shortly because not pleasing to the Lord, what should be our course? Ah! as the vessels of mercy being prepared for glory, we should see to it that we are fully submissive to the moulding and fashioning influences of the great Potter, that our words and thoughts and doings be all conformed to harmony with His perfect will, that we be so thoroughly plastic in His hands that He can form us into vessels of the highest honor and glory and usefulness in His Kingdom for which we pray, "Thy Kingdom come!"

JESUS ADVOCATE OF BELIEVERS ONLY

"I write unto you that ye avoid sin. Yet if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and He is a propitiation for our sins: and not for ours only, but also for the sins of the whole world."--1 John 2:1,2.

In the past we have not been sufficiently discriminating in our study of the Word. Failing to notice that the salvation of the elect Church is a matter separate and distinct from the world's salvation, we have applied the various Scriptures dealing with sin and its forgiveness in a loose manner, which has failed to bring us clear-cut views on the subject. For instance, with the gradual opening of the eyes of our understanding we note in our text the declaration that our Lord's sacrifice is a propitiation, satisfaction for our sins, the Church's sins, and not for ours only but also for the sins of the whole world. We perceive that in this text the Lord sharply differentiates between the Church and the world, between our salvation and the world's salvation.

True, at one time there was no difference, for we were all "children of wrath even as others" still are; but we who have heard the voice of the Heavenly Father speaking peace through Jesus Christ, we who have accepted that Message, we who have been reconciled to God through the death of His Son, are no longer of the world, but, from God's standpoint, constitute a separate and distinct class, a small minority, "a little flock." The Scriptures tell us that we are called, chosen, separated from the world. Our Master's words are, "Ye are not of the world, but I have chosen you out of the world." "Ye have not chosen Me, but I have chosen you, and ordained you."

SM720

OUR ADVOCATE, THE WORLD'S MEDIATOR

At another time we hope to take up the subject of Christ the Mediator, and to then show that it will be during the Millennial Age that Christ will act as Mediator between God and man: that as He has already laid the foundation for the great work of reconciling the world unto the Father through the sacrifice of Himself, he will during the Millennial Age complete that work by reconciling the world to the Father--as many of the world under favorable opportunities will be glad to come to a knowledge of the Divine character and plan and to obedience to the Divine requirements. The Scriptures properly enough speak of our Lord Jesus as already the Mediator, from the standpoint that He has already been honored by the Father and indicated as the One who shall perform that great work of mediation--the One who must reign until He has put all enemies under His feet, and caused every knee to bow and every tongue to confess to the glory of God the Father. (**1 Cor. 15:25; Phil. 2:9-11.**) The time for doing this work, however--the time for exercising His power as the Mediator and putting all things into subjection--is still future.

Just now we wish to emphasize the thought that our Lord Jesus is not the Church's Mediator before the Father, but the Church's Advocate. There is a sharp distinction to be drawn between the two thoughts. A mediator implies a hostility between two principals, requiring the intervention of a third party; and this is not the case with the Church. We are not rebels. We are not alienated from God, but now through faith in the blood we are children of God, and our Redeemer assures us, "The Father Himself loveth you." (**John 16:27.**) Even before the time came in the Lord's plan when the Kingdom would be established, the rebels subdued, we were glad to hear the Father's voice speaking peace through Jesus Christ, and we came to Him. Surely, then, there is no need of a Mediator between the Father who loves His

SM721

children and the children who love their Father. However, the basis of our acceptance with the Father was our

hearty renunciation of sin and our acceptance of the sacrifice of Jesus as covering our blemishes and condemnation of the past, and our acceptance of the Father in Christ was on condition that we would henceforth walk in His steps--not after the flesh but after the Spirit, as set forth in the perfect Law of Liberty, the Law of Love to God and man.

It may be asked then, If we are children of God and the Father Himself loveth us and has accepted us in Christ through the merit of His atoning blood, why should we need an Advocate with the Father? We reply that the Father's requirement that our hearts be perfect in love to Him and to all is beyond our ability--not beyond our desires, our endeavors, our intentions, but beyond our accomplishment, because we have the treasure of the new mind in earthen vessels--in imperfect bodies, born in sin, shapen in iniquity, on account of which the Apostle says, "We can not do the things that we would." (**Gal. 5:17.**) This constitutes our need of an Advocate with the Father; otherwise we should lose the standing already granted to us through faith.

"FORGIVE US OUR TRESPASSES"

This brings up the subject of forgiveness of sins. Some are inclined to say: If our sins were forgiven once why should we repeat the matter at the Throne of Grace? Why should we continue to acknowledge ourselves sinners when the Word of the Lord assures us that our sins and iniquities are covered from His sight, that we are justified freely by His grace from all sin? There is a measure of correctness in this argument, but in other respects it is incorrect. So far as the original sin is concerned--our share in the Adamic condemnation that passed upon all men--the Scriptures assure us that we have escaped the condemnation which is on the world.--**Rom. 8:1-4.**

To whatever extent, therefore, we believe the testimony

SM722

of the Lord's Word that our sins are covered, that we are escaped from that condemnation, it would not be proper for us to reiterate to the Lord prayers for forgiveness of our share in original sin. That is all past

and gone, and the proper attitude of faith in God's assurance forbids that we should repeat requests along that line. However, it would always be proper for us to acknowledge the Lord's goodness in having forgiven us for our share of original sin, and to thank Him for having lifted our feet out of the horrible pit and out of the miry clay of sin and its condemnation, for having placed our feet upon the Rock, Christ Jesus, and having put in our mouths the new song of rejoicing, thanksgiving and praise, which is our privilege and our joy since we have passed from condemnation to justification, from being children of wrath to joint-heirship with Jesus our Lord.

There are more sins than our original sin. These in the Lord's prayer are designated trespasses; and these should be considered, should be mentioned at the Throne of Grace daily. As New Creatures we have entered into a covenant with the Lord to walk in Jesus' steps in the narrow way, according to the Law of Love. And we all find continually that, however sincere and loyal our hearts are to the principles of righteousness and love, we come short of the perfect standard because of weaknesses, blemishes and imperfections of the flesh. These trespasses against the Law of Love should be mentioned at the Throne of grace. It is to these that the Apostle is referring in our text. In the preceding context he is directing us how we should maintain fellowship with the Father and with His Son Jesus Christ, that, so far from our imperfections separating us again from the Father and from the Son, our joy may be full, our fellowship complete. He tells us that as New Creatures we must walk in the light according to the new nature, according to truth, according to righteousness: we must not walk in sin, in darkness, according to the fallen human nature.

SM723

But since we have the treasure of the new mind in a blemished earthen vessel, since our spotless robe of Christ's righteousness must be worn continually, and thus be brought in contact with the world, the Apostle intimates that it would be impossible for us to preserve it without spot or wrinkle. Nevertheless our wedding-robe must be without spot or wrinkle if we would be acceptable at the end of the age as members of the Heavenly Bride at the Marriage Feast. How then shall we do? What

must be our course in view of these apparently contradictory conditions? The Apostle explains that the blood of Christ not only met first the obligations of the past, satisfying, setting aside the condemnation which was against us as members of Adam's race--but that the same merit of the same sacrifice of Christ may be used for the cleansing of every spot, every imperfection, every blemish. He says, "The blood of Jesus Christ, His Son, cleanseth us [keeps cleansing us] from all sin." (1 John 1:7.) Thus and thus only can the Lord's children in the present time continue to abide in fellowship with the Father and with the Son, and be prepared for the glorious change of the First Resurrection.

"IF WE DECEIVE OURSELVES"

The Apostle, surmising that some would claim that they had reached perfection and that their daily life was perfect, puts in a warning word, saying, "If we say that we have no sin [that we are free from any breaches of the perfect Law of Love toward God and man] we deceive ourselves and the truth is not in us." We make God a liar, and indicate that His Word is not in us--that we have not properly studied or understood His Word. There is no more serious condition for the Lord's people to get into than to imagine that they are perfect in the flesh. It implies that they are blind to many of their own failings. We may be sure that their neighbors and friends and kindred can discern blemishes in them, and that much more the Heavenly Father discerns, as He declares in His

SM724

Word that they come short of glorifying Him--that they come short of the full glory of perfection which the perfect Law of Love demands.--1 John 1:8-10.

While, therefore, faith in the Lord and a knowledge of His Word shows us clearly that we are purged from our old sins, that from the Divine standpoint these are all covered for the Household of Faith by the robe of Christ's imputed righteousness, we see on the contrary that daily imperfections crop out, notwithstanding our best endeavors to walk as nearly up to the standard of the Divine Law as possible--we see that we can not do the things that we would.

More than this, as year by year we grow in grace and knowledge and love we see ourselves more clearly, so that after making progress in the Christian way for years, the best of the Lord's people will see more of their own blemishes than they noted in the beginning of their Christian experience. They daily see more clearly than before the lengths, breadths, heights and depths of the Divine Character and of the Divine Law; and as they look into the perfect Law of Liberty they discern more clearly day by day, and behold as in a mirror their own natural imperfections and shortcomings. Such would be completely discouraged did they not realize the significance of the Apostle's words in our context. He says, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

The Apostle, we see, is not referring to the question of mortal sin again, and the applying for a new robe of Christ's righteousness. All that was done in the past. That robe is now ours, and must never be laid off if we would abide in Divine favor. But our robe must be spotless, and hence the gracious provision of the Father through the Son that the blood of Christ may upon our application be applied to cleanse us from all sins, even the slighter ones. Thus has the Lord provided that we may keep our garments unspotted from the world by

SM725

making use of this privilege granted us of coming with courage to the Throne of Heavenly Grace that we may obtain mercy (in respect to our shortcomings or trespasses) and find grace to help in time of need.--**Heb. 4:16.**

Nothing in this, properly understood, suggests any carelessness on the part of those who would keep their garments unspotted from the world. Imbued with the Spirit of the Father and of the Son, with a love for righteousness, they are, as the Apostle suggests, to "hate even the garment spotted with the flesh" (**Jude 23**), and strive continually and with growing persistency and carefulness to avoid such blemishes and the necessity for confessing trespasses. But although this necessity grows less and less as we grow stronger and stronger in the Lord and in the power of His might, nevertheless, so long as the New Creature must operate through the earthen vessel, we must not feel discouraged with our best endeavors

for righteousness, but the more earnestly wait for and hope for the glorious resurrection change, in which we shall receive glorious spirit bodies, which our Lord has promised to the faithful--perfect in every particular. Thenceforth we shall know no sin, and need no further to confess trespasses; for that which is perfect shall have come, and the new mind, the New Creature, thenceforth will be able to express its high and glorious sentiments of obedience to righteousness perfectly.

"THEY WASH THEIR ROBES"

The Lord brings to our attention the fact that there will be two classes saved during this Gospel Age, as well as another class that will be saved during the Millennial Age. All saved during this age are believers in the Lord Jesus Christ, "justified through faith in His blood." (**Rom. 5:9**.) But the classes saved during this Gospel Age do more than believe, do more than repent, do more than seek to live righteously. Both classes make a covenant with the Lord to follow in the footsteps of Jesus. Both classes receive the white robe of justification as a

SM726

result of such faith and consecration. One of these classes we have already referred to--the class which seeks to live up to its consecration daily, hourly, and which keeps its garments unspotted from the world, "without spot or wrinkle or any such thing." This class in the Scriptures is designated a "little flock."

The other class is designated the Great Company. Concerning the latter company note the statement, "These are they who come out of great tribulation, having washed their robes and made them white in the blood of the Lamb." (**Rev. 7:14**.) This class, failing to keep their robes unspotted, failing to go to the Lord in prayer with every discovery of trespass, get their robes sadly bedraggled through contact with the world. They were vexed with the first spot, and with the second, and so on, but gradually they became more careless and less and less appreciative of the absolute spotlessness of the robe. For this reason they will not be accounted worthy of the high honor which the Lord proposes to give to the "little flock." But before they can obtain any honor or any

place in the everlasting Kingdom it will be necessary that they should pass through fiery experiences, disciplines, for their correction, for their purification. In some parts of the Scriptures this trial is referred to as the "fiery trial which shall try you." (**1 Pet. 4:12.**) Its primary reference is to a great tribulation in the end of this Age, through which all except the Little Flock may be expected to pass.--**Luke 21:36.**

In this tribulation time there will be a general cleansing, a general turning to the Lord on the part of these consecrated ones and an acceptance by the Lord; for we read that they shall come up out of the great tribulation and be granted palm branches, and be permitted to serve the Lord in His Temple before His Throne. We notice, however, that the Little Flock, who keep their garments unspotted by daily, hourly, applying for their share of the precious blood for this purpose--these receive the higher

SM727

honor; and instead of being before the Throne are in the Throne as the Bride, the Lamb's Wife. Instead of having palm branches, representing victory, they have crowns, which represent victory on a higher, grander plane, approving them as "more than conquerors" through Him who loved them and bought them with His precious blood.--**Rom. 8:37.**

In other words, the Great Company mentioned here are chastened through tribulations to the point of the abjuration of sins and the cleansing of the robe, and attain to the spiritual nature and will be highly honored servants of the Lord during the Millennial Reign, while the Little Flock will be joint-heirs with their Lord in that Kingdom. The two classes are represented to us in **Psalms 45**. The Little Flock is the Bride, all glorious with raiment of fine needlework and gold, representing the embroidery of the fruits of the Spirit and the gold of the Divine nature, while the Great Company are represented by a larger company--"the virgins, her companions, that do follow her" into the King's presence.

The little flock in this symbolization of **Revelation** are pictured as 144,000, 12,000 out of each tribe of Israel. Natural Israel, as we have previously seen, was a typical people. The real Israel of God is Spiritual Israel. The promises and opportunities, however, went first to Natural

Israel; and as many out of all the tribes who were of right condition of heart and received the Master were granted the liberty to become members of the House of Sons. (**John 1:12.**) The remainder of that nation were cast off from participation in the chiefest blessing--to subsequently have an opportunity in the Millennial Age of attaining to an inferior blessing. Their casting off left vacancies in the appointed numbers of the twelve tribes; and it is to those vacancies that the Lord during this Gospel Age has been inviting those who have an ear to hear the Truth and who have earnest desires of accepting it. Many more will be called than will be chosen to this

SM728

place. The world in general is not called, but only those who have an ear to hear. The Great Company, although called, failing to respond with full appreciation, fail to secure membership in this Spiritual Israel class, the Little Flock. Yet, as we have seen, they will come through much tribulation and disciplines of the Lord to a grand position, but far inferior to that of the "Very Elect."

"WE HAVE AN ADVOCATE"

The world has no advocate with the Father, but "we have." The consecrated Household of Faith is represented in Heaven itself by Him who redeemed the whole world. After our Lord had finished His sacrifice at Calvary, been raised from the dead on the third day, spent forty days with the disciples, establishing them and preparing them for the work before them, He then ascended up on High, there to appear in the presence of God on our behalf, as today's text declares, to be our Advocate. (**Heb. 9:24.**) The figure is a peculiar one. An advocate, an attorney, appears to answer for his client, not to answer for others; and so, although our Lord has laid down the Ransom-price for the sins of the whole world, or, as today's text says, is a Propitiation for the sins of the whole world, nevertheless He did not appear for the whole world. The world has not retained Him as an Advocate. Only believers have come into this relationship, and consequently only for these does He appear, only for these has He made satisfaction. Only these, therefore, have been brought into covenant relationship

with the Father, as the Scriptures indicate.

The same Jesus, on the basis of the same Sin-offering finished at Calvary, will in the next Age take up the cause of the world--not as an Advocate, not as appearing before the Father for them and having them justified through faith, but as a Mediator between God and man. God stands for His own Justice. Mankind in general, the world, are in more or less of a rebellious attitude, lovers of sin, blind to their true interests. The Mediator undertakes

SM729

a work on their behalf, to bring in reconciliation between God and these His rebellious subjects, and to recover the latter by opening the eyes of their understanding, by giving them valuable lessons and experiences respecting the blessings of righteousness and the undesirableness of sin, and thus to bring back as many as possible to fellowship with the Father, and to restore them mentally, morally and physically to the original likeness of God. By the end of that Millennial Age the Mediator will be ready to introduce the perfect members of the race to the Father, blameless and irreprovable; for all those rejecting His ministries of reconciliation will have been cut off in the Second Death. Thenceforth there will be no more sorrow, pain, sighing, crying, dying, because all the former things will have passed away. The Mediator will have effected His grand work of destroying sin and bringing in everlasting righteousness.

How precious the thought that, while the world is mentally, morally and physically poisoned by sin and blind to its own best interests, the time shall yet come when they will be blessed with the opening of the eyes of their understanding and with all the assistances necessary for their recovery! And how the Lord's words resound in our ears, "Blessed are your eyes, for they see; and your ears, for they hear." (**Matt. 13:16.**) We may well thank God that the light of the knowledge of His goodness has shined into our hearts; and that we no longer need to wait for the Mediator's work to reconcile us, but that now in advance turn to the Lord promptly, as soon as we have heard of His grace in Christ. And how gracious is His provision in all respects, for our adoption into His family, our begetting of the Spirit to a new nature, that we may become heirs of God and joint-heirs

with His Son in the glorious Kingdom, which is to
bless the world--"all the families of the earth."

SM730

THE LORD'S HOUSE OVER ALL

It shall come to pass in the last days, that the Mountain of the Lord's House shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."--Isa. 2:2.

Our text has not yet been fulfilled, but we believe the beginning of its fulfilment to be near. It pictures Messiah's Kingdom, for which Christian people have long been waiting and praying, "Thy Kingdom come; Thy will be done on earth as in Heaven"--the same Kingdom for which the Jews so long waited and are still waiting. Our text relates, not to the spiritual part of the Kingdom, but to that which belongs to the natural seed of Abraham. A great mistake has been made by many of us in the past, in that we have not discerned and acknowledged the two Israels, Spiritual and Natural, and the separate rewards and blessings apportioned to these by the Divine promises of the Scriptures. Both are to be used of God in fulfilling the promise made to Abraham --in blessing all the families of the earth.

Only a "little flock" is to be selected during this Gospel Age and tried, fitted and polished and eventually changed from human to spirit nature, "like unto the angels." These with their Lord and Head, will constitute the great Mediator of the New Covenant, under which all the families of the earth will be blessed. After the completion of Messiah, Head and Members, on the plane of glory, the New Covenant will be inaugurated with Israel, as the Scriptures distinctly teach. (**Jer. 31:31-34.**) Our text, therefore, waits for its accomplishment until the last member of the elect Church of Christ shall have passed beyond the veil.

SM731

ISRAEL THE EARTHLY REPRESENTATIVE

In the symbolic language of the Scriptures a mountain always symbolizes a Kingdom. Hence the Mountain of

the Lord's House means the Kingdom of God, and that Royal House or Family recognized by Him. For instance, we read that David sat upon the throne of the Kingdom of the Lord, and that God made a Covenant with him, "even the sure mercies of David," viz., that none but his seed, his posterity, would ever be recognized as the Divinely appointed representatives of God in kingly authority and power. In other words, Messiah was to be the offspring of David, the great antitypical David (Beloved) who must "reign from sea to sea and from the river to the ends of the earth." Under this power or rule Israel will be exalted amongst the nations and used as the Divine channel of blessing for all people, that eventually all the families of the earth may come to the true knowledge of God and to a full opportunity of becoming children of Abraham by faith and obedience.

The Messiah--King on the spirit plane, the Son of God (and like God invisible to men, as are also the angels)--is the antitypical David and the antitypical Solomon, the wise, the great, the rich. In the days of His flesh He was the Son of David according to the flesh, though begotten of a Divine life not tainted by any human imperfection. He was, therefore, holy, harmless, undefiled and separate from sinners. His faithfulness to the will of the Father made Him subject to all the experiences of a life of suffering and death, as expressed in His own words, "The cup which My Father hath poured for Me, shall I refuse to drink it?" His obedience unto death, even the death of the cross, demonstrated His loyalty to the last degree and He received the high reward apportioned. "Him hath God also highly exalted and given a name that is above every name, that at the name of Jesus every knee should bow both of things in Heaven and things in earth."

SM732

Exalted to the right hand of Divine favor He waits only for the Father's time to take to Himself His great power and reign. (**Rev. 11:17.**) Meantime, in harmony with the Divine will, purposed before the foundation of the world, He acts as Advocate for such as have the hearing ear and the obedient heart, and will now respond to the special invitation of the Gospel Age. That call is to leave the world, its sins, its pleasures and its hopes,

and to walk by faith in the exceeding great and precious promises of God--the things which eye hath not seen nor ear heard, neither hath entered into the heart of man. These are the Heavenly things promised them as the Bride and Joint-heir with their Redeemer in His glorious Kingdom to come and its blessed work of uplifting Israel and the world.

IN THE TOP OF THE MOUNTAINS

We have before our minds the antitypical House of David, Messiah's kingly household, the Royal Priesthood, Divinely prepared. As a Kingdom it will be at the top--above all the kingdoms of earth. Not only will this be true of the spiritual Kingdom (invisible to men as the angels are invisible), but it will include also an earthly Kingdom composed of "Israelites indeed." At their head as princes in all the earth will stand the resurrected Ancient Worthies, perfected as men and samples of what all mankind, by obedience to the laws of the Kingdom, may attain to with eternal life. Those Ancient Worthies are enumerated in the Scriptures--Abraham, Isaac, Jacob, the Prophets, etc., and described by St. Paul in **Hebrews 11:38-40**.

To these belong the earthly promises of the Old Testament. They never heard of the Heavenly or spiritual promises. Their loyalty will find its reward in the fact that they will come forth from the tomb no longer blemished and imperfect, but fully, completely restored to the perfection originally enjoyed by Father Adam. Additionally, these will have the special guidance and instruction

SM733

of Messiah (Head and members) in all the affairs of mankind. Thus as the Master said, speaking of that time, "Ye shall see Abraham, Isaac, Jacob, and the Prophets in the Kingdom." (**Luke 13:28**.) The world will have contact with them and will be blessed by their instruction. But the world will never see Messiah, except as they will see His mind, His disposition, His character, through these, His earthly representatives in the Kingdom. He fully meant it when He declared before He died, "Yet a little while and the world seeth Me no more. But ye shall see Me." (**John 14:19**.) The Apostle

assures us that we shall see Him as He is, because we shall be like Him. The Church will experience the First Resurrection change from earthly to Heavenly nature.--**1 Cor. 15:50; 1 John 3:1,2.**

ALL NATIONS FLOW UNTO IT

God's Kingdom will be represented in the earth by Israel--especially by these saintly men of Israel, resurrected perfect, who will be the special appointees and representatives of the glorified Messiah's Rule. As it is written, "instead of the fathers [the ancient saintly ones were styled "the fathers," as Jesus was styled the Son of Abraham and David] shall be Thy children, whom Thou mayest make princes in all the earth." (**Psa. 45:16.**) These princes, acting under and continually in contact with the spiritual Kingdom and rulers styled in the Scriptures "the Royal Priesthood" will, of course, be so superior in their wisdom and power as to command the obedience of the whole earth. The nation of Israel, with whom they are related, would naturally respond more quickly than others to the new order of things, which is just that for which they have been waiting and praying for more than thirty centuries.

In these words the Lord through the Prophet assures us of the wonderful success which will attend the establishment of the New Empire of earth, the dominion of the Prince of Light, which supersedes the dominion of

SM734

the Prince of Darkness, when Satan shall be bound for a thousand years, that he may deceive the peoples no more. Messiah's Kingdom will be high above all other Kingdoms, not only in its grandeur, majesty and authority, but also in the lofty principles which it will represent. Thus it is written, "He shall lay righteousness to the line and justice to the plummet; and the hail shall sweep away the refuge of lies." (**Isa. 28:17.**) Nevertheless, as the world shall come to appreciate the new order of things all nations shall flow unto it, *flow up* to it--contrary to the downwardness of fallen human nature. It will make manifest such wonderful rewards for righteousness and obedience to God, and it will so make manifest the stripes that must attend all wilful disobedience

to the Divine arrangement, that the Scriptures will be fulfilled which declares "that when the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness."--**Isa. 26:9**.

For six thousand years humanity has been learning "the exceeding sinfulness of sin," its downward tendency in every sense of the word. Every form of government has been tried in an endeavor to secure the greatest amount of blessing. But the uniform results have been that those exalted to place and influence and power have proved themselves unequal to the opportunities and temptations of the positions and have abused them selfishly.

Whoever is acquainted with history realizes the truthfulness of all this. If some of us have hoped that the general education of the masses and the general enlightenment of the race would abolish sin and selfishness and demonstrate the truthfulness of the proverb, "Honesty is the best policy," we are willing to confess that this has been a mistake. We perceive that the greater the wisdom and intelligence granted to a selfish mind and heart the greater will be its opportunities for evil.

As a consequence the world is losing confidence in itself. All, whether politicians or judges or governors,

SM735

great or small, of one party or another, of one nationality or another--all are accused of being "tarred with the same stick" of selfishness. The Bible clearly indicates that this distrust is not without reason and that the great Time of Trouble soon to come upon every nation (**Dan. 12:1**) will be the direct result of this loss of confidence.

The Bible description of the matter briefly summed up is that every man's hand shall be against his neighbor. (**Zech. 8:10; 14:13**.) It will be after that great Time of Trouble shall have thoroughly sickened humanity as respects itself and any hopes it might have had of bringing about a Millennium by its own efforts--that God will manifest His Kingdom in the top of the mountains--higher than all other kingdoms every way, and all people shall flow toward it. As it is written, "The desire of all peoples shall come."--**Hag. 2:7**.

This is described in the verse following our text which reads, "And many people shall go and say, Come ye, let us go up to the Mountain [Kingdom] of the Lord, to the

House [Temple] of the God of Jacob; and He will teach us of His ways and we will walk in His paths: for out of Zion [the spiritual, unseen Kingdom of Messiah] shall go forth the Law and the Word of the Lord from Jerusalem [the seat of earth's empire to be]. And He shall judge among the nations [rewarding and punishing justly], and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more."

All Christians agree that these words apply to the Messiah's Kingdom. They tell us clearly and distinctly of how the judgments of the Lord will be abroad in the earth, causing wars to cease and the knowledge of the Lord to fill the whole earth as the waters cover the great deep. (**Isa. 11:9.**) Notwithstanding, therefore, the picture of the intervening trouble, which Divine Wisdom sees necessary for the humbling of human pride let us

SM736

rejoice in the glorious arrangement God has made on mankind's behalf. And let the Church of Christ specially rejoice in the favored position offered to her in connection with the world's salvation--a seat with the Redeemer in His glorious spiritual Throne and share with Him in the great work of blessing Natural Israel and all the families of the earth.

O HOUSE OF JACOB, COME!

We have already noted that this prophecy belongs to Natural Israel and not to Spiritual Israel. As the first verse declares, it concerns Judah and Jerusalem. By the time this prophecy will have begun to be fulfilled, Spiritual Israel will be beyond the veil. It is in full harmony with this that we read in the fifth verse, "O House of Jacob, come ye and let us walk in the light of the Lord!" This is particularly the time when this message to Natural Israel should go forth. We understand the Scriptures to teach that during the next few years the Lord will have special dealings with Israel in connection with this call. He will point out to them the way of righteousness and the great privileges that are theirs as a people, because of Divine promises to their fathers,

Abraham, Isaac and Jacob, etc. But only those who respond by turning to the light of God's Word to walk in it will be in the proper condition of heart and obedience to promptly get the blessing at the beginning of Messiah's Reign. Those most prompt to respond will get the greater blessing.

Verses 6-10 portray some of the reasons why God's favor has been withdrawn for a time from Natural Israel --aside from the fact that His special favor was for the time to be given to Spiritual Israel. Then follows a description of the Time of Trouble, in which present institutions will succumb, to be followed by Messiah's Empire. Let us read some of these verses and note their applicability to our day and the correspondence between these statements and very similar pronouncements in the

SM737

Book of Revelation, applicable also to the time in which we are living. We will quote and paraphrase.

WHAT THE TROUBLE WILL ACCOMPLISH

The lofty looks of man shall be humbled and the haughtiness of man shall be bowed down; and the Lord alone shall be exalted in that Day. One of the greatest obstacles in the pathway of humanity, hindering approach to truth and righteousness, is pride. The Almighty God is not sufficiently revered. The very learned men of all our colleges seem more and more to doubt that there is a God and that the affairs of earth are subject to any other regulations than those of chance, except as the learned can regulate them. The Time of Trouble, when the various theories of man will be tried and found wanting, will demonstrate most thoroughly that the wisdom from Above is neglected in favor of earthly wisdom. The Lord says in another place, "The wisdom of their wise men shall perish and the understanding of their prudent men shall disappear." This will go from bad to worse; and all the Wisdom of the learned and the methods to which they have trusted will prove futile. The result will be the glory of the Lord and the humbling of human pride.

For the day of the Lord of Hosts shall be heavy upon every one that is proud and lofty, and upon every one

that is lifted up, and he shall be brought low, and upon all the cedars of Lebanon that are high and lifted up (the ecclesiastically great) and upon all the oaks of Bashan (the politically strong); upon all the high mountains (the kingdoms of the world) and upon all the hills that are lifted up (the smaller principedoms); and upon every high tower and upon every fenced wall (representing human organization for strength and protection) and upon all desirable prospects and ideals of earthly ambition, the arm of the Lord will be heavy. The result will be that the loftiness shall be bowed and the haughtiness shall be made low and the Lord alone shall be exalted in

SM738

that day; and the idols shall be utterly abolished. (**Isa. 2:12-18.**) God must be first under the new order of things. No peace or blessing will otherwise result.

HIDING IN ROCKS AND CAVES

Those in distress and perplexity will in that Time of Trouble flee to the holes and the rocks and the caves of earth in fear. As **Revelation (6:16)** expresses it, They shall call to the rocks, "Fall on us and hide us from the face of Him that sitteth upon the Throne." We are not to understand this more literally than its context. It does not signify that people will be so foolish as to literally pray for rocks to fall upon them, when they could more easily destroy their lives in another way. The thought is the very contrary of this--that they desire protection, shielding, hiding, covering from the trouble of the coming Day of the Lord. These shelters of the rocks and caves of the earth symbolically represent the attempted protection of human organizations, insurance companies, secret societies, etc. But none of these will be able to protect from the trouble which is coming and which will be world-wide, involving every earthly thing and interest, religious and secular, financial and political.

This will take place when the glory of the Lord and His majesty are manifested in connection with His standing up to assume command of the world and when He will shake terribly the earth (society), that everything contrary to righteousness and holiness may be uprooted and overthrown. St. Paul pictures that same

Time of Trouble and declares that the only thing that will not be shaken will be whatever is in harmony with God's Kingdom of righteousness.--**Heb. 12:26-29**.

Though round about Him clouds and darkness
Obscure the beams of dawning day,
Above the clouds, upon the mountains,
The Watchers see the morning ray.

SM739

NEARING THE DESIRED HAVEN OF REST

"So He bringeth them unto their desired haven."--
Psa. 107:30.

Our context seems to describe the Church of Christ and her billowy journey from Pentecost down to the time when the last member of the Church, which is the Body of Christ, shall be changed in a moment, in the twinkling of an eye and when all together united with Him He shall present them faultless before the presence of His glory with exceeding joy. (**Jude 24.**) That certainly is the desired haven of all those who have been begotten of the Holy Spirit, who have been taught of God and who have learned something at least respecting the things that eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath in reservation for them that love Him.--**1 Cor. 2:9.**

It is of that desired haven that the Prophet speaks representing Christ and the Church, saying, "I shall be satisfied when I awake in Thy likeness." (**Psa. 17:15.**) O dearly beloved, we may be content whatever lot we see, since we realize that we are under the guidance and leading of our Lord and since we know that all things are working together for good to them that love Him, to the called ones according to His purpose! We may be content in the midst of all the sufferings and trials and difficulties of life, but we are not satisfied. We are content because our Lord assures us that present lessons, experiences and disciplines are necessary for our fitting and preparing for the Heavenly Kingdom and for the future glory. But we shall be satisfied only when we get those eternal verities of which now we have only the promise, or hope. But what a hope is ours; what a glorious hope! No wonder the Apostle referred to it as that "blessed hope" and connected it with the glorious

SM740

appearing of our Lord and Savior Jesus Christ at His Second Advent.--**Tit. 2:13.**

More and more, as we study our Father's Word and come to understand the deep things of the Divine Plan,

do we find this hope to be a blessed one, the one our dear Redeemer had in mind when He said, "If I go away I will come again and receive you unto Myself." (**John 14:3.**) The Apostle again refers to this "blessed hope" of ours, saying that it is to our souls an anchorage, sure and steadfast, entered within the veil, because we believe in Jesus. Faith is the cable by which that glorious promise or hope that the Lord has given us holds us fast and secure, not moved amidst the storms and trials of life. I remind you that this hope, as the Apostle explains, was originally set forth in God's promise to Abraham--the promise which He not only repeated but made oath to--the only promise made with an oath, secured and held fast by the most solemn declaration imaginable, the word and oath of Jehovah God.

"WHICH HOPE WE HAVE"

This promise which constitutes our hope, our anchorage in Christ, is contained in the Word of God to Abraham, "In thy Seed shall all the families of the earth be blessed." What a hope we may entertain for the world of mankind in general! If they are all to be blessed they are not in any hopeless position or condition. They have indeed gone down into the silence of the tomb, into Sheol, into Hades; but He whose word cannot be broken and whose oath is inviolate declares that they yet shall all be blessed. And this we see signifies that they must all be awakened from the sleep of death. No wonder the Apostle exhorts that we should sorrow not as others who have no hope; for if we believe that Jesus died and rose again let us also believe that all who sleep in Jesus will God bring from the dead through Him. (**1 Thess. 4:13,14.**) Ah, yes, we are glad that which would have been

SM741

death in the most absolute sense, in the sense that it applies to the brute creation, is not God's ultimate provision for mankind. How glad we are that in His love and sympathy He provided even before our fall that we be redeemed with the precious blood of Christ! How glad we are to know that the precious blood was in due time shed to make reconciliation for iniquity and to bring in everlasting righteousness!--**Dan. 9:24.**

"SOME BETTER THING FOR US"

How glad we are that the ultimate results of that precious sacrifice and of our Lord's consequent resurrection to power and great glory as King Immanuel mean eventually the blessing of all these sons and daughters of Adam who have gone down into death; that their death condition has been turned into what is figuratively sleep, a period of unconsciousness, from which they will awaken in the glorious Resurrection Morning! Who that has sympathy for his fellow-creatures, the groaning creation, could help rejoicing to know of so great salvation that God has provided for the world! Indeed, we need not sorrow as others who have no hope. We believe that Jesus died, that He rose again, that in due time He is to be King of kings and Lord of lords, and that He must reign as Immanuel, God with men, until He shall have put down all insubordination and until the last enemy, even Adamic death, shall be destroyed and the whole world of mankind shall have been lifted out of it back to all that was lost in Adam and was redeemed by Jesus Christ our Lord--excepting only those who wilfully, intelligently and of their own responsibility, when they shall have been given those glorious opportunities, reject them and die the Second Death.--**Acts 3:23**.

But if our cup of blessing overflows with the thought of all the blessings that are coming to all the families of the earth when during the Millennial Age the Lord will pour out His Spirit upon all flesh, when Immanuel

SM742

shall reign for the blessing of waking and uplifting of all from sin and death, and when Satan shall be bound, our joys are made superabundant when we appreciate the fact that God has called us in advance of the world, not only privileging us to know of His gracious purpose for mankind but offering to us a special share, a special salvation still higher, still grander, one which eye hath not seen nor ear heard, neither hath it entered into the heart of man,--even joint-heirship with our Redeemer in his glorious Kingdom as His Bride. No wonder the Apostle speaks of lengths, breadths, heights, depths of

the Love of God, which passeth all understanding! What was there in the world of mankind that should attract Him to grant mankind a redemption, an opportunity for restitution, and what was there in us whom He has now called in advance that we should be called the sons of God, that we should be made joint-heirs with His Son! We can only wonder and be in amazement at the Love of God which passeth all understanding.

THE CHURCH ON A STORMY SEA

So, then, dear friends, we have a double hope, a hope for the world and a special hope for ourselves, for even as many as the Lord your God shall call, even as many of them as shall make their calling and election sure by faithful response to the terms and conditions of the call. These hopes all center in that Abrahamic promise, the world's share being that they shall be blessed through the Seed of Abraham, and the Church's share that she shall be associated with her Lord as the Seed of Abraham, in harmony with the Apostle's words, "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise."--**Gal. 3:29**.

When we think of the Church of Christ we must drop from our minds the various churches of men. We must remember that there is but the one Church of Christ, and that it includes all who are truly His through faith, consecration and obedience. Sectarianism, great or small,

SM743

has no part in the Divine arrangement as revealed in the Scriptures. The Church which the Lord recognizes is the "Church of the First-borns, whose names are written in Heaven." (**Heb. 12:23**.) Consequently no church history gives the record of the experiences of the true Church. What we know of it must be based upon the testimonies of the Lord's Word, and our own experiences and inferences drawn from these. The Lord said that whosoever would live godly would suffer persecution, that whosoever would faithfully be His disciple would find crosses, trials and would be hated of all men for His sake. Our own experiences will doubtless corroborate these Scriptural declarations. We all agree that the Christian course is a strenuous one, conflicts with foes

within and without, battling, struggling, fighting for life, for the life eternal, for the life which has already been begotten in us of the Holy Spirit and which must seek to grow, to develop that it may be perfected in the First Resurrection.--**Rev. 20:6.**

The Scriptures tell us something of the experiences of the early members of the Church that they "endured a great fight of afflictions partly whilst being made a gazingstock, both by reproaches and afflictions, and partly whilst being companions of them that were so used." (**Heb. 10:32,33.**) We have every reason to believe that similar conditions have prevailed with this same consecrated class all the way down from the Apostle's day to the present time. Furthermore, we have every reason to believe that similar conditions will continue to the very close of the Church's experience on this side the veil, until the last member shall have finished his course and until the Church shall be exalted beyond the veil, perfect, satisfied, having reached their desired haven.

We see, then, that these stormy experiences apply both to the whole Church and to each individual member. It is true that there are certain storms, difficulties and trials common to the whole world of mankind; and, as the

SM744

Apostle says, "The whole creation groaneth and travaileth in pain together until now,...waiting for the manifestation of the sons of God." But these storms which come to the Church are specially peculiar and different in some respects from all that come to the world. They come to us because we are not of the world, because we are separate from the world and its spirit, its aspirations, and are following the new aspirations and leadings of the Lord. Notice the Master's words, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (**John 15:18,19.**) So to speak, when we leave the world we start on our voyage to our haven of rest, the glorious Heavenly City, the New Jerusalem.

With some the beginning of the journey is peaceful and conditions are favorable, so there is more or less of a temptation to coast about and to feel at home on the

ocean instead of steering straight for the haven of rest. With others the stormy winds blow from the very start, suggesting the impossibility of the journey, in order that we might be affrighted and turn back, having concluded that as the cost of our home going would be too great we must abandon the project. These two influences are very successful with many; and they turn back after they had once concluded to take the journey in harmony with the Lord's invitation to follow Him, to endure hardness, to separate themselves from earthly interests and to seek His blessing and favor.

Our appeal is to those who have not been turned back by the allurements of peace and calm, who have not been discouraged by the storms and threatening aspects, but who have started with full courage upon the course to the Heavenly port. Of such we confidently assert that they had not been long in the way until storms and billows assailed them and the Adversary threatened to overwhelm

SM745

them with opposition or with temptation and allurements. This is the experience of the Lord's people in general, and the one which the Scriptures warrant us in expecting for all, "The servant is not greater than his Lord"; and the experiences of the Master are to be, in a considerable degree at least, the experiences of all those who will walk in His footsteps.

In our context the Prophet describes graphically some of our trials, difficulties and experiences, picturing them as the stormy troubles of the sea, saying of these mariners, "They mount up to heaven, they go down again to the depths; their soul is melted because of trouble, they reel to and fro and stagger like a drunken man and are at their wit's end. Then they cry unto the Lord in their trouble and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then they are glad because they are quiet; so He bringeth them unto their desired haven," through such experiences of storm, trial, difficulty, the seeking of the Lord in prayer, waiting upon Him and trusting Him, experiencing quiet and relief and enjoying His presence and blessing. Then another storm arises --more trouble, adverse winds, prayer again, drawing near the Lord, having His sustaining strength further

manifested, new hopes, new courage, new wisdom from on High. Thus by these various storms of life and the various blessings of sunshine and favor and the various lessons which we are thus learning, our Heavenly Father and our Lord are gradually bringing us to the desired haven, gradually instructing us in the right way, gradually fitting and preparing us for His presence and glory!

Indeed, we are assured that these lessons are absolutely indispensable to all those who will attain to the glorious things which God hath in reservation for them. The Apostle likens us to human sons and asks, "What son is he whom the Father chasteneth not," and suggests that if the chastening be thus necessary and if we receive

SM746

none, it would indicate that we are not really sons but bastards, not really in the Father's love and favor. It is a part of the great lesson of faith and trust that we shall be able to recognize the hand of the Lord in all of our difficulties, to see the silver lining in every cloud of trouble, and to realize that all about us are the protecting powers of our God; that He holds us, as it were, in the hollow of His hand and that nothing of evil or trouble can by any means hurt us if we abide in trust, faith and obedience under His protecting care, seeking to learn the lessons which He would teach us. Thus He is bringing us to the desired haven. He is bringing us to that condition of heart and character which He can approve as worthy of life eternal, the glorious reward of the inheritance of the saints in light.--**Col. 1:12.**

"NO LION SHALL BE THERE"

We have remarked that the world indeed has its tribulations now, but they are not of the kind that come to us who have joined the standard of the Lord and made consecration of our lives to be soldiers of the cross and to fight a good fight under His banner. Neither will the world ever have similar experiences to ours. The Lord's dealings with the world in their Judgment Day, the Millennial Age, will be along different lines entirely from those which He pursued in dealing with the Church, the Body of Christ. It is because the Church is called to so high a station, joint-heirship with her Lord, that it is

required of all who would attain to that glory, honor and immortality that they shall be able and willing to endure hardness as good soldiers of God; that they shall overcome the world, the flesh and the Adversary and come off more than conquerors through our Lord's assisting grace.

But notice that while the Church's trials are crowded into a few years of experience, the world's trial day is to be a thousand years long, and the conditions will be very different. That which makes our voyage stormy is largely the opposition of the world, the Adversary, and

SM747

our own fallen flesh brought into temptation by its surroundings which are not favorable to us as New Creatures and which cause us continual distress. In the next Age, in the Millennium, when Satan is bound and the Reign of Righteousness is instituted, the world of mankind, then on trial for life eternal or death eternal, will find everything in every way more favorable to the way of righteousness than at present.

How grand a time that will be for the world! What a blessed thought it is that earth's millions who have known so much of sorrow, pain and trouble will then know so much of blessing and of the Lord's favor, and that He will wipe away all tears from off all faces and bring in everlasting righteousness, and that all those found faithful to the end shall ultimately not only reach the human perfection lost in Adam and an earthly paradise for a home, but life eternal through the dear Redeemer and the operation of His glorious Kingdom! How glad we are for them that such blessings are awaiting them! We are content, however, to have the storms and billows in the present time, and the tribulation necessary for our development, that we may be heirs of God and joint-heirs with Jesus Christ our Lord.

A SYMBOLICAL PICTURE

Call to mind the night in which our Lord sent the disciples by boat across the Sea of Galilee while He remained in a desert place to pray! Call to mind the storm which arose, and the great distress in which they were! Call to mind how later on they beheld Jesus walking on the water! Call to mind how their hearts

were at first affrighted but afterwards calmed as they realized that it was indeed their Lord and that He was present with them and had all power! Then call to mind how Peter at this time became so courageous that he even suggested a willingness to walk on the water if our Lord would consent! Call to mind his fear when he saw the billows tempestuous! Call to mind that finally

SM748

our Lord Himself entered into the ship, and that immediately it was at the land and there was a great calm!

Perhaps this narrative was given us as a picture of the experiences of the Church individually and collectively. Individually we have such experiences. The Lord, although not forgetting us, hides Himself for a time and permits the storms of life, the billows of trouble, to assault us. Then He manifests Himself; and the storms no longer cause us dread and fears. We are able to endure them because of our realization of the Lord's presence and care.

Some of us might even essay to ignore the storms, and yet this, perhaps, is rash, as illustrated in St. Peter's case. But from the time we have the Lord's presence we have peace, and ultimately He brings us to the desired haven of Heavenly rest. Applying the picture to the Church collectively it is equally fitting: Storms and trials have beset the way of the Lord's faithful all through the journey from Pentecost until now. In the morning watches He has appeared. In the light of His Word we discern His presence. Our hearts are comforted; the storms and billows of life have no terror for us in the presence of our Master, in whom we trust. As He takes His seat in our midst we find ourselves at the close of the journey, at the desired haven. We have not yet fully reached that consummation except by faith. We are still nearing the port; but the realization of the Lord's favor and presence is our comfort and our strength. Let us continue to the end of the journey, and presently we shall effect our landing on the other side the veil. That will be glory for us, that will be satisfaction, that will be more than heart could wish or tongue could tell. "We shall be satisfied when we awake in His likeness," when we share in His glory, when we shall be like Him and see Him as He is, when we shall participate with

Him in the glories of the Millennial Kingdom for the blessing of mankind!

SM749

"EVEN THE WINDS AND THE WAVES OBEY"

"What manner of man is this? For even the winds and the waves obey Him."--Matt. 8:27.

Our text is taken from the Gospel narrative of the storm on the Sea of Galilee, during which Jesus was asleep in the hinder part of the vessel, until the sturdy seamen, appalled by the storm, cried to Him, "Master, carest thou not that we perish?" Then the Savior arose and rebuked the storm; and there was a great calm. When the fishermen-disciples beheld this they said, "What kind of person is this that even the winds and the sea obey Him!"

We have great sympathy for the fellow-countrymen of Jesus who, failing to understand Him, caused his execution, considering Him a menace to their institutions.

His wonderful words, His wonderful words of life, of which it is recorded that the public declared, "Never man spake like this man," and in general His wonderful personality seemed really incongruous with His general demeanor. Not claiming to be Jehovah, not claiming to be His own Father, as some now teach, but on the contrary declaring, "My Father is greater than I." He, nevertheless, claimed a special relationship to God; and this He demonstrated by such miracles as the one of our lesson. Had He done and said those things as a member of one of the popular sects of His day, He would have been revered. Had He joined in with the Pharisees and winked at their interpreting the Law in one way for the people and in another manner for themselves, He would have received much honor from the rich and the poor, the learned and the ignorant. But He antagonized all these by His humility in mingling with the common people, accepting some of them as His special disciples and sending them out as His representatives.

SM750

This specially branded Him as foolish in the eyes of the worldly-wise. This specially discredited Him, not only as a man and a teacher, but particularly as one who claimed to be the Messiah, the King of Glory, who was to

set up an Empire. We can well see why worldly-wise people of that day or this day would consider such a person a fraud, a pretender, a deceiver. Appearances were against Him.

"ART THOU A KING THEN?"

Picture the Great Teacher walking with His twelve Apostles, a nondescript crowd of those who heard him gladly--not many great, not many learned, not many rich, not many noble. Hear Him telling them--those who acknowledged themselves to be ignorant and unlearned (**Acts 4:13**)--that, if faithful to Him, He would grant them to sit with Him in His Throne judging the twelve tribes of Israel. The statement surely seemed fraudulent; and He had not the heart to condemn the Jews who so misinterpreted Him. St. Peter did not condemn them, but distinctly said, "I wot, brethren, that in ignorance ye crucified the Prince of Life, as did also your rulers." --**Acts 3:15-17; 1 Cor. 2:7,8.**

Can we wonder that the learned Jews of that day were confused? They did indeed hear of His miracles--His recovering of sight to the blind and of strength to the withered hand of the impotent man; and, in the case of Lazarus, at least, they had demonstration of His power over the dead. They perceived that these miracles were having an influence upon the masses--that they detracted from their own esteem amongst the people. They knew that many of Jesus' sayings were wonderfully wise, and that His criticisms of their own inconsistencies were remarkably sharp. Yet withal they said, "We know that He is a fraud, because of His peculiar claim to be the Messiah and the Son of God. This claim of His discountenances all of His teachings and mighty works. It

SM751

cannot be true that He is the Messiah that our nation has waited for these more than sixteen centuries. God would surely send Messiah a sufficiency of demonstration of glory and power to convince the most intelligent of our nation, the Scribes and Pharisees and Priests. What they all dissent from and denounce, must be false."

FOR THE GOOD OF THE NATION

The Jewish wise men of eighteen centuries ago concluded that a man who set the masses agog with anticipation of Himself as the Messiah-King, yet who was without an army and without financial backing for a campaign, would present their nation to the Romans in a ludicrous light. As a result they might have taken from them at the word of the emperor the civil and religious privileges and rights they were enjoying. They took counsel and determined that in the interests of the peace of the nation this golden-tongued Miracle-worker should either be exposed as a fraud or be killed. They tried first to expose Him by trapping Him in His language in the presence of His followers and the multitude. But His intellect was keener than theirs; and the thrusts they made at Him rebounded to their own discomfort and established His own standing in the estimation of His followers and in the eyes of the people. One of these efforts to show up the hollowness of His claims and their fraudulency and to discourage His followers is worthy of particular notice, as it furnishes us the key to the sentiment of the rulers and also to the real facts of the case, which those rulers failed to discern.

"THE KINGDOM IN YOUR MIDST"

The influential Jews said, "Let us question this fraudulent Messiah respecting His pretensions, not with any hope of correcting Him, but with a view to opening the eyes of His followers to the weakness and fallacy of His teachings. Then they will see the hollowness of the hopes they are entertaining and their foolishness in leaving

SM752

their various avocations to become His followers, in the hope of sitting with Him in His throne. They will see that He has no prospect of ever securing a throne, and that they are merely deluded by Him in such expectations." They inquired of him, "When will your Kingdom appear? How long will it be before you sit upon your throne and have followers with you in the throne? How long before this Messianic Kingdom will rule in Palestine and extend from its borders to the ends of the

earth? After you have answered us this question we will ask you others respecting your financial support and resources--your own qualifications, and your subordinate officers; the arms for your soldiers and the supplies necessary for such a world-campaign as you are about to begin, according to your teachings."

The great Teacher's brief answer entirely silenced every objection. His teachings, had these men been "Israelites indeed," would have been so deeply impressed upon them that they would have followed up the matter with an entirely different line of questioning than at first contemplated. But they were insincere. Hence when their questions, intended to entrap the Teacher and Master, were answered and foiled, they merely acknowledged their defeat by their silence. The answer was not, as imperfectly translated in our Common Version--the Kingdom of Heaven is *within you*, hypocritical Pharisees, but, My Kingdom, the Kingdom of Heaven, of which I am the King, will not *appear* at all. It will be an invisible Kingdom--it comes not with observation or outward show. Ye shall neither say, Lo, it is here, nor, Lo, it is there; for it will be everywhere in the midst of you, amongst you, invisible but all-powerful.--**Luke 17:20-22.**

Truly, what manner of man was this, and what manner of message and Kingdom was His, so different from anything the Jews had ever expected! Can we wonder that only a comparatively small proportion of them were in the heart attitude to receive this message respecting a

SM753

spiritual Kingdom? We cannot wonder! Even His most intimate disciples did not grasp the depth of His teaching until after His death and resurrection they, at Pentecost, received the special enlightenment foretold.--**Joel 2:29.**

ISRAEL'S HOPES MERELY DEFERRED

Then understood they the true depth of the teachings of Him who spake as never man spake. Then they comprehended that He was the Only Begotten Son of God who, in obedience to the Divine Program for Israel and the world, had left the Heavenly courts and glory of the spirit nature and been made flesh--"The Man Christ Jesus." (1 **Tim. 2:5.**) Then they understood, not only

that He was a perfect man, but that through the anointing of the Holy Spirit, which came upon Him at baptism, He was indeed God's Anointed, the antitypical Priest, antitypical Prophet and antitypical King--not that He was these in the flesh, but that the new spirit nature begotten in Him through that anointing, was perfected in the resurrection, and that it is the glorified Christ on the spirit plane who will accomplish all the great things predicted through the Prophets, blessing all Israel and all nations, in God's due time. Then they understood the meaning of the Master's words to the Roman Governor, "My Kingdom is not of this Age; for if it were, then My servants would fight for Me and I should not be delivered to death." Then they perceived that His Kingdom will be not the less real and powerful, but the more so, because a Heavenly one, a spiritual one, which, in due time, in the Age to come, will operate through the nation of Israel, just as was originally promised and expected.

The Apostles discerned that the hopes of their nation were not blasted, not destroyed, but will all have fulfilment, though the time of fulfilment was deferred. And they see two reasons for the delay:

(1) In order to make the Messianic blessing as great as God designed that it should be--world-wide and unto eternal life--it was necessary that a great sacrifice for

SM754

sins should be made--a sacrifice typed for centuries in Israel's Atonement Day sacrifices--a sacrifice in two parts. These two parts are shown in Israel's Atonement Day--the bullock of the sin-offering and the Lord's goat of the sin-offering. Jesus Himself fulfilled the first of these, the merit of which has been applicable to the saintly few of Jews and Gentiles who have, during this Gospel Age, made a full consecration to walk in the Redeemer's footsteps. The secondary part of the sacrifice, the offering of the goat, pictures the sacrificing company of the Lord's faithful disciples throughout this Age. These, under cover of His righteousness, suffer with Him sacrificially.--**Heb. 13:11-13**.

Their reward is to be a share with the Redeemer on the Heavenly, spirit plane, participating in His glory, honor and immortality and in His great work of dispensing the Messianic blessing to Israel and the world.

How ashamed will all men be when the Times of Restitution mentioned by St. Peter (**Acts 3:19-23**) shall be ushered in! How astounded all will be at the goodness of God and His faithfulness in respect to all His promises! How the eyes of all humanity will look back to the days of Jesus in the flesh, when He appeared amongst men to lay a foundation for His glorious Messianic Kingdom by offering Himself in sacrifice for the sins of all the people, that thereby He might purge from sin all who ever will come to the Father through Him, and will thus have the right to restore the willing and obedient to full perfection and to destroy the rebellious in the Second Death. Ah, then all will know, as never before, the force of the words of our text, "What manner of man is this?" They will know Him as having been a man, The Sent of God. They will know Him as the now Highly Exalted One, far above men and angels, rewarded with the very highest reward which Jehovah could give to His Beloved Son, in whom He was well pleased and by whose stripes Israel and we all are healed.

SM755

DECISION IN CHARACTER BUILDING

"Choose ye this day whom ye will serve....As for me and my house, we will serve the Lord."--Josh. 24:15.

Indecision is one of the greatest foes to character building, while the liberty or privilege of choosing, exercising our wills, is one of the grandest blessings accorded to humanity, and is an important element of man's likeness to his Creator. True, we see will, decision of purpose, manifested on every plane of life, even by the crawling worm or snail. But the human will, more richly endowed by the Creator, has a higher range, which includes, especially, decision in respect to the higher moralities, taking hold of questions of justice and love which affect and influence all of life's affairs. Look where we will we find that the people who are successful in any department of life are those who have purpose and will and determination--whether it be good, bad or indifferent. We see also that those who have no fixity of purpose, will, intention, are unsuccessful. As the Scriptures declare, "A double-minded man is unstable in all his ways"; and if we look into the teachings of history we find this same lesson taught by all the past. It may, therefore, be well settled in our minds that one of the chief difficulties of the majority of the race is lack of decision, indecision of purpose.--**James 1:8.**

Worst of all, observation shows us that the vast majority of our race are in this very condition of uncertainty, indecision--they have no positive aim, no fixed purpose in life. As a consequence they are unhappy, discontented, and, like the chaff, ready to be blown hither and thither by every wind. These discontented ones, purposeless, aimless, half awake, are the dangerous element of society, which will very shortly bring to the world the awful

SM756

anarchy which the Scriptures clearly show will close the present age and usher in the New Dispensation.

USHER IN THE MILLENNIUM

Many as they pass through the streets can read in the countenances of their fellow-creatures the indecision, the lack of a fixity of purpose or real aim in life. Some look sour, sullen. They feel a grudge against their neighbors, who, because of purpose and decision, are more successful in the various affairs of life. Others have a resigned and despondent look, which intimates that they see no prospect in the future, and are merely enduring the present existence through a fear that the future may be worse. Other faces show eagerness--a desire to find a successful path, a realization that it is difficult to find and a hope that they may be amongst the favored few. Still other faces indicate that the mind is thoroughly dormant, that the individual merely eats, sleeps, talks and walks after the manner of the brute creation, without so much as desiring a purpose or inquiring, "What was the object of my creation? How may I best attain that object? What will tend to my intellectual and physical welfare and what to my injury?" Still other faces show intensesness of purpose, endeavor; but the eager, anxious, careworn countenance indicates that the ambition or purpose is not on a high level, but a low one, on a selfish plane--"Me and my wife, my son John and his wife: us four, no more."

How few faces indicate that their owners are well-balanced in mind, that they have a purpose in life, and that it is a noble, honorable, exalted purpose, generous and benevolent toward others! This, however, should be esteemed the ideal face, the one which indicates that the higher elements of the mind are in control, that the animal instincts for food and raiment have not run away with the manly qualities created originally in the image and likeness of God. Whoever recognizes this as the proper, the ideal condition, should search diligently to find the secret of it. That secret will be found to be a fixity of

SM757

purpose an establishment of mind and will, along the lines of wisdom and righteousness, and in opposition to sin, injustice, etc.

CHOOSING WISELY AND UNWISELY

While it is very important that we make a wise choice, come to a correct decision, follow right principles, in many instances there are certain particulars in which even a poor choice, an unwise purpose, might be more desirable than none. For instance, a determination to be rich cannot be classed as a good or honorable or trustworthy ambition. Nevertheless, by occupying his time, awakening his energies, stimulating his brain, it may prove a source of much rest and comfort to the one who makes such a decision and who lays out his life for its accomplishment as a goal. Whether he accomplish his aim or not, it at least gives him a purpose in life which, by engaging his talents, gives him refreshment, ministers to his comfort, and makes him ten-fold more useful to society than the purposeless man. Not that we are commending such a course as a worthy one, but merely noting that though unworthy it is better than none.

When we consider that the average of life is thirty-five years, and that remarkably few of the race attain to seventy years, and that to the majority the present existence is but the vestibule to a future life, when we note the present tendency on the part of the entire civilized world to strive for money, wealth--not merely for the necessities, comforts and luxuries for themselves and their dependents, but for the accumulation of wealth which neither they nor theirs can ever hope properly to make use of--when we perceive that to gain wealth the majority are willing to sacrifice almost everything of virtue and character, time, energy, relationship and communion with God and even life itself--we realize that this choice indicates a serious unsoundness of mind, an unbalance which amounts almost to monomania. Nevertheless we repeat that such an unbalance, such a monomania,

SM758

is preferable to no choice, no decision of the will, no purpose in life.

All reasonable people, then, will agree (1) that there is an advantage in making a choice, in reaching a decision in life as to what we will do with our time, our talents, our influence; (2) that the choice may be a wise or an unwise one, and (3) that we all need counsel in respect to

what would constitute a wise choice, a wise decision, so that we may make the most of our opportunities and attain the largest degree of blessing out of life in its present condition and also its hope for the future. To such a one comes the query, Where shall we obtain the counsel, the assistance so necessary to us--so necessary to our prosperity in the life that now is and in that which is to come?

Children should properly look to their parents for assistance and guidance in this matter. Yet, as we have just seen, the parents themselves have generally reached no decision, and are therefore quite incapable of instructing those for whom they are naturally responsible. Both parents and children, rich and poor, educated and illiterate, need counsel upon this subject, and are beginning to find this out. They are looking about in various directions, taking note of the examples of the good and the great, but are as apt to copy the wrong as the right.

THE SCRAMBLE FOR WEALTH

To the majority today comes the desire for wealth, and the suggestion that to acquire wealth they should copy the methods employed by the wealthy. One thing is evident; namely, that no man could accumulate millions, much less hundreds of millions, of money by his own toil on any adequate basis of distribution amongst men, as a reward for services rendered to the world. We are not meaning to suggest that there is an equality of value for services, but simply that the inequality is not so great actually as the differences in wealth would imply. Common report, discounted one-half, would leave

SM759

the majority of people to suppose that the wealthy attained their stations by partly dishonest or disreputable means. Such thoughts add to the general discontent.

To the beginner, who sets out to be a worshiper of Mammon, the lesson is that to succeed he must not be too particular in respect to the justice, truthfulness and honorableness of the means he will employ in acquiring wealth. This signifies a bad start, with the intention to fight against the voice of conscience throughout the remainder of life. Near by stand the advocates of religion

and science calling for recruits and assistance, but both assure the inquirer that they will appreciate him the more if he has a backing of wealth and influence amongst the wealthy. And in answer to his queries they frankly tell him that it is true that to come to them under these favored conditions will mean that he must not be thoroughly religious, thoroughly truthful, thoroughly conscientious. And as he investigates the possibilities along the lines of science, he finds that while the word science is synonymous with truth, yet really some of the most renowned scientists have gotten their reputations by mere guesses and pretensions rather than by their knowledge and presentations of facts. If the inquirer has not something to guide him in the matter, this also speaks to him of the necessity of bowing not to conscience--of being worldly-wise. In other words, "the end justifies the means."

If next he turn to religion, his ears are saluted with a Babel of confusing advice: creeds from the Dark Ages and some more modern appeal to him, telling him of three gods in one person or of "the same substance." This he cannot understand; for it is not understandable. He cannot believe it in the true sense because no one can properly believe what he cannot understand; but he is solemnly told that to doubt this will mean his eternal condemnation in torment at the hands of demons. He is told that God is Love, and in the next breath that He created a place of

SM760

torment for the great masses of humanity even before He created them, and that fire-proof devils and fuel for all eternity have long been provided. When he doubts how a God of Love could have devised such a plan, he is again threatened that to deny that such a procedure is a loving and a just one would surely be a ground for his condemnation to suffer that eternal torment. He is urged to confess these matters which he cannot understand or believe, and to call himself a Christian, to go out into the world and make money as honestly as possible and to contribute liberally to the Church, and is told that he will be granted a free pass to eternal happiness in the future.

The whole matter seems so unreasonable, so preposterous, that the majority of thinking people cannot take this proposition seriously; nevertheless, through

fear they treat it as though they partially believed it. Ostensibly they serve the Lord, in reality they serve Mammon, selfishness in their churches, in themselves, in their families.--**Matt. 7:21-23.**

THE "STILL SMALL VOICE"

Aside from these voices there is another, which, however, very few can hear. The majority hear only the Babel of unreason. The few harken to the Word of the Lord, with its testimony that the great Creator of all things is just, wise, loving and powerful; that the present condition of humanity, moral and physical decrepitude, is the result of original sin, and is in effect the outworking of its sentence, the death sentence, upon the race; that there is no hope of a full recovery from these adverse conditions except as God Himself shall render the aid. His message through His Word is that while His Justice has condemned the race as a whole, His Love met the requirements of justice--that the Son of God left the glory of the Father, became a member of our race, and, as such, redeemed it from the death sentence and made possible, not only an awakening from the tomb, but also a full restoration back to the original perfection, the image and

SM761

likeness of God, lost by Father Adam and by us all through his disobedience. The still small voice through the same Word of God tells us that Divine Wisdom is controlling in the matter, and has set the Millennial Age in the future as the time in which Almighty Power will be exercised for the deliverance of the world from its bondage to sin and death and its restoration to Divine favor.

Wisdom assures us that Divine Power will be exercised at that time for our relief, and will be quite sufficient. Wisdom also explains that in the interim between the time when Christ died for our sins and the time when He will inaugurate the Millennial Age for the blessing of the world, it is the Divine Plan to select from amongst men a Little Flock of peculiar character, of peculiar loyalty to righteousness, to truth, to God and to all that are in accord with Him; that this Little Flock is to constitute the Bride of Christ, His joint-heir in the Millennial Kingdom, participating with Him in His work of blessing,

restoring and uplifting mankind. The same voice explains through the Word that only by accepting Christ and the assistance He will gladly grant, can any ever attain to the eternal life conditions which Divine Wisdom has provided for us--that all who refuse the Divine favor will be cut off in the Second Death, from which there will be no deliverance.

CHOOSING THE BETTER PART

All this is reasonable, God-like. How strange it is that so few have an ear to hear this glorious Message! How strange that they do not reject as unworthy the various substitutes offered them! Why do they not listen for the still small voice of the Lord? Why should they not expect that He who created us in His own image and likeness would have a purpose respecting us which would be worthy of His own character, and which He would not be ashamed to reveal to His people? Now they can understand why St. Paul was not ashamed of the Gospel of Christ, and why our Lord declared that He had come to

SM762

seek and to save that which was lost.--**Rom. 1:16; Luke 19:10; 1 John 2:2; John 1:9; Luke 2:10,14.**

What now shall he choose whose eyes of understanding are opened to this glorious vision of God's goodness, mercy and love, which will ultimately bless all the families of the earth? The effect of this glorious picture will be to cheer and encourage his heart. He can surely from this standpoint realize that for him, no matter how adverse his conditions and environments in the present life may be, God has a glorious epoch in reservation, with blessed possibilities for all. This view of matters may satisfy him for a little while--some may be so contented therewith that they will make no further inquiry; but others on the contrary will be so overpowered with the glorious vision of God's real character and Plan that they will bow their hearts before Him in wonder, admiration, love, and their cry will be as was that of the Apostle Paul when his eyes were opened, "Lord, what will Thou have me to do?" (**Acts 9:6.**) It is this class that the Lord is seeking during this Gospel Age. Others receive the grace of God in vain now, and will miss the

special calling of the Elect Church, and have their portion and opportunity with the world in general.

The bowing of the heart to the Creator and Redeemer signifies the renouncement of the human will and preference and the acceptance of the Divine instead. No other course imaginable is so safe, so sane, so reasonable as this--to acknowledge our continued dependence upon our Creator, to acknowledge our own unwisdom and that of our fellows, to seek the wisdom from Above to make the wisest and best use of the fragment of the present life yet at our disposal, and to make sure of the eternal life which the Lord has promised to them that love Him. It is insufficient that we consider these matters and think favorably of them. They will not be ours unless we come to the point of definite self-surrender. Many make a great mistake there. They want to be the Lord's,

SM763

they want to accept His promises, they want to have His peace in the present and in the everlasting future, but they shrink from definitely covenanting themselves to the Lord. They tell us sometimes that they fear to do so lest they should not be able to keep the agreement--lest they should make no better success at it than some nominal church members with whom they are acquainted, whose lives belie their professions. We reply that the Scriptures clearly intimate that we are not sufficient of ourselves for such a covenant, and that God does not even propose to make a covenant with us except as the Lord Jesus is recognized as the Endorser of our promises, and His endorsement which He proffers us is accompanied by His guarantee of assistance in every time of need; that He will not suffer us to be tempted above that we are able to bear, but will with each temptation provide a way of escape, and cause all our experiences to work together for our highest good.--**1 Cor. 10:13; Rom. 8:28; John 16:27.**

FAITH IS ESSENTIAL

It is in accord with all this that the Scriptures assure us that faith in the present time is indispensable to our acceptance with the Lord and our continuance in His favor. Those who cannot exercise the faith cannot be

of the faithful class now being the recipients of His favor. Those who can and do exercise faith, hold to the Divine promise, walk to the best of their ability in the footsteps of the Lord, and trust to the covering of the merit of our Redeemer--these only inherit all things --these only are to be the Bride, the Lamb's Wife, the Very Elect.--**Rom. 8:37-39.**

Following faith comes confession, and it also is indispensable. We are assured that with the heart man believeth, and with the mouth confession is made unto salvation. (**Rom. 10:10.**) Those who can exercise the faith, but are restrained from telling to others the joy that they have found, their relationship to the Lord and the

SM764

glorious prospects of the future, are not of the kind whom the Lord will count worthy of a share in the Little Flock, the Kingdom class. His own words are, "He that is ashamed of Me and My Word, of him will I be ashamed." Manifestly such will not be fit for the glorious position to which the Lord has called us if they are so weak of character as to be ashamed of the Lord and His Word of grace. They are not overcomers in the Scriptural sense of the word, but must be laboring under the fear of man that bringeth a snare. Such may receive a blessing in the future, but cannot be granted the great blessing that is now being offered and which will be dispensed to the worthy in the First Resurrection.

As choice, decision, was necessary in the accepting of Christ at all, even by faith in our hearts, so another step in decision, determination, is reached and tested by our willingness or unwillingness to confess the Lord and His Word before others. But the first decision in the heart is the most important step of all. After we have fully and irrevocably given our all to the Lord, it is a comparatively easy matter, if our hearts remain faithful, to confess Him and His Word of grace. If it be asked how we shall confess the Lord, we reply that the Scriptural program for these is baptism in water, which symbolizes our full consecration even to death, and by which we are symbolically raised to walk in newness of life in our Redeemer's footsteps. This was not to be done for us by our parents when we were infants, nor by our godfathers or godmothers standing sponsors for

us, but was to be our own individual act after making our consecration and coming to an understanding of the Lord's arrangement.

"ME AND MY HOUSE"

Joshua, who uttered the words of our text, properly understood himself to be the head of his household, their representative under Divine arrangement. His consecration, therefore, meant the carrying of a consecrated

SM765

man's influence to every member of his trusting household. It meant that as a proper father he would have a large and good influence over all the members of his family, and that this influence would all be turned to the Lord--into channels of righteousness in all matters and affairs of the family. It must have meant, therefore, that Joshua would thenceforth honor the Lord by worship in his household and in all his ways acknowledging Jehovah. It meant the reverence of the entire household for religious things; it meant the influence of the head of the family in connection with the Almighty in leading his family to make similar individual consecration to the Lord. And a similar course is a proper one for every one of us. First of all we must see to our own hearts, reach a positive decision, get right with God, come under His blessing and care, and the promise of His Word through Christ. Then the business of life should be to bring our families and neighbors and all with whom we have influence, who have ears to hear and hearts to appreciate the Divine Message, into similar accord, similar consecration.

Let us choose, let us decide today, dear friends, if we have not already decided this most important of all questions. If in the past our course has been a double-minded one, let it not be so in the future. If in the past we have chosen unworthy, selfish ambitions, or foolish ones founded on our own surmises or those of others, let us not be content with any of these, but realizing the foundation of truth and of grace let us choose wisely, put our affairs in the hands of the One who is able to bring order out of confusion, and to speak peace to our troubled souls, and harmony to our discontented lives,

and whose Message by and by is to cause the assuaging of all the storms of passion and avarice which are now raging in the world, and to bring in that everlasting peace which the Lord, has promised under the reign of Him who will be the Prince of Peace.

SM766

"THERE IS A SIN UNTO DEATH"

"If any man see his brother sin a sin not unto death, he shall ask and God will give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."--1 John 5:16.

The Lord's proposition to mankind is life or death-- life on condition of their hearty acceptance of the Divine will and obedience to it; death on condition of their rejection of the Divine will, their love for sin and failure to be responsive to the Divine requirements. Life and death from the Scriptural standpoint are finalities--life everlasting or death everlasting. All mankind are to be judged to ascertain which shall be the portion of each-- which shall enter life everlasting, which shall be consigned to death everlasting. The assurance of the Divine Word is that those who attain to life everlasting will attain bliss everlasting; that is to say, that God has made no provision for the giving of life everlasting under any except the absolutely perfect conditions that will insure joy, blessing and happiness. There is no provision in God's great Plan for an everlasting condition in woe, sorrow or pain or trouble. Hence the assurance is freely given that those who come into harmony with the Lord shall have all tears wiped away from all faces and that there shall be no more sighing, no more crying, no more dying, for the former things shall have passed away.-- **Rev. 21:4; 22:3; Ezek. 48:35.**

On the other hand, the death everlasting will be the penalty inflicted upon all who do not eventually come into the fullest heart harmony with the Lord. They shall be as though they had not been; or, as the Apostle Peter declares, they shall be utterly destroyed from amongst the people; or, as the Apostle Paul expresses it, they shall be destroyed with an everlasting destruction; or,

SM767

as the Lord expressed the matter in a parable of the sheep and goats, they shall go into everlasting punishment. (**Ob. 16; Acts 3:23; 2 Thess. 1:9; Matt. 25:46.**)

The punishment for sin being death, it would in the case of such be an everlasting one, and in that sense of the word different from the blight of death which for the past six thousand years has rested upon the whole human family. What we now know as death is in the Scriptures designated sleep, because God has made provision for the awakening of all from the present death-sleep in the glorious Morn of the Resurrection. Without such a resurrection such a death would be everlasting, for as the Prophet has declared, "There is neither wisdom nor device in the tomb whither thou goest."--**Eccl. 9:10**.

THE CROSS THE CENTER OF HOPE

And were it not for the redemptive work of Christ, begun at His baptism, finished at the cross, there would be no release of humanity from the tomb; for God by His own edict has closed every avenue and channel of hope, so that the eyes of the whole world might be turned to the Crucified One, even as the serpent-bitten Israelites of old were all caused to look at the brazen serpent, which prefigured our Lord and His payment of our penalty.

But some will say, Why did our Creator pronounce a death sentence on our race, under which we have suffered for the past six thousand years as a "groaning creation," and then provide a Ransom for all in the person of His Son, and then make a provision for a Second Death for some? We answer that the matter is entirely clear from the Scriptural standpoint. God dealt originally with our first parents when they were perfect, in His own image and likeness. They were on trial. If obedient to God they might continue to live; if disobedient they would die and return to the dust whence they were taken. This was the just edict--that none were worthy of life everlasting except as they would be obedient to the

SM768

Creator, whose laws are righteous altogether, and in the interest of all who love righteousness. Our Creator foreknew that the death sentence working in Father Adam would impair his entire race, and that none of them, therefore, would be worthy of life everlasting. Hence the sentence against Adam prevails against all of

his posterity, inheritors of his weaknesses and blemishes, which indeed have increased continually during the six thousand years of the reign of Sin and Death.

THE DIVINE PURPOSE

The Divine purpose, foreseeing the fall, arranged in advance for the redemption accomplished at Calvary, to the intent that Adam and all of his race, having had an experience with sin and a taste of the exceeding bitterness of its results, might be granted another trial for life. There is no partiality with God, and this privilege of a fresh trial is alike to every member of Adam's race as well as to Adam himself. In his case the fresh trial constitutes a second trial, or a second chance of obtaining eternal life. But in the case of his posterity this chance for opportunity for attaining eternal life will be the first chance, except as they might be reckoned as having shared with Adam in the fall, and thus in the losses of that original or first chance. Individually, however, the chance or trial for life or death which comes to each member of the human family will be practically the first and only chance that any of them will have.

Since our God is just, it stands to reason that if He has provided a way of mercy and salvation for Adam and his family--if He purposes to give to each of them a chance for life eternal--then we may be sure that it will be a righteous, a fair, a full opportunity. The fact that it is the Almighty who has purposed this great opportunity for life to our race, sentenced to death in Adam, guarantees us that every member of our race, therefore, shall come to an accurate knowledge of the Truth and

SM769

to a full opportunity of embracing righteousness on fair, equitable and reasonable terms; and that only such as have enjoyed such terms and opportunities and knowledge have had their trial for life. Others, who have not yet enjoyed full, fair opportunities of clear knowledge and of opportunity for obedience, have not yet had their trial for life. Of this class is the great mass of mankind, the heathen world, and in all lands the infants who die before reaching years of knowledge and discretion, and the mentally unbalanced, the idiotic. None of these

surely have had the opportunities of deciding for themselves the question of life or death by an intelligent acceptance of the Lord and His way of righteousness.

"IN THE WORLD TO COME"

The Apostle speaks of the world to come--that is, the Age to come in which righteousness will prevail. (**2 Pet. 3:13.**) And we are assured that it is there, in that Day, that these classes enumerated, which constitute the great majority of mankind, will have their opportunity and testing, to determine whether they shall have life everlasting or death everlasting--whether they shall enjoy an eternity of Divine favor or whether they shall be utterly blotted out, extinguished.

Since the great majority of mankind have not possessed the opportunities of testing and trial for life or death in the present life or in the "present evil world," as the Apostle designates the epoch during which sin and ignorance and superstition prevail as darkness over the earth and as gross darkness covering the people (**Gal. 1:4**), it therefore follows, that the time of God's provision for the great majority of mankind is in the "world to come"--the Age to come--the Age or epoch in which Christ shall reign and God's will shall be done on earth as in Heaven. That Kingdom Reign of the Redeemer will insure to the great mass of mankind, therefore, a most equitable test to determine their worthiness or unworthiness of the life eternal which is the gift of God.--**Rom. 6:23.**

SM770

But now we come back to the civilized and intelligent and the educated; and we say, Are not all who live in civilized lands on trial for life or death in the present time? We answer No! the great majority of them are not. The great majority who reside in Christian lands are blind and deaf as respects the Divine character and Plan, and are thoroughly incompetent to make a choice as between good and evil. They are not all alike blind. Perhaps none of them are totally blind as to what constitutes right and wrong on some questions. There are few, for instance, who do not know it is wrong to commit murder; but apparently there are few who recognize that it is murder from God's standpoint to speak evil of a

neighbor. Their eyes are holden, more or less darkened by custom and heredity; and they are depraved. If they were judged according to their present light, while under the domination of present weaknesses of the flesh, the great majority would certainly be condemned as imperfect. Even if their actions were left out of account altogether they would be imperfect in their ideals, imperfect in their endeavors, imperfect in their wills, and hence would be subjects of the Second Death, unworthy of life eternal, the gift which God has provided only for those who attain to a heart-likeness to Himself.

"IF WE SIN WILFULLY"

In view of the foregoing, the Apostle's words are perfectly plain, when discussing this question of the sin unto death. He does not indicate that murderers, thieves and blackguards of the world as being the subjects of this death. They are not on trial yet. We do not know what will be the verdict in their cases. God has chosen a certain order in which He will give the opportunity for attaining life eternal. Some are granted this opportunity in the present life; others, the great mass, will be granted the great opportunity or trial or test in the world, the age, to come, under the Kingdom

SM771

conditions. It might be suggested that the conditions of the Kingdom in the future will be much more favorable than the conditions of the present time. To this we answer, in some respects, Yes. However, the Lord has a method of compensation which seems to overcome all the difficulties, and guarantees to every member of Adam's race a full, fair, kind, generous, impartial test respecting their worthiness or unworthiness of the gift of God, eternal life.

First, the Lord seeks for the class known in the Scriptures as the "Very Elect." They are chosen according to two conditions: (1) Their faith; (2) Their loyalty to God and His Laws. These are chosen in the present time when sin is still permitted to have great influence and power, while the whole world is still blind and serving Mammon, selfishness. Those invited to be of this elect class are such as have been favored of the

Lord with more of a hearing ear than the majority of the race possessed. Indeed, they "have much advantage everyway," amongst others the testimony and the Divine revelation through Jesus, the Apostles and Prophets. The knowledge enables them in advance of the world to discern the principles of righteousness and to strive for them. Their weaknesses do indeed hinder them from doing what they would. But the Lord has arranged a compensating feature by which He deals with them not according to their weaknesses and imperfections, but according to their intentions and efforts, so that, with the best of intentions and loyalty to the Lord, their imperfect works are accepted as though they were perfect and they are credited accordingly in the Divine records.

These, justified by faith, covered with the merit of Christ's righteousness, consecrated to the Lord's service even unto death, are the Lord's special treasure, His jewels. These have the assurance of eternal life; and if they continue faithfully in the same way in which they have begun they are in no danger at all of losing it. But

SM772

if they turn from the way of righteousness they are the very ones who could sin the sin unto death. In a word, they are the only ones who at the present time, through justification and Divine favor and knowledge, are really upon trial for life or death everlasting. They have entered the race for the life eternal which God has offered; and only through failure will they miss it--and the failure, we are assured, cannot be one of ignorance or weakness, but must be a wilful one. In other words, the Lord has so taken this class under His supervision that all things necessary to their attainment of eternal life are guaranteed them; and only by their wilful, intelligent neglect and refusal of the terms and assistances can they cut themselves off from the Lord and from the everlasting life which is His gift to all who maintain their relationship to Him.

DOCTRINAL AND PRACTICAL SIN UNTO DEATH

None of the Lord's people are righteous in the perfect, absolute sense that in thought, word or deed they

come up to the Divine standard. But all of the Lord's people may be righteous under His gracious arrangement; namely, that if their hearts be true, loyal and perfect toward Him, none of their blemishes or imperfections of the flesh shall count for anything. So, then, the sin unto death must be a sin against light and knowledge, and must be committed with a reasonable degree of wilfulness--otherwise it would not be unto death. The Scriptures speak of this as a sin, as though it were simply one transgression or transaction. Nevertheless the context shows that we are not liable to sufficiently stumble into this condition of alienation and opposition to God; but that rather the matter comes on gradually, little by little, until the heart is completely turned away from the Lord. It behooves us, then, to be on the alert for the beginnings of evil in our hearts, which might ultimately lead later on to the complete alienation which would mean for us the Second Death.

SM773

In the Epistle to the Hebrews the Apostle seems to indicate that the sin unto death should be looked for to approach us in one of two forms. The first of these he describes in **Chapter 6:4-9**; the second he describes in **Chapter 10:26-32**.

In the first of these he seems to picture a moral retrogression in the words, "As touching those who were once enlightened and tasted of the Heavenly gift, and were made partakers of the Holy Spirit, and tasted the good Word of God, and the powers of the age to come if these fall away, it is impossible to renew them again unto repentance, seeing that they crucify to themselves the Son of God afresh and put Him to open shame." The context here seems to indicate a falling away in the sense of falling into sinful practices--giving away to besetting sins, ceasing to resist the Adversary and his works, ceasing to avail themselves of the grace of God provided in Christ for their deliverance from bondage to sin. There was a hope of recovering them from all manner of evil and sin through the Message of the Gospel, through the power of the Holy Spirit. But if after having enjoyed all the privileges and mercies which the Lord has provided, they then turn to their wallowing in the mire like the sow (**2 Pet. 2:22**), it gives evidence

that they have not the real heart-love for truth, purity and righteousness, and that they are not worthy of the life everlasting.

But while giving this warning, the Apostle in the very next verse assures his hearers that he is persuaded better things of them--things which must accompany salvation and without which salvation to life eternal would be impossible. He is persuaded of them that they desire to be in accord with the Lord, and that they will avail themselves of the opportunities provided them through His Word, through the fellowship of the Spirit and through the assistances of the brethren. And so, dear brothers and sisters, we assure you today that

SM774

when we point out this matter of the Second Death, and that we who are the Lord's consecrated, spirit-begotten ones alone could commit this sin unto death, nevertheless we are persuaded of you all that, so far from desiring to see how near you could go into sin, you on the contrary, do not love sin but hate it as your foe, and are striving to walk not after the flesh but after the spirit. I can assure all such that the grace of the Lord is sufficient for us, that His strength is made perfect even in our weakness.

The second, or doctrinal, deflection which might lead to the Second Death is very explicitly stated to be a rejection of the Lord Jesus as our Redeemer from sin and death. Of course those who have never seen these things, those who like the world are blind to them, could never sin against them. Those who know not what the Ransom is, who see not into the Divine Plan, could neither gain the life now through faith and obedience nor could they be condemned now to the Second Death on the score of rejecting that which they have not seen.

ATTAINMENTS MEASURE RESPONSIBILITY

We, dear brothers and sisters, by the grace of God, have had the eyes of our understanding widely opened to see the grace and mercy of God toward us and toward the world in the great gift of His Son, of our Redeemer. We have seen how He "tasted death for every man,"

and how eventually this is to be available to all. If by any circumstances or means we shall now be turned aside from this faith, from this trust, it would mean that we had previously rejected the Lord's leading; that He had ceased to be our Guide; and that it was under the leadings of the Prince of Darkness that we could get into such an attitude, where we thus do despite to the spirit of grace, favor, in rejecting the only name, the only sacrifice, the only means by which there is forgiveness of sins and fellowship with the Father.

The Apostle specifies, "If we sin wilfully after we

SM775

have received the knowledge of the Truth, there remaineth no more a sacrifice for sin." Again we see that it is we who have tasted, we who have received, we who have had knowledge, we who have already benefited by the sacrifice to the extent of being justified by faith in the blood. This passage, therefore, does not refer to the world, who have never seen, never known, never been justified. Their trial is future. It refers to the saints, who are now on trial. The Apostle proceeds to speak of what this sin might be, saying that those who committed it trampled underfoot the Son of God and counted the blood of the covenant wherewith they were once sanctified as a common thing, doing despite to the Spirit of God's favor, which was manifest in the great Gift at Calvary. (V. 29.) Alas, that we must say it, but on every hand we have evidences that many, many are rejecting the Atonement work of Christ, renouncing it and even in some cases denouncing it, counting the blood of Christ, the death of Christ, as a common thing, as an ordinary death, and not as a special holy sacrifice valid for the cancellation of our sins. Many both in pulpits and pews are rejecting the mediatorial work of Christ and all the promises of God to the effect of forgiveness of sins through faith in the blood.

Our hope is that many of these are merely tares, who never knew really of the grace of God, who only imperfectly at any time trusted in Christ. Our hope is that they were never justified through faith in His blood; and that therefore their opportunity for hearing correctly, understanding and appreciating fully lies beyond in the world to come--the Age to come--the Millennial

age. Nevertheless, while it is not for us to judge the hearts, it is for us to warn, to caution, all those who ever have appreciated the grace of God in Christ to hold the same confidence of their rejoicing firm unto the end. It is for us to warn all who are even thinking along the line of rejecting the precious Sacrifice of Christ to look

SM776

well to what they do, to reconsider the matter, to consider that probably they have gotten into their present attitude of unbelief because of unfaithfulness, because of coldness, because of inattention to their vows to the Lord. We counsel them that no one ever got into that position suddenly or without some previous deflection along other lines, and that they should, therefore, look carefully to the pathway over which they have been going to see where they switched off, where their hearts became cold toward the Lord, that they may return to their first love, to fidelity to the Lord, and to an appreciation of the great redemptive value of the blood, the Sacrifice of Christ.

It is also our duty, dear brethren and sisters, to warn those who are still holding fast the previous Word, still trusting in the precious blood, still appreciating the grace of God and still sanctified, that they take heed against insidious sin, insidious errors, lest by these they should be gradually switched out of the way and gradually find their course leading farther and farther away from harmony with the Lord and fellowship with those who are His in the appreciation of His Word. The switch on the railway track has a very small beginning, but it steadily turns the car aside in a very different direction. And so with our minds, our hearts, our attitude toward the Lord--a little deflection on some point seemingly not so important, may lead farther off, eventually to alienation from the Lord.

"MUCH SORER PUNISHMENT"

The context proceeds to call attention to the fact that those who despised Moses and his law died without mercy. Then it adds that those who have heard the voice of the antitypical Moses, if they despise that voice and

that Law, will have "much sorer punishment" than did the typical Israelites who despised the message of the typical Moses.

The word "sorer" here does not signify more painful;

SM777

but in the old form of language in which the Bible was written it simply signifies severer or more weighty punishment. The Scriptures inform us in line with our subject of today that the punishment of sin, the wages of sin, is death, the Second Death; and that this Second Death--which results to those who despise God's Plan in Christ after they know it, have benefited by it and appreciated it--will indeed be a sorer, a more severe death penalty than the one which came upon those who rejected Moses and his message; for those executed for disobedience to Moses were merely types of those who will suffer the Second Death.

They merely suffered a temporary suspension of life. They are all included in the world redeemed by the precious blood of Christ; and they will all, therefore, at some time have a glorious opportunity of coming into full accord with the Lord and, if fully obedient to Him, of attaining life everlasting. Their death, therefore, did not mean everlasting death, but merely temporary death, and sleep of death. The punishment that will come upon those who wilfully and intelligently reject the Ransom and count the blood of the covenant a common thing, will be a Second Death, a much more severe and terrible punishment than that shown in the type, as the antitype is always on a larger and weightier scale than the type. Those who thus reject Christ's work fall out of the hands of Mercy, which God provided, into the hands of Justice; and the sentence of Justice against all imperfection is described as everlasting destruction--the Second Death.

LITTLE FOXES SPOIL THE VINES

After stating the matter thus plainly the Apostle exhorts us to confidence and loyalty, saying, "Call to remembrance the former days when, after ye were illuminated, ye endured a great fight of afflictions; partly whilst ye were made a gazing stock both by reproaches and afflictions, and partly whilst ye became companions

of them who were so used." The Apostle thus urges us

SM778

to look back to the beginning of the way, and to maintain the zeal and love which then began and which should be increasing day by day as the years go by. He exhorts that we cast not away our confidence; that while seeking to go on in the way of the Lord we keep well in line with all our blessed experiences of the past. Thus, for instance, our appreciation of the redemption accomplished in our Lord's Sacrifice for us will only be enhanced as we grow in grace and knowledge along the proper lines. Growth in grace and knowledge will not deprive us of the original joy and favor which came to us through the mercy, love and grace of God, but will rather enhance the value of these. And thus pressing on continually, maintaining the foundation and adding the superstructure of faith and obedience, we shall be found by the Lord when He comes to make up His jewels.

Let us not only be on our guard against the great sins that we have considered, the open enmity against God through wicked works or through falling away from the doctrines of His grace, but let us remember that it is the little deflections from the Divine Word that lead astray. Let us take heed to our steps lest we be switched off by the great Adversary, who every here and there along the pathway is permitted of the Lord to test us, to prove us, and thus, if we are faithful to the Lord, to make us more and more strong in faith and in obedience and more ready for the Kingdom. The least deflections from the teachings of the Word are very sure to bring us into trouble. Let us, therefore, take more and more heed to all the jots and tittles of the Master's Word, not only for the exhortations and instructions given us by Himself, but also those given through the Apostles, especially appointed to be our guides in the way to the Heavenly Kingdom. He who is faithful in the little things will be faithful in the great. He who is unfaithful in the little things and inattentive to the Divine messages will more than likely fail to make his calling and election sure.

JEHOVAH'S GOOD PLEASURE SHALL PROSPER

*"When thou shalt make His soul an Offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul and shall be satisfied."--
Isa. 53:10,11.*

Our text pictures our dear Redeemer as the Man of Sorrows and acquainted with grief, who poured out His soul, His being, unto death--who made His soul an offering for sin, for the redemption of Adam's soul, which was forfeited because of sin, and incidentally for the redemption of Adam's race, involved in sin and its death penalty through him. The Apostle reminds us that it was through one man's disobedience that sin entered into the world and death as a result of sin. (**Rom. 5:12.**) He thus assures us that there would have been no such thing as death in the world aside from sin; and that thus sin and death constituted the curse which has blighted and blemished everything of an earthly kind.

Our Lord tells us that the whole world was thus lost through Adam under Divine sentence of death, and that He came to seek and to recover that which was lost--to restore it to its former condition. All will concede that our dear Redeemer was moved by a most noble impulse when He responded to the Father's gracious Plan of Salvation and gave Himself a Ransom for all, to be testified in due time." (**1 Tim. 2:6.**) None will deny that it was a great humbling of self for the "chiefest among ten thousand" to humble Himself to a lower nature, the human nature, and take our form and be born in the fashion of men, that He might redeem mankind. But the proper enough question arises, Has the great Sacrifice realized a proper return? Do the results justify so great a cost? What has been accomplished by His death?

SM780

In our context the Lord through the Prophet foretold this offering of our Lord's soul as the Corresponding-price, the Ransom, for Adam's soul, being, life, existence, as the payment of the penalty for original sin. It foretells the results of this Sacrifice with equal clearness, stating that, "He shall see His seed, shall prolong His days, and the pleasure of the Lord shall prosper in His hand." In considering this matter we must remember that the Church of this Gospel Age is nowhere spoken of as the "seed of Christ," the children of Christ, but on the contrary are styled His "brethren," or His "espoused."

The Apostle Peter notes our relationship to the Lord when he says, "The God and Father of our Lord Jesus Christ hath begotten you." (**1 Pet. 1:3.**) Hence we who are thus begotten of God are directly the children of the Father, and not the children of our Lord Jesus. He is our Elder Brother. This agrees well, too, with His own declaration on the subject, saying to Mary after His resurrection, "I ascend to My Father and your Father, to My God and your God."

But that our Lord is to be a Father is distinctly prophesied. One of His titles, whose meaning will be most explicitly seen by and by in the Millennial Age, is the "Everlasting Father," who bestows upon His children everlasting life. We see the Scriptural picture then, that the sins of the world, atoned for by the Lord Jesus, will in due time all be canceled, and every sinner in due time be brought to a full knowledge of the Lord, that he may avail himself of the blessing of forgiveness and restoration to Divine favor provided in the "only name given under Heaven and amongst men whereby we must be saved."--**Acts 4:12; Isa. 9:6.**

This blessing comes in advance to consecrated believers of this Gospel Age, who are justified by faith and granted the privilege of being begotten again by the Holy Spirit to a new nature and to joint-heirship with Jesus in His Kingdom and its glorious work. But for the world

SM781

in general, the time for God's blessing to reach them will be by and by, when all that are in the graves shall hear the voice of the Son of Man and come forth, and they that

hear (obey) shall live--shall be gradually brought up out of sin-and-death conditions to the full perfection of life and human nature. That class, the world, dealt with during the Millennial Age under the terms of the Kingdom, will not be begotten of the Spirit to a new nature as are we of the Gospel Church, but attain instead, by obedience, restitution to the perfection of human nature.

Because Jesus gave His life, His soul, in exchange for Adam's life or soul, thus purchasing the race from the control of sin and death, therefore the restoration to be effected during the Millennium for the world is indicated as being the direct work of our Lord Jesus Himself and not the Father's work, although the Father was the Author of the entire Plan of Salvation. It is because the life that will be restored to mankind was the direct purchase of our Lord Jesus at the cost of His own life or soul, that the giving of this life to the world during the Millennium by the resurrection and restitution processes is accredited to our Lord Jesus as His own work; and that He, therefore, is styled the Father of the world, the second Adam, who will take the place of the first Adam, having purchased him and his posterity by His own blood, His own sacrifice, by making His own soul an offering for their sin. As the second Adam He is to be the world's Father, the Giver of everlasting life to all those who will obey Him. He is not the Church's Father; for the Church does not receive back the forfeited human life, but instead is begotten to the spiritual higher nature by the Holy Spirit, as already shown.

GOD'S PLEASURE TO PROSPER IN HIS HAND

This feature of our text has not yet been fulfilled. Who will say that the pleasure of Jehovah is now being fulfilled in the world? Who will say that the present reign of Sin and Death is the good pleasure of the God of love

SM782

and mercy, who declares that He has no pleasure in our dying? Only in a very limited sense could it be said that any part of Jehovah's pleasure has been accomplished by our Redeemer. It pleased the Father to put the Son to grief, to permit the dire troubles and calamities which

came upon Him in connection with our redemption. This does not signify that the Lord took pleasure in the sufferings of the Redeemer, but that it was the Lord's plan that our dear Redeemer should be tried, tested and proven worthy, and thus prepared for the glorious honors of His exaltation and for the great work which He is yet to accomplish for the uplift of mankind. It was the Father's Plan rather than the Father's pleasure that our Lord fulfilled in His obedience even unto death, even the death of the cross.--**Rev. 5:1-7.**

Similarly we may say that the Father's pleasure, in the sense of plan, is being fulfilled throughout this Gospel Age in the sufferings of the Church, which is the Body of Christ--in the trials and afflictions which came upon the Apostles and upon all the faithful in Christ Jesus from their day to the present time, to the end of the Age. The Scriptures assure us that the Lord counts the sufferings of the faithful ones--endured for the sake of righteousness and their loyalty to God, His people and His Word--as very precious, as a sweet odor, as an evidence of their love, their devotion and their faith in Him and His promises. In this sense God's good pleasure, His good Plan, is outworking gloriously, and from this standpoint all who are the Lord's people may with the Apostle declare that they glory in their tribulation, knowing that tribulation worketh patience and helps to develop the various fruits and graces of the Spirit in heart and in life. From this standpoint all these may rejoice in tribulation, and count it all joy when their names are cast out as evil, realizing that they are partakers of the sufferings of Christ, that by and by they may with Him also share His exceeding glory.--**Eph. 5:1,2.**

SM783

From this standpoint, the Church, which is the Body of Christ, under Jesus its Head and Redeemer, is a sharer with Him in His entire work present and future, as the Apostle declares. If we suffer with Him we shall also reign with Him; if we be dead with Him we shall also live with Him. (**Rom. 8:17; Col. 3:4.**) From this standpoint, the brethren of Christ, His members, His Body, the Church, are filling up that which is behind of the afflictions of The Christ. (**Col. 1:24.**) From this standpoint the entire Church is pouring out its soul unto death

in harmony with the Apostle's exhortation, "I beseech you, by the mercies of God, that ye present your bodies living sacrifices to God, which is your reasonable service." (**Rom. 12:1.**) Hence, aside from the redemptive work, the value of which proceeded from our Lord alone, and was necessary to every member of the human family --aside from this, the Church of Christ, as His Bride, is a sharer in all of His sufferings and will be a participator in all of His joys and blessings.

JOINT-SACRIFICERS AND JOINT-HEIRS

Thus, as our text declares, it will be true of all those who lay down their lives in harmony with the call to sacrifice, that they shall all, nevertheless, prolong their days--gain through the sacrifice immortality, and in them all the Father's glorious Plan shall prosper. It prospers in their present sacrificing and in their present development of character; and by and by it will prosper in the entry of the great King, when He shall take to Himself His great power and reign. When He shall sit upon the Throne of His glory during the Millennial Age, then we shall sit with Him in His Throne as His Bride; and before that Throne for a thousand years all people shall be gathered to be guided, to be assisted, and by all these experiences to be judged and to enter into the everlasting conditions beyond the Millennium--all others as goats, as adversaries, being destroyed in the Second Death, the punishment which God has already declared must come

SM784

to all who will ultimately, wilfully, intelligently, refuse His offer of eternal life upon His terms of obedience to righteousness. Then "He shall see of the travail of His soul and shall be satisfied."

So far as the world is concerned the pleasure of Jehovah God has not in any sense of the word been accomplished in them. The Apostle reminds us that "the whole creation is groaning and travailing in pain together" --"waiting for the manifestation of the sons of God." (**Rom. 8:19,22.**) This surely is not the pleasure of God--the sufferings of His creatures; for although He may be pleased that His consecrated, spirit-begotten ones

should suffer for a time, this is because the sufferings in their case are working out for them a far more exceeding and eternal weight of glory. (2 Cor. 4:17.) But in respect to the world this is different. The weight of sin, degradation and sorrow is upon the world, and Divine displeasure is still their portion. They have not yet heard of the only name given under Heaven and amongst men whereby they must be saved. As the Apostle declares, the whole world lieth in the Wicked One. God's pleasure respecting them has not been accomplished.

As to what the Divine Plan or purpose or pleasure is on the world's behalf we must note the prophetic declaration of the oath-bound promise made to Abraham, "In thy Seed shall all the families of the earth be blessed." The blessing of all the families of the earth is still future; for the development of the Seed of Abraham is not yet completed--the last members of the Body of Christ have not yet suffered with Him; the afflictions of Christ have not yet been made full. Hearken to the Apostle, "If ye be Christ's then are ye Abraham's Seed, and heirs according to the promise." (Gal. 3:29.) We see, then, that the spirit-begotten Seed of Abraham must first be developed through trials, disciplines, testings, sacrifices, before it can be used as God's agency in dispensing His blessings to all the families of the earth.

SM785

"TO BE TESTIFIED IN DUE TIME"

There is a due time connected with every feature of the Divine arrangement. "In due time God sent forth His Son," "in due time Christ died for the ungodly," in due time this favor of God shall be testified to all mankind. That due time has not yet arrived. Hence the testimony thus far has been only to those who have the ears to hear and who have been called according to the Divine purpose to be of the elect Seed class. But so surely as one part of the Divine purpose has been accomplished we may be confident that the other features will be. The Divine Word is sure, "the pleasure of Jehovah shall prosper in His hand." With the close of this Age, with the completion of the Body of Christ, which is the Church, the great Redeemer will take unto Himself His great power and reign--to subdue everything

evil, including the binding of Satan, and to liberate and scatter abroad everything favorable to truth and righteousness, so that the darkness of sin and degradation may all be scattered by the glorious sunlight of Divine grace, truth and power.

Referring to that time when Jehovah's pleasure shall prosper in the hands of The Messiah, The Christ, the Apostle tells us that He must reign until He shall have put all enemies under His feet. He also explains to us that all the power and authority of that Reign will be granted to The Christ by the Heavenly Father, and that at the close of that Millennial Reign The Christ shall deliver up the Kingdom of God, even the Father, that He may be all in all--to Him who did put all things under Christ, whose was the Plan, whose was the Power, and to whom shall be glory forever.

Accustomed to the reign of Sin and Death and to the non-interference with these on the part of the Lord, many are unable to conceive how the Millennial Age could be so different from the present one--so much more favorable to truth and righteousness. What we need to do is to

SM786

take the Lord's Word for it. Most explicitly has He shown that the trouble in the present time is ignorance; that this ignorance is largely the work of the Adversary --"the god of this world hath blinded the minds of them that believe not," that mankind are more or less willingly ignorant and have had much to do with the blindness that has come upon themselves; that they were not so created in the beginning, but that their degradation has come as a result of their failure to appreciate the Lord and respect His Word. The assurance is that the remedy for all these ills will come with the Kingdom for which, we pray, "Thy Kingdom come; Thy will be done on earth as it is done in Heaven." With the establishment of that autocratic Kingdom under the direct supervision of the Lord and His glorified Church, the "Little Flock," to whom it is the Father's good pleasure to give the Kingdom (**Luke 12:32**), will come the greatest reformation the world has ever known--from the reign of Sin and Death mankind will be transferred to the Reign of Righteousness, with its reward of life eternal to all those who will obey the laws of that righteous Government.

What a glorious prospect this holds out! This indeed will be the pleasure of the Lord as ultimately accomplished in the world. Then, as our Lord declared through the Prophet, none shall need to say to his neighbor, Know the Lord, for all shall know Him from the least even unto the greatest; then there shall be no more curse, no more sighing, no more crying, no more dying, because all the former things shall have passed away. (**Jer. 31:34; Rev. 21:4.**) Then every creature in Heaven and in earth shall be heard acclaiming praise to Him that sitteth on the Throne and to the Lamb. (**Rev. 5:13.**) Oh, how different it will be when the Lord's good pleasure shall have prospered at the hand of His Anointed One, The Messiah!

Our Lord states the matter moderately. We may know assuredly that the grand results of the great Divine Plan of redemption and restitution will much more than

SM787

merely satisfy the Redeemer--will much more than merely compensate Him for the travail of His soul, for His humiliation, His suffering, His death. Ah, yes! Our Lord Himself declared that He would be thoroughly satisfied if, after He had served the Father according to the Divine Plan faithfully, even unto death--if then He should be received back where He was before. His prayer was, "Glorify thou Me with the glory which I had with Thee before the world was." (**John 17:5.**) He asked no more. But God, who is rich in mercy and rich in His rewards to all those who diligently seek and serve Him, would not be content to give back to the Redeemer merely the blessings He had previously enjoyed and laid aside to be our Savior. No! We are dealing with a King whose are the riches of grace and loving kindness.

The Apostle assures us that our Lord Jesus was personally exalted very highly in His resurrection, far above angels, principalities and powers and every name that is named. (**Eph. 1:21.**) He has already received personally much more than a requital for His sacrifice. And He will be privileged to awake the sleeping thousands of millions of Adam's race--whom He purchased with His precious blood, and who have been preserved in Sheol, Hades, the tomb, in the sleep of death--to bring these to a knowledge of the Truth after their awakening, and to grant them then of the opportunity for reformation and

harmony with God and the attainment of eternal life. Oh, how great a reward all this will be for Him who loved us and bought us! Surely He will be more than satisfied with the Heavenly Father's bountiful provision for His personal glory and exaltation, and for the honorable work which He will do for Adam and his race.

And let us still remember that what is true of the Lord is also true of the Anointed Body, His Church. Let us remember that He calls us His Royal Priesthood, and that He has declared through the Apostle that our resurrection change shall also bring us to glory, honor and immortality

SM788

and make us His joint-heirs in the Kingdom and sharers with Him in all the glorious future work. We hear the testimony again, through the Apostle John, that we cannot now know what great things we have been called to, but that we have the assurance that in our glorious change we shall be made like Him and see Him as He is. Shall not, therefore, we also as His faithful followers, be satisfied--more than satisfied with God's gracious arrangements and provisions as they shall thus be worked out on our behalf and through us on behalf of the world?

The Apostle's words recur to us again, "What manner of persons ought we to be?" How can we be thankful enough for the great things God has done for us? How can we appreciate highly enough the wonderful privileges we now have of laying down our lives for the brethren, and realizing according to the Lord's Word that this is accepted as though it were a sacrifice on our part and constitutes us joint-sacrificers with our dear Redeemer, under whose robe and merit we have forgiveness of sins and the Divine blessing and favor!

Let us remember that the time is short. If we have not yet made our full consecration to the Lord it is time we are doing it, as the door to this high calling will soon be closed, and the door then be opened by which the world of mankind will attain restitution blessings, honors and privileges. Let us be prompt to humble ourselves under the mighty hand of God, and to do with our might what our hands find to do and what His providences may open for us. Our present experiences are likened to a schooling. If we are already in the School of Christ, how

prompt and earnest we should be in learning the lessons that we may be ready for the graduating day! The trials and testings cannot last long in any event. A little while and they will all be over; a little while and we shall see Him and shall triumph in His grace!

SM789

MORNING COMETH--NIGHT ALSO

[Pastor Russell's last written sermon]

"Watchman, what of the night? The morning cometh, and a night also!"--Isa. 21:11,12.

The literature of the world shows that intelligent men have refused to believe that the Divine purpose in the creation of our earth has yet been attained. Continually we find references to the "Morning of the New Day"--to the Golden Age, etc., etc. Not to the longings of men's hearts, however, but to the promises of our God, do we look for real instruction on this subject.

The Bible most emphatically declares that the entire period of human history thus far has been a night time. The Prophet David explains, "Weeping may endure for a night, but joy cometh in the Morning." (**Psa. 30:5.**) Thus prophetically we are assured that there will be a Morning whose glory, brightness and blessing will fully compensate for all the dark shadows of the night time past. Our text is another prophecy along the same line. The message of the Lord is: "The Morning cometh!" St. Paul writes that up to his time the world had been under a reign of Sin and Death, and not under a Reign of Righteousness and Life. (**Rom. 5:21.**) He also points out that the Day of the Lord will come gradually and stealthily, taking the world unawares--"as a thief in the night."--**1 Thess. 5:1-6.**

All of the Apostles assure us that it is not God's purpose to permit the reign of Sin and Death to continue forever. They tell us that the Divine Program is that Messiah will, in the Father's appointed time, take unto Himself His great power and reign King of kings and Lord of lords--putting down sin and every evil thing, and lifting humanity up, and granting a Divine blessing where for six thousand years there has been a Divine curse.

SM790

The Bible writers explain that this does not signify a change in the Divine Program, but that God had purposed this thing in Himself from before the foundation of the world; and that although He had permitted sin to enter

and death to reign over the children of Adam, He had also made fullest provision for the Redeemer to die for our sins and eventually to become the Restorer and Life-giver to Adam and his race--to as many of them as will accept everlasting life on the Divine terms.

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

THE KINGDOM SUNRISE NEARING

Among the Lord's people even, few yet understand that Jesus distinctly teaches that the "Sun of Righteousness" which will arise, and whose light will constitute the New Day, will be composed of the Church of Christ--glorified--changed from human to Divine nature by participation in the "first resurrection." Jesus tells this in the parable of the wheat and the tares. He declares that in the end of this Gospel Age all of the wheat class will be gathered into the Heavenly Garner and--"then shall the

SM791

righteous shine forth as the SUN in the Kingdom of their Father." (**Matt. 13:43**.) We must not think that this signifies the Church without the Redeemer, but must remember that "Jesus is the Head of the Church which is His Body."--**Eph. 1:22,23**.

How wonderful, how beautiful and how appropriate are the word-pictures of the Bible! Ah, they are inspired

pictures! No one but the Lord knew of the great Divine Plan; no one but Him, therefore, could give these pictures of its development. The Bible, in various terms and similes, attempts to give us a little glimpse of the glorious conditions of that New Day. It and the Kingdom will be the desire of all peoples. In that day the righteous will flourish and evil-doers will be cut off from life. During that thousand-year Day of Messiah's Kingdom Satan is to be bound, "that he may deceive the nations no more." (**Rev. 20:2,3.**) Landlordism will come to an end; for-- "they shall not build and another inhabit; they shall not plant and another eat the fruit thereof...but shall long enjoy the work of their hands." (**Isa. 65:22.**) The earth is to yield her increase. Streams are to come forth in the desert places; the solitary places are to be made glad. The entire earth is to become like the Garden of Eden. It is God's foot-stool, and He declares that He will make it glorious. It is not to be burned up with literal fire, as we once supposed. It is to "abide forever." (**Eccl. 1:4.**) "He formed it not in vain; He formed it to be inhabited."--**Isa. 45:18.**

WONDERFUL FOREGLEAMS OF LIGHT

But the most wonderful thing the Bible tells us respecting that New Day is the great intelligence and enlightenment which it will bring to every creature. "The light of the knowledge of the glory of God shall fill the whole earth as the waters cover the face of the great deep." (**Isa. 11:9.**) "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least

SM792

of them unto the greatest of them, saith the Lord." (**Jer. 31:34.**) Ultimately every knee shall bow and every tongue shall confess, to the glory of God.

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

as a Revelation from God. Thus the wise are caught in their own craftiness. Their boasted wisdom ensnares them and blinds them to the Divine Revelation. Nevertheless some of our great thinkers, Mr. Edison and others, are rapidly seeing that the world is just on the verge of the most wonderful inventions and knowledge, which will transform the face of the earth and the people thereof. They are corroborating the Bible unwittingly; for they believe it not and know not of its messages.

THE DAWNING BEGAN IN A.D. 1874

Let us not stop now to discuss the darkness of the Night and its weepings. Let us awake, and take note of the fact that the dawning of the New Age is already here. We have been in it and enjoying many of its blessings for the past forty-two years. But these blessings came so stealthily, like a thief in the night, that few recognize their import. Some few have been calling attention to the fact that we have been in the Millennial dawn ever since the year 1874. Bible chronology quite clearly teaches that the six thousand years from Adam's creation have ended--six great Days of a thousand years each, mentioned by St. Peter--"a Day with the Lord is as a thousand years." (2 **Pet. 3:8**.) Now the great Seventh Day, also a thousand years long, has commenced. We have been enjoying its dawning. It is to be a grand Day! What wonder if the dawning be remarkable!

SM793

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

FULFILMENT OF PROPHECY EVERYWHERE

Forty-two years ago man labored from sun to sun; today we are rapidly reaching an eight-hour day. Forty-two years ago nearly all the labor of the world was done with sweat of face; today it is nearly all accomplished by machinery. Forty-two years ago the sewing machine was just reaching perfection; today it is everywhere indispensable. So with the thousand household conveniences! So with nearly all of our sanitary and plumbing arrangements! So with the farm implements, reapers and binders, mowers, automobiles and gas engines, etc., etc., all belong to these forty-two years. In our cities our modern conveniences are wonderful! Solomon in all his glory never dreamed of such things as the poorest human being in America may enjoy!

Prophecies respecting streams in the desert and the wilderness blossoming as the rose are having fulfilment --not miraculously, but in harmony with the Divine order of an increased intelligence amongst men. Artesian wells are being drilled, irrigating canals constructed, not only in the western part of the United States and Canada, but also in far-off Mesopotamia. The results are marvelous. Land previously not worth fencing is valued today at \$500 per acre. The increase of knowledge has been supplemented by governmental arrangements for the distribution of that knowledge amongst the people. The soils

SM794

of various localities are being analyzed at public expense, and the tillers of the soil are given knowledge as respects what kind of fertilizers are required to bring satisfactory results. Under these conditions it does not surprise us to know that as much as 156 bushels of corn have been raised to a single acre, and that 600 bushels of potatoes and over are not an uncommon record.

Is not the Bible being fulfilled? Who can dispute these facts? What do they signify? We answer that they exactly corroborate the Divine declaration which describes our day: "Many shall run to and fro; knowledge shall be increased; the wise [of God's people] shall understand, and there shall be a Time of Trouble such as never was since there was a nation."--**Dan. 12:4,10,1.**

INCREASE IN WORLD-WIDE DISCONTENT

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

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

SM795

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

THE DARK NIGHT ALREADY SETTLING

According to the Bible God foreknew of the conditions of our day as we are now reviewing them; and in our text He gives a key to the solution--elsewhere in the Scriptures made very plain. Through the Prophet God tells of the dark night coming--after the Morning Dawn had well ushered in--a dark storm-cloud just at sunrise. This dark hour is described in Daniel's prophecy and also

in Jesus' prophecy, to be "a Time of Trouble, such as never was since there was a nation."

Bible students see this great Time of Trouble already beginning in the letting loose of the winds of strife in Europe. In the light of the Bible they perceive that the result of this war will be great weakening of the nations --governments of the earth, and increased knowledge and discontent amongst the people. The next phase of the trouble, according to the Bible, is to be the great "earthquake" such as never was since man was upon the earth-- not a literal earthquake, but a symbolic one--a revolution. Then the third great phase of the calamity, the darkest of all, will be the symbolic fire of anarchy, which will destroy utterly our present civilization. And then, in the midst of that most awful Time of Trouble, Messiah, the great King, will take His great power and exercise it, with the result that the raging waves of the sea of human passion will all be quieted; the fires of anarchy will all be extinguished, and the Reign of Righteousness and Peace will begin.

Cannot we see the wisdom of the great Creator's

SM796

Program--that He will allow mankind to convince themselves of their own impotency; of their need of a God and that there is a God and that His glorious purposes for humanity are revealed in His Word? Ah, no wonder that the Bible speaks of that revelation of the Lord as "the still small voice of God," speaking to mankind through Messiah's Kingdom! No wonder the Lord declares that "then He will turn to the people a pure Message, that they may all call upon the name of the Lord to serve Him with one consent"!--**Zeph. 3:9.**

We rejoice that such glorious things are coming--even if it is necessary that the world reach them through the tribulation of the Time of Trouble. Happy are those whose eyes and ears of understanding are open now, and who are in such heart relationship with the Lord that He can make known to them in advance something of the riches of His grace and loving kindness and tender mercies, and can show them how all the troubles that are coming are intended to work out blessings for the human family. Surely as we come to the knowledge of the Divine character and Plan, our perfect love for God casts out all

fear; and we are able to rejoice in all of His prophecies and promises.

Watchman, tell us of the night;
Higher yet that star ascends.
Traveler, blessedness and light,
Peace and truth its course portends.
Watchman, will its beams alone
Gild the spot that gave them birth?
Traveler, ages are its own;
See, its glory fills the earth.

Watchman, tell us of the night,
For the morning seems to dawn.
Traveler, darkness takes its flight,
Doubt and terror are withdrawn.
Watchman, will earth's sorrows cease,
And God's will on earth be done?
Traveler, yes, the Prince of Peace,
Earth's appointed King, has come!

INDEX OF SERMONS

| | Page |
|--|------|
| Abrahamic Covenant, God's Oath Binds..... | 590 |
| Advocate for Believers Only..... | 719 |
| All Are Debtors to Grace Divine..... | 375 |
| Appalling Lack in Everyday Life..... | 349 |
| Ark a Type of Christ..... | 341 |
| Armageddon, Forces Mustering for..... | 232 |
| Atonement Necessary, Blood..... | 69 |
| | |
| Babylon Mystic, Destruction of..... | 404 |
| Beginning of the Creation of God..... | 491 |
| Binding of Satan..... | 94 |
| Blessed Hope for Suffering Humanity..... | 609 |
| Brotherhood of Christ..... | 697 |
| | |
| Character-Building, Decision in..... | 755 |
| Chief Source of Persecution..... | 216 |
| Christ and His Church, Sufferings of..... | 649 |
| Christ-Likeness, Development of..... | 635 |
| Church Called to Sanctification..... | 578 |
| Church Crucified with Christ..... | 641 |
| Church's Share in Pentecostal Blessings..... | 597 |
| Church, The True..... | 120 |
| Confidence in God's Word, Need of Great..... | 176 |
| Covenant, The Oath-Bound..... | 527 |
| Covenant with Death..... | 107 |
| Creation of God, Beginning of the..... | 491 |
| Creed Idols of Christendom..... | 443 |
| | |
| Death in Adam..... | 586 |
| Decision in Character-Building..... | 755 |
| Desire of All Nations..... | 499 |
| Destruction of Mystic Babylon..... | 404 |
| Development of Christ-Likeness..... | 635 |
| Distress of Nations with Perplexity..... | 412 |
| Divine Economy in the Ransom..... | 656 |
| Divine Justice in the Deluge..... | 61 |
| Divine Plan Hidden in Abraham's Family..... | 200 |
| Dual Personality of the Christian..... | 627 |
| | |
| "Even the Winds and the Waves Obey"..... | 749 |
| | |
| "Filthiness, Put Away All"..... | 388 |
| Forces Mustering for Armageddon..... | 232 |

| | Page |
|---|------|
| God Preparing for the Harvest..... | 184 |
| God's Oath Binds Abrahamic Covenant..... | 590 |
| God's Plans versus Man's Plans..... | 77 |
| God's Secrets, Who May Know?..... | 5 |
| God's Standard Is Perfection..... | 428 |
| Gospel Preaching, Twofold Object of..... | 678 |
| Great White Throne..... | 686 |
| Haven of Rest, Nearing the Desired..... | 739 |
| Head Must Rule Members of the Body..... | 356 |
| Health, The Science of..... | 322 |
| Heathen--Messiah's Inheritance..... | 435 |
| Heaven and Earth Being Shaken..... | 316 |
| Hereafter..... | 538 |
| Hope for Suffering Humanity, A Blessed..... | 609 |
| Humanity Deluded by Demon Doctrines..... | 128 |
| Imprisoned Spirits, Preaching to..... | 192 |
| Infinite Wisdom and Love..... | 168 |
| Israel's New Covenant..... | 208 |
| Jehovah's Good Pleasure Shall Prosper..... | 779 |
| Jerusalem the Holy City..... | 396 |
| Jesus the Advocate of Believers Only..... | 719 |
| Judgment Day Pictured by Jesus..... | 224 |
| Judgment Day, The World's..... | 148 |
| Justice in the Deluge..... | 61 |
| Kingdom, Seeking First the..... | 364 |
| "Lazarus, Come Forth!" | 35 |
| Light, The True..... | 240 |
| Living and True God..... | 621 |
| Love, The Principal Thing..... | 272 |
| Melchizedek Priesthood..... | 136 |
| Messiah's Inheritance--The Heathen..... | 435 |
| Messiah's Sharp Arrows..... | 50 |
| "Morning Cometh--Night Also" | 789 |
| Need of Great Confidence in God's Word..... | 176 |
| New Covenant, Israel's..... | 208 |
| Noah's Ark a Type of Christ..... | 341 |
| Oath-Bound Covenant..... | 527 |
| Overthrow of Satan's Empire..... | 546 |

| | Page |
|---|------|
| Passover in Type and Antitype..... | 557 |
| Peace, The Secret of True..... | 262 |
| Peace Desired--War Necessary..... | 451 |
| Pentecostal Blessings, Church's Share in..... | 597 |
| Persecution, Chief Source of..... | 216 |
| Preaching to Imprisoned Spirits..... | 192 |
| Pseudo-Apostles of the Present Day..... | 670 |
| Purpose Hidden in Abraham's Family..... | 200 |
| "Put Away All Filthiness"..... | 388 |
| | |
| Queen in Gold Attire..... | 251 |
| | |
| Ransom, Divine Economy in the..... | 656 |
| | |
| St. Peter's Keys..... | 459 |
| Satan, Binding of..... | 94 |
| Satan's Empire, Overthrow of..... | 546 |
| Science of Health..... | 322 |
| Seas in the Hollow of God's Hand..... | 467 |
| Secret of True Peace..... | 262 |
| Seeking First the Kingdom..... | 364 |
| Sign of the Son of Man in Heaven..... | 420 |
| Sin unto Death, There Is a..... | 766 |
| Sufferings of Christ and His Church..... | 649 |
| | |
| The Deceptive Way..... | 156 |
| The Lord's House Over All..... | 730 |
| "There Is a Sin unto Death"..... | 766 |
| To Hell and Back. Who Are There?..... | 516 |
| Tongues of Fire..... | 565 |
| Two Distinct Salvations..... | 42 |
| Twofold Object of Gospel Preaching..... | 678 |
| | |
| Unprofitable Servant Punished..... | 507 |
| | |
| Vessels of a Potter..... | 708 |
| | |
| Way, The Deceptive..... | 156 |
| When God Was Alone..... | 483 |
| Where Are the Dead?..... | 18 |
| Who May Know God's Secrets?..... | 5 |
| Who Then Shall Be Saved?..... | 303 |
| Wolves in Sheep's Clothing..... | 286 |
| World's Judgment Day..... | 148 |
| | |
| Zionism in Prophecy..... | 475 |

WHAT
PASTOR RUSSELL
SAID

{QB Flyleaf}

To the King of Kings and Lord of Lords

IN THE INTEREST OF
HIS CONSECRATED SAINTS, WAITING
FOR THE ADOPTION

This Work is Dedicated

"To make all see what is the fellow-
ship of the mystery which from the
beginning of the world hath been hid in
God."

"Wherein He hath abounded towards
us in all wisdom and prudence, having
made known unto us the mystery of HIS
will, according to HIS good pleasure
which He hath purposed in Himself; that
in the dispensation of the fullness of the
times He might gather together in one all
things, under Christ,"

Eph 3:4,5,9; Eph.1:8-10

QB PREFACE

The Birth of This Question Book

AFTER waiting nearly all summer, for the friends to let me know whether or not they desired copies of the 1916 Souvenir Convention Report, I placed an order with the printer for what I thought would be an ample supply, based upon the orders on hand.

The presses started and about one half of the book was printed and the type disposed of when Pastor Russell died.

Immediately the friends began to send in their orders for the Reports, stating they MUST have Brother Russell's words, especially the reports of the various Question Meetings.

The result was, that all the available supply was quickly exhausted, and no prospect of another edition.

What to do for the friends was the question, until we believe, the Lord impressed upon our mind to compile all the questions and answers as they have appeared in the various Souvenir Convention Reports for the past twelve years, with other questions answered by Pastor Russell, making a classified list of all, according to the year answered, and binding them in a substantial book form.

The result is the birth of this present volume of about seven hundred pages, which we pray, and trust will be to the glory of God, to whom it is dedicated, and for the blessing of His consecrated children, for whose use it has been prepared.

Several of the friends have assisted in the work of preparation; in connection with which our hearts have been greatly blessed.

If others get the blessing from the use of this book, which we believe is in store for them, we will feel well repaid.

May the Lord's blessing go with it.

Yours in HIS service,

L.W. JONES, M.D.

WHAT PASTOR RUSSELL SAID

This Book Consists of Hundreds of Questions Answers by
Pastor Russell Only, Covering about Twelve Years
of the Convention Reports and Several Years of
the Watch Tower. Wherever a Question is
from the Watch Tower the Letter (Z)
Follows the Year. Otherwise it is
from a Convention Report

AARON--Re Antitype When Blessing.

Q5:1:: QUESTION (1911)--1--When Moses and Aaron came out to bless the people, who did Aaron represent?

ANSWER.--I presume that Moses would there stand for and represent God's divine law, blessing the people, and that Aaron was standing for or representing the high priest who had performed the sacrifice. Moses the law-giver stood there as the representative of justice, and the priest who had made the sacrifice stood there to bless also. So Christ will stand as the antitype of Aaron in that picture to bless the world during the thousand years, and right beside him will be the divine law, as represented by Moses. God's whole law and every power of God will be there to bless and put into operation the arrangements that have thus been effected.

AARONIC PRIESTHOOD--Should Be Applied Antotypically.

Q5:2:: QUESTION (1911-Z)--2--Have we any Scripture to show that the Aaronic priesthood will exercise their priestly office in the Millennial Age?

ANSWER.--One Scripture that might be understood so to teach is found in the book of Malachi, which says that when the Lord shall come into His Temple, "He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."--Mal. 3:3.

Some might apply this Scripture to the sons of Levi in a literal way. But we think that it is antitypical, that the Church constitutes the Levitical system and that these are the spiritual Levites whom the Purifier will make ready, that they may offer unto God an acceptable sacrifice, as antitypical Levites and a Royal Priesthood.

ACCIDENTS--In Millennium.

Q5:3:: QUESTION (1912-Z)--3--Will there be accidents and death during the Millennium aside from those of sinners going into the Second Death?

ANSWER.--While the reign of Christ will be a reign of righteousness unto life, we are not to understand that Adamic death will be at an end as soon as Messiah has begun His reign, for it is stated that He must reign until He has put down all enemies. (1 Cor. 15:25,26.) It is understood that people will be more or less in the Adamic death during the

{Page Q6}

thousand years and will rise gradually out of Adamic

imperfection and death to the perfection of the human nature. We should remember that the Kingdom as it will be established in the beginning of the Millennial Age will consist of the New Jerusalem--that is, the glorified Church, of which Christ is the Head. (Rev. 21:1-8.) During the thousand years the world will be coming into accord with this arrangement. For all such as will come into harmony there will be a blessed arrangement by which they will be protected from any penalty for imperfections. We may reasonably suppose that after perfection is reached there will be no more accidents, just as we have reason to suppose that in heaven there is no necessity for surgeons, doctors, ambulances, etc. "Nothing shall hurt or destroy in all God's holy mountain (Kingdom)." (Isa. 11:9.) God's will shall be done on earth as it is done in heaven. We read that there shall be no more sighing and no more crying and no more dying.

ADAM--The Tree of Life, the Tree of Knowledge.

Q6:1:: QUESTION (1907)--1--Did Adam eat of the tree of life before eating of the tree of knowledge? If so, why did he not live forever?

ANSWER.--I answer that the word "tree of life" is in the plural. All the trees of Eden were trees of life. They were all good for food, beautiful to look upon. They were trees, the eating of which would have maintained the life which God had given to Adam. They were not trees to give some kind of a charm to him, which would hinder him from ever dying. That is not the thought. They were trees of life in the sense that their fruit, partaken of, would have permitted our first parents, if they continued to eat, to live, and would have supplied all of the wastes of their systems so that they would never have needed to die. They had been eating of these trees, so far as our understanding of the Scripture goes, for a little over a year before they were led into temptation by the Adversary and ate of the forbidden kind of trees. We understand this tree of the knowledge of good and evil was not one tree, but one kind of trees, and of that particular kind of trees, they were not to eat. And when God, therefore, would have them die, He drove them out of the garden, away from the trees of life, and into the unprepared earth, where they must till the ground and battle with the thorns and thistles, until they were to return to this earth from whence taken. The penalty was death and the intimation is that if the Lord had allowed them to remain in Eden, they would not have come into a dying condition, but would have remained in full vigor and strength of their human nature, notwithstanding their being sinners.

ADAM--Why Given Second Trial?

Q6:2:: QUESTION (1909)--2--If Adam has had a trial and failed, will he have another and if so, what for? Why should he be resurrected if he failed in the first trial?

ANSWER.--The reason that he is to have a resurrection and another trial is because God willed it so, and that is the very best reason. Now, if you want to know why, we may do some guessing, perhaps, to our advantage.

I think the reason God willed it so is that in some respects Adam did not have a trial under the most favorable conditions that God could have arranged, although his trial was a just trial. He was fully equipped mentally,

{Page Q7}

but a great temptation came to him, and because of the lack of experience he failed. AWhat was the trial or temptation?

You remember that the Apostle tells us that Adam was not deceived; he knew what he was doing, that he was eating the forbidden fruit, violating God's command, and that it meant death. There was no ignorance about it. Why did he do it? I think the narrative bears out the thought that he did it because of sympathetic love. He had been without a wife, and while the various kinds of birds could twitter, and the other animals make some commotion, such were not satisfactory to man, so after God gave him a wife, bone of his bone, and flesh of his flesh, and he had enjoyed that sweet companionship, and he realized that he would lose her and that he would be alone again after she disobeyed, he said, I will eat with her and die with her. If she must go out in the unprepared earth and die, so will I. So, really this is a very noble feature of the first man's character, and the condition of his trial, you will see, made it a very severe trial. Now, then, I think it would be just like our Heavenly Father to say: Adam, at the time you did that, you did not know fully what I could or would do for you, and what you might have had at that time if you had been obedient. Now, Adam, I intend to redeem you and all your race. You will have a demonstration of my love, and after you have learned of the height and depth and length and breadth of my love, I will expect you to fully and perfectly keep my law and live forever, but if you do not obey, then you will die the second death and will never have another opportunity for restitution.

ADOPTION--To Whom Does Spirit of Adoption Apply?

Q7:1:: QUESTION (1912)--1-- "But ye have received the spirit of adoption, whereby we cry, Abba Father." Does this expression, "spirit of adoption" apply to our Lord Jesus?

ANSWER.--No. Our Lord never was anything else than a Son. In no sense was He an adopted Son. God sent His Son into the world. When in the world He was a Son. His Sonship never ceased. He remained a Son, faithful, unto the death of the cross. When God raised Him from the dead, He still was a Son, raised up to the highest glory. Nor does this word adoption' fit well to the Church's experience. God does not adopt us in the flesh. He only has to do with us as New Creatures. And we become New Creatures not by adoption, but by the begetting of the Holy Spirit. The Diaglott gives the preferable translation.

ADVERTISING--What Name to Use?

Q7:2:: QUESTION (1909)--2--By what name would you suggest that the local classes advertise their meetings, so as to avoid the confusion of a multiplicity of titles, such as: "Millennial Dawn, "Believers in the Atonement," "Believers in the Precious Blood, "Bible Students," etc.

ANSWER.--It is a difficult matter to know how to advertise, not for ourselves, but difficult to keep from being misunderstood by the people. "Church of God"; "Church of the Living God"; "Church of Christ." Any of those names would suit us very well, and we would have no objections to them, but we find that there are various denominations who have appropriated those titles, not that we think they have a right to apply them to themselves, but we would like to

{Page Q8}

live in peace. It is a difficult matter to decide, and each class will have to do that for themselves.

ADVERTISING--Attitude of Elders and Deacons.

Q8:1:: QUESTION (1910)--1--What should be the proper relationship between the duties of elders and deacons as to advertising small conventions and pilgrim meetings?

ANSWER.--As to advertising, who should supervise the matter--where should instructions be looked for? My thought is, that the proper course would be for the instructions on advertising to come from the home office, because there we have the largest amount of experience; not because we are wiser than other people, but because those who are entrusted to

the work there are supposed to be and ought to be persons of exceptional ability and of wide experience, and since we have to do with so many advertising schemes and arrangements in so many parts of the world, it gives us an opportunity of judging that people otherwise might not enjoy. Therefore my thought would be that they would do well to look for special advice from Brooklyn on this subject. As to who would have it in charge: An elder is elected specially for spiritual things and to look out for the spiritual interests of the Church, yet the advertising is a part of the spiritual interests of the Church; it is so closely identified with the spiritual interests of the Church as to be worthy of the very best ability you have in any class. You cannot give it into too good hands; and indeed the right spirit would be that all should join in together, and if the one who has the best ability be found, not amongst the elders, but amongst the deacons, then all ought to be glad to rather favor his taking the more prominent part in connection with the work. In other words, we ought to sink all personality in every service of the truth and try to get at the best methods and in the shortest and most satisfactory way, as far as our judgment will direct us and guide us, and look for more wisdom.

ADVERTISING--Proper and Improper.

Q8:2:: QUESTION (1915)--2--It is showing the spirit of Babylon to solicit advertising contracts from merchants for space on Photo Drama announcements?

ANSWER.--It would not be proper to say to a merchant, "Advertise with us and thus contribute something to a good cause." That would not do. It would be begging for the Lord's cause, a thing we are not authorized to do. But if I were a merchant and had an opportunity to put an advertisement into a Photo Drama announcement, I would think it would be one of the best chances of advertising I ever had. I would think I was receiving a benefit. If for \$1 or \$2 I could have my business card circulated all over the neighborhood, I would say, "These little leaflets showing about the Drama will interest the people; and while reading the notes about the pictures, they will also read about my business." I would think I had good value for my money. If any man thought that he was not getting good value he ought not to put his advertising in. It is a purely business transaction.

In soliciting the advertisement, one should not mention the religious feature. We do not do this at all. It is purely business, so far as the merchants are concerned; and I would let them advertise all that they choose. The fact that we

{Page Q9}

do not permit advertisements in The Watch Tower does not signify that to do so would be wrong. I see nothing wrong in a merchant's advertising his wares. If I were publishing a daily newspaper, I would expect to sell advertising space.

A brother who owns a newspaper consulted me a little about his advertising. He said that the merchants in his vicinity were accustomed to advertise, and that some of the best advertisers were dealers in liquor and tobacco. I told him that I would not put any liquor advertisements in. I would put in advertisements of shoes or clothing or groceries or hardware, and would solicit such advertising, if I were running a newspaper. I see nothing wrong in advertisements in newspapers. I would see nothing wrong in putting six or eight pages of advertisements into The Watch Tower, if the articles advertised were staples that every one wanted to buy. But since The Watch Tower goes into the home and represents me in a special way, I like to have all the space used for religious matter--not, however, because the advertisements would be wrong.

Once we put into The Watch Tower a notice about Miracle Wheat. Many of you saw it. We believe we did right in putting that notice in. We also put in a notice about some kind of beans and one about some special cotton. Some of the friends were benefited by each of these notices. We also put in a notice recently about a cure for cancer. We have had hundreds of letters come in from Truth friends, and hundreds from others; and a great many have reported good results. To some extent this has helped forward the Truth. People saw that we were not trying to get their money, saw that we were trying to do them good, and became interested.

AFFECTIONS--Crucifying the Affections of the Flesh.

Q9:1:: QUESTION (1907)--1--"And they that are Christ's have crucified the flesh and the affections thereof." Does this include unnecessary affections between consecrated brothers and sisters? Is this not part of our sacrifice?

ANSWER.--In taking such a passage as this, we must be careful to take other passages of Scripture with it, so we may be sure we are within the proper limit. If one passage of Scripture could contain the whole message of God, we would not have the entire Bible. Therefore the importance of the matter, if we would understand the way of the Lord, and the will of the Lord in many things, that we should have a comprehensive view of all the Scriptures that might bear on the

subject.

Now the apostle in his letter to the Corinthians lays down certain relations that should obtain between husbands and wives. He there specifies that the one should not defraud the other, and then he gives an intimation of certain limitations both ways in respect to relationship between husband and wife in the Lord. But I think that it is a proper enough thought to say that while it does not signify the entire elimination of everything that might belong to the natural man and the natural woman, it would mean that, having crucified these, having given up the affections and the lusts of the flesh, they are seeking to live on a higher plane, and should spend their time and energy in that which would be most profitable to themselves and most to the glory of the

{Page Q10}

Lord, and for the greatest good to others with whom they may have contact. Therefore, to have thus given up our affections, and ourselves to the Lord, would mean that according to our limitations--and these are not the same with any two persons, but each one according to the limitations of his own flesh--each shall seek to bring himself into that degree of subjection so that the very thoughts of his mind may be in harmony with the Lord, as well as all the acts of life. It is a general principle. It is not a principle that you could apply to another brother or to another sister; they must apply that for themselves, and you must apply it to yourself; and let each to the best of his ability do what he believes will be to the glory of the Lord and for the good of himself and others. And this is the moderation of which the Scriptures speak.

AFFLICTIONS--To Whom Do Christ's Apply?

Q10:1:: QUESTION (1910)--1--If St. Paul's filling up the afflictions behind of Christ, for Christ's body's sake, were on behalf of the Church, how can this Scripture be used to mean that the Church suffers on behalf of the world as the antitype of the Lord's goat, while Paul said his sufferings were for the sake of the Church? Does the text apply to the Church or to Paul only?

ANSWER.--The Church and Christ all suffer the same suffering and for the same purpose. We are to be sharers in the sufferings of Christ and not in any other kind of suffering. You are not suffering for the world, and the goat did not suffer for the world--not at all. The sufferings are merely the killing. The goat had nothing to do with what was done with the blood.

Some forget that. We are very apt to forget that all this typified back there was the killing of the bullock and the killing of the goat. Who did the killing of the bullock? The high priest. Who did the killing of the goat? The high priest. Then the goat did not kill itself, did it? No. The point to be seen is this: Our heavenly Father told Jesus he would be pleased to have him lay down his life in the interest of the Lord's cause and the Lord's people, and Jesus showed his loyalty in so doing; and Jesus told you and me that we might go and do likewise and lay down our lives in showing our loyalty for the brethren. Now that is all you have to do with it. You haven't anything to do with how God shall reward that. The reward that God promises you if you lay down your life for the brethren, is, that you shall be a member of the Body of Christ, which is the Church. The promised reward to Jesus was that if he would lay down his life for the brethren, he should be the great Messiah, the King of Glory; the promise to you and to me is that we shall be members of his Body. It was not God's promise to him that certain things should come to the world as a result. The blood of Jesus is going to bring forgiveness of the world's sin, and what may be done with your sacrifice may be counted in by him really to the world, but you have nothing to do with that; that is not your part; you are laying down your life in the sense of sacrificing your life as the Lord commanded; you have nothing whatever to do with what he will do with the blood afterwards; that is not your concern. Your part is to do your part, and my part is to do mine. We are filling up the afflictions of Christ, the same afflictions that he had and for the same purpose; all of them go for the Body of Christ, which is the Church.

{Page Q11}

You and I are serving the Church; we are not to serve the world. What God will do with the merit of that sacrifice is another matter altogether.

ANCIENT WORTHIES--Re The Second Death.

Q11:1:: QUESTION (1907)--1--Would it have been possible for any of the Ancient Worthies to have entered the second death?

ANSWER.--I think not. In the time of the Ancient Worthies, God had made no offer at all to the world, and since they had not been released from the Adamic death, they could not have gotten into the second death. So, you see, not until Christ had died for Adam's sin, not until He had risen from the

dead to be the judge of the quick and the dead, not until then would it be possible for anybody to get out of the Adamic death, and not until they got out of the Adamic death could they get into the second death.

ANCIENT WORTHIES--How Receive Spirit Life?

Q11:2:: QUESTION (1908)--2--If it is true that only those begotten of the spirit, who must live in the gospel age and have their trial in this dispensation in order to have a begetting and consequent birth as a spirit being; if it be true that only those begotten of the spirit can expect to have spirit bodies and spirit life, how can the Ancient Worthies who lived and died before the gospel age ever receive anything more than human perfection? How can they ever be given a spirit nature at or following the close of the Millennial age?

ANSWER.--In writing a letter to Brother Woodworth about a year ago, I incidentally mentioned something that led me to this conclusion, that the Ancient Worthies would receive spirit natures at the end of the Millennium; it is not positive, but what I think is reasonable, and satisfactory to my mind, though it may not be to everybody; I did not attempt to argue the matter or present it in force to Brother Woodworth, but he grasped the thought and in a letter he wrote back to me he incidentally referred to the matter, and that letter was published, and I forgot to strike out that part. Now I will say that it is my intention to treat that subject in an article in the Watch Tower soon. I have intended it for some little while; I have received a good many letters asking for the evidence, and before very long you will get it in better form than I could give it now in answer to this question. So I hope that will satisfy.

ANCIENT WORTHIES--Their Test.

Q11:3:: QUESTION (1910)--3--Have the Ancient Worthies been sufficiently tested to assure us that none of them will go into the second death? Will they be only mentally and physically perfect?

ANSWER.--We do not know that they have been sufficiently tested as respects character. Apparently the Lord, according to St. Paul's declaration in the letter of Hebrews, has a very high estimation of these Ancient Worthies and their faithfulness, and God has indicated that they are acceptable to him. Now if you and I were to use our judgment--which we are not to do--but if we were to use our judgment, for instance, in a case like that of Samson, we would be inclined to wonder whether Samson had really developed a character of sufficient likeness to the divine character to be beyond the necessity for

further testing. A meager account of his life, and the slaying of several thousands with the jawbone of an ass, and afterwards

{Page Q12}

getting his hair cut short, etc., would not be proof to us that he had the character; and yet, that the Lord saw something about Samson's character that pleased him is the record, and you and I are evidently not competent to judge in the matter. But what we do find is this; that God in his arrangement places the entire number of Ancient Worthies under the New Covenant arrangement, and we think that that is very blessed for them, because if there were any lapses on their part they would be still under the covering power of the Great Mediator of the New Covenant, and their indiscretions or imperfections or failures to properly exercise the proper spirit in every matter would all come under the review of the Great Mediator, who would have full power to treat with them as well as with others. We think, therefore, that it is very well and very nice to know that the Ancient Worthies are under the New Covenant arrangement and under the Great Mediator.

ANCIENT WORTHIES--Re Trial For Life?

Q12:1:: QUESTION (1910-Z)--1--Were Ancient Worthies on trial for life?

ANSWER.--The Ancient Worthies were not on trial for life or death; they were never brought to that condition of intelligent opportunity for eternal life which would make them amenable to a sentence of death. Such a condition of knowledge and opportunity did not obtain in the world until our Lord came. "Grace and truth came by Jesus Christ;" "he brought to light, life and immortality." These were never disclosed before our Lord's time, and consequently no such responsibility, as now exists, had come.

In a certain sense the Jewish nation had been typically justified and was typically on trial for life or death, but this was not an actuality so far as life and death eternal were concerned, because God knew in advance that they could not keep the law, and that they could never have eternal life under it; and he had arranged in advance that they should be redeemed from the curse of the law irrespective of anything they might themselves do in the matter. Hence it was only in the typical, or figurative sense, that they were on trial for life or death.

The Ancient Worthies "had this testimony that they pleased God." They pleased him in that when they ascertained his will they set about doing it, even before he gave it to them as a law

or obligation, even before he could ask them to obey him and promise them eternal life for their obedience. Abraham manifested his faith in God although there was no redemption yet accomplished in the world. Christ had not yet come. And although Abraham was not on trial for life or for death God granted Abraham his favor and declared that he pleased him; and his word tells us that "a better resurrection" is to be not only to Abraham, but to all these Ancient Worthies--a resurrection to human perfection. But since human perfection will come only under the mediatorial reign of Christ, the Ancient Worthies will not be introduced to the Father in the complete sense until the close of the Millennial Age.

Hence, they will not have life, in this fullest sense, until that time, when, at the close of the Millennial Age, the Kingdom shall be delivered over to the Father. What they will have in the meantime will be the perfection of human nature

{Page Q13}

and all the blessings that God provides for mankind, through the great Mediator. But they will not come into actual and personal relationship to God, so as to be determined worthy of eternal life, until the completion of the Millennial Age, because that age is set apart for the very purpose of determining who of all mankind may have eternal life, aside from the spirit-begotten ones of the present time. At the close of the Millennial Age, when all mankind shall be in perfection of being, they shall be tried of the Father for their worthiness or unworthiness of eternal life--just as Adam, while enjoying perfection, was tested as to whether or not he was worthy to have life made perpetual or eternal.

Since the Ancient Worthies will be a part of the world under the New Covenant arrangements, it follows that they will not have this decision of the Divine Court, Divine Justice, respecting their worthiness of eternal life until the completion of the Millennial Age, until the conclusion of the trial at the end of that age, which will bring to them, as it will bring to all others who are faithful, the great reward of life eternal.

ANCIENT WORTHIES--Relationship to God in Millennial Age.

Q13:1:: QUESTION (1911)--1--Will the ancient worthies be in relationship with God during the millennial age?

ANSWER.--Yes, we answer, the ancient worthies will be in covenant relationship with God through this new covenant, through the Mediator of the new covenant, throughout the

millennial age; but they will not be in any personal, direct relationship with God until the end of the millennial age. All those who receive the blessings of the millennial kingdom must obtain them through the great Mediator, and through the new covenant which he sealed with his blood on behalf of every nation, people, kindred, and tongue. The ancient worthies who have already demonstrated their loyalty to God will have a special blessing in that they will come forth perfect in the flesh and not attain perfection by gradual processes; they will come forth with perfect human bodies; as their minds were already fully in accord with God's, so their bodies will be in full accord with the divine law at the very beginning. However, it will be very fortunate, we believe, for those ancient worthies that they will still be under that new covenant, and still be under that Mediator; because they might, with all their past experiences, make some failures. Why? How? Because, so far as we may judge, while they had considerable experience, they did not have that full experience which must come to the church. Amongst those ancient worthies that are mentioned in the Scriptures, we note the name of Samson. We have no reason to suppose that Samson was, in any sense of the word, disloyal to God; he was loyal, he was obedient, he was full of faith in God. Because of these qualities he is counted an overcomer, and will be one of the sharers in the special blessings of that time; but, to say that Samson had a full, wide, diversified knowledge of all these things which will be required of a perfect man, is quite another proposition. And so, we think it will be entirely possible that with limited experience some of these ancient worthies might still make some mistake unintentionally during Messiah's reign. If so, being under the blood of the covenant, with the Mediator between them and divine justice, they would have a necessity for this, and get a blessing from this very condition.

{Page Q14}

ANCIENT WORTHIES--Re Spirit Nature.

Q14:1:: QUESTION (1911)--1--Is it your thought that the ancient worthies receive spirit nature? If so, will they occupy a higher nature than the Great Company?

ANSWER.--I have no private information on this subject, dear friends. The Lord has not told me anything about it. You know there are always people to whom it would seem as though the Lord is always talking so much that they would have to neglect nearly everything else. I am not one of that kind. I am only a plain man who knows what is written. I have

told you all I know on the subject, and that is, that, so far as I can see, the ancient worthies will come forth human beings, perfected in human nature to be princes in all the earth for the thousand years of Messiah's reign, and at the end of that time, certain things that I have already indicated to you seem to my mind to be implied; but I am not sure; it seems to be implied, I think, that God will then grant them the reward of a higher nature. That is all I can say. And I don't know whether it will be any higher than the great company, but I think not. I do not know. You see it is good to be able to say you do not know, sometimes. Some people try to make out that I claim I am infallible, and know everything. You are all witnesses that that is not true.

ANCIENT WORTHIES--Spirit Plane Vs. Second Death.

Q14:2:: QUESTION (1911)--2--How will the ancient worthies be on the spirit plane at the end of the millennium without going into the second death?

ANSWER.--Well, the brother does not understand it. We believe there is an intimation, a hinting, as it were, a suggestion that those ancient worthies of the past, after serving a thousand years as perfect men in the flesh, princes in all the earth, earthly representatives of the heavenly kingdom, will be granted a share in the heavenly phase, and will be granted a change from the earthly nature to the heavenly nature. I do not know how to say it any plainer than that, and I will leave it just there.

ANCIENT WORTHIES--Re Covenant Relationship.

Q14:3:: QUESTION (1911)--3--When will the ancient worthies be in covenant relationship with God?

ANSWER.--Just as soon as they are resurrected under the new covenant arrangement they will be in covenant relationship with God through the new covenant; but they will not be in any direct and personal relationship with the Father until the end of the thousand years, when the mediator of that new covenant will turn all things over to the Father, and the new covenant will be no more. Then they will be in personal covenant relationship with God--just the same as you and I enter into personal relationship with God through Christ now.

ANCIENT WORTHIES--Their Resurrection.

Q14:4:: QUESTION (1911)--4--When do the Ancient Worthies get their resurrection?

ANSWER.--Their resurrection will be due as the first amongst the world--the first of earthly nature to receive

resurrection. The church will get her resurrection first, like her Lord, on the spirit plane, to the spirit nature, to the heavenly condition; then will come the other part of the

{Page Q15}

salvation, the world's salvation; and the Ancient Worthies will be the first to get their blessing, and their resurrection on that plane; and that will be after the establishment of the kingdom, because it is that kingdom which is to bless the world and lift them up.

ANCIENT WORTHIES--Not Represented in Court.

Q15:1:: QUESTION (1911-Z)--1--Were the Ancient Worthies in the condition represented by the Court of the Tabernacle?

ANSWER.--In their day the antitypical priest had not come and the antitypical tabernacle and court had not been established; hence, they could not be in it. But according to their hearts, as expressed in their conduct, they must have been members of the household of faith. It is our understanding that, ultimately, they may be granted a place with, and as a part of, the Great Company, the antitypical Levites of the antitypical court condition.

ANCIENT WORTHIES--Spirits of Just Men Made Perfect.

Q15:2:: QUESTION (1913)--2--Heb. 12:23. "... and to the spirits of just men made perfect." To which class does Paul here refer?

ANSWER.--There might be two ways of viewing this matter, but we will only mention one, which is the correct view. We will not quarrel with one who may take a different view, for the Apostle does not explain what he meant, but we think he meant the Ancient Worthy class, and our reason for thinking that he refers to these in this verse is, that he seems to have referred to the Church class elsewhere. He seems to refer to the Church by "the firsts born whose names are written in Heaven." That would seem to take in all the Church of the first borns just the same as the tribe of Levi were counted in as altogether representing the first born of Israel, not only the priests, and so that statement "the Church of the first borns whose names are written in Heaven" would include both Church and Great Company. So if both are included, what other class could be referred to? Our thought would be, then, that he refers to the ancient worthies and to the fact that their lives, their spirit of life, would be made perfect when in the

resurrection they would come forth perfect beings, not imperfect beings as they went down. The majority of mankind will come forth to be gradually perfected, but the just men whose lives will then be perfect will have their grand share because their hearts were already tested in that previous time.

ANCIENT WORTHIES--Re Resurrection Of.

Q15:3:: QUESTION (1914)--3--Brother Russell, will the Ancient Worthies be resurrected before the last member of the Great Company has passed beyond the veil?

ANSWER.--I am rather inclined to think not. But I am not sure. The reason why I would not expect them to be resurrected before the Great Company have passed beyond the veil is this: The whole Church of the First Born, including the Little Flock, the priestly class and the Great Company, all of these are the first fruits and have the imputation of the merit of Christ, and so far as my judgment would go, the giving of the merit of Christ for the sins of the world would not take place until the special imputation of it to the whole Church would all have had its effect and all to be gathered beyond the veil would be gone. That is my opinion.

{Page Q16}

ANCIENT WORTHIES--Re Resurrection Of.

Q16:1:: QUESTION (1915)--1--Would the Atonement arrangement permit the resurrection of any of the Ancient Worthies before the resurrection of the Church?

ANSWER.--I think the Ancient Worthies could not be perfected until the Church has been completed. The Body of Christ must necessarily pass beyond the veil before any of the Ancient Worthies are awakened. The Apostle's words to this effect are quite emphatic: "that they, without us, should not be made perfect" (Heb. 11:40), implying that the perfection of the Church will be first. That is the same thought elsewhere brought to our attention. The Body of Christ is spoken of as being of the First, or Chief Resurrection (1 Cor. 15:23; Rev. 20:4-6), not only first in rank, but first also in order of time--"The Christ, the First-fruits." We understand that Christ's merit could not be released to apply to any others until all (both classes of the Church) who now have the imputation of this merit have finished their course.

ANGELS--First Dispensation in Subjection to Angels.

Q16:2:: QUESTION (1906)--2--Where in God's Word does it say that during the first dispensation the uplifting of mankind was left to the angels?

ANSWER.--We answer that it does not say so anywhere. It is merely an inference we draw from two facts. First, we find that there were angels in connection with humanity at that time, and we reason from that fact that God must have placed them there, or given them some responsibility with the race else they would not have been there. Second, we have the statement of the Apostle in the New Testament in which he refers to our Lord Jesus and the coming kingdom, saying, that God will not put that kingdom in subjection to the angels. So when he says that God will not put that kingdom in subjection to the angels it gives us the inference that there was a time when the world was in subjection to the angels. And looking back we see the time when it was in subjection to the angels, and when those angels kept not their first estate, but were more or less subdued by the wickedness of mankind.

ANGELS--Proof They are on Trial, Materialization?

Q16:3:: QUESTION (1908)--3--Upon what Scriptures do we depend for the thought that the fallen angels are now upon trial? First, how does it harmonize with the reference in 1 Cor. 6:3, "Know ye not that we shall judge angels?" Second, do the Saints judge in any sense before the body is completed? If so, in what sense do they judge?

ANSWER.--I answer that the matter is stated as well as we know how to state it in a number of the Watch Tower of about a year ago; I think it was the October number of 1907, in which we suggested that to our understanding the fallen angels are now on judgment, on trial, and, briefly stated, we there set forth that our judgment on the matter is that this trial, or judging, or testing, of the fallen angels will be along the line probably of their previous trial or testing, as recorded in Genesis 6th chapter, the first five verses, where they saw the daughters of men that they were fair and took unto them wives of such as they would; and for that transaction they were cast down, and have been restrained for now these forty centuries intervening. Now the fact that

{Page Q17}

they are going to be put on trial again implies that the Lord expects that during all of this period of four thousand years or more some of them will doubtless have learned the lesson of

the wrong course they have taken; that they will have learned the great lesson respecting their own isolation from God, and from the holy ones, and they will have also learned a great lesson respecting the influence of sin on humanity, and they will have learned a great lesson from the fact that Christ has by the grace of God tasted death for mankind, and the power of God to raise Him from the dead, and the fact that those who are obedient to God have a blessing, and those who are disobedient to God have a curse. I think they have had a good opportunity in these four thousand years to learn these lessons. The thought is that their judgment will be a testing or proof to see to what extent they have learned righteousness during this long interval. I would suppose that amongst those fallen angels there are some who have come to view matters in their true light, and who long for fellowship with God and the holy angels, and they are in a measure separated from the evil ones, even in their spirit condition, and that they, knowing the law of God that they shall have no communication with humanity, abstain from all communication; that they are not of those who attempt communication through spirit mediums, andappings, and rappings, and handwritings; that they have come into a measure of harmony with God and feel the restraint of obedience upon them. Now then, I ask myself, in what way could these angels be tried in the Millennial age? In what way could they have a trial there? I see no way, because it is not a sentence they have been waiting on ; they have been under their sentence for four thousand years. The judgment they are waiting on is the judgment similar to the judgment the world is waiting on,--namely, a fresh trial; and that fresh trial will imply an opportunity for sin, and an opportunity, therefore, of getting free from this bondage that has been upon them for four thousand years. To our understanding, during the Millennial age the world of mankind will be protected from every such evil influence. The Lord says that Satan shall be bound for a thousand years, that he may deceive the nations no more. That, to my mind, is a guarantee that not only Satan himself will be unable to tempt or deceive the world, but that the fallen angels will have no power during the Millennial age. When, then, could they have the power? I answer that the power, or privilege, or liberty, would seem to apply to the present time, and that this is the proper time just when we are coming down into the change of dispensation, when the Lord tells us there is to be a great time of temptation. "The hour of temptation which shall come upon all the world, to try them that dwell upon the earth." Now what would be more appropriate, do you think, than that these angels would be permitted a way by

which they could apparently circumvent the divine sentence of restraint on them, and should seemingly get the power, or privilege, to materialize, apparently contrary to the divine intention? We know nothing can be done contrary to God's will in the matter, that He has full power to restrain, but He may permit them to deceive themselves into thinking they have gotten around the divine arrangement,

{Page Q18}

and so, taking pleasure in doing these things which they desire to do, what would that mean to us, dear friends, and to the world of mankind? It would mean the great hour of trial, or temptation, the Scriptures speak of. It would mean a wonderful time of trouble, it would mean a great intervention from this evil power over which there has been a restraint of God's providence for over four thousand years. The world has been more or less protected from these evil beings, except when any one wilfully gave over his mind in some sense to their power. Now if they get more liberty and more privilege than they formerly had, you can see it would be a great temptation to mankind. And would it not be at the same time a great time of trial, or judgment, or testing, upon them? I think it would. And as one after another would seem to get liberty to circumvent the divine plan, it would test all of the angels who have any desire for sin. Well, now, you say, In what way do the Saints judge angels? "Know ye not that ye shall judge angels?" Is it not these fallen angels the Saints are to judge? Yes. Then how have we anything to do with it? I am sure, dear friends, that so far as putting a test on them is concerned I do not know how it is, but I am trying to think, and this comes to my mind: How could this be that we would judge them or bring the test to them? I am supposing that we are judging the angels now, in the sense that we are putting the testing on them, that they are learning from the Church, of course. My understanding is, that these fallen angels have no opportunity of learning from God, and from the holy Spirit, or from a Bible; and they have no means of learning from the world the divine will and the divine plan. Where would they get their information respecting God's will? I think they know very well by this time where, and only where, they can get any information respecting the future, namely: from the Church of Christ, so I do not doubt for a minute that to whatever extent the fallen spirits are present with us at this convention they are seeking to find out something. This is just what I should expect. They know where to go for information. They are not

going to the nominal church for information; they are too well informed, they know there is no use going there, just as you know there is no use for you to go there, they know where to look for the truth; and I suppose they are looking amongst the Lord's people and hearkening to what things the Lord by His holy spirit and through His Word has made known to those who are His in these last days, and that, therefore, the things which you and I may see, and understand, and declare, are the things which are judging them, or becoming a test to them. As they come to know these things, they are tested by them. Now that is the kind of judging that shall put these tests upon the angels. This information respecting the Lord's will, and respecting the time in which we are living, comes from the Saints who are in this world, from the Saints in the present life, and we are merely at any time the representatives of all the Saints, for we represent our Lord Jesus in the world, so we can say we are His representatives or ambassadors, and certainly we represent all the other members who have gone to the other side the veil as well. The Lord's will and the truth respecting the whole matter

{Page Q19}

may, by the grace of God, be brought to the attention of not only one another, but these fallen angels, and then the test will come on them that they may see what God's will is, and what the right thing is, and what to expect also at this time. Just the same as you and I are brought under a measure of judgment now, a measure of testing,--"The Lord your God doth judge you, doth prove you," and yet it is not God speaking from heaven that proves you; it is God speaking through His Word; thus it is God speaking through the testimony of present truth that is judging you and me. Our judging is coming in this way in the present time. Marvel not, therefore, if their judging will come in the same way that our judgment is coming to us. We are being judged--"My word shall judge you in that day." The Lord's Word is the test now to the nominal church. Those who are receiving the Word are standing fast in it, and are getting the blessings from it. Those who are unfaithful to the Lord's Word, and following cunningly devised fables, and doctrines of men, and walking after their own desires, are proving unfaithful, and the Word is judging them, is telling where the right line is,--not only telling you and me, but telling through us these fallen angels.

ANGELS--Re Angels Being Sons.

Q19:1:: QUESTION (1909)--1--How is it that the angels are called the sons of God when we are told that Jesus our Saviour was God's only begotten Son?

ANSWER.--This way: The words "only begotten" must be given the right force. In our Lord's prehuman existence, He was the only one begotten directly by the Father. While the angels are the sons of God, they are not directly begotten by God, but they were created by our Lord Jesus Christ, for all things were made by Him, and therefore He made the angels, not by His power or by His authority, but by the power and authority of the Father. See Fifth Volume.

ANGELS--Restoration of The Fallen.

Q19:2:: QUESTION (1909)--2--Will any of the fallen angels be restored, and if so, how can this be done without a ransom?

ANSWER.--We have no definite information respecting the fallen angels, except where the Apostle says, "Know ye not that ye shall judge angels?" This word "judge" as used in the Scriptures represents a trial. The inference, then, is that if they are to have a further trial, then some of them will have an opportunity of benefiting by that trial.

They fell from their condition of holiness through a measure of temptation, and in the long period since their fall they have had abundant opportunity to see the error of their course, and if they will, to reform. We notice, furthermore, the Apostle Peter tells us that our Lord Jesus by His death and resurrection preached to the spirits in prison, thus referring directly to the fallen angels who kept not their first estate, but were cast into Tartarus and restrained in darkness or prison by that chain. The Apostle Peter's statement amounts to this: The fallen angels, now called demons, had a certain great lesson preached to them: it was the manifestation of God's great mercy to mankind in making the arrangement for the redemption of mankind, and the fallen angels could see that if the Lord was gracious to mankind, there was a possibility that He might also show mercy to them sometime. Our answer is that there is hope

{Page Q20}

for the fallen angels. Our supposition is, dear friends, that since the time Jesus by His death and resurrection preached that sermon to the angels, the holy as well as the fallen ones, that some would reform and manifest their reform and we may

reasonably infer such would refrain from any further disobedience; and, therefore, during the past eighteen hundred years, there have been two general classes of these fallen angels, some faithful and returning to righteousness, and others still out of harmony with God, practicing sin and following Satan.

Does this require a ransom? We answer, No. If the angels had been condemned to death, then a ransom from death would have been necessary. They were merely restrained in darkness and kept from using their powers. If it had been a death sentence, then it would have required one holy angel to become the ransom for each fallen angel, because they would have come under condemnation individually. With mankind it is different; you and I were not condemned individually, but came under the condemnation through Father Adam, hence the redemption of Father Adam means not only the redemption of himself, but also of all his posterity. Thus God's plan is that Christ might be the ransom for all by being the ransom for one; but no such arrangement would be possible for the fallen angels, but they are subject to their own individual sentence.

ANGEL--Re Thinking Peter An Angel.

Q20:1:: QUESTION (1911)--1--What is your explanation of Acts 12:15, "And they said unto her, 'thou art mad,' but she constantly affirmed that it was even so. Then said they, 'it is his angel.'"

ANSWER.--You remember the circumstances. It was Peter who had been in prison, and the angel had led him out of prison, and led him a certain distance, and he went to a house where prayer was being made; it was in the middle of the night, and they were still praying when Peter knocked at the door. You remember little Rhoda came to the door, she ran back and told them that Peter was at the door, and then they said, "Oh, it could not be him."

"Oh, it is him," said Rhoda.

"Well, it must be his angel."

Why should they say it was his angel? Well, my dear friends, they were not inspired to say it was his angel. We do not know that any of those people who were praying on that night were inspired, so I would not pay a particle more of attention to what they would say on the subject than I would to what you might say. We take our instruction from whatever the Lord and the apostles said. The apostle did not say anything about him being an angel. What they meant we might all guess alike. You have my full liberty to guess all you please. If you would like to know what I would guess, I

suppose they had some of the ordinary ideas that there might be some kind of an impersonation, or something like that. I do not know what they had in mind; nobody else knows.

ANGELS--Re Fallen, On Trial.

Q20:2:: QUESTION (1911)--2--Are the fallen angels on trial now, and when will they receive judgment?

ANSWER.--In one sense of the word we may suppose that the fallen angels may have been more or less on trial since

{Page Q21 }

the time that they were consigned to the chains of darkness. They were all transgressors, and as soon as the divine judgment against them was rendered and they were confined in chains of darkness, it became notice to all that they had seriously interfered with the divine will and were under condemnation, and I should not be at all surprised if some of them had a feeling that they wanted to reform. But the particular time when we think that something of this kind may have been true of them was when our Lord's death and resurrection from the dead preached a great sermon to the fallen angels respecting divine love for mankind and divine mercy, thus arranging for man's reclamation from sin and death; that as the angels would see this, it would become such a sermon to them of divine mercy that they would have hope for themselves. And if any of the angels who had respect to God's law, and who would have any hope of divine mercy, would manifest their faith and hope by continuing to live contrary to sin and in harmony with divine righteousness, I am sure they have had a terrible trial; that the fallen angels would give them all kinds of persecution, and probably any persecution that we would have would be inferior to such persecution that they may have had, because we can very well imagine that were the fallen angels permitted to do toward those that are loving righteousness as they choose, it would mean a very hard lot for those who wished to do better. So then in this sense of the word, that judgment or trial of the fallen angels has been in progress just the same as the judgment and trial of the church has been in progress, to see whether or not we love righteousness and hate iniquity, what we will endure for righteousness' sake. So then any of the fallen angels who had any respect for God and righteousness, and who had any hope that God's mercy might be extended them, would undoubtedly be on trial in this sense, that it would be a testing of their loyalty; everything that would come against them would test, or prove, or judge, them with reference to

their loyalty to God. But there would seem to be at the end of this age, or at the opening of the new dispensation, some special test or trial that would come upon them. Respecting that we know very little. All we know is, we are told that they are in chains of darkness until the judgment of the great day. Just what that signifies is a problem. The judgment of the great day may not refer to them so particularly as to us of the world. There is a special judgment of this great day about to be manifested, when all the kingdoms of this world will be judged, when all present institutions are going to come under trial, and the fire of that day will try them, the fire of that day shall try all in the church, and these fallen angels are held in chains of darkness until that time, the thought being that then the four winds will be loosed and it means that they will no longer be under restraint or chains of darkness, but be able to manifest themselves. We will see a little later. Ask me about 1915 something about this, and I think I will know more.

ANGELS--Are Materializations as Males Only?

Q21:1:: QUESTION A Brother (1913)--1--Is it likely that these fallen angels will be permitted to materialize in the form of males only?

ANSWER--Brother Russell--No; so far as I know, brother, there have been manifestations in the form of females. We have

{Page Q22}

not the time, and I do not know that it is necessary, to give any illustrations in the matter, but merely answer the question.

ANGELS--When Will Fallen Be Destroyed?

Q22:1:: QUESTION (1909)--1--Will the fallen angels be destroyed at the end of this harvest period, or will they be bound with Satan and be destroyed with him at the end of the Millennial age?

ANSWER--I, of course, do not know, but I can give my guess and my reason. Their trial and Satan's trial seem to be different matters. He was not tempted except by his own ambition, and so far as we know he has manifested no contrition, and the Scriptures do not show that any mercy will be extended to him, but that he will be destroyed.

The angels had had a long period in seeing his prosperity and success and God's apparent lack of power in restraining him. Then there was their intercourse with the human family. His was a pure selfishness and an attempt to gain power. So far as

these angels are concerned that left their habitation or first condition; special mention is made in Jude and in Peter, that they are reserved in chains of darkness until the judgment of the great day. Now, does that refer to the judgment of the Millennial Day, or to the present time? We think that it refers to the judgment of the present time, because they were reserved in chains of darkness, and apparently they will have the power to get free from those chains of darkness now. We surmise that as they are getting loose now, they imagine that God is not able to hold them. They are getting free from their restraint, which will be a part of the world's time of trouble, which is not only of human arrangement but also from the evil angels. So then, if during these centuries during which they have been under restraint, some of them have learned to wait on the Lord as the Scriptures imply, and to have repented, now will be the time for them to show their loyalty during the time when all the other angels will have the temptations to do evil. Remember that the word "judgment" used here is in the sense of trial and not sentence. They are reserved in the chains of darkness until the trial time of the great day. The question might be asked, Will those who are found unworthy in this testing time be destroyed now, or be with Satan for the thousand years? Our thought is that they will be destroyed now, that after their trial is fully ended, God will have no particular purpose in maintaining them. We do not know; that is merely our guess. You may guess different, and if you do, we will not quarrel. Where the Lord's Word speaks positively, we will speak. If you want my thought, you have it, but if you want your own, keep it.

ANOINTING--Vs. Sealing.

Q22:2:: QUESTION (1911)--2--What is the difference in the anointing and sealing in the following Scriptures: "Now he that stablisheth us with you in Christ, and hath anointed us is God; who hath also sealed us."

ANSWER--The anointing is one picture. I will call your attention to the picture given in the Scriptures. I have already spoken of Christ, Jesus the head and the church his body, and this picture was used in the case of the typical priesthood. We read about Aaron as the priest. He in his own person typified Jesus and typified the

{Page Q23}

whole church, the royal priesthood, and the holy anointing oil that was poured on his head ran down even to the skirts of his

garments. What does that mean? It means the anointing of Aaron as a whole, and the anointing the apostle speaks of that you and I come into. When we come into Christ we come into the anointing. The anointing belongs to the entire body God has foreknown and predestinated, and if you and I come into membership in that body, and maintain our membership, we are members of the Anointed One, and we are under that anointing; as the apostle says, "The anointing you have received abideth with you, and shall be in you."

But the sealing is something that goes beyond that. The apostle says, Ye were sealed with the Holy Spirit, and ye were not only anointed with the Holy Spirit, but ye were also sealed. The sealing in your case and in mine is still going on. What does it signify? It is the imprint of the Lord's character upon you; he is impressing you more and more; you are being sealed with the Holy Spirit. How long will it continue? Unto the day of redemption. If you allow the impress to go on in you, you will become more and more a copy of God's dear Son, and that is the condition upon which you and I may abide in him; we not only receive the anointing at the beginning, but we also receive the Spirit and have the marks of saintship and discipleship.

ARCHANGEL--Are There Others?

Q23:1:: QUESTION (1911)--1--So far as I have been able to determine from the Scriptures, Michael is the only Archangel mentioned. Is it your thought that there are others?

ANSWER.--I have just the same thought.

ARMY--Who Constitutes God's?

Q23:2:: QUESTION (1909)--2--Have you, to any extent, changed your views as to what power shall constitute God's Army, since the publication of the Dawn treating that question?

Does the saying, "Workingmen, unite, you have nothing to lose but your chains; you have a world to gain," convey any suggestion to our minds regarding the matter?

ANSWER.--No, I see no reason to change my views, not that we hold that our views could not be changed; we have the same right to change our views as any body else. We see no necessity to change. We think the Lord is going to use millions of people as His army who are not saints and who will not know that they are serving him. We read that he will use the wrath of man to praise Him. They will be doing a work to praise Him and will not be aware of the fact, just as he can use Satan as His servant during this Gospel age to turn the grindstone upon which the Lord's jewels are being polished.

He thinks he is grinding us to powder, but he is only putting a polish upon the jewels.

As to the second part of the question concerning the question of workmen uniting, yes, I think that would be a suggestion along the line, namely, that the Lord will probably use the mass of mankind as they will probably constitute the Lord's great army. On the one side will be gathered the princes of the earth, captains of industry, captains of finance, with as many as they can gather to their influence. Then on the other side will be a great army of discontented, along the line of Socialism, claiming that it is God's remedy. We answer that we do not doubt the

{Page Q24}

sincerity of their hearts and intentions, but we do not think they will be able to accomplish what they desire, but will make a failure of the matter. After they come to a place where they think they are getting everything within their grasp, and then find that the money powers will not let them do what they want to, they will feel so rebellious against their condition that instead of going into Socialism, it will go into Anarchy, then God will let the world work out their destruction, and after that God will come in and by His own power will bring peace and order out of the confusion, and will establish the Kingdom of His Son and the Bride, the Lamb's wife.

APPLICATION--Re Adam? And His Race.

Q24:1:: QUESTION (1916)--1--When will the merit of Christ's sacrifice or the ransom price be applied for Adam? Will this include the whole Adamic race?

ANSWER.--It will be impossible for the Lord to impute his merit for Adam till the whole church is taken, for this endorsement is an embargo for Adam and his race, we therefore must pass through our trial first before that merit can pass on and be imputed to Adam and his race.

On this ransom price for Adam and his race, we might elaborate a little further: Why this embargo for the Church? Why not with Adam outside the church before the Church was complete? It is on deposit with God the Father, just as if mortgaged by this imputation made with the church. How is that affected? In this way: All the church have agreed they will die according to the flesh. Nobody else has been received into the church. One not entered into Christ has not entered the church. Justice demands all shall go into death; first, those that will follow his footsteps; they will lay down their lives

willingly, gladly, sacrificially and enter into the heavenly glory--the highest. Then the Great Company class. Those who will seek to hold on to the earthly life and through fear of death all their life time are subject to bondage. Will they be allowed to go on in that way? If so they will die the second death because they have not laid down their lives. What will Jesus do for these? In the Bible it is represented as the Lord Jesus laying hold upon the scape goat class, and they are led away by the hands of a fit man, representing how the Great Company are turned over to satan for the destruction of the flesh. Why? Because that is part of the Covenant, their flesh must either be sacrificed willingly or be destroyed, one or the other. Now when their bodies are turned over and they have washed their robes, and have suffered they will have learned their lesson. They failed to get into the sacrificing class, but since they were loyal to God when brought to the test, they are counted worthy of life on the spirit plane. Not the highest plane, the Divine nature, but like the angels on a lower plane. All will be counted worthy who get everlasting life, but these when put to the test who would not deny the Lord and would rather suffer are counted worthy. The picture in Rev. 7, is, "Therefore are they before the throne of God and serve Him day and night in His temple." The little flock class are more than merely conquerors; more than merely getting in. The Bible says they are more than conquerors. They will sit with the Lord in His throne and be His joint heirs and partakers of His Divine nature. The

{Page Q25}

others coming in finally under stress and suffering rather than be disloyal to God, they will get a good reward, thank the Lord. They did not have the spirit of sacrifice, of suffering for Christ's sake willingly, voluntarily, they had to be pushed in the fight. They fought well when pushed in, but were not like their captain who went into the fight himself.

Now there is a third class, Heb. 6 and Heb. 10. The apostle says those that fell away and turned their backs upon the blood of the covenant and counted it a common thing; they will die the second death. That is why Jesus said, I guarantee all these will go into death. The one class into second death because they are unworthy. The other class are pushed into taking their place for right or wrong--and when all have died, then the mortgage is all recovered, for the notes have been paid; they have all died, not any of them having an earthly life. The one class gets new life on the Divine plane, another gets new life

on the spirit plane, and another class, those who die the second death.

APPLICATION--Repetition of.

Q25:1:: QUESTION (1916)--1--Will the application of Christ's merit need to be repeated?

ANSWER.--This will never need to be repeated. It is a completed work the Father planned before the foundation of the world. He left the glory with the Father for this very purpose; the same he has been working out these 1900 years of this Gospel age, and 1,000 years more will be necessary to fulfill this. Thank God, Hallelujah what a Saviour. Hallelujah, what a plan! Hallelujah, what a Father we have to give us this great plan! Think of it! More than that, my dear friends, the Bible says you are to be like your Heavenly Father. You are children of God when begotten of the spirit. If a child is well begotten, and had a good mother and good father, the child would be like the father every time. If Adam and Eve had retained their perfection, their children would all have been like Adam himself, perfect, grand characters. Now God has started a new race of spirit beings all begotten of the spirit. Then we will be like unto our Father. One mother, one covenant under which we were all begotten and which will develop us and bring us to the glorious liberty of our Lord, and we will be much like our Father. He is kind to the unthankful. Getting more like our great Redeemer and more like our Heavenly Father. The whole object of our life, of our faith, should be to develop character likeness.

ATONEMENT--How Performed in Captivity?

Q25:2:: QUESTION (1908)--2--If not one jot or tittle of the law should pass away until all be fulfilled, how was the typical atonement day sacrifice performed when the Jews were in captivity, or the ark not in the holy? When did this type cease?

ANSWER.--I had never thought of that question. I believe I will have to think over it a little more before I answer it.

ATONEMENT--How Often Were Sacrifices Of Lev. 9?

Q25:3:: QUESTION (1910)--3--In Lev. 9, was the blood of the bullock and the blood of the goat taken into the Most Holy?

If not, why not? Are the sacrifices referred to in Lev. 9 the same as those referred to in Leviticus 16, and how often was that sacrifice of Lev. 9 offered?

ANSWER--We answer that the description of the killing of the bullock of the sin-offering and the goat of the sin-offering in Leviticus 9 was in connection with the consecration of the priest, while the description in Leviticus 16 is in connection with the atonement for the sins of all the people--the world--the Day of Atonement sacrifices. They are, therefore, not exactly the same, though they cover in many respects the same points. For instance, Was not our Lord's consecration closely identified with the work of atonement? Yes. Your consecration unto death as the antitypical goat is closely identified with the atonement work. So these two types, the one relating to the consecration of the priesthood, and the other relating to the atonement work, are closely related, though not exactly the same. In the case of Leviticus 9, you remember the blood was not taken into the Most Holy, because that was not a picture of the Atonement; that was not a picture of that feature of the work; it was a picture of the consecration, and showed how the bullock must die, and how the goat must die; whereas the one in Leviticus 16, picturing the Atonement Day, making satisfaction for sin, properly included the sprinkling of the blood in the Most Holy to make the atonement for sins.

ATONEMENT--Sacrifices For Ensuing Year.

Q26:1:: QUESTION (1910)--1--Were the Atonement Day sin-offerings for the year previous or for the ensuing year, and how do we know?

ANSWER--I answer they were for the ensuing year. We know because at the end of a year they were all under their sins again, and they were to bewail themselves and to be in sackcloth and fast until the Atonement Day sacrifices had been offered, and the blood sprinkled, and the priest would come out and offer the blessings which made them reconciled to God for the year following.

ATONEMENT--Re Sacrifices In Captivity.

Q26:2:: QUESTION (1911)--2--When the Jews were in captivity to Babylon, did they observe their annual atonement sacrifices?

ANSWER--They did not, for the very simple reason these sacrifices could not be made at any other than the appointed place. There could be no such atonement sacrifices away from the proper place and arrangements. So we may be

sure that during those years of captivity they had no atonement day sacrifices.

ATONEMENT--Re Delivery of First-Born.

Q26:3:: QUESTION (1911)--3--Will all of the firstborn have been fully delivered before this day closes?

ANSWER--You have the answer to the question already; they will all have entered into their glory when the sacrificing is ended, and long before the day will close, because the day will take in the dealings with the world.

ATONEMENT--Re Its Close.

Q26:4:: QUESTION (1911)--4--When does the Day of Atonement close?

{Page Q27}

ANSWER--The Day of Atonement under the Jewish law was a twenty-four hour day repeated every year in that typical system. The antitype of that Atonement Day we understand to be that period of God's blessing which began with our Lord Jesus Christ and his sacrifice. That was the opening of the Day of Atonement. Now, the other sacrifice, the sacrifice of the goat, has been continuing during this Day of Atonement. In other words; the church is invited to share with Christ in his sacrifice, and that great Atonement Day is still going on; the atonement work is not finished. The sacrificing feature of the Atonement Day will soon be over we believe, viz.: when the last member of the elect Body of Christ shall have passed into death; that will be the end of the sacrificing, but it will not be the end of the atonement, because the Day of Atonement not only includes the day of sacrifice, but also the day of using that sacrifice in the work of blessing. In other words, the whole thousand years of Christ's reign also belongs to this atonement work, because the construction of the word means **at-one-ment**. Now, the sacrificing of this present time is for the purpose of producing that at-one-ment, and when the sacrifices are ended and offered before the Lord, it will be the basis for the at-one-ment, but it will take all of the thousand years to apply that to the world and for the world to be made at one with God. So then the Day of Atonement in the proper and fullest sense of the word is twenty-eight hundred years or more long, and we have passed the middle of it now; and the latter part of it is going to be very fine.

ATONEMENT--Re Merit.

Q27:1:: QUESTION (1912-Z)--1--Would it be right to say that all the merit of our Lord's sacrifice is imputed to each and every individual when Scripturally he becomes a believer?

ANSWER--No; the entire merit of our Lord's death was already in the hands of Justice when Jesus ascended up on high, but it was not applied in any degree nor to any person. According to the Divine intention that merit is to be applied for Adam's original sin and for all the sins of his children, which are the result directly or indirectly of original sin. Thus we might say that every member of Adam's race has a personal, individual interest or share in that redemptive merit, coming to him by Divine arrangement.

Our Lord left the early Church with the instruction that they should tarry at Jerusalem for the anointing of the Holy Spirit, the evidence of their forgiveness of sins and of their adoption as children of God. He ascended on high and appeared in the presence of the Father--for the entire Church of the First-borns. The imputation of His merit was for them all, as well as for the representative few of the Lord's followers who waited for the blessing in the "upper room."

ATONEMENT--High Priest--Censer--Holy of Holies.

Q27:2:: QUESTION (1913)--2--Is it the correct thought that the High Priest took the censer containing burning coals into the Holy of Holies? If so, what is the antitype for this?

ANSWER--We do not have any knowledge of any record that the High Priest ever took the censer into the Most Holy. The order of the Day of Atonement, you will remember, was that the High Priest slew the bullock; then he took the blood of the bullock and fire from off the brazen altar and went with the two into the Holy, there to offer incense upon the fire before the veil,

not behind the veil; in the Holy, not in the Most Holy. We have no knowledge of any sacrificing to be done in Heaven, and the fire would represent testings: our Master did not have any testings in Heaven; his testings were on earth. This, then, would evidently be the proper interpretation to put upon the type. The censer with the coals of fire, you will remember, was placed on top of the golden altar. The Apostle Paul, in giving an account of the contents of the Most Holy states that this altar, the golden altar, was in the Most Holy, but we think it was a mistake either by the Apostle himself or some copyist; he could not have said that, for the account in the Old Testament is very distinct, that the altar will be in the Holy. The only article of furniture in the Most Holy was the Ark; in the Ark, you will remember, was the Law, Aaron's Rod that budded and the Golden Pot of Manna; on the cover the two Cherubim; the blood was to be sprinkled upon the mercy-seat and before the mercy-seat, forming a cross. Fire, wherever it is used, would symbolize trials, difficulties and testings. The fire that is here referred to in the Holy where the incense was crumbled upon the coals of fire represents our Lord's three and one-half years' ministry; during these three and one-half years He was using all His perfect powers in the service of the Lord, the Truth and the brethren. Every time that incense touched the fire it produced a smoke of incense, and so the life of Jesus was one continual offering of this incense before the Lord, and as a result of the sacrifice of Christ thus accomplished, He was counted worthy to go beyond the veil to the Most Holy.

He was not worthy to be the great High Priest until He finished His sacrifice. The sacrifice made at Jordan was not finished until Calvary. It took all the three and one-half years to finish this work of crumbling the incense on the fire, and you will remember in the type we read that the High Priest must offer this incense upon the altar in order that the smoke might penetrate beyond the veil so that He die not, so that when He attempted to pass under the second veil the cloud of incense would be covering the mercy-seat and He would not die. If the cloud of incense were not covering the mercy-seat He would die, and this shows us that the Lord Jesus Christ could not have entered the glory beyond unless He had finished His sacrifice and offerings.

You remember there were three fires in connection with this

matter. This was the one fire in the Holy representing God's view of our Master's sacrifice, it was a sweet incense to God; and then there was another view of that same sacrifice: He was represented by the burning of the fat in the court, the court condition representing the condition in which the human nature could conceive the matter; all who were in the court condition of justification recognized that He was indeed the Son of God, as was represented by the burning of the fat which makes a very clear light; and then, you remember, there was the fire burning outside the camp on which was burned the hide, horns, etc., of the bullock, and that represented how the Lord's sacrifice appeared to the world; it was a stench to the world; He was making a mistake and spoiling a good, valuable life by speaking about the Kingdom, and going about with these poor disciples. These three pictures describing our Lord from three standpoints, firstly, the world's standpoint, the sacrifice of Christ was not in line with the spirit of the world; secondly, the viewpoint in the court of the disciples of Jesus, He was holy, harmless, undefiled as a Savior; and thirdly, God's view referred to now in this

{Page Q29}

question, the burning of the incense in the Holy, not until all three fires, all three phases of the Lord's sacrifice were past was He ready to pass beyond the veil.

ATONEMENT--Cleanse for What Year.

Q29:1:: QUESTION (1913)--1--Did the Atonement Day sacrifices typically cleanse the people for the year past or for the year following?

ANSWER--For the year following.

ATONEMENT--Basis Of.

Q29:2:: QUESTION (1916)--2--What is the basis of the atonement?

ANSWER--The Bible tells us it was the sacrifices for sin and this is all testified in the Covenant God made with Israel at Sinai, a representation of the better covenant. There stood Moses representing a greater than Moses. What did he do? First he slew the sacrifice for the sin offering and it was on the basis of this sacrifice that there could be a covenant and it was the blood of those sacrifices sprinkled in order to accomplish that covenant; so here we have better sacrifices than those. These typical sacrifices were merely on an earthly plane, but here we have a better sacrifice, Jesus the antitypical

bullock and the Church the antitypical goat. This church sacrificing has been going on for more than 1800 years and shortly it will all be finished and the blood will be in the hands of the great Mediator. Look back in the type and see what He will do with the blood. First sprinkle the table of the law. When Moses had sprinkled the tables of the law he was ready then to sprinkle the people with the same blood. Now the basis was the blood. While the blood of Jesus was the fundamental, important thing, it pictures how that the blood of His saints be counted in with him.--All the followers in the footsteps of Jesus are being gathered, their blood being sacrificed and that blood in the type is for the reconciliation of the world by and by. Not that we are adding anything to the value of it, but showing how we would be associated with Jesus in the present time, and share the glory, which is to follow as soon as the church will be completed. Then we understand the right time will have come for Jesus to receive the world and become the King of the world and establish His kingdom from sea to sea. He will be ready then to ask the Father for the world and then He is ready to appropriate His sacrifice for the world. It is to be given fully and completely on behalf of the world at that time, and He will be ready to do that just at the time of completion of the church when we are all with the Lord in glory. The 2 Psalm says, "Ask of me and I will give thee the heathen," etc. The whole world are heathens from God's standpoint. The word heathen is the same word translated Gentile and the same word translated people. God had a people and there were other people outside that were not God's people. They were heathen, and only those in harmony with God are His people, and they were to be distinct from the others. "Ask of me and I will give thee the people, and the uttermost parts of the earth for thy Possession."

BABYLON--Re River Euphrates.

Q29:3 :: QUESTION (1911)--3--Literal Babylon was built on the literal Euphrates river, while mystic Babylon sits on the mystic Euphrates. Then what is the mystic river?

{Page Q30}

ANSWER--We are going to have a sermon on that very subject before long, and you will get the answer there, perhaps. But just briefly I will say the mystic Euphrates would represent people according to the explanation given us in the Scripture. Thus the waters upon which the woman

sitteth are peoples and nations and tongues, and the turning away of the waters of the mystic Euphrates from the antitypical Babylon, or from the mystical Babylon, would signify the turning of the people away. And they are turning away a good deal now, according to what we read in the newspapers. Very small congregations are to be had everywhere. By the way, about three weeks ago when I was in Boston, the assistant editor of the Boston Congregationalist came to me on Monday after our sermon on Sunday and said, "Pastor Russell, may I ask you a question."

"Yes."

"I am assistant editor of the Congregationalist, and I was out on Sunday at the Boston theater, and it was a hot day, and as I looked over that audience and saw four thousand people there under that roof on a hot day and sitting for that length of time, I began to wonder why it is that our largest churches in Boston here, and our most eloquent preachers, and finely paid choirs, only have from twenty to forty or fifty to seventy at a meeting. How is it? Will you tell me what you say about it?"

I said, "I think, my friend, that the Bible explains that by saying there was a famine in the land--not a famine for bread or for water, but a famine, saith the Lord, for the hearing of the Word of the Lord." I said, "I think those people wanted to hear something about the Word of the Lord."

BACK SLIDERS--With What Greeting?

Q30:1:: QUESTION (1909)--1--How should we greet those who have left the class and call us worse than Babylon? Shall we give them a hearty greeting when they come to our meetings?

ANSWER--I think not, why should you? I am going to be specially hearty to those who are specially like my dear Redeemer, marked with the character likeness of my Redeemer. I would not be so hearty with those who have left the class, just to let them see that there is a difference, otherwise they might think they were better than those in the class; because they had become obstreperous in some way. They should be greeted according to the Apostle's words, "Mark those who cause divisions and offenses." Mark those who are tending toward division, and don't make them your bosom companions, don't elect them as elders, etc., for that is just the wrong thing. Don't encourage anybody who has a strifeful condition. Lay him on the shelf and let him have strife to himself. Let us be careful that we do not cultivate anything in our own hearts, of their spirit. Let us be gentle, but firm. If any such should approach me, I would shake

hands with him. I would not say, No, I will not shake hands with you. But I would not make of them my bosom companions. We want to remember what they said of the Apostles in the early church, "They took knowledge of them that they had been with Jesus." We want to make our bosom companion our Lord Jesus. We want to be with Jesus, and those who have most of His character likeness will be most like Him. They are all those who have the spirit of Christ. He spent more of His time and chose those who should be near Him from among those who had most of

{Page Q31}

His spirit, Peter, James and John. These three were with Him on the Mount of Transfiguration, and they were nearest Him in the garden of Gethsemane. **Counsel with those who have the spirit of the Lord.**

BAPTISM--In the Name of the Holy Spirit.

Q31:1:: QUESTION (1907)--1--Some one has asked why we baptize in the name of the Father, and of the Son, and of the Holy Spirit, if the Holy Spirit is not a person?

ANSWER.--First, that is the formula given in the Scriptures, and secondly, because it is the right thought. We do not baptize in our own name, or in the name of the Baptist Church, or in the name of some other church. But what authority do we recognize? Do we recognize the Father's authority and sanction to baptize? Yes, indeed. Do we recognize the Son's authority and sanction to baptism? Yes, indeed. Do we recognize that the Spirit sanctions this matter of baptism? Yes, indeed. Well, then, we perform the baptism in the name of the Father, and the Son, and of the Holy Spirit, as representing that which is the will of God, and in every sense the spirit of the Lord's will and teaching. The thought is, the matter of baptism is approved by the Lord Jesus, approved by the Heavenly Father, and approved by the spirit of holiness, the spirit of God, the spirit of the truth.

BAPTISM--Words Used in Service.

Q31:2:: QUESTION (1909)--2--The doctrine of the Trinity being unscriptural, why, in baptizing, do we baptize in the name of the Father, Son and Holy Spirit?

ANSWER.--Because the Lord Jesus seemed to give that formula when He said, "In the name of the Father, and of the Son, and of the Holy Spirit."

What name?

Why, in the authority, not in the likeness of the death of the Father and of the Son and Holy Spirit because the Father and the Holy Spirit did not die, and we are not baptizing them into the Father, and into the Holy Spirit. We are baptized **into Christ**, but **in the name of**, the Father, and of the Holy Spirit. It is not merely something that our Lord Jesus instituted and wished us to commemorate, but He wished us to know that when we did that we were doing something in harmony with the will of the Father, and of the will of the Holy Spirit, as well as in Harmony with His own Spirit.

BAPTISM--Re Remission of Sins.

Q31:3:: QUESTION (1909)--3--(Acts 2:38,39), "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." If, according to Peter's command, all the called must be baptized for the remission of sins in order to receive the Holy Spirit, how do you harmonize this with the Scripture that the Jews only were baptized for the remission of their sins?

ANSWER--I answer that the Scriptures do not say what you think they do here. Read it over a dozen times. Most people have to read anything over a half dozen times. You need not feel hurt, because others have to do the same. How many Scriptures have you read a hundred times? A great many.

{Page Q32}

Now, what Peter does say is, that those who were before him should be baptized for the remission of **their** sins, that they might receive the gift of the Holy Spirit, and then he goes on to prove that he is right in the statement because the **promise** is unto you, and to your children, and also to them that are afar off, but he does not say that those afar off needed to be baptized for the remission of their sins, for they were the Gentiles. The **promises** were not only to you and to your children. Peter, speaking under the inspiration of the Holy Spirit, as the mouthpiece of God, said, "Also to them afar off," but he was not saying how those afar off could be received, nor what kind of a baptism was necessary for them.

BAPTISM--Were Jews Commanded To Be Baptized.

Q32:1:: QUESTION (from the audience) (1911)--1--Was there any command to the Jews from Jehovah to be baptized?

ANSWER--I have just said there was nothing in the law whatever. What John did was something special for the occasion, that Jesus said if they had believed John and would have taken what he said, they would have been ready and would have believed him. John's was a special message, a special baptism for a special purpose, and not such a matter as contemplated getting outsiders in, for he did not assume to get anyone in. When Jesus came to John, John knew that Jesus was holy, harmless, undefiled and separate from sinners. John objected and said, "Not so, Lord. If either one of us should be baptized, if either one of us is a sinner, I am the one, not you, and you should baptize me rather than I should baptize you." But Jesus did not baptize John and he did not explain to John the philosophy at all. He said merely, "John, suffer it to be so now; I will not explain to you why." Now we may know the why. Jesus did not have any sins to wash away, therefore it should not be as our friend has suggested, that this is an example for all sinners, that they shall wash away their sins, for how could Jesus who had no sins, be an example to all sinners to wash away their sins? The answer we have to make is that what Jesus did is something new, and peculiar and special, different from anything that John had done at that time, or before or after. He was performing something that John did not understand at all. Jesus was laying down the foundation for a new order of things and by his baptism he was symbolizing not the putting away of the filth of the flesh, not the putting away of sin, for he had no sin, but he was symbolizing the full consecration of his life, even unto death. And as he thus laid down his life, in the picture, by a baptism into death, not by washing away of sins but by baptism into death, as Saint Paul says, so all believers whose sins are forgiven are privileged to be baptized into death with him, because they have no sins to be washed away, but they are to be baptized into his death, as St. Paul declares in the sixth chapter of Romans, "So many of us as were baptized into Jesus Christ, into this glorious body of the Messiah, of which he is the head--so many of us as were baptized into Jesus Christ, were baptized into his death--not baptized for the remission of sins, not baptized into water, but baptized into his death." And then so many of us as were baptized into death with Christ, giving up our wills to do the will of the Father, even unto death, as he did--so many of us

as take this position, the Scriptures tell us it is pleasing

{Page Q33}

in God's sight, and that we should symbolize this matter, symbolize this consecration, by a water immersion as Jesus symbolized his consecration by a water immersion. So we will follow his example.

BAPTISM--In The Name of Who?

Q33:1:: QUESTION (1911)--1--"Baptizing them in the name of the Father, and the Son, and the Holy Spirit." Would it be right to say that this implies three baptisms in one--namely: in the name of the Father for our justification, in the name of the Son for our sacrifice, and in the name of the Holy Spirit to be baptized for our Spirit's begetting?

ANSWER.--We answer, "No." To my understanding that would not be the thought at all. We are baptized in the name of--that is, by the authority of; not merely that Jesus says, This is something of mine that I give you, but he would give us the understanding that this baptism that he enjoined upon the church was a baptism in the name of, that is, by the authority of, the Father, and the Son, and the Holy Spirit; just the same as if he were using a firm name, Smith, Jones and Brown, and Smith was talking about the matter, he would not merely say, Go and baptize in my name, but do it with the full authorization of the whole firm, Smith, Jones and Brown. So Jesus says, Go and baptize in the name, by the authority of, the Father, Son and Holy Spirit.

BAPTISM--Re All Apostles Receiving John's.

Q33:2:: QUESTION (1911)--2--Did all the Apostles and Israelites indeed receive a water immersion, either John's or our symbolic immersion?

ANSWER.--We know about the Apostle Paul, that he received water baptism, but he did not receive water baptism in the same sense that converted Gentiles receive water baptism. He was a Jew and there were different conditions for the Jews. The Jews, by virtue of the law covenant which applied to them only and not to the Gentiles, were already in relationship with God and when a Jew therefore would believe in Christ, Christ, so far as his mind would be concerned, took the place of Moses, stood instead of Moses to that one who was a Jew and who believed in Jesus. And if he as a Jew was already in Moses, then as a Jew, when he had recognized Christ as the antitypical Moses, he was already in

the antitypical Moses, by faith. Therefore he did not need the same kind of baptism into Christ that a Gentile would need, and none of the Jews did have such a baptism at that time. The baptism that the Jews observed was a symbolic washing away of their defilements, as Jews. That is to say, it represented merely a cleansing of their flesh, coming back into harmony with the divine law and putting away the filth of the flesh.

John did not preach the baptism that you and I observe now. He preached a baptism especially for the Jews, especially to them as sinners, saying, "Repent, reform, and be baptized." Did he say he baptized into Christ? Oh, no, they were already baptized into Moses. But, repent and be baptized and wash away your sins. What sins did they wash away? Why all things against the Mosaic covenant, against the law covenant, all the outward transgressions they had committed that they could have avoided. Thus they were to indicate that they turned from them, repented of them, and

{Page Q34}

put them behind them. They were going to walk now in a clean, pure life to the extent they were able. That is what all of those Jews did who came to John for baptism. We have no reason to think that any of the disciples participated in that baptism, or that John the Baptist did himself. Why not? Because they were not of the class that were called sinners at that time. John the Baptist was not a sinner. He was seeking to walk as best he could in harmony with the Lord. Neither were the disciples sinners. They were all striving to walk as near as they were able as holy men, walking according to the standards of the law ; they did no willful sin against the law. Therefore we see why there is no record whatever that any of the Apostles, except Saint Paul, were immersed. There is no record that John the Baptist was immersed. When Jesus came to John the Baptist to be baptized, John said, "Why no, I would not think of baptizing you ; you are not a sinner, you have no sins to wash away. You have not been living in open violation of the law; I am not calling such as you. If either one of us needed to be baptized, why I would be the one, rather than you. You are holy, harmless, undefiled, and separate from sinners. I am not so perfect as that, but still I do not need to be baptized either."

So all the Jews stood in a peculiar condition, different from any others. The Gentiles, however, were totally out of relationship with God; it was necessary that they should be

brought into relationship with him. As long as they were not to go into Moses and be transferred from Moses to Christ, they were brought directly by baptism and faith and obedience into Christ direct, instead of going through the channel of Moses. I am not sure that I make this plain. It would take at least an hour to discuss baptism. If there is any question on this point I will entertain it, but if you are all clear, I need not go further into the matter.

BAPTISM--Kind of Sins John's Remitted.

Q34:1:: QUESTION (1911)--1--Was John's baptism for the remission of avoidable or unavoidable sins against their law covenant?

ANSWER--It was for the remission of avoidable sins, gross sins, and the godly Jews were not intended nor expected to come to John to be baptized. It was for the sinner class--for all classes that realized they were out of harmony with God. He said, "Now come, if you want to get ready for Messiah's kingdom, and try to keep the law the best you are able and take this water immersion, accepting this as a sign of your putting away sin and starting a new course of life. This is all that baptism meant to the Jews. That was not a regular institution. It was a peculiar thing that belonged just to the end of the age, and John tried there to especially prepare a people by this preaching of holiness and putting away of sin for the Messiah; for the testimony is that if they had believed John they would have believed Jesus. If they disbelieved John and disregarded what he said, and were not careful to come back into harmony with God, and become as holy as they were able to do, then they were not in a condition to receive the message God had to give.

BAPTISM--Why Water a Type?

Q34:2:: QUESTION (1912)--2--Why is this water baptism of Jesus spoken of as a type? Was it a symbol in His case as in ours?

{Page Q35}

ANSWER--Yes, just as in our case--a symbol of His consecration, a symbol of His going into death, and of His resurrection from the dead. All this was symbolized in His case exactly as in ours.

While sometimes spoken of as a type, strictly speaking it was not a type. Sometimes words are used in a loose way. It was a **symbol**, not a type. If I ever used the word type in

connection with it, it was because the right word slipped me, and the wrong word came in.

BAPTISM--Was Water or Spirit First in Jesus' Case?

Q35:1:: QUESTION (1912)--1--Was Jesus baptized in water before He was baptized of the Spirit? Which was first?

ANSWER--The account seems to imply that God made the manifestation of the descent of the Spirit on Jesus after His baptism. Jesus was baptized into death before He went into the water, in the sense that He had given up His own will, in the sense that the Apostle quotes from the Old Testament, "Lo, I have come as it is written in the volume of the book, to do Thy will; I delight to do Thy will, O my God." He came to do everything written in the Book concerning Him. He was already **dead** to His will, otherwise He would not have come to John. But God's manifestation of His acceptance of Jesus' sacrifice of Himself apparently waited until after Jesus had performed the symbol. So we read that it was after He came up out of the water that the Spirit came, and God gave that outward sign. This outward sign was not for all, but for John--John saw, John bore record, etc.

BAPTISM--Israelites Re John's.

Q35:2:: QUESTION (1913)--2--In the type did the Israelites indeed have need of John's immersion?

ANSWER--We do not understand that the Israelites indeed had any need of John's immersion, because John was not notifying the saintly of the Israelites to come to his immersion. He was inviting those who were living in a condition of sin to come. There is no evidence whatever that John the Baptist was ever immersed by his own baptism, and when Jesus came along he objected and said, Why you are not a sinner, why should you come to me? I am baptizing sinners, telling them to get out of disobedience and come back into harmony with Mosaic Law. Jesus did not stop to argue the matter with John, because John could not have understood; it was not due time for John to understand, he was not of those begotten of the Holy Spirit; none were begotten of the Holy Spirit until Pentecost. Therefore, Jesus did not argue the matter with him, but merely said, John, permit it to be so now; I know what I am doing. Jesus was making a type of a new thing. He was not joining in John's baptism at all. He was not washing away His sins in order to come back into harmony with the Law, because He had never been out of harmony with the Law.

BAPTISM--Questions Asked Candidates.

Q35:3:: QUESTION (1913-Z)--3--What are the questions usually put by Brother Russell when receiving candidates for water immersion?

ANSWER.--You will notice that they are on broad lines--questions which any Christian, whatever his confession, should be able to answer in the affirmative without hesitation if he is suitable to be acknowledged as a member of the Church of Christ:

{Page Q36}

(1) Have you repented of sin with such restitution as you are able, and are you trusting in the merit of Christ's sacrifice for the forgiveness of your sins and the basis of your justification?

(2) Have you made a full consecration of yourself with all the powers that you possess--talent, money, time, influence--all to the Lord, to be used faithfully in His service, even unto death?

(3) On the basis of these confessions, we acknowledge you as a member of the Household of Faith, and give to you as such the right hand of fellowship, not in the name of any sect or party or creed, but in the name of the Redeemer, our glorified Lord, and His faithful followers.

BAPTISM--Water Immersion Re Our Lord And The Apostles.

Q36:1:: QUESTION (1913)--1--Seeing that our Lord Jesus symbolized His consecration by immersion in water, how was it that the Apostles did not do so?

ANSWER.--I do not know. (See F446)

BAPTISM--Our Lord's.

Q36:2:: QUESTION (1913-Z)--2--Was our Lord baptized in water before He was baptized of the Holy Spirit?

ANSWER.--The Scriptural account of our Lord's baptism at Jordan seems to imply that God made the manifestation of the descent of the Holy Spirit on Jesus after His baptism in water. He was baptized **into death** before He went into the water, in the sense that He had **given up His own will**; in the sense that the Apostle quotes from the Old Testament--"Lo, I come: in the volume of the Book it is written of Me; I delight to do Thy will, O My God." (Psa. 40:7,8; Heb. 10:7.) Our Lord came to do everything written in the Book concerning Him.

Our Lord was already **dead** to His own will; otherwise

He could not have gone to John at Jordan. But God's **manifestation of His acceptance** of Jesus' sacrifice of Himself apparently waited until after Jesus had performed the symbol. So we read that after He had come up out of the water, the Holy Spirit descended like a dove. God gave that outward sign, not for **all**, but for John', who "saw and bare record," as the Scriptures declare.--(John 1:32-34).

BAPTISM--Not Certain of Consecration.

Q36:3:: QUESTION (1916)--3--Take the case of a young brother who is not certain that a consecration symbolized sometime ago was complete, and is not certain whether he is spirit-begotten, or not. What would be your advice in such a case?

ANSWER--I advise you to make certain. If anyone is uncertain about a matter of that kind, I think the best thing to do is to make certain of it. This would be my advice on all such matters. In this case, I would make a full consecration of my whole soul, mind and strength to the Lord, and ask Him to graciously receive this through Christ, and I would believe that He would do so. If nothing be left out I know this to be exactly what God requires, and by faith I would lay hold upon that proposition and say, I am the Lord's and He is my Father. With respect to evidences of my having received the Holy Spirit, I would look for them in various ways: in a growing desire on my part to know the Lord, to be acquainted with Him, and therefore

{Page Q37}

the study of His Word that I might become acquainted; and my desire to serve Him, and to seek opportunities in which I might serve Him; all of these would indicate that I had the same spirit that was in Christ Jesus, the same as prompted and moved Him, that led Him in doing the Father's will. I would expect that the eyes of my understanding would get clearer and clearer, so that I might be able to comprehend with all the saints the lengths and breadths, heights and depths of God's great love and plan, and I would go on in that way, and believe that in doing so I would obtain the prize.

BEAST--Number Of.

Q37:1:: QUESTION (1911)--1--What about the number of the beast, 666?

ANSWER--There are various interpretations given to this. I am not specially prepared to say all about my view of

the matter, except that I believe it would represent the title of papacy. There are three Latin words inscribed on the Pope's crown, **Vicarius Feli Dei**, the Vicarious Son of God. This title attached to the Pope would seem to be an illegitimate one. He is not the vicarious Son of God; he is not the vicar of Christ ; he is not reigning instead of Christ ; and therefore every intimation to the effect that he is the substitute or representative of Christ in reigning power would seem to be that much of a blasphemy. Not that the Pope and the Catholics understand that they are blaspheming. I presume they feel fully confident that this is all very true of him. But to our understanding it is untrue, and he is in a false position, and is really anti-Christ, or the counterfeit Christ, as the Bible would express the matter.

BEGETTING--To the Divine Nature.

Q37:2:: QUESTION (1907)--2--Are we begotten to the divine nature, or only to the spirit nature?

ANSWER--I answer that the begetting of the spirit is to the spirit nature, but in the case of our Lord, it is, must be, to the divine nature or nothing. Why? Because if He had failed to be more than a conqueror and worthy of the divine nature, according to the divine plan, then He could not have been acceptable at all. He could never have come into any secondary place. His begetting of the spirit must eventuate in the divine nature or nothing. But in the case of the church, we may say it is a little different; that while our begetting is of the spirit, and while the Lord intends that this shall be the highest form of the spirit nature, if we are faithful and follow in the footsteps of the Lord, yet there will also be some of this class begotten of the spirit who will never reach the divine nature, but will be, so to speak, sidetracked from the divine nature; therefore, we prefer to put it that the church is begotten to the spirit nature, and some of them get beyond this to the divine nature. The Great Company will reach the spirit plane yet not be of the divine nature.

BEGETTING AND THE QUICKENING--Manifestations Of.

Q37:3:: QUESTION (1907)--3--Comparing the spiritual with the natural birth, what manifestations should we expect at the begetting and what at the quickening?

{Page Q38}

ANSWER--I would say that in comparing the spiritual begetting with the natural begetting, we would not expect

much of any kind of manifestation at the begetting. It is a fact that it does take place, and the demonstration is found later, and so, if we are begotten of the Holy Spirit, we may have some consciousness of it, but the outward demonstration would not be very marked to anybody else; there would possibly be some manifestation to others; it would be the quickening, the energizing motion that would be the indication of a personal life. So when we are begotten of the Holy Spirit it quickens our mortal bodies, energizes us in the Lord's service, and we begin to have the love that moves and wants to serve God and the brethren, and to do good to all men as we have opportunity.

BEGETTING--Spiritual, Real or Reckoned.

Q38:1:: QUESTION (1909)--1--Is the spirit begetting a real or a reckoned condition? Will there ever be any in the great company who have not at some time as individuals been appointed a place in the little flock?

ANSWER.--We answer, there never will be in the great company, so far as we know, anybody who did not have an opportunity of entering the little flock and failed to get in because of not fulfilling their vows of consecration.

The only exception to this would be that we understand the Ancient Worthies really belong to the same class, and in this sense of the word, they never were invited to this high calling. They voluntarily sacrificed much and suffered much, and they have great honor of God, and this is the only part of the great company or antitypical Levite class that does not have an opportunity to come into the little flock.

As to whether the spirit begetting is a real or a reckoned condition, I would say that it is a real thing. What do you mean by a real thing? Some people think that a real thing is something that you can put your hands on or see. Not real in the sense of tangible, but real in the sense of being bona fide and not a theory--a fact. How do we know it? This way, dear brother: The Lord's provision is that any of these who have been begotten of the Holy Spirit must be born of the Spirit or die the second death. You have actually given up the earthly nature, you must do that before you could be counted at all. 'Whoever gives up restitution rights is dealing with God, and He is not to be trifled with. It is so real that if you give up the earthly rights, you can never get them back again.

BEGETTING--To Divine or Spiritual Nature.

Q38:2:: QUESTION (1909)--2--Are we begotten to the divine nature or to the spiritual nature?

ANSWER--I answer that the divine nature is a spiritual nature. In the first volume of the Scripture Studies we had originally written that we were begotten to the divine nature, but finding so many of the Lord's dear people seemed to have difficulty in the matter, we thought it would save difficulty in the matter if we substituted the words "spiritual nature," instead of "divine." That change does not mean that there has been any real change. We believe that that was a proper statement to make that we are begotten to the divine nature, and that is a spiritual nature. The Scriptures prove that we are begotten to the divine nature. Peter said, "Unto you are given exceeding great and precious promises that by these

{Page Q39}

you might become partakers of the divine nature." These precious promises of the divine nature, of glory, honor and immortality are the begetting power that enters into our hearts and that the Lord uses through His Holy Spirit to work in us to will and to do His good pleasure. He assists us all along the way that we may make our calling and election sure. We are called to the divine nature. Are we begotten to the same? Yes, you are all called in the one hope of your calling--whether you get to it or not, it is one hope.

Very well, Brother Russell, how is it that the Great Company does not attain to that nature and yet both are begotten to it? It could be this way, dear friends. Take an illustration from nature: This matter of the begetting of the Holy Spirit is founded upon the begetting of the natural being. In the case of the natural birth, the begetting is the same, whether that which is born is male or female. Here are two classes that God is developing from the same begetting, the members of His Body and the Great Company. To carry the matter further, those who have made it a study say that there is no perceptible difference until after the third month from begetting, whether the child is to be a male or a female. Just so with the spiritual; after the begetting, no one can tell for a while whether he is one that will attain to the divine nature or not. The matter is in the balance; it depends upon himself how he has received the engrafted word. If it causes you to will and to do, then you will be of the Little Flock.

BEGETTING--Prior to Entering Holy.

Q39:1:: QUESTION (1911)--1--Can One be Spirit-begotten prior to entering the holy place in the tabernacle.?

If so, please explain when and where Spirit-begetting takes

place.

ANSWER.--There was no Spirit-begetting indicated in connection with entering the tabernacle. The Spirit-begetting was indicated in the anointing oil. It nevertheless was a fact that only the anointed priests were allowed to enter into the tabernacle. The Holy of the tabernacle stood for and represented the condition of consecration into which you and I have entered now. Since and at the time we became priests, and the time we were begotten of the Holy Spirit, that moment, that instant, we passed from the one condition into the other condition, into the Holy--and now since our begetting of the Spirit we are said to be seated with Christ in the holies, in the heavenlies, in this higher position represented by the tabernacle, itself.

BEGETTING--Yet Not Accepted.

Q39:2:: QUESTION (1911)--2--Could we properly speak of one as having a Spirit-begotten life, and yet say that he has not been¹ accepted of the Lord to run for the prize?

ANSWER.--No. We answer that all who are called at all are called in the one hope of their calling. All who are begotten of the Holy Spirit at all, are begotten with a view of their being priests. All of those who will enter the great company class, typified by the Levites, or such as have had this opportunity and have failed to make good the opportunity and are therefore as far as the prize is concerned castaways, or not found worthy of the priestly office, therefore are merely granted as a favor a share in the Levitical service.

{Page Q40}

BEGETTING--Re Begetting Not Followed by Quickening.

Q40:1:: QUESTION (1915)--1--If anyone is begotten of the Holy Spirit and that person should never become quickened to activity in God's service, what will be the result?

ANSWER.--We are not wise enough to say, dear brethren what might be the result. We know that this is a picture of the spiritual plane drawn from natural conditions. We know that any child begotten and never quickened will never mature; it will die. So on the spiritual plane; we would suppose that anyone begotten by the Holy Spirit and never reaching the point of quickening, or activity, would never have spiritual life, either in the present time or in the future, and would fail to be born of the Spirit. But there is a possibility that the Lord might deal with such; that having been begotten of the Spirit and failing to be quickened, that

person might come forth on the natural plane. But we think the figure is against it. Therefore we would not wish to set it forth as a doctrine or teaching.

BEGETTING--Through Whom?

Q40:2:: QUESTION (1916)--2--Are we begotten of the Holy Spirit through Jesus?

ANSWER.--I don't know what that question means. Jesus does not do the begetting of the Church, and yet the begetting comes through Jesus. I make a double answer. Our begetting is of the Father, as the Apostle says, "The God and Father of our Lord Jesus Christ has begotten us." That tells us who begat us; and the condition upon which we were begotten of the Father was the work of Jesus--through His death, and through the application (imputation) of His merit we were counted worthy to be begotten of the Holy Spirit. Jesus has something to do with it in the way of bringing us to the state where we could be begotten, but He is not the One who begets; and yet, "All things are of the Father and by the Son, and we by Him." This would correspond with what we find recorded respecting the day of Pentecost: when the Apostles were there in the upper room they were waiting for that which Jesus had promised them, and Jesus said it was the promise from the Father, and then St. Peter said the Father gave it to Jesus and Jesus shed it forth upon the Church at that time; so, that was the begetting of the spirit. We want to take in the whole scope of the matter.

BEGINNING--Re Logos.

Q40:3:: QUESTION (1909)--3--(John 1:2), "The same (Logos) was in the beginning with God." What beginning is here referred to? Does it refer to the beginning of all things which were made by the Logos, or to the beginning of the Logos himself? If it refers to the beginning of the Logos, how could he have been with the Father before he existed?

ANSWER.--The word "beginning" is rather an indefinite word. When we think of our Heavenly Father, the Word tells us that He had no beginning. It would be difficult to imagine that He had a beginning, and it would be difficult to imagine that He had not a beginning. The difficulty is that our minds are finite. There is a difference between our minds and God's mind, just as there is a difference between our mind and the mind of a dog. I might have an intelligent dog and I should say, Jack, go and get the sheep, and he would get every one of them. But suppose I should say to him, Jack, I want to talk to you about astronomy,

{Page Q41}

or about God. Jack would not know anything about God, because his brain is not up to the capacity to receive it. God has not given the dog ability to reason beyond a given point. God has given us a wide range of reasoning, so that we can reason about moral questions and scientific questions, but none of us have such a mind as will grasp the eternal one. You will be in difficulty if you try to think of God having a beginning; it is beyond our capacity. Take as an illustration: Suppose you had a cannon that would throw a cannon ball at great speed for thousands and thousands of miles and never stop. O, you say, it would have to stop. Why? It would come to the end of space. What is the end of space? You can't imagine what the end of space is, and you can't imagine a cannon ball going forever and never coming to the end of space. So we will have to conclude that we have limitations to our brains. I cannot explain the beginning of God, for the Scriptures say that He had none.

What beginning, then, is meant here? Why, the Lord's beginning when Jehovah created Him, and from that beginning, from the time Jehovah created Him, He has been with the Father.

BIBLE--Addressed to A Lady or Christ's Bride.

Q41:1:: QUESTION (1909)--1--Should we understand John's second epistle, as a letter from John to a private individual, or as a letter from Christ to His espoused Virgin?

ANSWER.--I understand it to be from John to a private individual. What is true of one individual, however, would be true of a number of individuals in the Church of Christ, since we are members of the one body. The epistle to the Corinthians was not written to the Church at Saratoga Springs, but since the Church at Corinth and the Church at Saratoga Springs are under the same rules and regulations, the epistle is applicable to both. Likewise the second epistle of John.

BIBLE--Re Creation of Earth.

Q41:2:: QUESTION (1911)--2--The Bible tells of creation. Out of what was the earth created?

ANSWER.--The Bible does not tell of the creation of the material of the earth. It begins by saying, "Now the earth was." It already was, but it was without form and void, and darkness was on the face of the deep; and the creation that is

mentioned for the six days is not the mention of the creation of matter, but the bringing of order out of the matter.

BIBLE--Re Its Inspiration.

Q41:3:: QUESTION (1911)--3--Do you believe in the inspiration of the Bible?

ANSWER--I do believe in the inspiration of the Bible.

BIBLE--Infallibility.

Q41:4:: QUESTION (1911)--4--Do you believe the Bible infallible?

ANSWER--I believe the Bible as God gave it is without error. It would not be grammatical to say that the Bible is infallible. I will say that the Bible is unerring. Only a person can be infallible, you know, and I will make the explanation here that there are passages in the common version of the Bible that are not in the old manuscripts of the Bible, and some of these passages have caused confusion.

{Page Q42}

BIBLE--Re Being Without Error.

Q42:1:: QUESTION (1911)--1--Do you believe the Bible absolutely devoid of error?

ANSWER--There are certain parts of the Bible that are purely historical. The Books of Kings and Chronicles and the books of Matthew, Mark, Luke and John, are purely historical, and there is no particular need of inspiration in regard to these, unless it would be that divine providence would guide them so that they would not leave out what should be in. But where a history is written, it is not of necessity that it should be inspired, because all truth is good. If Saint Matthew, for instance, wrote that Jesus said thus and so, he is merely telling what he heard, what he knew to be the facts. He did not need to be inspired to tell the truth, any more than you need to be inspired to go out of here and tell what I have said: you should tell it straight; so there is no need of any inspiration about it. Now, I would say there are passages in Kings and Chronicles where evidently an error has been made. These are historical books, and there are little slips somewhere in the way the thing has been recorded. Both books cover the same period of time, but one gives it a little different from the other. We may see some day just how they can be harmonized, but at present we do not.

BIBLE--A Minister's Greatest Troubles.

Q42:2:: QUESTION (1912-Z)--2--If the Bible has been misinterpreted on many vital points, how are we to understand the Bible, if we are not educated enough to know these things?

ANSWER--Ministers are less able to interpret the Bible than any other class of people in the world. The Theological Seminaries do not teach Bible interpretation, but instruct the student how to defend the various creeds, and how to choke off investigation, and to make the investigator feel foolish. Nothing troubles a minister more than Bible questions.

Our advice to those who want to know the Truth is to search the Scriptures and use Concordances and every Bible help that will assist them in a proper and rational understanding of the Scriptures. But be sure that the subject is approached honestly and prayerfully, with a desire to know the Truth and without sectarian prejudices. Remember the words of the Master, "Sanctify them through Thy Truth; Thy Word is Truth."

BIBLE STUDY--Method of.

Q42:3:: QUESTION (1911)--3--How would you advise the study of the Bible? Would you advise thinking it out for yourself first, or reading the comments before trying to reason it out?

ANSWER--Of course I am not sure that I understand the questioner's full meaning, but I would say, my dear friend, God declares that when our Lord Jesus ascended upon high, he gave gifts unto men. Then tells us what those gifts were: "And to some he gave apostles, and to some he gave prophets, and to some the working of miracles." Now then some of these gifts are with us today. There are some that have a natural teaching ability, but all have not the same ability as teachers. So the apostles ask. "Are all apostles? Are all prophets? Are all teachers?" No. Then he goes on to say that God gave these to the church for a certain purpose. What is the purpose? For the edifying of the saints,

{Page Q43}

for the work of the ministry, the work of service, serving the body of Christ, "Until we all come to the full stature of a man in Christ." That is to say, Jesus is the head, already glorified; now he has given these gifts to the church that they may develop one another as the various members of the body of Christ, until the whole body will be completed. Now if God,

through Jesus, gave these special gifts to the church, we understand that it is a part of the duty of the church to use these gifts wherever they find them. So then it would not be the wisest course for a Bible student to study the Bible by himself. If many have been studying the Bible for years without making much out of it, we must look to see how the Lord is leading, what is the Lord's providence. We are not to take anybody's word or judgment in the matter; we are to have the thing proved to us, and the Word of God is to be standard for everything we receive; but whether it comes to you in a few seconds through somebody else, is another matter. Whenever it comes to you, it is for you to prove that which you receive, and to see that it is in harmony with God's Word.

BIBLE--In Millennial Age.

Q43:1:: QUESTION (1908)--1--Will the world of mankind need the Bible in the Millennial age?

ANSWER.--"Thy Word is a lamp to my feet, and a lantern to my footsteps." And the reason we need the Bible now as a lamp and a lantern is because we are in a dark time, until the day dawn, and the day-star arises. After the day-star arises you will not need the lantern. The world will have something better than the lantern. But I think the Bible will always be with the world, just the same as you have a history of France. Do you need the history of France? You are not going to live a hundred years in the past, but it is interesting for you to read the history of France. Do you need the history of the Jews? You are not going to be a Jew, are you? No, but it is interesting for you to know the history of God's dealings with the Jews and His providences and how these things work out. So I think the world will get a great blessing from the Bible when they see how the prophecies were written aforetime, and how they were fulfilled. I think it will be a great text-book of learning for them, but they will not be dependent on the Bible; it will not be their instructor then as now. It will be a sort of side-light, or as a picture of the times gone by, that will help to make them have greater reverence for the Lord and for His promises, and for all of His dealings of the past.

BIBLE--In Heaven.

Q43:2:: QUESTION (1908)--2--Do you think the Bible will be used by anybody but the world? Do you think the Church will use the Bible after passing the veil?

ANSWER.--No, when we go to heaven, we will not have any spiritual Bibles.

BIBLE--Used by Whom in Millennium?

Q43:3:: QUESTION (1908)--3--Will anybody else but the world use the Bible?

ANSWER.--There will not be anybody else here to use it; they will all be the world, except the Ancient Worthies. They may refer to it occasionally, and also the Dawns, but it will not be their guide, because the Ancient Worthies will be under the direct supervision of the Spiritual Church; all

{Page Q44}

the instructions will come direct from the Church to the Ancient Worthies, and from the Ancient Worthies to all the people, and they will not be dependent upon the Bible. But you can suppose that Abraham, for instance, will be very pleased to read the account in Genesis, and the prophecies, and will be very pleased to read in the New Testament where Jesus said He was before Abraham. Abraham will look at that and say, Jesus said that; how true it was; and how little I expected anything like that! And he may, for all I know, be interested in reading the Dawns, and a lot of other books--perhaps the history of France, and see how they used to think it was a glorious thing to butcher each other; and he may go and look at some statues and war monuments and say,

Why did they make that statue?

He was a great man.

What did he do?

Oh, he led one company of men; they had guns, and powder, and bullets and killed a whole lot of people.

Is that the reason they called him a great man?

Yes.

So in the future they will be looking back at these histories of the wars with very peculiar interest to see what kind of madness could come into the human family, how crazy people could get, to kill one another--over some trifling matter,--whether they should be Democrats or Republicans; or whether they should be Methodists or Presbyterians. We are only beginning to get the spirit of a sound mind; we have not a sound mind yet, we are getting the spirit of a sound mind, the disposition of it, and it is coming to us more and more every day. Thank God for it!

BODY OF SIN--Re the "Old Man."

Q44:1:: QUESTION (1911)-- --"Knowing this, that the old man is crucified with him, that the body of sin might be destroyed; that henceforth we should not serve sin." Does the "old man" and the "body of sin" have reference to one and the same thing?

ANSWER--No. My understanding is that the apostle meant here by "old man" in your case your "old man," or your "old woman," as the case might be; that is to say, your old human nature--that which you gave up when you came to the Lord, that which he accepted as your consecration, and my body, if the Lord accepted it. This is our "old man." This used to be the man, but we have become new creatures. Now, this old body, all the interests of the flesh, are crucified with Christ. We have given them all up. As Jesus' flesh hung literally on the cross, so your flesh was given up in consecration, that the Lord may use it in any way pleasing to him--whether upon the cross or in some other way, it is none of your concern, since your human will is fully submitted to death. "Not my will, but thy will be done"--this is the "cross" will; this is the will that is dead; this is the will that is crucified with Christ, and all of the body's interests were given with that will; all of these interests are likewise crucified. But now, what for? What did Christ die for? Well, he died that the body of sin might be destroyed. What do you die for? That the body of sin might be destroyed. How many bodies of sin are there? Only one. There is but one body of sin. What do you mean? I mean that sin is personified. We are living under a reign of sin.

{Page Q45}

It is not a person, it is not a man. Sin that is reigning is here used as a figure of speech, and the apostle says that Christ died with a view to destroying this body of sin in the world. And what are you giving your life for? Where does your life come in? You also are obliged to destroy this body of sin, this great sin system with which we have to do. As the apostle says, "You have given up your very life with Christ that you might share with him in destroying this great body of sin that has been reigning as a great king over mankind. If ye have given up your life and consecrated yourself, how could you any longer live in harmony with sin? Not at all. You are bound to be in opposition to sin in every form in which you find it; that is part of your covenant; that is part of what you have done with your body. It has been taken away from being

a servant of sin, a servant of this great principle now ruling, and have become a servant of God and righteous; and the battle is on between righteousness and sin. Righteousness is one figure, representing the Lord and his kingdom, sin is the other figure, representing Satan and his kingdom, and there is a conflict on between the two; and we are in with Christ for the destruction of the sin, of this body of sin, this great ruler that has ruled the world for the past six thousand years; and the fight will be on for yet a little while, and to some extent the fight will be on for a thousand years yet, because all through that thousand years Christ, and you, and I, with him on the plane of glory if we are faithful, will all the while be putting down, bringing into subjection, until the last enemy shall be destroyed, which is death. The body of sin, the whole sin system, will then be wholly overthrown, utterly destroyed.

BREATHED--The Lord Breathed on Them.

Q45:1:: QUESTION (1905)--1--What is meant by John 20:22 when it says that our Lord breathed on them, etc?

ANSWER.--Our Lord was giving them a pantomimic teaching. He wanted them to understand that in sending them out they were not to exercise power belonging to themselves, but the power of God through them, therefore, he gave them the illustration of breath, or his spirit, which he wished to communicate to them. He did this as a sample of his spirit power, influence or mind in them, by which they would cast out devils, heal the sick, etc., in his name.

BRIDE--Is Bride Complete?

Q45:2:: QUESTION (1913)--2--Have all of the bride class passed beyond the veil, and are the great company the only ones left upon the earth.

ANSWER.--I hope not, my friends. I have no inside information, but I hope we are still permitted to hope that we may make our calling and election sure by walking in the footsteps of Jesus. I have no reason to think that the bride class is complete.

BUSYBODY--Prov. 16:28.

Q45:3:: QUESTION (1916)--3--Please explain Proverbs 16:28: "A forward man soweth strife, and a whisperer separateth chief friends."

ANSWER.--I would think it is as plain as the nose on a man's face. If I knew how to make a proverb like that, I would feel insulted if some one asked me to explain it. I am

not bright enough to make it, and I a not stupid enough to

{Page Q46}

try to explain it, except to explain the obsolete words of the text. A forward man is a bad man, whose acts and words tend to produce envy, bitterness, misunderstandings, strife. A whisperer is a busybody or slanderer.

CAIN AND ABEL--Into What Country?

Q46:1:: QUESTION (1909)--1--When there were no other inhabitants of the earth but Adam and Eve, and Cain and Abel, into what country did Cain and Abel go to take unto themselves wives, there being but four people (the above named) upon the earth, according to Scripture?

ANSWER--The Scriptures do not say there were no more than four people upon the earth. The Scriptures do not mention the daughters of Adam, and the supposition would be in harmony with the record, that when Cain took a wife, he took one of his sisters. There was no objection to a brother and sister marrying then, for in many respects they would be better adapted. The reason for their not marrying today is that the race has so deteriorated that for a brother and sister to marry, their children would inherit the characteristics of the family to such an extent that they would go insane, and therefore the law forbids it, even to cousins and second cousins.

This is quite a contradiction, you see, to the doctrine of evolution.

CAMP--How Many Camps.

Q46:2:: QUESTION (1913)--2--"Together with Him without the camp"--does this mean to go out in the second camp, or are there two camps?

ANSWER--The Apostle says, Let us go to Him without the camp. In the English of today we would say, Let us go to Him outside the camp. We do not use the word "without" the camp in that same way today. Let us go to Him outside the camp--what does that mean? Well the camp would represent that condition of things which claimed to be in harmony with God. Look back in Jesus' day: Jesus went outside the camp. Was it the Gentile camp? No. What was the camp with Him? The camp in Jesus' time was composed of all those who professed to be God's people, holy people--all the Jewish people who professed to be in harmony with the Lord. What would it mean that He went outside the camp? He was

pledged in his faithfulness and loyalty to God to take His stand which took Him outside of the sympathy and fellowship of those who were not fully Israelites indeed--all the Jews that were Israelites indeed in whom was no guile could appreciate it, and they, like the disciples, were in the attitude of the Levites that were approaching the Holy and drawing near to the Lord, and were, like the Levites, ministering in the Court. This would represent the attitude of all believers inside of that white curtain. But those who constituted the camp at that time were nominal professors who did not appreciate fully, and Jesus in order to be faithful to God and His message was obliged to stand for the truth, for that which is right, and that brought Him out of sympathy and out of accord with the great nominal mass of the Jewish people. Now the Apostle says, Let us go to Him outside the camp. What does this mean? It meant to the Apostles of old that they should also take the same stand toward the law that Jesus took toward the law; the same stand toward the Pharisees and scribes and the

{Page Q47}

doctors of the law that Jesus took. Then to those afterwards who became associated with the Gentiles, as, for instance Paul, Silas, and Barnabas, who ministered to the Gentiles, we think outside the camp meant outside the synagogue of the Jews and all of those who professed to be in harmony with God that were living in Rome, or wherever they might be--whoever stood for and claimed to be God's people constituted the camp. What does it mean today? The camp today means all of Christendom, all the dear people who claim that they are spiritual Israelites, that is God's camp. It is found principally in the United States and Europe. And all of God's people who are sincerely following in the footsteps of Jesus will find that they will not be appreciated by the general camp. In other words, the nominal church will not generally appreciate the spirit of the Lord and the teachings of the Lord, and therefore all who would be faithful to Jesus and walk in his steps will find themselves today just as much out of accord with the camp of today as Jesus and the Apostles found themselves out of accord with the camp of their day. To go to Him without the camp today means that we will take up our cross, whatever sacrifice it might mean to you and me, the breaking of tender ties with dear fellow Christians who are Methodists, or Presbyterians, etc., willing to go to the Lord and be faithful and loyal to Him at any cost, no matter how others may view it. And as a matter of fact it was those

of the camp that persecuted Jesus and the Apostles; and it is those of the camp who have persecuted the Church which is the Body of Christ from that day to this.

CANAAN--Of What Was It Typical?

Q47:1:: QUESTION (1915)--1--Pastor Russell says, "The children of Israel's journey through the wilderness toward the land of Canaan was typical of the Christian's journey through this world of sin toward the Heavenly Canaan." Typical Israel did all their fighting after they got into the land of Canaan. Where is the antitypical Canaan, and what are the antitypical Canaanites, and how are they fought by antitypical Israel?

ANSWER.--The Apostle Paul intimates that this whole matter of Israel's history was typical of the experience of Christians. (1 Cor. 10:11, margin.) But we need to be very cautious; for in some instances we are leaning, in a certain degree, to our judgment. But my thought would be that this traveling toward Canaan typifies the attempt to enter into a proper relationship with God. Israel did not enter into Canaan as quickly as they might have done. If they had had proper faith they might have entered in very soon. They might at once have gone from Mount Sinai into the land of Canaan, and had God's blessing with them. They did not go in because of unbelief. So any of us who wandered through a wilderness state before coming into the family of God did so, not because it was necessary, but because we did not exercise sufficient faith. We did not need to wait forty years, or any period of time, but could have come quickly; by consecration we could have entered in at once.

But the majority were delayed. Like the Jews, they did not enter in quickly. Instead of promptly entering into the blessings they might have had through the exercise of more

{Page Q48}

faith, many wandered around many years. Joshua there represented Jesus, in type. The sooner the Jews would recognize Joshua and his leadership, the sooner would he cross Jordan and enter the land of Canaan. So the sooner we recognized that the Law could accomplish nothing for us, the sooner we ourselves, under Joshua (Jesus) got into Canaan. When the Israelites entered the Promised Land, then began the wars with the Canaanites, the Perizzites, the Amorites, the Hittites, the Girgashites, the Hivites and the Jebusites. These represent the weaknesses of our human nature that we are to

battle against and overcome, that we may take possession of the whole Land of Promise, the privileges we have as the children of God.

CAPTIVITY--Captive Led Captive.

Q48:1:: QUESTION (1906)--1--In the Scripture referring to the Savior, that he led captivity captive and gave gifts to men, what is specially meant by the word captivity?

ANSWER.--The captivity that is on the world is the captivity of slavery to sin and death. That is the great captivity. As the Apostle declares, we as a race were sold to sin and the wages of sin came down on the whole race; we are all sinners; and we are all dying. That is captivity. You remember how the prophets and our Lord also speak of the tomb as being the great prison house, and speak of even the whole world in their limitations, mental, moral and physical, as being captives. Now, our Lord when He died, did so as the great Ransomer, as the Redeemer of the whole race. He bought the prison house and all the prisoners, and all of those who were in a dying condition, and now He has thus led captivity captive. He owns the captives, and in His own due time He is going to open the prison doors, and say, "Come forth, show yourselves."

CHARACTER--Development Before Spirit Begetting.

Q48:2:: QUESTION (1909)--2--Is there any real character building before the spiritual begetting?

ANSWER.--I think that some of the people of the world do build character, and I have seen many such people, but none of the building along that line would have any purpose or give them any consideration from God's standpoint of the call. Whatever they do, however, will be that much built against the times of restitution, and if they are that far up the ladder and out of the degradation and mire, they will have that much shorter time. Therefore, I would teach them that every step downward would mean disaster to that extent, and when God's time shall come, every endeavor shall have its reward. But the building of character for Christ is, of course, only applicable to the Church, for the Bible was written for the Church, to those who are in the school of Christ, those who are seeking to be His.

CHARACTER--Outward Polish vs. Inward Grace.

Q48:3:: QUESTION (1910-Z)--3--What constitutes the difference between the outward polish and politeness of some natural men and that polish and politeness which properly

belongs to the New Creature, developed in the fruits and graces of the holy Spirit?

ANSWER.--The qualities of meekness, gentleness, patience, etc., are qualities that belonged to the first man when he was created in the image and likeness of God. They are,

{Page Q49}

therefore, human qualities that may be cultivated to a certain extent by any human being, and should be striven for by all. But, as a matter of fact, as a result of the fall, selfishness and general meanness have depraved the appetites and ways of all mankind to so great an extent that, as the Scriptures say, there is none righteous, perfect, no, not one; "from the crown of the head to the sole of the foot," all are imperfect. Hence no natural man would have these glorious traits of character largely and fully developed, though there certainly is a difference between the development of some and that of others.

We see, however, that aside from these natural graces, some worldly people have assumed something of the various graces of the Spirit. In their business methods they attempt to be gentle, and properly so. It is considered a part of the proper conduct of colleges, and especially ladies' seminaries, to instruct the young in politeness, in what to say and what not to say; in how to say things and how not to say things; and all of this brings an outward smoothness to these persons in their general deportment. In such cases, however, the smoothness is cultivated because of the idea that this constitutes "good breeding"; that this is what any lady or gentleman should do or say; and thus it may be a mere veneer, not really affecting the sentiments of the heart. The person may be outwardly very calm and smooth and pleasant, and yet at heart feel very sour and envious and mean.

Those who are merely outward observers might not be able to ascertain whether that man or woman were actuated by the proper spirit or not. They might not be able to know whether these changes were the "fruits of the spirit" or fruits of good education, but anyone knowing well the private life of such persons would be sure to ascertain the facts, because, as the old expression has it, "Murder will out"; and these persons, while they might preserve a smooth outward demeanor, would occasionally, in private at least, demonstrate that they were not in sympathy with the outward demeanor, but that it was merely a veneer, and to that extent hypocrisy. Perhaps a

measure of hypocrisy in that sense would be advisable for some people; it might be better for them to put on a little veneer if they cannot have the genuine article; better that they should appear smooth rather than appear rough; it would at least help the world along a little for them to be as smooth as they are able in their general dealings.

The merchant who, after pulling down large stocks of goods and telling a customer that it is no trouble at all to show goods, that he is just pleased at having the opportunity to do so, and that there is no obligation whatever in the matter, and showing the very essence of politeness, but who, after the lady is gone out of the store, stamps his foot and complains, announces thus to all in his company, that his politeness is merely assumed as a necessity in the business. He does this either for his own sake, if he is the proprietor of the store, or for the sake of his situation, if he is an employee.

With the Christian these graces are developed from within. Whatever he may have been naturally, smooth or rough, the New Creature cultivates and approves these graces in the **heart**, and they reach from the heart all the way to the surface. It is the **new mind** that is regulating the New

{Page Q50}

Creature, and the New Creature, instead of having smoothness merely on the outside, has it running clear through the grain from the very core.

This New Creature that is thus developing may not at all times have as smooth an outward exterior as some of the old creatures who have the veneer for the sake of money or for other reasons. They may have worse natural dispositions; they may have naturally less patience, or less sympathy, or may be moved by such honesty as would lead them to avoid saying anything different from what they would feel, anything different from what would be their sentiments; and their sentiments, not having yet reached the right point, sometimes impel them to say the wrong thing. These, of course, should learn to govern the outward man even before all their sentiments have come into fullest sympathy with the Spirit of the Lord. They should recognize the proprieties of outward conduct, and speedily get in line with these proprieties, and as rapidly as possible bring every sentiment into full accord with the Spirit of the Lord that they may become more and more kind and loving and helpful to others and thus "show forth the praises of him who has called them out of darkness into his marvelous light."

CHARACTER--When Crown Is Ours.

Q50:1:: QUESTION (1910)--1--At what point of character development can we say, the crown is ours, and that we are overcomers?

ANSWER--I think, dear friends, that the proper point at which we could say that, would be when we reach the mark of perfect love. For instance, you came to the Lord and made your consecration, you entered the School of Christ and began to learn of him. That was about the time you found out how short you were of the proper measure. Will the Lord ever be able to make anything out of me? Now the Lord is going to measure you according to your mind and is waiting for you to get to the mark of perfect love, which is the standard of a perfect character, for none will be worthy of a place in the kingdom or eternal life except those that reach this mark, either now or in the Millennial Age. God has nothing for anyone except those that reach that standard in his mind and heart. He may have weaknesses, etc., and you may speak things that you are sorry for, and must apologize for, but your heart is at the mark--perfect love--and that is the reason you want to apologize, because you have reached the mark of perfect love. You love God, and all mankind, and wish to do good to all, as you have an opportunity. After a person gets where he can love his enemies, he is at the mark of perfect love. He will not be perfect in flesh, for that will not be possible in this age. Many still have to put a bridle upon their tongues, etc., you must hold in the old nature. This I have often illustrated by a bad dog which would represent our old nature, and for which the new creature is responsible. We must hold him in. Our intentions are good, as is shown by the fact that when the heat or excitement of the moment is passed, then the heart goes back to the principles of righteousness, and asks for forgiveness from the Father. He will ask for forgiveness for anything he has done. You might say, it will be harder to rectify this, than not to have done it in the first place. Surely. But that is what you must do, if you want

{Page Q51}

to prove to the Lord that your heart is for righteousness, and whenever you find you have made a mistake, you must rectify it. Now, then, if you get to that place, you have gotten to the place where, to my understanding, you are at the mark of perfect love, toward God, men, etc. You desire good for all and injury toward none. From that moment, I understand, the

Lord counts you as one having a crown apportioned to you. That is one thing, but seeing that no man take your crown is another thing. After granted to you it still remains that if you are moved from the mark, pressed aside by difficulties, you are not standing this test, and you will not be worthy of being an overcomer. So you see there is a mark of character, without which none will be acceptable in the kingdom, spiritual or earthly. Now we must demonstrate our love and devotion, that is what we live for to-day and tomorrow, and in all your Christian experience, from the time you enter the school of Christ, for you are to learn of him as quickly as possible and get to the mark of perfect love toward all.

CHARACTER--Perfection This Side the Veil.

Q51:1:: QUESTION (1913-Z)--1--How near to the character likeness of our Lord Jesus Christ must one attain on this side the veil in order to have good hope of being one of the elect on the other side of the veil?

ANSWER--Jehovah God will not accept **anything** that is **imperfect**. Even our human nature presented to him sacrificially by the High Priest needed first to be covered by the merit of the Priest Himself and to be thus perfected before being Divinely accepted. In thinking of ourselves, however, we are to remember that we have the New Creature in an **earthen vessel**. It is the **New Creature** that must have the likeness of Christ.

In the flesh we are beset by the world, the flesh and the Devil. All these things conspire to hinder the New Creature from working perfectly in the **old body**. The **will** must be nothing less than **perfect**. As Jesus said, "Blessed are the pure in **heart**." (Matt. 5:8) Purity of heart must be **absolute**.

The pure of heart are those whose **intentions** are pure, whose **motives** are pure, who desire the **best--long for** the best. These may have strong consolation, may have full confidence toward God respecting the glorious things He has promised; for they could do no more than the best they are able to do **in the natural body**--and thus show their devotion.

CHARACTER--Fruit Bearing vs. Following Jesus.

Q51:2:: QUESTION (1913)--2--Is developing the fruits of the spirit walking in the footsteps of Jesus?

ANSWER--No, we are not to mix figures. Walking in the footsteps of Jesus is one figure, and developing the fruits

of the spirit is another. They may represent the same thing, but we are not to confuse these things. The Apostle enumerates the fruits of the spirit, kindness, meekness, patience, brotherly kindness, love. Is that walking in the footsteps of Jesus? No, not exactly. But as we seek to do as Jesus did, it will lead to the development of those fruits or graces. Obedience to the Lord's arrangements develop these fruits in our characters.

{Page Q52}

CHARACTER--No Patent Method of Development.

Q52:1:: QUESTION (1915)--1--What is the best and most sure, quick and Scriptural method for developing a Christ-like life--a life of God--likeness?

ANSWER--There is no patent way, my dear brethren (laughter). It means perseverance; it means loyalty; it means faithfulness. There is no royal road; there is no way by which you can have a "presto-change" and become Christ-like without putting forth effort.

In the case of our Lord Jesus, in the Father's arrangement, according to the Father's Plan, it required some time to develop patience and to be tested along all the necessary lines on which His Church was also to be tested (Heb. 4:15). There is no short route, then! The Lord will try His people, will judge and prove His people. He will not have any but proved people in that chosen company. If they will not stand the test and prove faithful, God will not let them into the Kingdom.

So then, the only way that I can suggest is the one plain way of the Bible. Naturally, the first thing would be the giving of ourselves fully to the Lord. Secondly, we are to seek to walk in His ways. And we are to let our light shine, whatever may be the cost. We are to study the Word; we are to be constant in prayer; we are to watch ourselves and the Lord's providences, keeping ourselves in the love of God. The Lord will see to it that there is enough opposition all along our pathway to properly develop and prove us, and if we are faithful, it will mean more or less of suffering. These will be the sufferings of Christ, and if we cheerfully endure even unto death, then we know we shall be counted worthy of the prize--Kingdom, glory and honor. We are to remember that the Lord not only called us to honor, but to righteousness, to holiness. Therefore seek to live righteously, soberly, self--sacrificingly.

God has given us an understanding of what is pleasing and

acceptable to Him and what is displeasing to Him in our characters. He tells that He is pleased that we should have a large measure of His Holy Spirit. We are to manifest the meekness, the gentleness of Christ. The Apostle says that we are to abound in patience, in self-control, in long-suffering, in brotherly kindness, in love. If these fruits be in us, and then if they reach the abounding condition or degree, we shall be neither barren nor unfruitful in the knowledge of the Lord; and so an entrance shall be ministered unto us abundantly into the everlasting Kingdom of our Lord and Savior. But he who does not appreciate the necessity of this is blind, as the Apostle says; he cannot see afar off, and hath forgotten that he was purged from his old sins (2 Pet. 1:7-9).

If a spirit-begotten New Creature fails to see the privilege of cultivating the Master's spirit--the spirit of holiness--it is because he is not making progress. He is like a new-born child that has not learned to focus its eyes. You know a kitten does not get its eyes open until the ninth day, and then it comes gradually to properly use its eyes. So with us as New Creatures at the beginning of our experience: we do not know at first how to focus our spiritual eyesight. But, surely, as we grow more and more toward maturity we must come to have the proper focus on all the affairs of life. We must see "what is that good and acceptable and perfect will of God" (Rom. 12:2). And if, in the very beginning, we have a desire to do that will and to go on

{Page Q53}

unto perfection, we shall understand it better and be more and more able to perform it.

CHART--Re Great Company on Plane "L."

Q53:1:: QUESTION (1909)--1--Does the reaching of plane "L" (chart) in the first resurrection, bring full personal glory, immortality, the Divine nature? If so, how are we to understand that the Great Company who are to be raised to that plane through great tribulation will not be immortal? Why does plane "L" bring immortality to one class and not to another?

ANSWER--In making the chart it was not possible to show everything, and we are surprised that it shows as much as it does. Plane "L" represents spiritual perfection, and it represents the plane to which both the Great Company and the Little Flock will come, but the Little Flock will have the additional glory and distinction called "immortality," or the

Divine nature, separate and distinct from the Great Company. The way it is represented on the chart will not affect the matter in reality.

CHART--Significance of Planes L and K on Chart.

Q53:2:: QUESTION (1912-Z)--2--In describing the Chart you say, Vol. 1, page A211, "These, when born from the dead in the resurrection, will have the divine nature and form." Please harmonize this statement with another found on page 235, which reads thus: "We know not how long it will be after their change, or perfecting, as spirit beings (plane L), before they as a full and complete company will be glorified (plane K) with the Lord, united with Him in power and great glory."

ANSWER--The two quotations are in perfect accord. The questioner's difficulty is in respect to what is signified by plane "L" and plane "K" on the Chart. Plane "L" represents the personal glory of our Lord and the Church by the power of the First Resurrection, from human' nature to divine nature. We understand that all the members of the elect Church will experience such a change, from mortal to immortal conditions, from human to divine nature, from weakness to power, from dishonor to glory, from animal to spirit conditions (1 Cor. 15:44), before being ushered into the glory of power and dominioN' represented by plane "K." In other words, the first quotation refers to the personal exaltation' of all the spirit-begotten, overcoming class in the First resurrection, to plane "L," and the second to their exaltation to plane "K," which will come when the Heavenly Bridegroom shall present His Bride complete, without fault or blame, before the Heavenly Father, as pictured in the 45th Psalm.

CHILD-BEARING--Re Being Saved In.

Q53:3:: QUESTION (1911)--3--How do we understand (1 Tim. 2:15,) which reads, "Notwithstanding she shall be saved in childbearing if they continue in faith, and charity, and holiness, with sobriety?"

ANSWER--This is a very peculiar passage. I am not sure that I have the right understanding of it, and wherever I am not sure what the Lord's meaning is, my rule is to speak very cautiously.

CHILDREN--Supervision of Children During Time of Trouble.

Q54:1:: QUESTION (1906)--1--Are there any special words of instruction and comfort in God's Word to the children of consecrated parents, who must most likely go through the time of trouble, and who will not have reached the years of accountability?

ANSWER--I would say that while we do not know of any words that are directly addressed to such children, we do know this: That from the Lord's standpoint all of His people are precious, and all of their interests are precious--not only themselves, but their little ones and everything that would be theirs would be certainly precious in the sight of the Lord. It is a selfevident fact and does not really need any statement in the Scriptures. I would say that all children of believers are under the Lord's special protection and care up to the time of their personal accountability, when they have responsibility for themselves; and we may certainly conclude that all such will be under the special supervision of the angel of the Lord.

CHILDREN--Training in the Way They Should Go.

Q54:2:: QUESTION (1907)--2--"Train up a child in the way in which he ought to go, and when he is old he will not do part from it." Why do they so many times depart from the right way?

ANSWER--I think the principal reason is that they are not properly trained in the way in which they should go. I think people in the truth need a little lesson along the line of training children. Perhaps we have something that works to our disadvantage in the matter. The more your heart becomes large, and forgiving, and generous, the more you will forgive your friends, and your children, but you must remember that when dealing with your children, you are not dealing with them as with another man or woman; you must look at the character that is being formed, and you must, in line with the Lord's arrangements, bring discipline to bear so as to fashion that character in the way in which the Lord would have it go. If it is a crooked little twig, you must put on splints where it is crooked and help straighten it up, because if you allow it to grow up to be a big tree with those crooks, you can never put on splints that will straighten it out. I think some of the friends are inclined to spare the rod, and do not notice what the Scriptures say. We are not to spare the rod when it is necessary. We are to take God's way in the matter. Does

God spare the rod on you when it is necessary? By no means. "Thy rod and Thy staff, they comfort me." I am glad God has a rod and a staff for His people; glad that He does not let us go without correction, if we need it. But when we have the right spirit in the matter, we will feel more of a regret that we have need of the chastisement than the getting of the chastisement itself. The worst thing of the rod should be, "I am so sorry that I need to be chastised, and that I did not correct myself, or hold myself in the proper restraint." And that is what you want to cultivate in the child--not that the child shall get a certain number of whippings, but that as children of God, it is your duty and responsibility, and you must whip it. I can count the whippings I got in my life on my fingers; I got just five, and I remember all about every one of them, and all the circumstances connected with them. I got three from

{Page Q55}

my mother. I want to tell you about one of them. I was about five, as near as I can remember. Of course, I may have gotten some spankings when I was so small I did not know about it, but when I was about five, I remember I got one. My mother taught me to the best of her knowledge. She had a pair of leather tawers that would bite at the end, but do no real harm. There were about six or eight tails to them--"Their hurt was in their tails." "Charles, bring the tawers and come up stairs." So I carried the tawers up stairs. She said, now, sit down here and I will read to you out of the Bible. She thought I had prevaricated, or had twisted the truth; not that I had told a point-blank lie, but twisted the truth a little, as most children are inclined to do, especially if some older folks laugh at them and think they are smart; but I did not have anyone to laugh at me and think it was smart if I should do anything of that kind. I learned that that was not the way to do. So she read to me from Revelations all about those without, all the liars shall have their place with those who burn with fire and brimstone, etc., and she said, "Charles, I do not want you to have your portion with those in the lake that burneth with fire and brimstone, and it is my duty, as your mother, to give you chastisement, and I must do it. I do not want to whip you, but I must do it for your good. This is the teaching of the Lord's Word, and this is what will happen if you should grow up to be a liar, and if you should grow up to become a bad man." You see how much impression that made on my mind, that little suggestion from the Scriptures. Of course, if she had

understood the matter, she never would have made that application of the Scripture, but she could have found some other Scripture that would have been equally forcible, and perhaps more so. The fact that God has no use for liars can be very easily impressed on the mind of a child.

CHILDREN--Re Millennial Blessings.

Q55:1:: QUESTION (1909)--1--What position will children occupy and what blessings will they get in the Millennial Age?

ANSWER--Well, I presume they will occupy a position in laps if they are small enough. I may suppose that you mean that if any of the consecrated have had children, how will they fare? Undoubtedly there will be many kind hearted people living then, and when they know that these children are the children of the glorified, they will be very glad to take care of them. We may also be quite sure that the parents who will be on the other side the veil will be more able to care for their children than when here.

What blessings will they receive? They will receive the same as the rest of the families of the earth, for whom Christ has died, and for whom God has made an abundant provision for a knowledge of Himself.

CHILDREN--Extent of Education Re Shortness of Time.

Q55:2:: QUESTION (1910)--2--To what extent should the Truth people, Bible Students, educate their children, knowing the shortness of the time between now and the time of trouble, for instance, and also in view of the fact that in any higher education there is a tendency toward infidelity, higher criticism and agnosticism? Would you advise a common education in music?

{Page Q56}

ANSWER--My thought, dear friends, would be that the majority of children would be better off if they would not go beyond, or much beyond, a common school education. I do not know of a college anywhere that would really do them any good. I remind you of a young man who came from India. His father was a native of India and had embraced Christianity, and, according to this son, his father was a genuine Christian, and so this young man was very anxious to come to America and get his education. Apparently his father was connected with the Methodist Church Mission in India. At all events, the young man sought out a Methodist college

here. Not having great means, he worked his way through college, and in the four years that he spent in getting his education he lost every bit of his Christianity, and every bit of his faith in the Bible, and was turned out, graduated from a Methodist college, a higher critic, a total unbeliever. That young man subsequently was met by one of the Bible students, and it was suggested he attend one of the conventions. He said he did not have the money to spare. The party gave him the money for his expenses. He attended and was considerably interested, but not convinced, because he had lost his faith to such a degree. It was suggested that he should study further, and that he should study the six volumes of SCRIPTURE STUDIES. He went through the six volumes, and at the completion said that he rejoiced that he had found God and the Bible again, and the Lord Jesus Christ as his savior. He is back again in India, preaching Christ there, and preaching him from the true standpoint. Now I would not run the risk with any child I loved--and I would love any child of mine, I am sure; every parent ought to love his children--I would not want to do for that child anything that would result in the loss of the best thing he has--his faith. It would not be with my consent that my child would go even through the high school, because you will find the same higher criticism now even in the ordinary high schools, and not merely in the colleges. They have these so-called scientific text books, about man having been a monkey and dropping his tail, etc.

As for music, I would think something would depend on the circumstances of the parent and the aptitude of the child. If a child has no aptitude for music, I think it would be a waste of time trying to get music into it; but if the child had quite a talent for music, that might be a proper excuse for at least teaching the rudiments of music, whether you would think proper to go further or not. But if the child has real talent for music and you give it the rudiments, I think the talent will take care of the rest. The trouble with most people is, they have not any talent, and it is all an effort to manufacture talent--and most of it is very annoying to their neighbors.

CHILDREN--In Millennium.

Q56:1:: QUESTION (1910)--Part 1:--Is it not stated in your writings that male and female were made for the purpose of filling the earth and that the six thousand year day (epoch) was the limit of time for that work, and the seventh thousand year day was for restoring them to the image of Adam before he was divided and made sex?

ANSWER--I would answer that that is partially true, but not exactly as stated. We do not understand that God made

{Page Q57}

man male and female for the purpose of filling the earth. He made man because he wished to make man, then divided man into two separate parts that the earth might be filled.

Part 2:--Why, then, does a Pilgrim teach that children will be born all during the Millennium, thus leading away many, and say you teach it, also that God has to have the children born of the Blessed, to take the places of the 144,000?

ANSWER--I do not know what Pilgrim is referred to. The Society cannot be responsible for every word that is uttered by every Pilgrim. It tries to leave as much liberty of thought and expression as possible and as seems reasonable to each one, and tries to have only those in the service of the Society who are pure and honorable in their intentions, and clear in their understanding and presentation of the Truth. The Society cannot guarantee that every Pilgrim shall speak exactly as the President of the Society believes to be the Truth.

Unfortunately, an article appeared in the Watch Tower some time ago, which I think is in line with this question. At the time it was handed to me, I recognized that it was from a brother quite clear in the truth, and I did not scan the letter quite as carefully as I should otherwise have done, and I overlooked this little feature. It is not my thought that children will be born during the Millennial Age to take the place of the 144,000. I would advise that none of you trouble your heads with any such questions. We have plenty to think of that bears upon our interests in the making our calling and election sure, without bothering with such details of the next age. Had I noticed that particular feature of this letter it would not have been published. I admit that I was not as careful as I should have been. I suppose I will continue to learn as long as I live. We try to be careful about every word that goes into the Watch Tower, but we do not claim to be infallible; we are doing the best we can.

It was a mistake to publish that article, but it should not worry anyone, for it is not very important, anyway. What difference to you and me? It is not of sufficient importance to say that such a brother, having that view, does not belong to the Lord; it is not a part of the Truth. My suggestion to any Pilgrim brother along the line of this question, or any other

such question, is that it would be better to leave them alone. There is nothing to be gained by the agitation of such questions.

CHILDREN--Education of.

Q57:1:: QUESTION (1910)--1--Should the saints go right on and educate their children in this day for earthly positions, knowing they will not get into those positions in this age? Will such an education (college or university) be of value in the Millennium?

ANSWER--I answer that education is a very excellent thing, and undoubtedly, during the time of Messiah's kingdom there will be wonderful educational facilities granted to the whole world, but those educational arrangements will be under a different supervision, and they will be very different in many respects from the education now given.

My advice is, as stated through the Watch Tower, that I advise all Christians not to send their children to colleges

{Page Q58}

or universities; for if they do, they will risk a great deal through infidelity and unbelief, and they will be doing their children a positive injury.

I think of a dear Christian brother who inquired of me about five years ago in regard to sending his daughter to a female college. I advised to the contrary, stating that she would probably lose her faith in the Bible. He thought he would pick out a good one, and so he selected the best, and it probably is. It was a religious institution, having a denominational foundation. He talked with me a short time ago and said, My daughter has her education, but the poor girl has no Christian religion, or faith in the Bible, or in Jesus Christ left, and I really doubt if she has any faith in God.

Another case mentioned recently in the Watch Tower was that of a young man who came to this country from India. He studied at one of the leading universities and came out an infidel and unbeliever. He is now in India, because he got over his infidelity through reading the six volumes of Scripture Studies, and he is now a thorough believer in the Bible. My advice is, then, give your children an education up to the public school limit, not even attempting to take them through high school, for they get plenty of Higher Criticism in the high schools, and it will not be long before they have it in the common schools also.

CHILDREN--Place in the Resurrection.

Q58:1:: QUESTION (1911)--1--Will the children of consecrated parents who die before the age of accountability come up on the same plane as the ancient worthies; that is, to instantaneous perfection?

ANSWER--No, not at all. The ancient worthies passed through quite an experience to get to the plane on which they will be. Think what it was for Abraham, the trial of his faith, the demonstration of his loyalty! Think what it was to the prophets, what it cost them! Your child has not passed through anything that would count it worthy to share with Abraham, Isaac, Jacob and all the prophets in human perfection, and the earthly representatives of the kingdom. The fact that the child was innocent is very good, but that does not give it a place of reward. Before it has any reward, it will be necessary for it to develop character. Those who get into the little flock will get there as a result of the development of character. Those of the ancient worthy class will be in that class because of the development of character. What, then, does come to the children of believers? I answer, the Scriptures clearly indicate that the children of believers are under a special, divine, providential care. I cannot tell you how. I merely believe it because God's word says so. Let me quote you from the Apostle Paul, "The believing husband sanctifieth the unbelieving wife"--that is to say, it is not necessary that the child should have both parents in the Lord in order to be under divine supervision. If one of the parents is consecrated to the Lord, the child is counted as belonging to that parent, and God's blessing will follow. Likewise the unbelieving husband is sanctified by the believing wife, otherwise were your children unholy. That does not mean that he will take them to heaven. It does not mean that he will see that they will belong to the little flock if they grow up. It means that they will be

{Page Q59}

avored, that their affairs of life will be overruled for good to them, but the will of the child remains. God never encroaches on the will of any of his creatures. That child, so long as it is without a will, so long as it is immature in judgment, will be under divine supervision. So I would say to the parents who view with some apprehension the coming of the time of trouble that the Bible tells us about, such as never was since there was a nation. Commit those children to the Lord with full confidence that he is able to care for them better than you

could even if you remained with them.

CHILDREN--Re Spirit Nature for Those of Consecrated Parents.

Q59:1:: QUESTION (1911)--1--Is it your thought that the children of consecrated people will attain to the spirit nature eventually?

ANSWER--No; when the Apostle speaks of the believing wife sanctifying the unbelieving husband, and likewise the unbelieving husband sanctifying the unbelieving wife, lest their children be unholy, but now are they holy, he is not referring to the spirit nature, but merely referring to that which the parent could give to his child, namely: a relation to God as tentatively justified until the child would be of age to think and act for itself. So we understand all the children of believing parents are subject to divine care and supervision in the sense that children who are not children of the consecrated would not have special supervision and divine care. But this does not extend to their becoming Spirit--begotten. No one can attain Spirit-begetting except by the divinely appointed steps, and those are the steps of sacrifice, presenting your bodies living sacrifices, holy and acceptable to God. All children that present themselves thus sacrificially in Jesus' name or merit before the acceptable time ceases, if they are old enough to make such a presentation of themselves, would be begotten of the spirit. We have no thought that God would have an objection to the child if the child were of a sufficient age to know thoroughly what it was doing.

CHILDREN--Re Ancient Worthies and Materialized Demons.

Q59:2:: QUESTION (1911)--2--When will our children be sure that the ancient worthies have been resurrected, and that they are not materialized demons?

ANSWER--It is a long head that made that question. I guess I cannot answer that. I will say something along this line, however, not exactly in answer to the question. To my understanding, the manifestation of divine power through the class mentioned, the ancient worthies resurrected as perfect men, will be so complete, so wonderful a manifestation of divine power, that it will give a sufficiency of proof to all those who are in harmony with the Lord; the Jews, in particular, will recognize them. That is as well as I can answer the question.

CHILDREN--Of the First, or the Second Adam?

Q59:3:: QUESTION (1914-Z)--3--Whose children will the world be when they awake in the Morning of the New Dispensation--the children of Adam, or the Children of Christ, the Second Adam?

{Page Q60}

ANSWER--We understand that they will still be the children of Adam. When we think of our Lord as the Life-giver of the world, we should remember that He is the Life-giver only to those who come unto the Father through Him.

When the masses of mankind awaken in the next Age, they will not have undergone any change which would lift them out of Adam and condemnation to death, into Christ and justification of life.

The New Covenant which God will seal with the precious blood of Christ is to be a Covenant primarily with Israel--to those Jews who are His people, to those who will accept Christ. The faithful Israelites who will accept the Lord and the Covenant relationship through the Mediator which is thus inaugurated for their benefit, will, as soon as they do this, come under the blessings of this Covenant. But mankind in general, who will not yet have come to a position of acceptance of the Mediator, will still be in the same attitude of today--aliens, strangers, foreigners. The work of the Church during that time is described in (Rev. 22:17), "And the Spirit and the Bride say, Come." But none will begin to live until they **partake** of the **Water of life**.

The world of mankind now go down into death as strangers, aliens from God, and it will be for them after their awakening to avail themselves of the privileges of that time. The Apostle John declares, "He that hath the Son hath life." Those who are awakened will not have this life, not having come into relationship with Christ. His relationship to them during the next Age will evidently be that of a benevolent Ruler, who is willing to enlighten them, to adopt them, if they will, as children, and who is willing to bring them up to the condition where they may have life everlasting. It will take the entire thousand years to fully perfect the race--to bring them up to perfection.

"Tell the whole world these blessed tidings;

Speak of the time of rest that nears:

Tell the oppressed of every nation,

'Jubilee lasts **a thousand years!**'"

The Lord Jesus will become the Father of all, just as soon as

they comply with the required terms. He will give them, first, enlightenment and knowledge. Then if they use this knowledge, light and opportunity, and desire to come into harmony with Him, He will receive them as His children, and grant them the blessings under the New Covenant.

We recall the Scripture which says that the Law shall go forth from Mt. Zion and the Word of the Lord from Jerusalem. "And many people shall go and say, Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob; and He will teach us of His ways, and we will walk in His paths."

These people represent the world in general outside of those who have accepted the terms of the Covenant. It represents them as learning a lesson and desiring to come into harmony with God. They say one to another, Let us go up to the Mountain of the Lord's House, and let us walk in **His** paths. Not until they do this will the Mediator recognize them in any sense of the word, nor will they be on probation for everlasting life. As soon as they are ready to walk in the way of holiness, they will be counted as His children.

{Page Q61 }

CHRIST--Actually a New Creature.

Q61:1:: QUESTION (1910)--1--In (2 Cor. 5:16) we read, "If any man be in Christ he is a new creature." Does it mean that one in Christ is actually a new creature, or merely reckoned so in God's sight, and does he become this new creature when begotten of the Holy Spirit, or wait for a quickening of the Spirit?

ANSWER--I answer that, to my understanding, we become new creatures in Christ Jesus actually, not reckonedly. The reckoning feature is done when Christ gives you his merit. There you stand just as you are, the best you can make yourself, and you present yourself to God a living sacrifice; but he says, it is not worthy of sacrifice. So Jesus imputes his merit to it. Then you are reckoned to be perfect. That is the only reckoning. God reckons it so. Under that he accepts the sacrifice as though it were a perfect sacrifice. God makes you a new creature, and from that moment old things have passed away. Of course, if you owe a man a debt you are bound to discharge it if you can, but if you are unable to pay it, it is not charged up against the new creature. The new creature has no right to contract debts in a general way. "Owe no man anything." Each should be very careful how he goes into debt. If obliged to borrow he should give some

security, otherwise you had better wait until the Lord arranges it some other way.

CHRIST--Re Members of Nominal Churches Being Part of Christ's Body.

Q61:2:: QUESTION (1911)--2--(Rev. 14:4): "These are they which were not defiled with women for they are virgins." If the word "women" here signifies the church, can anyone having a denominational connection have an opportunity of being a part of the one hundred and forty-four thousand of the third verse?

ANSWER--I understand that this question was sent me specially by a Methodist minister on the ground. We understand that the suggestion is a correct one, "Those that were not defiled by women" having no reference to the female sex, but that it refers to these ecclesiastical women mentioned in Revelation. All Bible exponents of the Protestant kind recognize there are two women especially mentioned in Revelation; the one the true women, the bride class, the other the false woman, and Protestants in general understand that false woman to represent the papacy. Then again other Protestants understand that the Scriptures which refer to the mother and daughters refer to the papacy and these denominational daughters, or systems, which sprang from her, and have more or less of her nature, disposition and characteristics. The Bible proposition is that the church is a virgin church, viz.: not united to the world at all, and that this is the error that was made by the early church in leaving Christ as the prospective bridegroom and becoming united with the nation of Rome. This constituted an illicit union; for as the bride of Christ she had no right whatever to be associated with any earthly dominion, and that in becoming associated with the Roman emperor she lost her standing. We have not time now to go into this matter in detail, as it would require more than this morning to do so, but we are merely giving some brief outlines in answer to this question. A very general confusion of mind sprang up after the long

{Page Q62}

period of darkness which we call the dark ages; various reformations were started, and amongst those was the German reformation in which Luther was one of the principal figures, and Zwingli and Melancthon were others. These good men were striving after more truth and a better understanding of God's word. We believe they were to some extent successful,

but only partially so; it was not then due time for God to show the full, clear light of his Word, but he intended to allow people to remain in a considerable degree of darkness until the due time. Some of those of that time remained very loyal to God, and stood free and separate from the things of this world, so that they thus maintained a virgin character. Others of them became enamored of worldly government, and as a result we see that amongst the various Protestant denominations there sprang up very similar conditions to those which had prevailed between the church of Rome and the government of Rome. And as that condition of union between the church state constituted figuratively the Roman Catholic church, a harlot system, one living not in pure conformity with her vow to the Lord, so the same rule of application would make the German church equally a harlot system, and the Russian church equally a harlot system, and the church of England equally a harlot system, and the churches of Sweden and Norway and Denmark equally harlot systems. We are to remember that this word "harlotry" as used in Revelation is merely a symbolical term; there is nothing more than that to be understood, nor that the church of England people were harlots, nor anything of that kind, but merely it is a figure representing the wrong attitude of that system towards God and towards his plan.

God has proposed to take out of the world a people for his name, and Saint Paul tells us that this church of the living God now is espoused as a chaste virgin unto one husband, which is Christ, and she is not to marry nor to expect to marry until the bridegroom comes and the marriage shall take place. On the contrary, the church of Rome claims that it was proper to marry. She claims that she is married, and she claims that she has children. In other words, the church of Rome in particular is based on hierarchy. By hierarchy is meant the official church as in separation and distinction from the ordinary members of the Catholic church. That is, the ordinary Catholic is not a member of the Catholic church at all. You will notice that in their conversation they speak of all the priests as father, and all the people as children they; are children of the church. The church therefore professes to have brought forth children. The Roman Catholic church claims to have brought forth these children, and she numbers her children by the hundreds of millions. And Protestants, falling into something of the same error, have been trying to bring forth millions of children, too; each denomination is trying to bring forth children. This is the wrong thought.

There is to be no bringing forth of children until after the marriage. The bride of Christ is to be a virgin church, united only to him. It will be after the marriage that the children will come forth in God's order. All through the thousand years of Christ's reign, Christ will be the father, or lifegiver, to the world of mankind, and the church will be the mother, or the life-sustainer, for the world of mankind, and the whole world of mankind coming back to

{Page Q63}

restitution privileges and blessings and everlasting life if they will, and will thus become the children of Christ and the children of the church. Therefore in the Scriptures our Lord is represented symbolically as being the everlasting Father. This does not mean that he becomes the heavenly Father, but he becomes the father of everlasting life to the human family. He is not a father to the church; he is our elder brother. He is our bridegroom but never referred to as the father of the church. And so the apostle says you remember, "the God and Father of our Lord Jesus Christ hath begotten us." The same one that begat him has begotten us, and he is to be the Father of the restitution class of the future, and the church now being developed is still to maintain her virginity and is to be the mother of that restitution class. So then you see, my dear friends, how the Bible uses this word harlotry, and what is the exact meaning of it.

Now coming to our question more particularly, what is the significance of being defiled with women? This might be a matter of more or less conjecture; there might be room for some differences as to what this would mean. Our thought would be this, not that one is necessarily defiled by having become a member of the Methodist church, or the church of England, or the church of Rome; I believe there have been saintly and pure people in all of these churches, and in all of these systems, but those saintly ones were not defiled. They were in her, but not of her. You see there is a difference. God speaks of some of his children as being in Babylon. This whole system of things according to the Bible, according to Jesus' words, is Babylon. Babylon is the name for the mother, the papal system, and the daughters also have the same name, Babylon. And what does Babylon mean? It means confusion, mixture and improper relationship. That is what is included in the word Babylon. Now then some are in Babylon and not of Babylon, just the same as the children of Israel were carried captive into Babylon, but they were not

Babylonians. There was a difference. And in due time God sent forth the message to all of natural Israel that if those who had been carried in captivity into Babylon desired to return to the Lord their God, and to the land of promise, they might do so, and Cyrus gave that decree you remember, and many of them did return. And so God has given an invitation to all of his people that are in Babylon that if they are truly his people they should come out of Babylon. No one is called out of Babylon until he hears the Lord's voice. People are not responsible for anything that is said which they do not hear. So you and I may have been in Babylon for years and not have had any responsibility or any impurity, we were not defiled, because we did not know any better. Our own attitude of heart toward God and toward the things of God's Word was a pure virgin attitude. So then the Lord speaks of these as some of his people in Babylon. They were not his people unless they were pure, unless they were virgins. The moment they became impure he would not class them as his people. But he says, "Come out of her my people, that ye be not partakers of her sins." That implies that you are not yet partakers of her sins; you are my people, in her, but not yet partakers. How is that? Because you did not know any better; you did not see any-

{Page Q64}

thing better; you had no responsibility for what you did not see and did not understand. Well, when shall we have the responsibility, then? When do we come to responsibility? What constitutes responsibility? This, my dear brother: I was not responsible for what I was born to, and what was in my head from childhood; and God did not hold me responsible; nor you, nor anyone else; but after we come to see these errors into which these great systems of men have gotten, after we begin to see the truth, after we begin to see that God's holy name is blasphemed, that his holy character is misrepresented, that we have said things about our heavenly Father that we would be ashamed to say about ourselves or of our earthly parents, yet we admit they are all imperfect and fallen--we have said things about our heavenly Father that were scandalous, we have charged him with the most diabolical acts, and the most diabolical intentions, we have said that he created our world of mankind and knew what he was doing, had full power and full wisdom, and intended from the beginning to damn nine hundred and ninety-nine out of every thousand, and to have them roast through all eternity,

and that he made fireproof devils to handle them; that he created a great place called hell in which all of this diabolical work was going on--we slandered our heavenly Father. If anyone would say that about you or me, would not we be angry? We would indeed. If they would say that you had so treated a rat, you would be angry, and you would deserve to be angry. The man that would do such things to a rat is not an honorable man. No honorable man would treat a poor rat that way--predestinate the rat before it was born, foreordain it to eternal torture. And that is what we have been charging to our heavenly Father. It is awful, it is terrible, God forgive us ! I am sure he does; we are ashamed of it. But now just take that one point of false doctrine--and there are other points too; and there are other points of good doctrine. I am not claiming for a moment that all we have believed, and all our forefathers believed, was wrong--not at all. We were saints when we were in Babylon, and we want to maintain our saintship; but now coming down to the close of the age God is lifting the vail, and he is in this day showing us more clearly respecting his plans, his purposes, his arrangement, and the real teaching of his Word. And now then after we once see that this doctrine is blasphemy against God, after we once see that it was concocted in the human mind, evidently instigated by our great adversary, the devil--after we once see what an awful thing it is, if then we wish to uphold earthly systems and give our lives and strength and talents and means, to up-holding these diabolical teachings, then we are worse than any others there; we are the worst of the whole lot. The man who does this fully knowing and intentionally, is the only man to blame at all. You and I, if we would stay in and uphold these things, would be more blameworthy than some who are in and who are not so conscious of what is the trouble.

So then, this Scripture tells us that there are some that will be defiled by these women--by these earthly systems. Why do you call them earthly systems? Why do you show them in contrast to the heavenly system. God has only one church; there is not a man in the world who will deny that.

{Page Q65}

No one of any good sense who has any faith in his Bible at all will deny that the Bible teaches there is only one church, the church of the living God, the church of the first--borns, whose names are written in heaven. Whence, then come all these different denominations, Catholics and Protestants numbering up into the hundreds? Well, they come from men. They

come from error. They come from ignorance. They come from superstition. They are the results of endeavors to get to the light, and wrong conceptions of how to get to the light. Do you blame these people? Not at all. We are not blaming anybody. The blame comes to the person who, after seeing the real facts of the case, stands in and indorses these systems and upholds them. Now then he will be defiled. And how would he be defiled? Why his whole conscience must be defiled, for he knows that the system is wrong; he is defiled immediately by having a contact with that which he recognizes to be wrong, and feels to be untrue to God, to be untrue to the principles of righteousness; he defiles not only his conscience, but he does dishonor to God, and dishonor to the denomination, and everything else. What right has any man to stay inside of a denomination and deny the teachings of that denomination? He is stultifying himself to do so, is he not? He is branding himself as a fraud, professing to believe what he knows he does not believe, claiming to teach what he knows he does not teach; or, on the other band, teaching that which he knows is wrong and professing that which he does not believe at all. The whole matter is wrong; such are defiled by the women. But those who come out when they see the right and the wrong on the question, who take their stand for right, they are delivering their souls from Babylon. "Flee out of Babylon, saith the Lord; deliver every man his soul." Now no one is responsible to flee out unless he sees that it is Babylon, but the very suggestion that it is Babylon to every honest person means that he should make an investigation, and a thorough one, to know whether or not he is in Babylon. If he says, "Well, God's voice says, 'flee out of Babylon,' and I believe that the svstem is Babylon, but I do not wish to look into it for fear I find it true," that means he is dishonest with himself; he is defiling himself. There is only one way of being thoroughly honest, and that is to be honest.

CHRIST--All in All.

Q65:1:: QUESTION (1912-Z)--I--In what way was our Lord made unto us wisdom, righteousness **justification'**, santification and redemption?--(1 Cor. 1:30).

ANSWER--In a great variety of ways our Lord was made unto us wisdom. He is the Head of the Church which is His Body. And as the head is the center of knowledge, so the Lord Jesus is the Head of His Church. But the particular thought of the text seems to be that of a progressive order. Looking, then, to see how Jesus was our wisdom before He became our Justifier and Sanctifier, we perceive that the

Scriptural declaration is that "no man cometh to the Father but by" our Lord.

Previous to justification **the Father draws**, for none can come to **Christ** except through the Father. After the Father has drawn, the **wisdom** comes from Christ, who instructs us **how to come** to the Father. Just as the disciples were instructed

{Page Q66}

by our Lord, so it is all the way down throughout the Age.

There is

no other way by which men may be saved--"None other name under heaven given among men, whereby we must be saved."

Sinners could not be acceptable to the Father except by the way of justification such as the Father has provided. This justification means their blessing. "Come unto Me, all ye that labor and are heavy laden, and

I will give you rest." (Mat. 11:28.) We need to be instructed. The light was not **prior** to Jesus Christ for we read that **He is the Light**. He makes that statement Himself: "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life."-- John 1:9; 8:12.

This wisdom was first promulgated by our Lord. So the same wisdom which instructed His disciples guides men back to the Father, instructs them as to what discipleship means, makes them wise in order that they may take the steps by which that discipleship is to be gained. Whoever will be His disciples **must take up their cross and follow Him**. No matter in what way one may get the wisdom, it comes to him from our Lord Jesus Christ; and without this wisdom we could not know how to come to God. No one can **ever** come to God without this wisdom. And so His wisdom instructs what will be the reward of discipleship,

Our Lord appeared in the presence of God **for us--on our behalf**. Thus, according to the Father's plan and arrangement, He became the **Justifier** of those who come to the Father by Him, and none can get the justification' except by a consecration of life. Then He becomes their sanctification' by assisting them in everything necessary to their sanctification. They have the **will** to do, and as they have this will, so now He works in them a sanctified character in life.

This course being followed, the one who has the **wisdom**

of the narrow way first obtains justification' through our Lord's blood and then sanctification' through following in the Lord's footsteps. Finally comes the deliverance redemption' by the First Resurrection. The One who led us all the way is the One who leads us still and who will finally lead us into the New Jerusalem, the glorious condition beyond the veil.

CHRIST--Body of.

Q66:1:: QUESTION (1912-Z)--1--Is the "body" mentioned in (Heb. 10:5) and (Heb. 7:27) the same?

ANSWER--The body which God prepared for sacrifice may properly be viewed from two standpoints: First, the Father prepared the body of Jesus, in that He was born holy, harmless, undefiled and separate from sinners, and of the human family through His mother. This is the foundation of the whole matter. But the Apostle Peter and also the Apostle Paul inform us that God foreknew the Church, "the Body of Christ," and, therefore, foreknew the sufferings of the Head--foreknew our share in the sufferings and also in His glory.

In speaking therefore of the body which God prepared we should properly enough think how the Father prepared a body for Jesus which was actually, physically perfect and corresponding to the body of Adam, who was afterward condemned, and also prepared the way by which the "Body

{Page Q67}

of Christ" should be justified from the sinfulness of the flesh, that thus He might offer not only Himself, the Head, but also "the Church, His Body," a "living sacrifice, holy and acceptable to God."

TYPICAL AND ANTITYPICAL ATONEMENT DAY SACRIFICES FOR SIN CONTRASTED

In (Heb. 10:10) the Apostle is contrasting the atonement day sacrifice of the typical high priest with the antitypical atonement day sacrifice of the antitypical High Priest, Jesus. The typical high priest needed once every year, repeatedly (not daily), to offer up sacrifices. The first part of the sacrifice was for his own sin, and the second part of the sacrifice was for the sins of the people. The first part was the bullock, and the second part the offering of the goat. These two offerings constituted the one sacrifice for sin on the day of atonement! And so, in the antitype, the offering of our

Lord Jesus, when He offered up Himself, was for "himself," that is, for His Body, those who are to be His Church, the household of faith. And then, a further part of His sacrifice has been the offering up of these members of His Body, in harmony with their wills and in harmony with the Divine provision.

Thus the antitypical atonement day sacrifices for sin have been in progress for eighteen hundred years. The special merit of the sacrifice was that which our Lord Himself offered, through which our offerings are made acceptable. It is one sacrifice in the sense that it is all one Body of one Priest that is offered, for the Apostle said, "We are partakers of the sufferings of the Anointed," and, "if we suffer with Him we shall reign with Him"; "if one member suffer all members suffer."

ALL OFFERING MUST BE DONE BY THE PRIEST

In (Heb. 7:27) the Apostle said, "This He did **once** when he offered up Himself." The question arises, To whom does this refer? Does it mean Jesus, and the members of His Body offering up Himself? We answer, No. The members of the Body do not offer up themselves; they present themselves; but the offering, so far as God is concerned, must be done by the Priest, Jesus, the "High Priest of our profession." The Apostle says that this He did once, and we answer, Here the thought is **one fulfilment** of the one type. In the type there were two sacrifices offered, and it is here called His sacrifice.

Our Lord offered up Himself at Jordan, and He offered up all the members of His Body, the Church, at Pentecost. The offering of Himself personally at Jordan was accepted of the Father, and the remainder of Christ's sacrifice was merely the fulfilling of the terms of the sacrifice. So the presentation of the Church before the Father was accomplished at Pentecost, though it has required the entire Gospel Age to complete the sacrifice.

This, too, was shown in the atonement day type: The high priest, after offering up the bullock, took the blood into the Holy and later into the Most Holy and sprinkled it on behalf of himself and his household--the members of his body and the household of faith--the underpriests and the Levites.

Next the high priest came to the door of the Tabernacle and slew the goat, representing the acceptance of

justified believers as His Body and their consecration to death. In the type this did not represent the second coming of Christ, but merely His manifestation in connection with the sacrifice of the Body which is the Church. In the antitype our Lord as the High Priest manifested His power in the Church at Pentecost by sending the Holy Spirit upon them and thus giving the intimation that their sacrifice was made and acceptable in the Father's sight. All of the Church who have since come in were counted in there--just as in our Lord's prayer He said, "Neither pray I for these alone, but for those also who shall believe on Me through their word." Similarly the acceptance of the Church at Pentecost as joint-sacrificers, as part of Christ's sacrifice, has continued ever since and we are members of His Body, each in his turn being sacrificed until the entire sacrifice of the Great High Priest once for all shall have been accomplished, and that accomplishment, we believe, is near.

The expression, "If one member of the Body of Christ suffer, all the members suffer with it" (1 Cor. 12:26) does not, of course, signify that the dead members of the Church would suffer with the living members, nor that those not yet begotten of the Spirit would suffer with the Apostles, nor that members in different parts of the world would suffer with the other members of whom they were ignorant. It merely means that there is such a sympathy and union and fellowship in the Body of Christ that each is intimately and deeply interested in every other member, so that the interests of one are the interests of all. As, for instance, where there are two or three of the Lord's people in fellowship, as a little ecclesia or class, they are, in this sense of the word, a Body of Christ and are interested in each other, and suffer with each other in the tribulations, persecutions and difficulties of life. And, in a larger sense of the word, any of the members of the Body of Christ, in any part of the world, learning of the sufferings of other members of the Body would correspondingly feel an interest, a sympathy and fellowship in their sufferings, or in their joys.

NOT A PART OF THE RANSOM.

In the statement, "A body hast thou prepared me," we must be careful not to read in what is not stated. It is not stated, "A body hast thou prepared me as a ransom price," but, "A body hast thou prepared me" (Heb. 10:5), "for the suffering of

death." (Heb. 2:9.) The **suffering of death** on the part of our Lord Jesus **constituted the ransom price** for the sin of the whole world. But the Body, which is the Church, the Father prepares through justification for association with Jesus in the "suffering of death," but this does not constitute the Church partakers in the ransom-price. Only one ransom-price was necessary, and that was one perfect man's death, and that had already been arranged for before the Church was invited to become joint-sufferers and joint-heirs with the Redeemer as His members.

The word "sacrifice" seems to be confusing to some. We are exhorted to present our bodies living sacrifices, but our presentation of our bodies to the Lord should not be confounded with the Lord's presentation of us. Going back to the type we find that two goats were presented to the Lord at the door of the Tabernacle. They were presented

{Page Q69}

to be sacrificed, and so, when speaking of them, one might properly say, Those are the sacrificial goats; and whoever presented the goats might in one sense of the word be said to be the sacrificer.

But the word sacrifice, when used in the sense of devotion, or setting apart for sacrifice, should not be confounded with the sacrificing work by the high priest. The goats were not sacrificed merely because they were presented or devoted. God dealt not with the people, but with the priest, and only when the priest had slain the animal was it sacrificed, from the Divine standpoint. Then, and only then, was it really acceptable to God as a sacrifice.

Applying this, then, we may desire to come to God and learn that now is the acceptable day, now is the time when the Body of Christ may be devoted, or presented to the Lord. But something more is necessary than our presentation, and that further thing is the work which is accomplished for us by the High Priest, Jesus; namely, His acceptance, or His endorsement of our consecration, and the presentation of our offering as a part of His sacrifice. When the High Priest presents us with His merit imputed, then, and not until then, does our offer become a "sacrifice, holy and acceptable to God."

CHRIST--Full Authority When He Will Have Completed His Work.

Q69:1:: QUESTION (1912-Z)--1--In (1 Cor. 15:28) we read that when Christ shall have accomplished the work appointed for Him--the work of His Millennial Kingdom and reign--and shall have put down all enemies (the last enemy to be destroyed being death), the Son also will be subject unto the Father, who put all things under Him. In what sense will He be "subject" then more than during the Millennium?

ANSWER--The special thought very evidently is that during Messiah's reign the Lord Jesus will be given full power and authority to control the world. That is the particular business appointed to Him. You will remember that the Father, speaking of that time, says, "Ask of Me, and I will give Thee the heathen for Thine inheritance"; and He declares that they shall be ruled with a rod of iron.--(Psa. 2:8,9).

This thousand-year period, known as the Millennium, is set apart for this work. Suppose that you were given a position by the Government, or the State, with commission to do a certain thing for a certain period of time, with the understanding that when it is accomplished you will be given a reward for doing it. You are instructed: "Everything is in your hands. Do the work, and you may have all of 1912 in which to do it. Attend to the matter." Then what? After having completed the work, you resign this special commission, this special office conferred upon you for the year. You will no longer hold it.

So at the end of the Millennium our Lord Jesus will no longer hold office as Mediator between God and men, as He will have done for the one thousand years. Why not? There will be nothing more to be accomplished. During the thousand years He will have done His work as Mediator so thoroughly that there will be nothing more to do. That special work will have been fully accomplished.

{Page Q70}

CHRISTIAN--Failure to Live Up to Privileges of.

Q70:1:: QUESTION (1911)--1--What should we understand in a general way to be comprehended in the term "Failure to live up to one's privilege as a Christian?" Does this include a failure to study the Scriptures, or an opportunity for serving the Lord along mechanical lines, the same as one's time and energy to the extent of incapacity only for the study of the Scriptures?

ANSWER--Well, this is a very complicated question. No one can answer questions properly except along general

lines, and it remains for each individual Christian to apply those lines. This is God's will, this is God's way; otherwise God would have said through Jesus or through the Apostles, do this, don't do that, do the other thing; but he has not placed us in such bondage as that, and thus limited us. He has left us along general lines to know certain principles and to exercise our thoughts along those lines, and thus he puts a responsibility upon you for your conduct, and upon me for my conduct, and this is an elastic system that allows different people of different conditions of mind each one to put the proper bondage on himself, and it keeps other people from bringing him into bondage. Thus the Church of Christ can be at full liberty. Everything that the Lord has said is an obligation, but the Lord has not made very many obligations. You will find the obligations generally made by men. This denomination says, you shall not chew tobacco, that one says you shall not drink whiskey, another one says you have got to wear that shaped coat, and another one, cut your hair in this way, and another one says you must walk in such a way. All of these things are of men; there is nothing of this kind in the Bible. The Bible lays down broad general principles and gives every man and every woman a right to use his or her own mind upon the subject. As, for instance, someone said to me, "Brother Russell, can a man chew tobacco and be a Christian? And it is right to smoke? And is it right to drink coffee? And is it right to wear a hat with a feather in it? And is it right to wear a broad hat, etc.?" And I say, "My dear brother, you have a right to do anything you please, which you think will glorify God and do good to yourself and to your neighbor. Drink all the whiskey you think will glorify God. God does not say, snip off this, and snip off that; the Lord says, give your whole heart to me make a full consecration; everything goes down; you have no earthly rights. Love merely whatever God says he approves of remembering that you are a new creature in Christ Jesus."

CHRISTIAN SCIENCE--Was Pastor Russell a Pupil of Mary Baker Eddy?

Q70:2:: QUESTION (1912)--2--Was Pastor Russell ever a pupil of Mary Baker Eddy? (Laughter.)

ANSWER--Not that I know of. (Laughter--applause.)

CHRONOLOGY--Beginning of the Trouble in 1914.

Q70:3:: QUESTION (1905)--3--Why should the trouble begin with 1914?

ANSWER--I answer that the reason we expect it to

begin there in the full sense is that the Father laid out the plan of this whole age. Here Bro. Russell gave a long talk on the "Times of the Gentiles" showing that their lease of

{Page Q71}

power began in 606 B.C. and will end in the fall of 1914, which can be found in detail in Vol.2, of the Dawns.

CHRONOLOGY--Beginning or End of Time of Trouble Re 1914.

Q71:1:: QUESTION (1905)--1--Will the time of trouble begin or end in 1914 and why?

ANSWER--We answer that there have been times of trouble this good while. (You know we have a trouble corner over there, and he smiled and pointed over to his little office.) There have been and there will be times of trouble as far as the Church is concerned. Look at the persecutions. But the reference here, and properly enough, is to the "Great Time of Trouble" that is referred to in Daniel, twelfth chapter, where he says, "there shall be a time of trouble such as never was before," and our Lord adds, "No and never shall be again." Well that is the time of trouble that is in our minds, and it will not begin nor end in 1914. The time of trouble may be a beginning now, but those beginnings are only leading up to the real trouble. If there was a whirlwind coming you would expect to first see dust and commotion before the houses would be swept away, and so we see in Russia. The time of trouble, the awful time of anarchy, to our understanding, commences really there, though like the dust of the whirlwind there will be and is now trouble preceding the awful anarchy. As to how long it will last **I do not know**, but I cannot imagine how it could last long. As an illustration; take Pittsburg or Allegheny, and suppose they were cut off from the railroads. No peace to any man that goeth out or that cometh in. Everything would run out in a short time. We eat a good deal in Allegheny and Pittsburg. But, in the olden times, they had cities that would stand long sieges for months or years, like Port Arthur. They had great supplies. Our cities are not now in that condition with great supplies laid up; we live from hand to mouth. When anarchy comes it will bring terrible conditions, and I do not see how it could possibly last long. Things, I think, will come to an abrupt end within a year. In those times, when people are laying their hands on everything they can get, the farmers are not going to raise wheat for others just to give it away.

CHRONOLOGY--Re Our Lord's Personal Presence in 1874

Q71:2:: QUESTION (1907)--2--On what grounds is it affirmed that our Lord's personal presence began in 1874 and will continue until the end of the Millennial Age?

ANSWER--I answer, it is based on this ground: that He comes to accomplish a work and that the work is, He must reign until He shall have put down all authority and all insubordination, and shall have brought everything into harmony with God, and shall have delivered up the Kingdom to God, even the Father. The Scriptures say that He must reign a thousand years. Therefore, we see that when His presence came in 1874 it was intended to last the whole thousand years. Now when we speak of it in that way, we do not mean to have it understood that the Lord must stand at one particular place on earth, or that He is to stand on the earth at all; because spirit beings do not need to have platforms, etc., to stand on. We are not to think of it as meaning that the Lord has a fixed place, and that He cannot get away from the earth. That is not the thought we wish to give at all. That is not our thought. Our thought is,

{Page Q72}

that our Lord came for the purpose of reigning, and He will not give up that purpose nor that work. He may go to and from the heavenly Father's presence, and the Church may also go to and from the heavenly Father's presence, but still their work is in connection with the earth, and this is their kingdom, just as President Roosevelt is supposed to be in this country while he is president of the country, yet he sometimes makes journeys to Cuba, or he may go to Panama, or somewhere else, and he has really gone out of the country; yet in a sense he is still in the country, because, if he has gone to Panama, he has left certain persons to represent the presidential office in Washington; and he is still president, whether he is in Washington or in Oyster Bay. So, with our Lord Jesus during all the Millennial Age; He will still be the reigning King of earth, just the same as we say now He has ascended up on high, there to appear in the presence of God for us. He is set down at the right hand of the majesty of God on High, but that does not mean that God is sitting in a great place and never moves from it, or that Jesus has sat down there and that he has not gone away all the time that he has been at the right hand of God's majesty, but in the sense that He is next to the Father; He is the one next in honor, and dignity to the Father, and He will always maintain that; He

will be at the right hand of the Father when He is reigning as a King on the earth; as we say, speaking of the second coming of Christ, the Son of Man shall come in glory at the right hand of the Father. When He is coming in the clouds with great power and glory, He will be at the right hand of the Father all of that time.

CHRONOLOGY--Closing of the Door.

Q72:1:: QUESTION (1907)--1--Is it not reasonable to suppose that we may expect in due time an announcement through the TOWER that the door of opportunity for consecration is closed?

ANSWER--I think not. I see, dear friends, from different questions that come to me from different places, that thought is prevailing, and I may have been guilty of having started it for all I know. That is about the closing of the door. Now, everyone has a right to use language in his own way, and as long as he keeps within certain bounds, no one can say he is talking amiss. So, we can talk about the door of opportunity closing, but I wish you to notice that the Bible does not speak of the door of opportunity closing. Undoubtedly there will come a time when the opportunity to spread the truth will be more or less hampered, when things will be greatly curtailed, and people, perhaps, who are opposed to us may try to make out that we are in some manner or form anarchists. The idea is growing that all anarchy should be put down, and we are in full sympathy with that. We think anarchists are unreasonable and unsafe people, and that they should be restrained. But we expect the time to come, not many years hence, when some will say of us, "You are anarchists, against the government, and against the Churches." And they will have power with the government, and there will be laws passed that will squeeze the anarchists, and then we will be squeezed in with them, so as to get rid of us to some extent. You might call that perhaps, in some sense, the closing of the door of opportunity

{Page Q73}

to proclaim the truth. We know that cannot come until God is ready. In the meantime, we can expect that the truth is going to have a very wide circulation.

My expectation, dear friends, is different from that of a good many. I know some of the Lord's people are thinking the harvest work is about done now, but as I have been telling you for some years back that my understanding is the work is

not nearly done; there is a whole lot more work to do. We had in the Watch Tower office about three years ago a change in our method of keeping the list of Tower subscribers from books to the card system. We had an arrangement made for holding the cards, and the question arose, how large we should make it. I said, We will make it large enough for fifty-five thousand. Some said, O, that is too large. No, I said, I think we are going to need most of that space for 55,000 subscribers to the Tower. Now, we have not yet got them, but we think they are going to come in. Our expectancy is there will be large numbers of people coming into a measure of the truth, and a measure of sympathy, and there are people in all the denominations who are true saints at heart, and have been more or less blinded and confused by churchianity, and they supposed things were more like what they saw on the outside, as Jesus said about the scribes and Pharisees that people looked on the outside and saw that they were beautiful and whitewashed, and Jesus said that inwardly they were full of all manner of impurity. So the people of all denominations are beginning to wake up and look about them and say. What does this mean? Am I wrong? Am I so fanatical that I cannot be in sympathy with other people? It is not they that are wrong; it is the institutions that are wrong; and their hearts are searching for the Lord, for there is a famine, not for bread or for water, but for the hearing of the Word of the Lord. Some of this class are beginning to see that they are hungry. Now, we believe that class is everywhere within your reach and mine, and that the Lord is giving us a great privilege in hunting for them.

You remember that only in one place in the Scriptures do they speak of the door shutting, and that is in the parable of the wise and foolish virgins. And there it says, the Bridegroom came. We apply that to the year 1874, and this was called to the attention of the wise virgins, "Behold the Bridegroom"--not behold the Bridegroom cometh, but behold the Bridegroom, as representing His presence, and then all the virgins arose and trimmed their lamps, and some of them had oil in their vessels as well as their lamps. Now, you know what the lamp is, and what the vessel is which carried the Holy Spirit. You must have both. If you are without oil, then something is wrong. You must get the oil or you cannot be one of the wise virgins, and you remember the wise virgins went with the Bridegroom in to the marriage and the door was shut. Now, that is the door of the parable. When did the door shut? After the wise virgins had gone in. What does that mean? It means after the last one of the Little Flock has made

his calling and election sure, and has been tested sufficiently, and has been passed as a successful one, and the high calling is ended, and the last one has gone beyond the veil, that the door is shut. That is the parable. Then afterwards came the other

{Page Q74}

virgins, the foolish virgins, that had gotten oil in the in the meantime. Yes, they got the experience, and development, and the knowledge, and the light, and then they came, and knocked and said, We are a little bit late, but let us in please. We heard about this, but we did not have the oil in our lamps. But, the answer comes, "I cannot recognize you. The whole company, the elect company, is all in. I cannot recognize you." What will they do? They will pass through the great time of trouble, as the parable shows, and there shall be weeping, and wailing, and gnashing of teeth. The time of trouble that will come on the whole world will cause a great amount of anguish, and disappointment, and sorrow, in these ways, represented by that familiar expression, weeping and gnashing of teeth.

CHRONOLOGY--Plowman and Reaper.

Q74:1:: QUESTION (1908)--1--"Behold the days cometh, saith the Lord, that the plowman shall overtake the reaper." When shall this be?

ANSWER--Well, it seems to be a figure of speech that is pointing down to the end of this age. Look, for instance, at the Jewish Age. When the Jewish Age came to an end and the harvest of that age was ripe, the Lord called it a "harvest;" He said He was the reaper and He Himself went out and began a reaping work amongst the Jews then. And then came the plowman, before the reaping was done and before the harvest was all over. Who was the plowman? Why, the Lord and the Apostles, preaching the glorious message. There was a double work being accomplished:--there not only reaping the Jewish people, but following that began the work of preparing for the new dispensation, the Gospel dispensation; a new dispensation altogether was ushered in. So one overlapped on to the other. So similarly in the end of this age, the reaping work is the close of the age; the harvest is the end of the age. In the time of the harvest the Lord sends forth the reapers, and the reaping work is now going on. But that is not the end of God's plan; there is another dispensation about to be ushered in and that is to be the time for sowing the great

field with the true seed; and now in the time of harvest, the plowman is already beginning and he is overtaking the reapers. The reaper is hardly out of the way before the plowman comes along. What do you mean by that? Why, I mean this harvest work will hardly have accomplished its intention, and gathered the little flock and the great company into the great barn of the Lord until the plowman of trouble will be running his furrows through the world; and in the time of the gathering of the great company, the time of trouble will be on the world.

CHRONOLOGY-Closing of Door.

Q74:2:: QUESTION (1909)--2--Will you please give us your thought as regards the closing of the door; do you expect it to close soon?

ANSWER--Inadvertently we have used this expression of closing the door in two ways. At times we have used it in respect to the work that is to be done until the close of the age, until the opportunity for service shall shut down as represented in the parable, and no more laborers will be admitted. Apparently no others were admitted during the twelfth hour, but we do not know when that door will close. It is open now and may stand open all this

{Page Q75}

year, and I cannot say how long it will stand open, how soon the eleventh hour will close and the twelfth hour will begin. We may have something to say on that subject in the Watch Tower. That is also one of those thoughts that is working, but it has not worked satisfactorily yet.

Then as to the other door, in the parable of the "Wise and Foolish Virgins," the Wise Virgins followed Him and then went in with Him and the door was closed; then followed the Foolish Virgins and knocked at the door, saying, "Lord, Lord, open unto us," but the door was shut. That is the door through which the Bride-class will enter, and when it is shut, it will never open again. To my understanding that door and the door to service should be kept separate. That door the King will close when the last member of the Body of Christ shall have finished his sacrifice, and gone beyond the veil, the complete number will be gathered and enter into glory. When that will be I do not know. Perhaps not for a year or maybe more, after the door to service has closed. There will be a time of testing to prove those who have already entered the

door of service.

CHRONOLOGY--Re Eleventh Hour.

Q75:1:: QUESTION (1909)--1--Is the eleventh hour the last hour before the night when no man can work?

ANSWER--I do not think that I have anything to say on that just now. I may have something later; I have a thought that is working, as I said a while ago.

CHRONOLOGY--Re Eleventh Hour.

Q75:2:: QUESTION (1909)--2--How much time space should we understand from the beginning of the eleventh hour to its close.?

ANSWER--I should like to know definitely myself.

CHRONOLOGY--Has Church Advocate Since 1874?

Q75:3:: QUESTION (1909)--3--If our Lord came in 1874 has the Church been without an Advocate since that time?

ANSWER--No. He is our Advocate whether He is present or not. He always has access to the Father, and we are not separate; so as the Head of the Body He represents the Body. Does your head represent your body, or your hand?
Your head always.

CHRONOLOGY--Overthrow Zedekiah Re Gentile Times.

Q75:4:: QUESTION (1909)--4--In 2 Kings 25:3-6; Jer. 39:2-5, Jer. 52:6-9, it is stated that the overthrow of Zedekiah occurred on the 9th day of the 4th month. As the year referred to throughout Kings is the Sacred Year, beginning about April of our calendar, the 9th day of the 4th month would correspond to about July 1st. The overthrow of Zedekiah marks the beginning of the Gentile Times, and if this occurred in July, would not the Times of the Gentiles end in July? Would it be July, 1914, or July, 1915?

ANSWER--Well, I do not know; I have not thought particularly along that line, and for the few months difference you had better take the earlier date and make sure.

CHRONOLOGY--Re End of Gentile Times.

Q75:5:: QUESTION (1909)--5--If the "Times of the Gentiles" began in October, 606 B.C., will they not end in October, 1915, instead of October, 1914?

ANSWER--We think not. If the brother or sister who wrote the question will go over the chronology, they will find that these Times will end in October, 1914. You should remember that in figuring chronology you count backward from A. D. for the 606, and forward from A. D. for the 1914.

CHRONOLOGY--Prominent Dates.

Q76:1:: QUESTION (1910)--1--Should we consider it necessary to call attention to other Prominent dates than 1874, 1878, 1881 or 1914? Should 1911 be included.?

ANSWER--I am glad that question is there, my dear brothers and sisters. You will notice that in my own teachings and writings I am careful to avoid any other dates than these. I know nothing about other dates.

In the third volume of Scripture Studies there is a suggestion, but it is offered only as a suggestion, merely that a certain measurement in the Pyramid (not in the Word of God) looks as though it might point down to 1910 or 1911, but we do not say that it does mean anything, but merely throw out a suggestion. Don't anticipate, don't say things are to occur, for we do not know, at least I don't, and don't believe anyone else does. My advice is to follow the Apostle when he says, "We speak those things that we know." Don't say anything about those things that you do not know. Quite likely you will wish you had not after a while. Nineteen hundred and fourteen is the time when the "Gentile Times" will end. What does that mean? I do not know, but I think it is when God lets go in a general sense of the word, and permits things to take their course; and we can readily suppose, as the Apostle says, that the course of nature would be set on fire, because of strife. In the world of mankind, I shall expect a time of great trouble, which the Bible marks out as having its beginning about October, 1914, but I think, dear friends, that it is more important, instead of telling of the time of trouble, to tell about the good things. The poor people who get into the time of trouble will have all they want of it then. I have enough now, and so have you. The Scriptures say that through much tribulation shall we enter the kingdom, and if we pay attention to our duties, we will get enough without taking time to tell them about the time of trouble. The world will not be profited by our telling, either. We do not wish to scare anybody. We see the bad effects of this scare-religion in times past. While we can tell them that there is a storm

coming, we can also tell them that God is going to make that a blessing, and we are glad for the whole world of mankind, that this time of refreshing is near, "Speak of the time of rest that nears." They have enough tribulation, and I advise not to talk too much about the tribulation.

I think of one brother who had a large bump of imagination, who told his wife all about the time of trouble and told it as though he had been there already, telling her what flour would be a barrel at that time, etc., etc., so that his poor wife was almost afraid of the Truth. If he had said, My dear, there is a time of trouble coming and those who make the Lord their refuge, he will have a supervising care over them, I think it would have had a better effect. I

{Page Q77}

have very little faith in any kind of scare religion, it does not work well.

Another thing while at it. It is not quite in this question, but it is kind of a second cousin to the question.

To what extent should the Pilgrims and other brothers preach "Brother Russell"?

I say, not at all. You have plenty, dear friends, to preach and the Apostle says, "We preach Christ." Brother Russell is very glad if the Lord has used him as a finger-board to point the right road for your eyes, that you can see wonderful things in the Word of God, but it is not Brother Russell, but it is the Lord that has used him. As you see the finger-board points out it is so many miles to Jamestown, it is not the finger-board, but the person that painted and put it there that is to be appreciated. So my advice is that you do not search the Scriptures to find anything about Brother Russell, but that you search to find things about the "glorious One" whom we all reverence. You remember we had already pointed to it 15 years ago and made this statement applicable. You remember that John the Revelator had seen this and that, and other things, and he said he fell at the feet of the angel who showed me these things, saying, "See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

That is the right thought, but there is a tendency in this direction, and a danger to worship the creature, or instrumentality, rather than the Creator who uses the instrumentality. Let us not make that mistake. I do not want any to make that mistake through any inadvertency on my part.

CHRONOLOGY--Pyramid Re 1910.

Q77:1:: QUESTION (1910)--1--What event is to take place in 1910, which is pointed out in the Pyramid?

ANSWER--I do not know. There are many people who can tell you a great deal more about 1910, 1911, 1912 and 1913 than I can. All I know is there are certain dates that seem to be well fixed as far as we understand the Scriptures--1874, 1878, 1881 and October, 1914. I do not know about anything between at all. If other people do, they have a right to talk about it.

But do you not say something in the third volume of Scripture studies about 1910? Yes, I said we might take a measurement up over that step. We do not know whether there is anything to be measured that way or not, but suppose we do take a measurement over the top of that step: It would indicate about the year 1910. But I do not know whether God meant something to be marked for 1910 or not. I think by the time we have passed that time, we might see something perhaps for 1910. Perhaps we have gotten up on that step now, for all I know. Things are going along pretty rapidly just now, dear friends.

CHRONOLOGY--Dates Before 1914.

Q77:2:: QUESTION (1910)--2--Does the Society sanction all the pilgrims say concerning 1911 and 1912? I have noticed in our congregation that the elders who do not agree with all the pilgrims say concerning those dates, are thought to be out of harmony with the Society. What is best to do in that connection?

ANSWER--I have tried and am still trying to influence all the pilgrim brethren against the preaching of any time period this side of October, 1914, where 1915 Jewish time begins.

{Page Q78}

I think it is very unwise to be preaching anything else. Now you know the liberal way in which we try to do these things. We try to find as little fault as possible with anyone who has a good character, and is seemingly accomplishing a good work; we try to exercise as little of a grasp on them as to what they shall say as possible; but it is not with any consent of mine, nor with any endorsement of mine, nor of the Society of which I have the honor to be the head, that any pilgrim brother make any preachment respecting any dates this side of

October, 1914. And I advise all the dear friends that you have nothing positive to put your finger on--you merely have some guesses and some surmises, and it is wise to avoid these guessings and surmisings and to stand fast by what we do know. I think it is the safer plan. We certainly urge on all the dear pilgrims and elders, and upon all, that they try to have the one mind. I would not mind saying this, and it is not preaching time at all: Someone says to me, Brother Russell, I think I see something that might be construed to mean that the organization of the Federation which you have been talking about, is coming next year.

Well, I say, Brother, perhaps you do and perhaps you do not. I do not know, and I am looking for it, and have been looking for it right along; it is not going to make any particular difference to me whether they organize their Federation this year or next year; I am leaving that in the Lord's hands. I do not know that it would make a particle of difference whether they organize this year, or the next year, or the year after. The Lord has the whole matter in his supervision, and you and I have plenty to do; we do not need to worry about these things that are speculative. We have so much that is positive, and that, I think, is what we do well to impress upon ourselves and upon others.

CHRONOLOGY--When Jesus Will Drink the New Wine.

Q78:1:: QUESTION (1913)--1--Would our Lord have any definite time in mind when He used the words as recorded in Mat. 26:29, "But I say unto you, I will not drink henceforth of the fruit of the vine until that day when I drink it anew with you in My Father's Kingdom?"

ANSWER--I would suppose that the Master meant by "that day" what is frequently meant by that same expression "that day" as in contrast with these six days, that great seventh day, the Millennial day, the thousand year day of His Kingdom: in that day we will have joy.

CHRONOLOGY--When Is End of the Harvest?

Q78:2:: QUESTION (1913)--2--If the Harvest be a period of forty years, and the Harvest message went forth in 1881 with the chartering of the "Watch Tower," would not the Harvest end in 1921?

ANSWER--We have never thought of giving the "Watch Tower" so important a place as that. Anyway, the "Watch Tower" was started in 1879, and the "Watch Tower Bible and Tract Society" was started in 1880, and the mere

matter of getting a charter for it does not signify that it was not existent before that time. The getting of a charter does not make a society. You can form a society without a charter, but it is limited. The Society is just as much a society if two or three of you make it without a

{Page Q79}

charter, as if five hundred make it with a charter; it is a society all the same, an association. In any case, we think this has nothing to do with the matter. Our thought is that the Harvest is marked by the presence of the Lord, and the Reaper's presence indicates a time of harvest. From the prophecies we believe that the Lord became present as Reaper in 1874. It is the prophecies, we think, that mark the Harvest beginning, rather than any other thing.

CHRONOLOGY--Sealing Saints Re 1914.

Q79:1:: QUESTION (1914)--1--Do you think the saints will all be sealed by October, 1914, whether they are here or not?

ANSWER--Our supposition has been--and we, of course, supposed that we were looking at it from the Bible standpoint--our supposition has been that during the period that we call the Gentile Times the whole work of God in the selection of the Church would be completed. Perhaps it would be just as well for me to give you a brief summary of why we think that 1914 is the particular date, and what has been accomplished and should be expected to be accomplished during that interim or period. I remind you, then, that God once had in the world a typical people, and that these people He organized into a typical kingdom, the Kingdom of Israel, and on the throne of the typical kingdom He placed a typical king. David being the representative of that kingly line, the Lord promised him, "There shall not fail thee a man in My sight to sit on the throne of Israel," of his seed; and so we read of David's son, Solomon, and how Solomon sat upon the throne of the Kingdom of the Lord--not upon David's throne--upon the throne of the Kingdom of the Lord. It was God's throne, it was God's Kingdom, only in a typical way. Solomon followed David, and Solomon's son followed him, and so there was a continuation of the Davidic line for a certain time. Then there came a time when God stopped that order of things. The last king of David's line who reigned over the people of Israel was King Zedekiah, and to him and of him God said at that time, "O, thou profane and

wicked prince, whose time is come for iniquity to have an end. This shall not be the same (I will discontinue this order of things), this shall not be the same. I will overturn, overturn, overturn it until He come whose right it is, and I will give it unto him." Now, then, you see, there was David's line. "There shall not fail thee a man to sit upon thy throne forever." And so for all these years God kept the tribe of Judah in a prominent place, and David's posterity sat upon the throne as long as it continued. But in Zedekiah God discontinued that earthly kingdom, and there has been no earthly Kingdom of God from that time on. He was the last of the order of David. The people of Israel, you remember, were carried into Babylonian captivity. They came back afterward from the Babylonian captivity, but they never had any kings of David's line, and they never had any kings of their own at all. The Maccabees did endeavor to have a kingdom, you remember, but unsuccessfully; but they were not of the promised line of David; and then down to the time of the first advent there were certain kings of the Herodian line but Herod's line was not David's line. Indeed the kingdom of Herod was not of a Jewish line at all. They were of Esau and not Jews at all. So then, according

{Page Q80}

to history and according to prophecy, Zedekiah was the last king of David's line that sat upon the throne of the Kingdom of the Lord. What happened then? Well, God has had no typical kingdom, from the time of Zedekiah down to when? Down to now. In all that time He has had no kingdom in the earth. Well, but, you say, Brother Russell, there have been some who claimed to be the Kingdom of God. Oh, yes, my brethren, and so the Bible tells us about the kingdoms of this world, but they are not the Kingdom of God. We are still praying, "Thy kingdom come." And it will be Messiah's kingdom that will come then. There will be no inferior substitution in the mean time. On the contrary, when God took away the kingdom from His own nation, the seed of Abraham, He gave the dominion of the world, by a kind of leasehold, to the Gentiles. And Jesus referred to that, you remember, in speaking of the "times of the Gentiles." And He says that the times, or years, of the Gentiles would continue until the times of the Gentiles should be fulfilled. When He used these words He was thinking about the fact that Jerusalem would be completely overwhelmed and destroyed, as it was destroyed in the year 70, and Jesus said it would

continue to be destroyed until the completion of the Gentile Times.

Well, when did the Gentile times begin? We answer that they began where God's typical kingdom ended when the crown was removed from Zedekiah. Well, what happened at that time to indicate that Gentile times began then? Oh, something very important occurred. At that time there were various nations in the world larger than the people of Israel. There was Egypt, and the Babylonians, and other nations, but these were two of the other nations near to Israel. And Babylonia became very great, and the greatness of Babylonia dates especially from the time of the overthrow of Israel. At that time God recognized Babylonia as being the first of the Gentile kingdoms that would have control of the world, and it became the Universal Empire. You remember it was about that time that Nebuchadnezzar had that very peculiar dream, a dream that impressed him so much in his sleep, that when he awakened he simply remembered that it was a very important dream, but he could not think what it was. Then he called his wise men and said, "I have had a dream, and I cannot tell you now what it was. Tell me the dream and the interpretation of it." And they said, O, king, this is a difficult matter. Tell us the dream and we will interpret it. But we can't tell what the dream was. No king has ever asked his wise men to tell a dream and the interpretation as well. But the king said, O, well, if you can't tell me the dream you don't know what the proper interpretation is. It would be easy for you to fix up an interpretation if I were to tell you the dream. Anybody could do that. If you were able to tell the dream and the interpretation, well and good. If you had any real wisdom from the gods you could tell just as easily what the dream is. Go ahead now. If you can't tell what the dream is, I will know you are fraudulent, and I will put every one of you to death. And so there was great fear, you remember, and finally, amongst those wise men was Daniel, who had been carried captive to Babylon as a young man at a previous time of the war, about eighteen year

{Page Q81}

before Zedekiah lost his crown. And Daniel, the prophet, came forward and said to King Nebuchadnezzar, "O, king, live forever. Let not the king be hasty in this matter. Let time be given, and the God of Heaven will answer the king's question and we will tell the king what the dream was." And the king was very anxious to have his dream explained and to

know what it was, and so he said, "Very well, we'll give you time." At the appointed time Daniel appeared before the king and said, "O, king, this was the dream, for the God of Heaven has revealed it unto me: Thou sawest in thy vision of thy head upon thy bed, and behold a great and mighty image; the height was tremendous; and the head was of gold, and the breast and arms were of silver and the belly and thighs of brass and the legs were of iron, and the feet were of iron and miry clay; and thou beheld, O king, until a stone was cut out of the mountains without hands and it smote the image in the feet thereof, and then the iron and clay and brass and silver and gold all became as the chaff of the summer's threshing floor and the wind carried them all away, and the stone that smote the image on the feet, it grew and became a great mountain, and filled the whole earth." And the king said, That's exactly my dream. You've got it exactly. Now I know you have some way of telling about that dream. Come on, now, and tell me the interpretation. So Daniel proceeded to give the interpretation, and he said, "Thou, O king, art the head of gold. Thy kingdom is the first one in that image." Why? Were there not others before? Because, previous to that time God had had His own kingdom in the world, and there couldn't be any other universal empire as long as God's kingdom was in the world. So now is the start, you see. Nebuchadnezzar's kingdom was the head. It was recognized from that moment, from the time that God through the prophet had said, "Remove the diadem (from Zedekiah), take off the crown; I will overturn it," and meantime, while it is overturned, God gave the rulership to these nations represented in the image. The head was Babylon, the silver breast and arms Medo-Persia, the belly and thighs were the government of Grecia, when Greece was the universal empire, and then came the legs of iron, representing the Roman Empire in its days of greatness and power. Then came the feet, representing what is called the Holy Roman Empire, that is to say, a mixture of religious and civil power, and in these feet the miry clay mixed with the iron represented an imitation of the stone. Now, imagine the feet there, a certain part of iron, and miry clay all smeared over those feet, would look very much like the stone which hit the feet, wouldn't they? And that is what the Lord represented, you see. The miry clay represented the religious institutions of the present time, commingling with the civil power of the present time. On the one part it is claimed, for instance, that Great Britain is a civil power. On the other hand it is claimed that Great Britain is an ecclesiastical power, and the bishop of the

church of England sits in the Parliaments of England in the House of Lords, with the civil lords, and thus they are mixing the miry clay, represented in human, earthly church systems, and secular power, that claim to be God's kingdom, combining it with the strength that there really is

{Page Q82}

in the civil power. The same thing is true of Catholicism. The same thing is true of the Greek Catholic Church in Russia, etc., as they all claim, they use the civil power and they have the ecclesiastical system in outward appearance--it appears religious, but the strength of all is in the civil power. It is merely an imitation of God's kingdom, and not the real thing. It belongs to the kingdoms of this world. And so the kingdoms of earth today calling themselves God's kingdoms are just as much civil governments as they ever were, only they are not as honest; not that the people are necessarily dishonest, but that they have got the wrong ideas in their minds, and they are fully convinced along the lines of error.

Now, then, the great image was a picture, of what? The Gentile governments that should bear rule over all the earth. How long? The whole period of that image, from the head, Babylon and Nebuchadnezzar's time, down to the feet and toes of the kingdom of the present time. That whole image represents the Gentile governments, and the times of the Gentiles is the period between the time that image was set up or came into power, and the time that that stone is to smite the image upon the feet and crush its power.

Do not think, dear friends, that I am saying for a minute that you and I are to strike the image. Oh, no! God has given us no such commission. It is the heavenly Father that will do the smiting, and you and I have nothing to do with that; but so long as these various civil governments have the power, you and I are to recognize that God gave this power to these Gentile governments, and we are not to seek to disrupt that power; we are not to fight against these governments: we are to recognize these governments, because, as St. Paul tells us, "The powers that be are ordained of God." He authorized them to be. He did not say they were His kingdoms, and when any of these kingdoms claim to be God's kingdom they are telling that which is fraudulent and wrong. They are Gentile kingdoms, outside of God's kingdom. The word Gentile in the Scriptures stands for outsiders, those who are not God's people. This word Gentile, that is also translated "heathen," is the same word that is translated "Gentiles",

interchangeably. So that all these kingdoms represent the Gentile image, that Gentile, or heathen kingdom--not God's kingdom.

Where had God's kingdom been? Oh, not prominent, but subject. The Jews, after their return from Babylon never were a free people. They were always subject to one or another of the civil powers. One or another of the great nations ruled over the world, and ruled over them. They were under the Medo-Persian and under the Grecians and under the Romans; and now they are more or less subject to the "Holy Roman Empire": as they have suffered as much, perhaps, at the hands of the Holy Roman Empire as they have suffered from any of the others.

So then it is during this time that God has permitted the Gentiles to rule the world, we understand He has been doing another work, namely, the gathering out of the world a people, a Kingdom class, and the Apostle Peter speaks of this, saying to the Church, you remember, "Ye are a holy nation,

{Page Q83}

a peculiar people, a royal priesthood." You and I belong to that--not that we are the finished priesthood yet. The real royal priesthood will be that priesthood, or that portion of us that will attain unto the first resurrection and will be joint heirs with our Lord in the heavenly glory, having made our calling and election sure, having been fully baptized into Christ's death, and we shall also be risen with Him in that day of glory. But while that is the hope of the Church, we are not in that Kingdom yet, in its fullest sense. We are not yet brought into the Kingdom proper. We are the ones who are to be the Kingdom class, if we are found to be faithful to the Lord. Faithful is He who hath called us into that Kingdom honor, and who will also do it and, as Jesus said, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." But He has not given it to you yet. He is going to give it to you at the end of this age. He is going to give it to you when the Master himself comes into the great place of power to be the King of Kings and Lord of Lords. Then we also shall reign with Him and be like Him and share His glory.

Now then, when will Christ's Kingdom come? Well, we answer, not until these great kingdoms have reached their culmination. What will that be? That will be the end of the Gentile Times. So, then, when God said to Zedekiah, "I will overturn this crown and this kingdom until He comes whose

right it is," it means that there will be an interval, without God's Kingdom, from the days of Zedekiah down to the day of the establishment of the real Kingdom of God, in which Christ is the great King over all the earth, and He tells us that when He shall appear in His glory, we shall appear with Him in glory. But that isn't yet.

Now, dear friends, our expectation has been that these Gentile times would finish with the present year, 1914, and that with the finishing of the Gentile times, forthwith, immediately, God's kingdom would begin to manifest itself. I do not know yet that this is not true. It will have to be shown. Perhaps somebody can prove that it is not true, but I do not think anyone yet can prove that it is not true. If we come to the full end of 1914 and nothing transpires following that time to indicate the establishment of Christ's Kingdom amongst mankind, then perhaps we will have to reconsider matters; but not until then will it be necessary for us to reconsider. It is for the other party to prove that it will not be so.

Why do you think it will be in October, 1914 (we are making a good deal out of this question, but I infer that this is just as interesting to you as some other part of the questions would be)? Why do we think that 1914 should be the consummation of Gentile times? What reason have you for thinking that it will come in 1914 any more than in 1910 or 1920? This reason: We endeavored to find the date on which the kingdom was taken away from Israel, the date on which the crown was taken from Zedekiah, the date on which the kingdom of Israel there ceased, the kingdom of Judah there ceased and went into absolute captivity and the city of Jerusalem went into destruction. Now what year was that? We understand, as nearly as we are able to calculate: we do not claim infallibility, but as nearly as we are able to know, from all the history there is to be known, we believe that to

{Page Q84}

be the year 606 B. C. We will not go into all the proofs. That would take us all afternoon, and you have it in print, you have read it for yourselves and you know whether you believe it or whether you do not believe it and you were not urged to believe it. I simply set before you what I found there, what seemed to be, to me, the most reasonable answer to this matter, and you believed as much of it or as little of it as appealed to your heart.

Now then, suppose it were the year 606, what would that have to do with 1914? Why, this, my dear friends: We found

that there were two things stated in the Bible, one in respect to natural Israel and the other in respect to these Gentile Times. In respect to natural Israel it seems to be quite clearly pointed out that they would have "seven times" of very severe, trying experiences and punishments from God, discipline, disciplinary punishments. And these seven times of Israel's chastisement, as God foretold in the book of Leviticus, were not seven literal years, because they had many more chastisements than seven literal years. We believe, therefore, that they were seven symbolical years, and a symbolical year in Bible usage is three hundred and sixty years, corresponding, you see, to the lunar month, the lunar year--three hundred and sixty days, and so, three hundred and sixty years, a day for a year. And so seven years, or seven times, is seven times three hundred and sixty, which would be twenty-five hundred and twenty. And similarly, therefore, twenty-five hundred and twenty years would seem to be the measure of Israel's subjection to the Gentile governments, 2,520 years. Well, were they subject to the first? Yes. To whom? To Nebuchadnezzar. Were they subject to Medo-Persia? Yes. Were they subject to the Grecians, represented by the brass? Yes. And the Romans, represented by the iron? Yes. They have been subject since then? You know they have been subject. Twenty-five hundred and twenty years, come this fall, as nearly as we are able to reckon. What does that mean? Why, that means that the time for Israel's deliverance from Gentile dominion should be the end of this year. Well, what will that mean? Well, we do not know yet what it will mean, but we rather think there will be something or other, either in the way of the downfall of these kingdoms represented in the image, or in some other way it will be shown that God's favor is returning or has returned in special form to Israel. Are there any signs along that line? Yes, some signs; for instance, we have the Zionistic movement, which began only quite recently, and this Zionism is looking just in that direction, hoping for the restoration of national power to the Jewish people--hoping for it, desiring it, laboring for it. And where did the Jews get that idea? Ah, we are not wise enough to say. We should not wonder at all if the Spirit of the Lord stirred them up at the appropriate time to look for and wait for and strive for the restoration of their national entity at the right time. We believe so.

Well now, what about the other things? What about the Church? What about these Gentiles? Well, we answer, that similarly there are seven times marked out for the Gentiles; and their times began at the same period, at the same time, we

believe, the year 606 B.C., and the seven times of the Gentiles is just as long--2,520 years, and measure down, we

{Page Q85}

believe, to the end of the year 1914 and the beginning of the year 1915. What should we expect then? Why, we should expect that by the end of 1914 the lease of power, this great lease that God gave to the Gentiles, the times of the Gentiles, would expire. And what would this mean? Why, you have lived in a house, and perhaps your lease has expired, and with the expiration of the lease the landlord sends you a notice to quit and get out. So I presume that the Gentiles will be served with a notice to quit. And just what that will mean to the Gentiles I am not wise enough to know. And if you do not quit and give possession of the house according to your lease, if you do not do so peaceably and quietly, in all probability the officer would come 'round and put you out on to the street. And so I am not expecting that the Gentiles know anything about this notice to quit, and they are not thinking of quitting at all. King Edward has no thought of saying, "Here, Lord, here is my crown, take it, please, and begin your reign." And the czar of Russia, his cousin, has no thought of doing that, and the other great kings of the world know nothing about the Messiah and His Kingdom. They do not realize the facts in the case. We are not blaming them at all, but we see that they are not prepared to quit. But we believe they are going to have a notice to quit, and they are quite unprepared for it. What do you think it will mean? Why, I think it will be about time. Well, how will it be done? Now, that takes more wisdom than I have. Well, you might say, it would necessarily mean, of course, that God would use some good people to put them out. Oh, not necessarily, my dear brother. Not necessarily. The officer who comes to put you out of the house might not be a good man at all. He might be a very rough and tumble sort of fellow that would come to set your stuff out. And so God sometimes uses the wrath of man, and the wrath of the devil, to praise Him, and He may use some other power. For aught I know, He may use anarchy to put these kingdoms out. It is not for me to say. I do not know. I merely know that you and I are commissioned to follow peace toward all men. We are not the ones to put them out. Therefore we can sit still, with great equanimity of mind, and say, When God's time comes, whenever it is, the Gentile lease will terminate and He will oust them from their positions, no matter how strong they may seem to be, and the Kingdom will

be given to the people of the saints of the Most High God, the Kingdom and the greatness of the Kingdom under the whole heavens, as Daniel describes it, and the people of the saints of the Most High God will take the Kingdom and possess the Kingdom forever, even forever and ever. That means a long while. We don't believe that the Gentiles will be given another lease. We believe they were merely given this lease in the interim, because God's time had not yet come for the establishment of His Kingdom.

Now, then, about the Church. That is the essence of this question, and the rest has been marginal. About the Church: We have understood that the Church is all to be gathered out before that time, because Jesus seemed to imply that in some of His statements. He said, for instance, speaking of the kingdom of the world: "Watch ye, that ye may be accounted worthy to escape all these things coming upon the world," and so we think it is not unreasonable that we should

{Page Q86}

say, if these things are coming upon the world as it is declared, when the times of the Gentiles have expired, if these things are to be a great time of trouble as the Bible says, a time of trouble such as never was since there was a nation, we say, if we are going to escape them, why, we suppose that we will be translated, or changed or something, having our resurrection change, before the time. So now that wasn't bad reasoning, was it? Even if it should be found to be wrong in the end, it doesn't seem to be illogical to my head, and I am not ashamed of it at all. Other people may be if they like, I am not. Well, now, is there any possibility that we might not be there? Yes, there is a possibility. There are two ways of escaping trouble. You might escape the trouble and be right in it. Is not that so? Yes, it is. A good many people think I have been in a peck of trouble for several years past. I have been escaping it all, my dear friends. If I look very much troubled, why I belie my feelings; I am not troubled a bit. I only wish that my enemies could have just as good a time, and especially all my friends (laughter and hand clapping). Well, now, the Lord may have something of that character for us, and for all I know the Church may be here during that time of trouble or during a portion of that time of trouble. There is nothing in the Bible that says just as soon as the Gentile times are ended all the Church will be glorified. The Church may be here after the trouble is begun, perhaps. Perhaps. It is possible. We'll see. And we'll be content

whatever we see, won't we! That is the situation, dear friends! "Content, whatever lot I see, since 'tis my God that leadeth me." Could we be otherwise than content with God's leading? We may be sure that all the leadings of our Heavenly Father and of our Heavenly Lord will all be for good, that we will have every reason to enjoy His leadings. He doeth all things well.

Well, how might it be? Well, it might be that we would remain through this time of trouble.

And do you think, Brother Russell, that all the saints will be sealed? Well, now, the sealing, we understand, dear friends, is a work that begins with the Holy Spirit operating upon our hearts at the very time that we begin to do the will of God. The Apostle speaks of this sealing of the Holy Spirit. The sealing, you know, as it was done in olden times, was done with a seal--an instrument of hard metal or stone, usually a stone, impressing upon soft wax and giving a certain impress there that can be distinguished afterward. And so God, accepting us as His people, our hearts becoming very tender, and we as New Creatures giving ourselves fully to Him, has begun the work of impressing His character and likeness upon us, and we are in the process of being sealed with the Holy Spirit; and that sealing work has been going on, hasn't it? Yes, you know something about it. Yes, thank God you do! Well, there is a further sealing mentioned in the book of Revelation, you remember. There is a sealing in their foreheads; and something mentioned in Revelation as not having been common to the people of God, but as being opportune, and transpiring, in the end of the age; and we read, you remember, that the four angels are holding back the four winds; that the great time of trouble (I am not giving you the exact words), that the time of trouble should not break loose upon the world until the servants of God had been

{Page Q87}

sealed in their foreheads. Now that is a different sealing, you see. As Christians, we have always had, from the beginning of our experiences, the sealing process in our hearts, the character likeness of our Lord made more and more prominent, and so had our fathers and our grandfathers and all the Church of Christ had that sealing work going on in the heart. But now this sealing in the forehead signifies the giving, or impressing, intellectually. Has that been going on for a while? Yes, my dear brother, and you know it. Just as surely as you have had any of that sealing in the forehead you

are aware that your intellect is sharper and brighter and clearer. You understand God's character, you understand God's plan, you understand God's Word as you never did before. And this sealing process is to continue until what? Until all the number that belong to the Elect Church shall have been sealed in their foreheads. Will there not be many of the saintly ones of God's people left in ignorance? Not one! Not one! All of the one hundred and forty-four thousand that shall stand with the Lamb on Mount Zion will all of them be sealed in their foreheads; not necessarily all of the 144,000 in the flesh, because they have been selected throughout the whole age, you know; but all who belong to that class who will be living in the end of this age will have the sealing in this way; and the others that belong to that class, by experiencing the resurrection they get their sealing in still a more thorough manner, if you please; but the entire 144,000 receive this sealing in their foreheads, this intellectual knowledge of which this is a picture. So we believe it must be. So it has been in process. A part of the work that you and I rejoice in having the privilege of having a part in is this work of helping to bring to others the knowledge of God's character and plan. The pilgrim work and the scattering of tracts and the Photo Drama of Creation and the colporteur work and every other part of the work is with a view to helping our fellow Christians to have this sealing in their foreheads, to get a clear, intellectual understanding of God's plan.

And some can't see it at all. Why not? Because they are not drawn by God to receive it. And others do receive it. Yes, because to them it is given to receive it. Just as Jesus said in the end of His age, to some, "To you it is given to know the mysteries of the Kingdom of God, but to all outsiders these things are spoken in parables and dark sayings, that hearing they might hear and not understand." It is not for them to understand. In other words, God does not wish His plan known to everybody. He does wish it known to His consecrated people. "The secret of the Lord is with them that reverence Him. He will show them His covenant." And now in the end of the age is the time, we believe, that light and knowledge is especially due to this class. "Light is sown for the righteous." St. Paul, speaking on this very subject, says, after telling about that great time of trouble that is coming upon the world, says it shall come upon them as a thief and as a snare and they shall not know, "but ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are the children of the light and the children of the day," and God

will show you enough on the subject that you will not be like the world, overtaken unawares, and not knowing what to expect. So it is coming over the whole world. The Gentiles do not know what is coming.

{Page Q88}

They see the difficulties and they wonder about different things, but they do not know what is coming.

Now then, though it isn't in the question, I think it is a part of the question and perhaps as much of interest as the others here, therefore I will go on: Suppose that we should remain here! I am fully convinced that I would rather stay here if the Lord wants me to stay here. I couldn't go if He did not want me, anyway, but I am pleased to stay if it is the Lord's will. If the Lord were to say, "You can have your choice of going or staying," I think I should say, "Dear Lord, if you want me to stay, I'll stay." Wouldn't you? Of course you would.

Now there is a scripture to which we called attention in the WATCH TOWER recently, that is, two or three months ago, that leaves a little room for question whether or not the Church might be completed and somehow or other accepted in the Lord right here in the flesh, right here amongst men, and yet their destiny, so to speak, be settled, and yet we would not die--or attain to the resurrection just yet. That scripture says : "Let the saints be joyful in glory, let them sing aloud upon their beds, let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute the judgments written. This honor have all His saints." Now you see there's room there for the thought. Why? How? Notice the glory that these saints shall have. Some of God's people are at rest, while others are in short beds--trundle beds, so to speak, and those that are of full size are represented as having full-sized beds, etc. And the two-edged sword, what is that? Why, the sword of the Spirit, which is the Word of God. Now, we won't need the sword of the Spirit, the Word of God, in our hands after we get into the glory beyond the veil, will we? We do not think so. I doubt very much that we will use the Word of God as the sword of the Spirit after we are changed. I think we will have more powerful weapons, more spiritual weapons even than the spiritual Word of God. What more? "The high sounding praises of God upon our lips." That can just as well be on this side of the veil. So the bed seems to indicate this side of the veil, and the sword, and then the text says, "To execute the judgments written." Why, are we to execute the judgments in the flesh? I do not know.

I have no idea. I am not trying to execute judgment, my dear brethren, and I will not do so until the Lord makes it very positive to me that I should. He will have to push me out and make it very plain if I am to do that. I am not going to assume that I am to use any force with anybody until he makes it positively plain. If that is it, if the time should come, He will know how to make it plain to us, and then we will do our duty, we trust, every one; but we will wait until we see. I am simply suggesting these thoughts, because we are nearing the end of 1914, and I wish to leave this thought in your mind: that there is a possibility of our not being changed this year, and that there is a possibility that the Church may be completed and yet we will not be changed. It is possible that the Gentile Times will end on time as expected, and yet the Church not be changed.

Another question I will anticipate: Suppose that the Gentile Times should end in October, 1914, what would be the logical thing to expect? Well, I am not sure what to expect.

{Page Q89}

We could not be sure, we would not know, whether it would take the Lord fifteen minutes or fifteen days or fifteen years to put out the kingdoms of this world. It is merely a guess, but one guess that we might give with a little bit of scriptural basis is this: We have seen parallelisms between the Jewish Age and the Gospel Age. We have seen that the forty years of the harvest in the end of the Jewish Age corresponds with the forty years' harvest in the end of the Christian Age. We have seen that at the end of the forty years of Israel's harvest, the nation of Israel was destroyed within approximately six or seven months after the end of their harvest--a little more than six months. And so, following the same parallel, if it is a parallel (I am not sure that it is), if it is a parallel, it would seem to imply that the great trouble should be expected to come upon the world in the six months following October, 1914. Well, now, if you will wait until this time next year and see how it is, and we have another convention, then we will perhaps be wiser; but I hope we will not be any the less loyal to the Lord and His Word, whatever may be the circumstances or conditions. We did not consecrate until the end of the Gentile Times, nor did we consecrate until the end of 1914 not until the end of 1915, but we consecrated, if we consecrated properly, until death.

CHRONOLOGY--October, 1914, Re the High Calling.

Q89:1:: QUESTION (1914)--1--Dear Brother Russell, in the event of October of this year coming and going, and you should still be in the flesh, do you think that that would be an indication that the Lord had left you out of the High Calling class?

ANSWER--I would not. Our understanding, dear friends, respecting October, 1914, is that to the best of our judgment--judgment of the Scripture testimony, of how to read the chronology furnished in the Bible, to the best of our judgment the year 1914, the month of October, will mark the end of the Gentile times.

Now we do not **know** that it will be so, because there is a difference between faith and knowledge. Now we know in part on any subject more or less distinctly seen some have more accurate judgment and some less. But God does not propose that His people in the present time shall walk by sight, but by faith. That is His intention. He has not, therefore, given us on some lines that which will be positive evidence so that we may walk by sight. As for instance, He has told us about the "crown of life" laid up for us, but you have never seen it except by the eye of faith, and yet that is the very thing you are running for and spending your life for, and unless you have full faith in that crown of life, you would not be laying down your present life and seeking to live in the future.

In the matter of chronology, we remind you of what we said in the Studies in the Scriptures. It is not a thing that can positively be known. We pointed out in the Second Volume that the chronology there set forth is the best, and most accurate, according to the Bible, that we are able to determine; but we also pointed out that the Bible does not pretend to give the day the week and the month chronologically: that it gives certain periods in a lump sum, and therefore there will be always occasion to exercise faith in

{Page Q90}

connection with the chronology. We told you that in our judgment this chronology was correct, though it was admitted to be fallible and possibly might vary for a year or a few years; but that it seemed to be corroborated and made strong by the fact that certain prophecies of the Bible seemed to intermesh and interlock with it and it made the chronology of the Bible appear to us that He meant it to be used, and I am

using it in my faith and I am acting according to this chronology. I believed these prophetic parts fitted into it and that it is connected with all of God's doings. There seems to be a fitness all the way down and I cannot see how they could so fit together unless God intended it, and if so, these things were for our admonition, for our instruction. So I placed upon each reader the responsibility for thinking the matter out for himself. We have as much in the Bible as we ever had, and I merely pointed out how the matter looked to me, and asked you to use your judgment.

I think the same about the chronology that I ever thought. I see no place where there is a flaw. I would not know where to put my finger on any item there and say, that is a mistake. I do not know any such place. It all looks to me as it did thirty years ago.

Why then, Brother Russell, here it is 1914. And have all of the things occurred that you thought would occur by this time?

No, that is true. They have not all occurred.

How do you account for that?

Perhaps I was expecting more to occur than I should have expected. I see nothing whatever to indicate to me that the chronology is in error, that our expectations are wrong. I am more convinced every day that I live that the great Divine Plan of the Ages is the only plan that could be a Divine plan; that no human being could possibly have concocted that plan. When you compare the Divine plan in the Bible with all of the human plans and theories how simple and absurd all human theories are.

Think of the thoughts given us about the doctrine of election. I need not single out any one. Take all of the creeds that have come down to us, and there is not an intelligent man in the world that would think of defending any of those creeds. They are all too absurd for the light of our day, and when we hold up the Plan of the Ages everything else on earth is put to shame and wants to get into the dark. Whether they like it or not it is so. The Great Plan shows God's knowledge of the affairs of the universe; God provided a "Lamb slain from before the foundation of the world." God permitted the sin, the fall. Why He permitted sin, His intention respecting the fallen ones that they should be redeemed in due time, the time of restitution, that it should come in due time, and in the interim God would select a Church to be joint heirs with Christ in the kingdom work, is all shown in this Great Plan. You cannot make me believe that any human being could make such a plan. Sometimes I

see such futile efforts of humanity for making plans. For more than 6,000 years men have been making plans for God, and they are all silly, and the part that is not silly is devilish.

{Page Q91 }

So then, nothing that could happen in 1914, or any other time, would change my mind one whit in respect to the great Divine Plan of the Ages.

What about it being near the time when the Kingdom is to be established?

I think, so many times, that every added indication shows that it is near, even at the doors, that I cannot doubt, whether the culmination comes in 1914, 1915 or some other year, it is near, even at the doors. When I see from the Bible the record given us, as I understand, as we have presented and you have read that we have been in the harvest time ever since 1874, that this is the harvesting of Christendom, I am astonished at how true every feature of that work seems to be, of the demonstration that we are in the harvest and the work is in progress. We have had forty years of this harvest, or will have in a few months. What have we seen? According to the Bible we have understood that during this harvest time the great Chief Reaper was to be present, not known to the world but to His sheep the knowledge of His presence coming out gradually from one to another and it has been so. The parousia, the presence, unknown to the world that Jesus foretold when he told us that his coming would be "as a thief in the night," of which the Apostles said the world would all be taken by surprise and that they would not know what hour he would come, "But ye, brethren, are **not** in darkness that that day should overtake you as a thief" because ye are children of the light and of the day, therefore God would make known to you enough of the light on this subject to give you the information that we might not be in darkness with the world respecting the presence of the Lord. What are some of the evidences?

I answer Jesus himself told us what would be the special work He would do at His second coming and before He was manifest as present to the world. Before He would manifest himself to the world He would be present and do a work for the Church and that would be this. He told of the parable of the talents and the pounds, how He gave certain pounds and talents to His servants and went into a far country, Heaven itself, to be invested with kingly power and authority On His return He would first call His own servants and reckon with

them. Has it been so during the past forty years? Yes. There has been a reckoning with the Lord's servants and a giving of account of how they have used the talents and blessings and opportunities that have come to them, and in proportion as they were found to have received and used these well in that same proportion they have entered into the joys of their Lord. I am not wishing to say that you and I have entered fully into the joys of our Lord yet. No, there is more. That part where we shall have rulership over two cities, five cities, etc., that will be entering into the joys to the full extent. All who have been found faithful in this harvest, when the Master has called their name and they have been found faithful to the talents they did have, will be lifted up and given the high reward of being joint heirs with Christ. These are now learning to know of the love of God which passeth understanding. This has been going on for forty years.

{Page Q92}

The Bible says that at the time there would be such a blessing on the loyal ones of the Lord, there would be another class--a nominal class--with whom things would not be so favorable, and I believe it has been so; and I believe that is what the Bible calls a spewing out of the mouth by the Lord in connection with certain persons who have not been loyal to Him; and that work of separation has been going on as a separation of the wheat from the tares, the tares to be bound in bundles for the burning.

I will not attempt to go into details, merely touching points known to every one of us, and I am doing this merely to stimulate your pure minds by way of remembrance, rather than to say anything new. We have said all this in print and you have read it before. We are merely reminding you of it. I have believed in all of these things for over forty years and I still do.

What is the next step in order? The Bible tells us it will be the Epiphania of Jesus. What is that? The shining forth. What is to be revealed? The one whom we recognize already. We already recognize the presence of our Savior the present One, the Great Reaper, but the world knows Him not. Just as it was at the first advent. Jesus was present but the Jews knew Him not. John the Baptist said of Him, "There standeth One among you whom you know not." We believe there has been One with us during these forty years here, the Present One, the King, God has appointed, and the world knows Him not. He is not revealed unto them. He has come "as a thief in

the night," getting the bride class ready, gathering out a people peculiar to himself. He is gathering the jewels, seeing to the finishing touches of their polishing, getting them ready to be set in the great diadem in the hand of God. God is getting ready these jewels, the mounting of these jewels in the diadem frame will be the installation of the Church in the Kingdom. Their change in the resurrection which we are hoping will come to the Lord's people soon and in which we are hoping to participate.

Now further, we have seen and been expecting the Jews would be going back to Palestine, and at the beginning of this harvest time no Jew in the world had thought of going back to Palestine. They were all looking to their own chronology which has a difference of several hundred years from ours. There is nothing to be expected until the end of the 6,000 years. I think that is 350 years yet according to their chronology. In the last twenty years the Jews have been waking up, paying no attention to their chronology and hoping for the restoration to Israel and hoping God would grant them a national existence again--the very thing that according to the Bible is now due to be accomplished. We expect a larger enlightening of those, possibly, than we have seen. We thought more Jews would go than have, but we were not wise enough to know how many were going. What we do see is a sufficient number to fulfill God's word--a gathering of some of the most earnest Jews from all parts of the world. Not always the richest Jews, but it is said some eighteen millionaires are living at Jerusalem now. God tells how the Jews will be regathered there, with considerable wealth at about this time, possibly not this year or for several years, but all of these things are

{Page Q93}

coming our way and my faith in the ultimate carrying out of all these things is the same that it ever was.

There is another matter. What is going to slip past in October, 1914? I suppose you think the Gentile times won't end there?

I do not know anything of the kind.

I do not know but what they will.

You do not know.

Nobody else can say they will not end there. Let us wait and see.

What is meant by that anyway? says one.

I will grant, dear friends, perhaps three-fourths of this

audience know exactly what is meant by the term "Gentile Times" now as well as after I give a more detailed explanation but for the sake of the one-fourth I will say God in times past had given a kingdom to Israel and it was typical of Messiah's kingdom that was first of all recognized in King David, and we read of him that he sat upon the throne of the kingdom of the Lord. Now lots of other kingdoms today claim to be the kingdoms of the Lord, but they make the claim without Bible authority. David sat on the throne of the kingdom of the Lord, and God said of the fruit of his loins there should be some one to sit on that throne forever, that He would never lack some one to sit on that throne--God's throne. And He never has. Solomon sat on the throne of the Lord in the room of his father David. Then followed Solomon's sons down to the last king, whose name was Zedekiah, and he was the last of David's line to sit on the throne of Judah over the people of God as representative of God's kingdom. What then occurred? In his day God said to him, "O thou profane and wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus said the Lord God; Remove the diadem and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more until He come whose right it is; and I will give it to Him."

Do you get the thought? There was the typical kingdom continued from David to Zedekiah and then taken away from the earth never to be replaced until the Messiah should replace it as God's true kingdom at his reign. And it has been so. There is no failure of that prophecy. Have the Jews not had a king since? None that God recognized. What about Maccabean, Herod, etc. The Maccabeans did not come from the line God recognized, and the Herod family were not only not of David's line, but were not Jews at all. They were the sons of Esau. It has been true that from Zedekiah down to the present time, there has been no king of David's line, and the next one to reign is the Messiah. What of that? That time from which their kingdom was broken off until Messiah would come, we believe was mentioned when He told them through Moses about how He would overturn them and punish them seven times--seven years. Not seven literal years, because they were punished much more than seven literal years, many times more. What does this mean? Seven times as much as they ought to be punished? No. What does it mean, then? We believe that he meant that God would punish them seven symbolic years for their sins. How much is that?

{Page Q94}

According to the Bible a symbolic year is 360 years--360 days to a lunar year and a day representing a year, so a symbolic year is 360 years. What of that? Seven times would be seven times 360 years, or 2,520 years. Where would they begin? They would begin the very time that God took away the crown and the diadem from Zedekiah. Where would they measure to? To the time when Messiah would take His kingdom. When will that be? To our understanding, my dear brothers and sisters, Zedekiah lost his crown in the year 606 B. C., and from here--606 B.C.-- measuring down 2,520 years to the best of our knowledge and belief, will expire with October, 1914. Now if anybody else can change that, let him do so. We have not found anyone that can. We do not say it is infallibly true, but we have not found anything wrong with it but we see that the right time for Him to receive His authority in the world will be October, 1914. Perhaps that is wrong, but I do not think it is far wrong. It does not seem probable. Those were years of Jewish punishment for their sins. They did not relate to the other punishment and how they got their great punishment, had their national existence taken away when they rejected Jesus, and they have had no national existence since the year A. D. 70. And they will have none until the day in which they will delight to say, "Blessed is He that cometh in the name of the Lord Jehovah." They will be glad to see him. How do you know they will? The Bible says so. The Bible says He is going to pour upon them fire, symbolical for trouble. I will pour upon them the spirit of prayer and of supplication, and they shall look upon Him whom they have pierced. They will look with the eye of their understanding just as you have. Have you seen Him? Yes. Have you looked at Jesus? Yes. May not the Jew also? Yes, and he is about to do so, we believe. We understand one of the first things of the new order of things will be pouring upon Israel their share of the blessings and their eyes will be opened to recognize Him whom they rejected more than eighteen hundred years ago.

Looking from another standpoint, Jesus said in prophesy that "Jerusalem would continue to be trodden down of the Gentiles until the times of the Gentiles should be fulfilled." Was it trodden down in his day? Yes. Were they not governed from Rome? Surely. Now, Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled, does not that imply that there are certain times of

the Gentiles? Yes. What does that mean? Did God give the world over to the Gentiles for a time? Yes. How do you know? Jesus said so, and you can go to the Bible and find the proof. God took the kingdom from Zedekiah and the crown was taken from him. Then God recognized the Gentile governments for the first time. Prove that. That is easy enough.

You remember Nebuchadnezzar, the king of Babylon, when exercising his power in overthrowing Zedekiah and utterly destroying Jerusalem, taking many of them captives, was the beginning of that period--the overturning of the crown--and to show us clearly where the authority went according to the divine view. God gave a vision and an interpretation of that. I will remind you of it. Eighteen years before Zedekiah's

{Page Q95}

kingdom was taken from him, a young man of a noble family of the Jews was taken prisoner with others, and that young man was Daniel; and he was put among the wise men of the land of Babylon to have special education and privileges, and he had been in Babylon for eighteen years. And when this time came represented in the dream, the king sent out word that he had had a dream, and called upon all of the wise men to come in the morning, and when they came in, he told them that he had had a dream the night before and it was very interesting and puzzling, and one of the most puzzling things was that the dream had gone from him and he could not remember it, and he told them that he wanted them to tell him the dream and what it meant. The wise men told him that no king had ever asked such a thing of his wise men before, that if he would tell them his dream they would give him some kind of an interpretation of it. The king answered them that he could see very easily how a man could make up some kind of an interpretation of it if they had the dream told them; but that if they had the divine power they could tell the dream and the interpretation also. "If you cannot do that I will have you put to death as imposters, letting on that you have connection with the gods which you have not." They were frightened, but when Daniel heard of it (it seems he was not with them before the king) he said to the king, "Why is this haste? If you will allow a certain time to be granted, there is One who is able to answer the king and give him the dream and the interpretation. That is the God whom I, Daniel, serve." "Very well, time will be granted." And at the time appointed, Daniel came before the king and told him the dream, and you

remember it well.

"Thou, O King, sawest, and, behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, and his feet part of iron and part of clay. Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

"You have got it right," said the king. "That is exactly the dream. Now tell the interpretation." And Daniel proceeded to say, "The God of Heaven hath revealed unto the king this thing." That was from God. "Thou art this head of gold." A king over kings. You are the first one represented in this great image. This represents all of the Gentile governments that would ever bear rule over the earth. That represents the time between when God took away the typical kingdom and the time He would restore it. The description shows us that the head was the kingdom of Babylon, the next was Medo-Persia, the next Grecia, and the next the Roman Empire, represented by the legs, and the next in order was the holy Roman Empire, represented by the feet of iron and clay. The iron in the feet, by the way we understand,

{Page Q96}

represents the powers of the state. The Roman Empire still exists, not in the form it was first recognized, but in the fact that it was a combination of church and state, and the two uniting sought to rule over all Europe and the world, and generally there has been a disintegration between the iron (civil) and the clay (ecclesiastical) powers. Some places the iron is more prominent and some places the clay. The iron, which has the strength, is usually the most prominent. The clay, representing ecclesiasticism in the mixture, corresponds, shall I say, is the counterfeit of the stone? In other words, this power in combination with the civil power claims it was God's kingdom, claims that instead of smiting the image and destroying it, the stone itself had taken on the divine character and was ruling.

The great kings of Europe today, practically all of them,

claim that they are God's kingdom, and yet that they are civil powers. On the one hand they are currying power with earthly kings, and on the other hand they claim to be God's kingdom. Such kingdoms claim that the Emperor Joseph is reigning there by divine authority, also Emperor William, Czar of Russia, etc.

We are living down in the days of these kings represented by the feet and more particularly the toes. What is the next thing in order?

According to the Bible, the next thing is that the whole image is going to be broken in fragments, and "become the chaff of the summer threshing floor," and be completely removed. The Bible says, Choose whom you will serve and whom you will believe. I think we have learned to put our confidence in the Word of God. We believe what it tells us, no matter what it says to anybody else.

The Word of God tells us that the next thing in order is for the stone to smite the image, and after the smiting the stone will fill the whole earth. I believe just what the Bible says. It need not make any difference to you what I believe, either, but what the Bible says. We are going by God's Word and not by each other. We have had bad enough experience in trying to follow men. **We are not following men, but God.** These things are sure. The Lord said so. No matter whether the smiting of the image will occur in 1915 or not. God only knows; but according to the best knowledge I have of the Bible, that will be the time when we shall expect that the image will be smitten in the feet. Why say 1915 and not 1914? Because these Gentile governments, represented by the image Babylon, Medo-Persia, etc., were given their places to occupy for a certain specific time, between the time Zedekiah's crown was taken away and the time when Messiah's Kingdom would be established. All of that time they must have. It is like a lease given to you. If you received a lease expiring October, 1914, why then, just as soon as the lease would expire it would be time for you to get out of the premises. Suppose you did not know that your lease had expired; it was long and you had forgotten it was for October 1st, 1914. You were building, planting and fixing up the house as though you were expecting to stay there forever. Now your lease has run out; what would you then expect? You would receive some notice to get out. Suppose you did not go? **You would be put out.**

{Page Q97}

What we see about the Gentile Times is that God gave a lease to the Gentiles when He took away the kingdom from the typical Israel. He said to the Gentiles, I am going to give you the lease or opportunity in which you may take hold of the affairs of the world and see if you can bring to the world such things as make for peace.

We want to say here, some of these Gentile nations have done wonderfully well. I congratulate many of them on having done splendidly, all we could expect, all beastly governments, they have done the best they could. Who could bring perfection out of an impure thing? What do we think today as we are nearing the close of the Gentile Times, the 2,520 years, beginning 606 B. C. and expiring October, 1914? Have they brought in everlasting righteousness? No. Have they brought happiness to the world? No. Have they brought that which will be the desire of all nations? No. What must we hope for? What God has declared He will bring, and Messiah's Kingdom will bring to mankind "the desire of all nations."

Are any of the nations getting ready to move? I have not heard of it. Don't they know the Gentile Times have expired? I guess not. The truth has gone all over the world? Yes, but it is foolishness to them. If the emperor heard anything about the times of the Gentiles he would laugh. So would the king of England, or the czar of Russia. Even the Emperor William would have a good laugh at the thought that God had anything to do with a better government than his. How could God get a better one? It would naturally occur to these gentlemen that God could hardly choose a better king or ruler than is now in office. All of these men are imperfect and are all laboring under more or less of a delusion and the false doctrines of the past, and are so bewildered and weak they could not do better if they did not know how.

Their lease will expire and God who gave it to them will take back things in His control and set up the Kingdom in the hands of the Messiah that Jesus taught us to pray for, "Thy Kingdom come. Thy will be done on earth as it is in Heaven."

What do you expect, then, Brother Russell, in October, 1914? I expect October will come and the kings of the earth --the Gentiles--will not know that their lease is expired. What then? A thunder clap out of a clear sky, that will begin to show these kings that a new Ruler is taking possession of the

world. How will it come? I do not know the particulars. I have merely the outline. The first thing in order will be the manifestation of God's kingdom. How? The revealment, the making known. What do you mean? The Epiphania. He has been here and is to continue a thousand years. His parousia will not end in this forty years.

None others are made aware of these things yet. "Ye brethren are not in darkness that that day should overtake you as a thief."

Next in order will be (the apokalupsis) the revealment. How will that be? "I have my idea," some one says. "I think that He will come and will sit on the circle of the Heaven and every eye will look up and all fall down and weep and howl." Not a bit of it. I think the Bible way of telling that matter is this way, dear friends: "He shall be

{Page Q98}

revealed in flaming fire taking vengeance." What is that? A great system of judgments will begin at that time. Flaming fire, outward manifestation of judgment. Why did you say fire? Because the Bible uses that as a symbolical expression just as He said the fiery trials which are to try you, and the gold is being prepared by fire. It is said of the world, not the Church, "He shall be revealed in flaming fire taking vengeance." That will be after October, 1914? Yes. How long will it take? I do not know. Have you any guess? Guesses are very dangerous things, and if I will do any guessing I will give you the reason why I guess. In this case we have seen the parallel in the ending of the Jewish age. The city was destroyed in A. D. 70. The ending of the Gospel Age and the baptism of trouble will come, the elements will melt with fervent heat, the capitalistic elements and all, the whole world will become like a furnace, every man's hand against his neighbor. That is the Bible description of it. The fire will come on the men in a natural way. It is their own fire that they built. It is because they are not living up to their grant. The Bible indicates that this condition would have come long ago if God had not held it back. When the right time comes God will no longer hold the four winds back, and the conflagration will be thorough, and swift, and terrible. Jesus said, speaking of that time, "Unless those days be shortened no flesh shall be saved. But for the elect's sake those days shall be shortened."

What about the elect's sakes? What about them? The elect are going to set up the Kingdom and stop that. They will

interfere and bring order out of confusion.

How long did it take for the trouble that came upon the Jews to destroy them? About one year. After the forty years are ended, what might be expected here? Perhaps one year here might be enough of this trouble. God only knows. We are merely offering an idea. So I will expect 1915 will be a very severe year.

Where will the Church be then? Part of the question here. I am giving a liberal interpretation of this question and answer at the same time a half dozen other questions that will be asked. What about the Church? I do not know. I can only guess, and as I said before, guesses are very unsafe. Our supposition would be what we have always understood that when He would appear, when He would be manifest in the flaming fire, we would appear with Him. That would imply that we would be gone from here.

Another Scripture says, "Watch, that ye may be able to escape these things." That implies that we shall be gone, we think. It is implication. We are not sure. We would naturally suppose that the Church gathering would be before the end or by the end of the Gentile Times, but we are not certain. We call your attention to one of the Psalms and the statement therein made. "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand. To execute vengeance upon the heathen, and punishment upon the people. To bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgments written: This honor have all the saints."

{Page Q99}

We pointed out in a recent Tower, dear friends, some of these things that seem to imply that the saints shall enter into some kind of glory this side the veil. We are not sure. We do not wish to prophesy. We are merely trying to read a prophecy. Our thought has always been that we would have nothing to do with the judging of the world until we had passed beyond the veil; but this seems to imply that some of the work would be done this side, because the bed seems to represent ease, the sword the Bible which is the Word of God. We say to ourselves while we might have the high sounding praise of God in our mouths on the other side of the veil, we would not need to be on the bed of rest or have the sword of the Spirit. On the other side we will have something more perfect. These are for use here under present conditions.

Therefore, there is something in that Psalm which seems to me to say the reward referred to may be here. What of it? Apparently the next verse says they are to share with all the saints in the execution of the judgments written. What would that mean? It might seem that some of God's people might remain on this side of the veil, while others would be on the other side, and the two were one complete body acceptable to the Lord and might jointly engage in some work, they there and we here. There is a thought we might take. There is a possibility of it, and I am merely keeping my eye of faith and understanding open to see. I am not saying it is so, but we are in a place where we do not know. Our faith is strong, but whether all of our expectations in respect to the changes will be fulfilled by October 1st, or a year afterwards, I do not know, but whatever is God's will for you, is your will, I trust. Whatever is God's will for me, is my will; and if God has something beyond what I had thought, I will be very glad to have His will be done. Aren't you? I am sure you are.

I understand there are some of the dear friends at the Convention whose faith is shaky and they feel like selling out. I would like to find them. How much do you want for what you have gotten? Count up all you have received. What will you take for it? Say the word. Will you take \$1,000.00?

(From the audience.) No.

Will you take \$1,000,000.00? No.

Will you take the whole world? No, no.

You have a great bargain anyhow. Whatever comes you have a good bargain anyway. You are laying hold upon and appreciating what Jesus told us about the pearl of great price-- a priceless pearl. Sell everything you have to obtain this pearl. You sold out your own will once and you have nothing to say whether God's plan is October, 1914, or 1940. It is none of your business. You gave all to the Lord. It is His.

Content whatever lot I see,

Since 'tis my God that leadeth me.

CHURCH--Re Need of a Mediator.

Q99:1:: QUESTION (1907)--1--Do we as individuals need Christ as our mediator before we become members of His Body?

ANSWER--I answer that if we had needed Christ as a Mediator, then God would have provided Him as a mediator, and the fact that God did not provide Him as our mediator, proves that we do not need Him as such. The Scriptures never speak of a mediator except from the standpoint of a

{Page Q100}

covenant. Whenever the Scriptures speak of a mediator, they always speak of it in connection with a covenant. As for instance, there was Moses, the mediator of the Law covenant, and Christ the mediator of the new covenant. Abraham had no mediator. Why? The Apostle Paul explains that the first covenant was all of God, and God is **One** and where there is only one party there is no need of a mediator. What does He mean? Why, in the original covenant He made with Father Abraham there were no conditions specified at all. God says, I will do thus and so. He does not say, I will do thus and so if you do so and so. Where it is merely an unconditional promise you do not need a mediator to carry out the plans and see that the two parties do right by each other. There are not two parties to it. God is the only party to that covenant. The Law covenant was made with the nation of Israel. Are we under the new covenant? No, because the new covenant has not come yet. The new covenant belongs to the future. How does it read; "After those days, I will make a new covenant with the house of Israel and with the house of Judah." Do you belong to the house of Israel or the house of Judah? No. Then the new covenant is not for you. If we are faithful we will be members of the mediator class of that new covenant. In other words, you and I are invited to become members of the mediator of the new Covenant. Christ is the mediator, but He is going to have a bride. Someone may say, Where do we come in? What covenant are we under? We are under the original covenant, which required no mediator. The church does not need a mediator. What does it need? Can they come direct to the Father? No Well, what do they need? They need just what the Scriptures tell us we have-- an **advocate** with the Father.

CHURCH--Urging Vow Re Stifling Conscience.

Q100:1:: QUESTION (1909)--1--Is not the urging of the vow along this line?

ANSWER--I do not clearly see just what that means. To **improperly** urge the vow might be along that line. It would be improper to urge any one to take any vow against his conscience--but it would be proper to urge what he thought would be for their good. It would be proper for him to let them know what he thought would be the advantages of the matter. That would not be urging the matter except in the Scripture sense: As the Apostle Paul said, "I **beseech** you,

therefore"--but you say, "Paul, you are urging that too much." No. If it is against your conscience do not present your bodies living sacrifices. Where does it say anywhere in the Bible that you **must** submit yourself a living sacrifice? It doesn't say that anywhere That which you **must** do is a command. The Lord tells us He is pleased to have us if we present our bodies living sacrifices. He tells us, "Now is the acceptable time." You and I know what are the privileges and what are the rewards--so the Apostle Paul realized what a reward was to come to those who would submit, and he said, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." So about the vow. There is no command in the Scriptures that you should take that vow or any vow, but the Scriptures indicate that the people who are the Lord's people will

{Page Q101}

be taking vows representing their determination. A vow is a voluntary act on your own part. But you ask, "Did you ever take a vow, brother?" Yes, sir; I have taken numbers of them. "Were they a good thing for you?" Yes; I found them very good. I took a vow of consecration to the Lord--that all my acts and words would be pleasing to Him. You say, "That is a pretty comprehensive vow. You are a slave to that vow." Yes, sir; being set free from the law of sin and death we become the servants of the law of righteousness--we become the bond slave of the Lord Jesus Christ. I have no liberty at all. I am bound to do what I believe is the Lord's will. I am glad to be the slave of the Just One. I would not be a slave to you or to any government or system. I have never been in any church but one--that was a Congregational church, and I got out of that. Now I am not in bondage to any person or thing in all the world--only to the Lord. If you get the right comprehension of anything that I write you will understand that I never ask you to come into bondage to any man or thing--but only to the Lord. There is one vow that you may properly make. That is the marriage vow between husband and wife. But all other vows I want to make to the Lord and I want them to be such as will bring me more into submission to His will. As a child I never even signed the temperance pledge because I felt as though this was binding myself to someone else. If I ever come to see that I should make this to the Lord I will make it, as my responsibility I recognize as being to the Lord. The intimation would be that the one who

wrote this question had the thought that I was urging the vow upon some one in the sense of stifling his judgment. No. Only I suggest that they look at the matter carefully, prayerfully, and see if there would be anything to their advantage or disadvantage. If you see anything to your advantage **take it**. If not, **don't take it**. I think of a vow I took some years ago. It was after some of the revolving picture-shows that they have in all cities--moving pictures--came before the public. I looked through several of these and after I had gone away I thought the matter over and said: I don't believe it is to my advantage to look through that box. I made a vow that I would never look through one again. You ask: Was there any sin in looking through? No, not at all. But to me it would be sin now if I did it.

CHURCH--Stifling Conscience Re Submission.

Q101:1:: QUESTION (1909)--1--How far may we stifle our judgment in connection with the principle of submission?

ANSWER--Stifling our judgment is one thing and stifling our conscience is another. If it is a question of stifling our **conscience** or our **judgment**, I would say it would be better to stifle our judgment, for **we must not stifle our conscience**. If it is merely a question of judgment and the responsibility of judgment doesn't devolve upon us, leave it to the congregation. Submit your judgment to the others--submit your thought for the decision of the others. If your judgment is better than the others you owe it to the others to tell them--and then be quiet. Otherwise you might be like the juryman who said the other eleven men had no sense at all because they wouldn't see the matter as he did.

{Page Q102}

CHURCH--Submission to Elders.

Q102:1:: QUESTION (1909)--1--Would the principle of submission lead us to accept the form of prayer, for instance, if suggested by an elder?

ANSWER--In the order of the Church it would be very proper for us to submit ourselves to the arrangements of the congregation while worshipping together. If we are of those who are of the Lord's consecrated people it would be for us to say what the order of the meeting would be and proper for those worshipping together to say what it would be in the absence of such an elder. It would also be proper for an elder to say who should lead the meeting if he were going to be absent; and it would be proper for the one appointed by the

elder to obey his suggestions kindly, as far as possible, as the Apostle says, "Submit yourselves one to another." For instance, if Brother Sherman opened this meeting and he chose to say "Shall we stand to sing such a verse?" barring any physical weaknesses we should arise, instead of saying, "Who gave you liberty to suggest that we should arise?" Or for an illustration, suppose some one else should say, "Shall we bow our heads in prayer?" and some one else should say, "Well, I am in the habit of standing up when I pray. I am going to stand up." To have a certain amount of willingness to fall in line with everything that is not a matter of conscience is a good thing. The Lord's people have a good deal of combativeness, and unless we have this quality we will not be overcomers. But unless it is brought into control it is likely to make us contentious, difficult to get along with, hard to live with. We should submit ourselves as far as possible to every reasonable regulation. If each had his own right and will there would be confusion all the time. It is a good thing to have to submit ourselves one to another; it is a good thing to learn' to submit ourselves--but when it is a matter of conscience we are to have sufficient courage and manhood to stand by that conscience so we would not violate that conscience. There are a whole lot of things in the world that do not involve conscience at all.

CHURCH--Because Thou Hast Left Thy First Love.

Q102:2:: QUESTION (1909)--2--What is the meaning of those words, "Because thou hast left thy first love"? (Rev. 2:4).

ANSWER--Those words, you remember, were applied to the first stage of the Church, and our thought is that they meant there was a love for Jesus, and for God, and the great Plan of Salvation manifested in the days of Jesus and the Apostles, for a little while during the first century, and that gradually much of that love and zeal became less and less and they left their first love. We might apply that in a general way to everybody. I have found some who at first found the truth of God very precious and sweet, but finally persecution arose and opposition, and they found out how much it would cost, and they did not realize their privileges, that these were necessary to prove if they were worthy, and some of them have lost their first love, and become lukewarm, in their attitude toward the truth. Do not become lukewarm, but be very zealous. **The heavenly race demands all of the zeal and energy that you and I can put forth.** The more you and I can see of the beauty of the

{Page Q103}

divine plan, of the privilege of reigning with our dear Redeemer, and of the little that we can offer in sacrifice, the more we should appreciate the privilege of doing with our might what our hands find to do.

CHURCH--God Sets the Members.

Q103:1:: QUESTION (1909)--1--In 1 Cor. 12:28, we read: "God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; . . . helps, governments." Who are the governors, and to what extent do they govern?

ANSWER--It does not say governors, but governmental rule, order or law. The whole congregation, by the direction of God's Word recognize's certain rules as proper, the orderly course of the conduct of meetings. Every one who is a child of God and makes any progress in the way of the Lord, ought to come to the place where he could see the wisdom of certain rules in the Church of Christ. Anybody who is not willing to recognize the rules and regulations made for the Church is to that extent an anarchist. We believe in the law of the land or of this city. It is better to have some rules or laws, even if they be imperfect, than to be without them. We admit that there might be too many laws and regulations and restrictions, but the Church of the Lord are to seek to know and appreciate and to use the liberty that God gives--everything must be done decently and in order. The object of each class should be to have as much liberty as would be good for each class. So God is the one we are to recognize, the one who has established the order in the Church.

CHURCH--Trouble in a Class.

Q103:2:: QUESTION (1910)--2--In case where some little bitterness sprang up between two brothers in the church, and they refused to speak to one another, and it is evident to all the class that they are not in the right relationship, what should be the attitude of the elders in that case? Should they make the matter in any way public, or should the matter be allowed to drift along, especially if it does not interfere with the church in a general way?

ANSWER--My thought would be, brother, there may be certain matters that are individual, and that the Church had best not take any notice of, but do the way the Bible says God did with some things. We read of certain things that God

winked at. And so the Church needs to wink at certain things--that is, not to notice them. Now where there is a little difference springs up between two persons, if the Church attempted to interfere, it would be busy all the time, perhaps. But each one should remember that it would be proper to bring it to their attention, and if either or both of these parties were causing divisions they should be noted or marked by the others, and not treated quite so cordially--not spurned as brethren, but not put into any place of office or service of the class, and just treat them a little more coolly, because they are not walking circumspectly, apparently, but are causing some division. Then it would also be proper for any of the elders, if they thought they saw a good opportunity, to have a little private conversation with either of those brethren, and say, "Brother, is there anything in your affair that I could help with? I notice you and Brother Brown are not getting along very nicely; I want to say to

{Page Q104}

you that as an elder of the Church, do not forget Matt. 18:15; if Brother Brown has done you any harm do not forget that Scripture, and if I could be of any service to you at any time I will be ready."

"Well, I want to tell you about it--

"No, brother, I do not wish to have you tell me about it I think it would be wrong for me to listen to the matter; it would have to come to me in the regular Scripture way. If there is a difference between you and Brother Brown I do not wish to hear it, it would be wrong for me to encourage you in stating it. God has provided a way, as Jesus said, in Matt. 18:15-17. He tells us how we shall do--go first to him, try to make it up with Brother Brown; if you fail to do that, and he is doing you some harm, and makes you feel as though you cannot be a kind brother to him, then come and get a couple of brethren to go with you. If you want to call me to go with you I will be pleased to serve you and do everything I can to bring about peace and harmony. But I do not wish to hear anything in advance; it would not be right; I would not be a suitable one if I did listen to anything you had to say. If Brother Brown has done you harm, go to him and then after you have been unsuccessful if it is still important enough in your mind to make a breach between you and him, then take, as the Scriptures say, one or two others and have a conference, and if it is still unheeded and if neither you nor he can see the thing harmoniously, then it may be brought to the

Church if you wish, but not sooner than that."

CHURCH--Opposition in the

Q104:1:: QUESTION (1910)--1--The strong ones in our Church are opposed to present truth, and those who are most faithful are not teachers and are younger in the truth. The opposers are holding on to the meetings, as they are principally elders. What are the faithful, weak majority to do?

ANSWER--Well, I have no idea from whom the question comes, so I can answer it with the greater freedom. I can see that there are certain principles involved in all that the Lord has laid down in respect to his people, and that they are to choose from amongst those for elders, or for elder brothers, those who are most qualified to represent the Master in the congregation. If any of those who have been long in the truth, and who have natural ability, have become such as this brother evidently thinks some have become, then they are to be considered from the Apostle's standpoint as heady, and it would be proper for the congregation to follow what they believe to be the Lord's will in respect to electing them or not electing them the next time. My thought would be that it would be injurious to any brethren who are really in this condition to elect them to any place of prominence. It would be to their good, and the very best thing as helpful to them, if they were allowed to remain outside of any teaching capacity for a while, even though the apparent prosperity of the meetings would seemingly be interfered with. It probably would not be interfered with, because any who are in such a wrong attitude of mind as this question intimates would certainly be likely to do more harm than good every day, and every meeting, and to be getting more harm than good themselves. But, now, it does not follow that the brother who has written this question has the proper focus

{Page Q105}

on the matter. Perhaps he has some wrong impression; I am not competent to judge; know nothing about the case, nothing about the elders, nothing about the writer of the note. But it would be his duty to try to look as calmly, and patiently, and benevolently, at the elders that have been serving as it is possible for him to do, and for all the congregation to so regard the matter. And perhaps it would not be unwise for the brother to call on each one of the elders whom he thinks is not quite right, one at a time, and kindly tell them what he fears,

and suggest that he is not wishing to judge, but that he sees certain things, and ask them to consider these matters-- whether it might not be the adversary is gaining some advantage over them, and have a nice kind brotherly or sisterly talk. Generally a good plan is, if they get angry with that, and you have been very kind and considerate in the way of presenting it, it shows that there is something wrong. They might not agree with it necessarily; they might say, Why, brother, you have misunderstood me. I did not mean that at all; you have been looking too critically at it; what I meant was thus and so. In any event, it should be a means of assistance to those who would be in this supposedly wrong condition. Before undertaking anything of the kind, I would advise that each one who would undertake to do anything in the way of correcting a brother or a sister, or even giving a suggestion to anyone, should first make the matter a subject of prayer, make sure that their own heart and mind are all right, that they had no bitterness, and that they were seeing things as generously as possible. Let us first get right ourselves--as the Lord puts it, first cast out any mote, or beam, as the case might be, from your own eye, and then with the clearer sight you would thus have you may be able to be a blessing to some brother who is having a mote or beam in his eye.

CHURCH--Members of Body of Christ.

Q105:1:: QUESTION (1910)--1--Is it correct to say that we are members of the Body of Christ both as justified human beings and as New Creatures? My question is prompted by the fact that in the last Tower you say that we are members of him as New Creatures, members of Christ spiritually, and not of the man Christ Jesus. In another place you explain in Volume 6 that the Little Flock during the Gospel Age has been Christ in the flesh.

ANSWER--I am not sure if I get the thought of the questioner, but in my own mind there is no contradiction between the statements of the Tower and the Dawn. Therefore, I will state my thought on the subject again and perhaps make it clearer to the questioner.

My thought is that we are not members of the Body of Christ at all, in any sense of the word, until we have made the consecration, and until he has appropriated his merit to complete our insufficiency, and until the Father has accepted us and begotten us of his holy Spirit. Then we are New Creatures, and as such, members prospectively of the Body of Christ. We are called the Body of Christ, called the Royal

Priesthood from the moment we make the consecration, and if we fail then we drop out from being members of the Body of the great High Priest and we become merely members of the household of faith, or members of the

{Page Q106}

Great Company class, or members of the foolish virgin class, but we do not become members of his Body until we have made our consecration. No one is competent to say of another that he has ceased to make his consecration. It is not given to us to determine who are and who are not. It is the Lord's own work, and it is for him to determine who are in the Body and who may remain. "Every branch IN ME who beareth not fruit (of love, the fruits of the spirit), the Father taketh away. Every branch that remaineth IN ME, he pruneth that it may bring forth more fruit. Herein is your Father glorified, that ye bear much fruit."

CHURCH--When Presented to the Father.

Q106:1:: QUESTION (1910)--I--"Now unto him that is able to keep you from falling and to present you faultless with exceeding joy." Will the Church be presented into the immediate presence of the Father at the beginning or at the end of the Millennial reign?

ANSWER--Undoubtedly at the beginning of the Millennial reign. That is my opinion. We already are children of God and the banquet that the Scriptures refer to is the marriage supper of the Lamb and to my understanding symbolically pictures or represents our union with the Lord on the plane of glory and that he will present us to the Father faultless. Why should there be a delay of a thousand years? I can think of no reason. I expect to see the Father before very long after I am changed. Yet I understand there will be a little delay because apparently the Church will be changed first, and then apparently there will be a little delay in waiting for the Great Company; because, you remember, in Revelation, after describing in the 18th chapter the fall of Babylon, and those who did not come out of Babylon, the Great Company class, then in the 19th chapter we read, Babylon is fallen and the marriage of the Lamb is come, his wife hath made herself ready. They who are speaking are not of that happy class, but they said, Let us rejoice because it has taken place; we are glad that the Bride class has gone in. The marriage is one thing and the supper is another thing. So a message comes to this great multitude, saying, Blessed is he that is invited to the

marriage supper of the Lamb. My understanding is that the Great Company class are going to have the glorious privilege of coming in with the Church into this great festivity. Primarily it is for the Church, but the Great Company will have a share in it.

So these are pictured in Psalm 45, as the Bride which is all glorious within, she shall be brought unto the King in raiment of fine needlework of gold, and the virgins, her companions, shall follow her, and they also shall be brought in before the King. This represents the two classes, the Little Flock and the Great Company.

CHURCH--Re Justified Before 1910.

Q106:2:: QUESTION (1910)--2--Are all the justified accepted before the close of October, 1910, giving the remaining years for the gathering of the great company?

ANSWER--I understand that the Great Company is already in existence and they will not be gathered specially, but will be manifested. Babylon will fall and that will shake them free, for they did not have sufficient courage

{Page Q107}

to get out, and when the walls fall down, they will stand free, but it will be too late to get any special reward. My thought is that the Church may possibly be here until October, 1914, and the Great Company also, and Babylon by that time will fall, which will break down all barriers, etc., and leave the Great Company free. By that time we expect that the Little Flock will be all changed.

CHURCH--Children of Which Covenant.

Q107:1:: QUESTION (1910)--1--When Peter said to the Jews, "Ye are the children of the promise and of the covenant which God made to our fathers, saying to Abraham in thy seed shall all the families of the earth be blessed," which covenant did he mean--the Sarah or the New covenant of the Millennial Age?

ANSWER--Well, the covenant God made with our fathers would especially refer to the covenant made with Abraham, Isaac and Jacob. They were the fathers; Father Abraham, Father Isaac, Father Jacob. God made the first directly with Abraham, renewed it with Isaac, and then with Jacob, so that was the covenant. Then the Israelites were in natural processional order to get the blessings first, but though as a nation they had rejected God and crucified the Messiah,

yet this would not be held against them, for they had not been cast off as individuals, though they had been as a nation--they were still in the special line of favor. You remember Peter's wonderful address on the day of Pentecost, telling how the Jewish people through their elders had taken Jesus and by wicked hands had crucified the Son of God. They were pricked to the heart and said, What shall we do? They saw that a great deal of condemnation would attach to the killing of the Son of God, their Messiah. What must we do? And the Apostle's words were these, Repent and God will have mercy upon you, the children of Abraham, and those who follow in the direction of the prophets. Come into harmony with God and make repentant endeavors. I will paraphrase the matter. Jesus said, five days before the crucifixion. Your house is left unto you desolate. Ye shall see me no more until that day, the Millennial day, when ye shall say, Blessed is he that cometh in the name of the Lord. But Peter wants to point out that they were not yet broken off. While the nation was broken off, the individuals were not broken off. Seventy weeks of years were appropriated to that nation in a special way. For sixty-nine weeks, at the end of it, Messiah the prince would come, and that was the appointed time when Jesus was baptized, at the end of sixty-nine weeks. Then the one week, the seventieth week of seven years, remained, and Jesus, during the first half, for three and a half years, did all his ministry and died in the middle of that week, as the prophet foretold, "He shall be cut off, not for himself, in the midst of the week." But now, you see, after Jesus died there still remained three and a half years of favor due them of that seventy years. One-half of the last week was still due to them according to God's covenant or promise to them, that he would give them the full seventy weeks. It was in this last half of the seventieth week, three and a half years after the cross, that the great work was done amongst the Jews. So the Lord said that he would cut short the work in righteousness, for a short work

{Page Q108}

will he make. How did he cut it short? In that he gave up the nation at the time he died. Had he any right to cut it short? Yes. He will cut it short in righteousness. It was righteous in the sense that God did them no injustice, but a great favor by casting off the nation there and completing the ministry in the midst of the week. It permitted him to ascend up on high and appear in the presence of God, sprinkle the blood of

atonement on the mercy-seat, and then God's blessing came upon the waiting church in the upper room at Pentecost. And so that last half of the three and a half years they were under the Spirit ministration instead of the simple teaching and hearing, etc. Before he died he said, I have many things to tell you, but ye cannot hear them now. But when the Holy Spirit was poured out they were greatly blessed. So, then, the fact that our Lord died in the middle of that seventieth week, or three and a half years before their favor ended, was to their advantage. It was in righteousness, in their favor. So, then, they still belonged to the promise, they had not been cast off. The Apostle Paul is speaking from a later date when he said some of these branches were broken off, but Peter was speaking at a time before any were broken off. Jesus said before the crucifixion, Your house is left unto you desolate. Individually they were surely God's favorites, and so Peter was right in saying, Ye are still the children of the promise, ye are still of the original tree, you have not been broken off; so, then, repent and get back into harmony with God.

CHURCH---Re Receiving Blood Before Sacrificed.

Q108:1:: QUESTION (1910)--1--The church receives the blood of Jesus before being sacrificed. Would it not be reasonable for the goat to have received the blood of the bullock before being sacrificed?

ANSWER--No. When people cannot see a thing it is no use talking about it, when it is a matter of types. The matter of a type must be seen from the mind. If the type said it in so many words it would be different. If a person cannot see it there is no use talking about it; it is a matter of blindness. You say, I cannot see the clock. I am sorry, for I can see the clock.

CHURCH--Re Mediator.

Q108:2:: QUESTION (1910)--2--Do you still maintain that the church never needed a Mediator to introduce or reconcile them to the Father?

ANSWER--Yes that is my understanding. (Hear, hear.) Father Abraham was introduced to the Father, or the Father introduced himself to Father Abraham and made a covenant with him, and there was no mediator there that we ever heard of, and so also with Enoch, who walked with God and God took him. There was no mediator in the matter. God could not give to either of those men full restoration to his favor in the sense of giving them eternal life. The meaning of mediator is "one who stands between," and to keep two

parties at variance apart, and to reconcile them to one another. But an advocate is one who stands alongside of, to be the spokesman, to be able to help in the matter, and so the Apostle does not say, We have a Mediator, but he does say we have an Advocate with the

{Page Q109}

Father. The Church has the Advocate. Why, then, is there this difference, some having an Advocate and some a Mediator? Because the world is that portion of humanity not yet reconciled, and it needs a Mediator to come in and instruct and bring it about, whereas the class that God accepts in the present time must be in such an attitude of mind as Abraham, or Isaac, or Jacob, or as Enoch; whatever they might have been by nature, they must have come to the Lord in the sense of desiring to be his, and surrendering their wills to him, otherwise he could not receive them. For such there was no Advocate before Jesus came, and consequently they never could get eternal life. All they could get would be friendship with God--they could not be introduced to the Father in the sense of coming into Divine fellowship, but we do by first turning from sin; second, drawing nigh, and then he draws nigh to us, and then he points us to the Saviour, and then we are introduced to the Saviour and he becomes our spokesman, our Advocate, and he has promised to appropriate of his merit to cover our imperfection so as to make up to us what we lack physically and in every way, that we might offer an acceptable offering that God could accept. He made up to me what I lacked, but he did not stand between us because God had already drawn me, and he has drawn you; as the Scriptures say, No man cometh to the Father except by me, and again, No man can come to me except the Father who sent me draw him. That is in the present time. In the future it will not be so. It will not be the Father who does the drawing in the Millennial Age, because in the beginning of the Millennial Age the Father will give over the whole world into the hands of the Redeemer, who purchases or makes application of his merit for the world en-masse. During the Millennial Age the great Mediator will raise them up, up, and give them chastisements and encouragements necessary to lift them up if they will. But if they will not, then they will be destroyed in the Second Death. After raising them up, then at the close of the Millennial Age he will present the whole world en-masse to the Father, into the Father's hands, perfect.

CHURCH--Acceptance Re 1914.

Q109:1:: QUESTION (1910)--1--Are we, the Church, to be accepted before the close of 1914?

ANSWER--I trust that we, as the Church, are accepted, now. The Apostle says, "We are accepted in the beloved. Now I assume the questioner means, Are we to be changed before that time? I know no Scripture that says it, and there is nothing to that effect in the Dawns. The matter started in connection with the description of the Great Pyramid. One measurement there seems to imply that something might be expected by 1910; that is to say, if that measurement was intended, but that is a supposed measurement of that step at the top of the grand gallery, and we do not know that it is especially intended to mark that; but if the mark of that step be taken, the step itself would seem to imply an impediment, or step. What we might expect is not our change, but a great test, for that whole step speaks of a test; it is hard to get over. The whole passage-way is difficult, but the step especially so. We are

{Page Q110}

in the year 1910, now, and it seems to me that quite a considerable test has come to the Church, and perhaps that is what we might interpret that matter to mean. I am glad that by the grace of God we still stand, and as the Apostle says, let us be humble that we may still stand, for only such will be able to. According to the Scriptures, the first qualification is meekness, gentleness, patience, etc., and so this meekness or humility will be a test of character all the way along. Make sure to get the truth and to hold it, and the Lord will not take it away from any except those who are not meek. The Apostle says, Humble yourselves under the mighty hand of God that he may exalt you in due time.

CHURCH--First-born vs. Of His Body.

Q110:1:: QUESTION (1910)--1--Is there any difference between the Church of the First-born and the Church which is his Body?

ANSWER--I answer yes. To my understanding the Church of the First-born takes in the Great Company as well as the Little Flock, whereas the other expression, the Church which is his Body, does not include the Great Company, but excludes them. The Church which is his Body is the Royal Priesthood class, of which he is the high priest and head, and we are members in particular of the Body of Christ, which is

the Church.

CHURCH--A Royal Priesthood Now?

Q110:2:: QUESTION (1910-Z)--2--Is the Church in the flesh a royal priesthood?

ANSWER--We recognize that we are not a royal priesthood, in the full sense of the word, yet, because we are not yet certain that we shall be in the priesthood finally. We must first make our calling and election sure.

It will have to be determined whether we shall be in the "Little Flock" or "Great Company"--whether Priests or Levites--or whether we shall be worthy of life at all. Since this matter, then, is in process of determination and will not be fully settled until our death, it follows that we are not in the fullest sense of the word officiating priests, but candidates for this priesthood, and temporarily acknowledged as priests and counted as priests--just as some time you might meet a gentleman who had been nominated for Governor. By way of compliment you might say, "Good morning, Governor." He is not really a Governor yet. That will be determined by the election, but before he is elected it might be proper or courteous to call him Governor. And so with us. We hope we shall make our calling and election sure that we shall be of that royal priesthood in the fullest sense and in one sense we are now members in the Body, in that we have already received a begetting of the Spirit, acknowledgment of the Lord as ambassadors of God. This is an acknowledgment in one sense of the word and our priestly office, for these priests are "ambassadors," and to whatever extent we are conducting ourselves as ambassadors of God, to that extent we are priests of God--of the probationary kind, and not fully of the Melchisedec kind, which we shall be when our change shall come and we shall be like our Lord.

{Page Q111}

CHURCH--Re Her Share With Christ.

Q111:1:: QUESTION (1910-Z)--1--Does the Church share with Christ?

ANSWER--Briefly summed up, the Church is called by special invitation, to a "high calling;" a high station--now to suffer with Christ, that she may in due time reign with him. This suffering with Christ is not suffering for sin we may commit, for he never suffered in any such sense. If we suffer with him, our suffering must be along the line of experiencing injustice and in laying down our lives in the service of

righteousness. His sufferings were sacrificial sufferings, hence if we share in his sufferings, our sufferings must be sacrificial.

We share with him in the begetting of the Holy Spirit and we share with him in his resurrection, if, as the Apostle says, we are faithful in suffering with him, faithful in the matter of participating in his death; for, "If we be dead with him, we shall also live with him; if we suffer with him, we shall also reign with him."

Looking at the matter from the standpoint of the Scriptures we shall see that they sometimes speak of Christ and the Church under the figure of one great Priest, Jesus the Head and the Church his Body, his consecrated self-sacrificing members, and the "Great Company," the antitypical house of Levi, the servants of the Priest. Sometimes the Scriptures speak of us as the under-priesthood, and Christ Jesus as representing the Head of this priesthood. In all these figures the thought is that in some sense we share with our Lord in his work. As the Apostle expresses it, "we are one loaf," all members or participants in that one loaf. The breaking of that one loaf, which was accomplished in our Lord Jesus primarily, is continuing in those who are accepted as members of him, continuing in those who keep their hearts with all diligence.

In the matter of sin atonement, "we were children of wrath even as others," and therefore we had nothing wherewith we could procure the redemption either of ourselves or of anybody else. Hence we were wholly dependent upon God's provision in Christ Jesus our Lord, "who gave himself a ransom for all"--a ransom-price. We, therefore, have none of this ransom merit in us; but when he gives us a share of this, or imputes it to us, and then, by virtue of our consecration and his becoming our Advocate, the Father receives us as members of his Body, we thus become members of the Ransomer, because his work of ransoming is not completed. He has indeed given the ransom-price, but he has not yet applied this price for all. We had nothing whatever to do with the matter at the time the price was laid down, but we become identified with him before that price is applied to the world. We have, therefore, that much share in the ransoming-work, because the word "ransom" takes the thought not only of the work that Jesus did in the past, but also of the whole procedure down to the very end of the millennial Age. To ransom means, not only to purchase, but to receive or to recover the thing that is purchased. We have nothing to do with the payment of the price that secures the ransom, but we

have something to do--and are counted in with him--in the work of recovering that which was bought with his merit.

{Page Q112}

It will take all of the Millennial Age to recover mankind in the full sense of the word, to ransom them or to bring them back; as we read, "I will ransom them from the power of the grave." The ransom-price for that purpose was paid nearly 1,900 years ago, but they are not yet ransomed from the grave and will not be until the awakening time in the Millennium. Then, as they gradually come out of sin and death conditions, the full intent and purpose of that ransoming will be in process of accomplishment, and since the Church is to be associated with Christ in all the work of the Millennial Kingdom, therefore the Church, in that sense of the word, will be identified with the ransoming work, or the work of deliverance.

As represented in the "sin-offering," the merit originally proceeded from the great High Priest, who is Jesus, and that merit is conferred upon the Church, his Body, not apart from himself, but as members of himself. He does not treat us as separate from himself. He is simply adding to himself these members, and as soon as we become justified through his merit and accepted of the Father as members of his Body, we are members of the great High Priest who has a great work to do; and when the merit that has been imputed to us, and to every spirit-begotten member of the household of faith, shall be available for disposal the second time, all the members of his Body will have participation in the application of his sacrifice, in the sprinkling of the New Covenant.

Our Lord's present invitation is to drink with him his "cup," to partake of it. This is the blood of the New Covenant, his blood, "shed for many for the remission of sins," of which we are all to drink, and it takes the entire Gospel Age to find the proper number of those who are thus invited in harmony with the Father's plan, and who are willing to drink of this cup, to be baptized into his death.

CHURCH--Nominal, Unacceptable Workers for Jesus.

Q112:1:: QUESTION (1910-Z)--I--Our Lord declared that many in that day shall say, "Lord, Lord, have we not taught in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?" And his declaration continues that he will then say to such, "I never knew you. Depart from me, ye workers of iniquity ." (Matt. 7:22,23.)

How shall we understand this in harmony with the above statement of our Lord that his disciples should not forbid him who followed not with them, but who cast out devils in his name?

ANSWER--We would understand that God may permit people to do certain good works who are not fit for the Kingdom class, who are not fully submissive to the Lord Jesus and his Headship, who are not fully taught and used of him. They may be exercising a certain amount of faith and the Lord may recognize them to that extent, but he will not guarantee that anybody who has power to work miracles and preach publicly, will be granted a place in the Kingdom. We are therefore not at liberty to say that everyone who is engaged in mission work or slum work will be in the Kingdom. He may be doing a good work; but he may not be of that special class which the Lord is now seeking. We are not to object to his work, if it is a good work. It is not ours to interfere with him, for the Lord is able to take care of his own work. It is our work to take care of ourselves, although we are not to acknowledge or co-operate with those

{Page Q113}

who we believe are associating **error** even with good works. We should not in any sense lend our influence to the assistance of evil.

We are to take the standpoint of leaving to the Lord the management of his own affairs, the interests of his cause in general. He is abundantly able to attend to the whole matter. We are to see to it that our hearts are fully sub-missive, and that our head, our wills, are under the Head ship, Leadership of the Lord; that his will is done in us, and that our sacrifices are not made to be seen of men, but are made as unto God; thus we shall have his approval in **that day**. To such he says he will be glad to give acknowledgment, and to confess them before the Father and his holy angels.

CHURCH--Mediator vs. Advocate.

Q113:1:: QUESTION (1911)--1--If we do not need a mediator, why do we need an advocate? In other words, if we have not any case in court, why have a lawyer?

ANSWER--Well, the brother who writes this question does not understand what we mean. He ought to read about twelve times more what we have written about what an advocate is, and what a mediator is. We have only written on the subject about forty times. If you read it over twelve times

you will get it well in. You see the difficulty is that we get our heads badly mixed up sometimes on these matters. Now try and get it straight this time. A mediator is one who stands between. An advocate is one who stands along side of-- totally different thoughts. Christ will be the mediator between God and men, between God and the world, for a thousand years, when he will stand between God and men. God will have nothing to do with the world and the world will have nothing to do with God. Christ will be the one between-- the mediator standing in between, completely cutting off all relationship, and the world will have nothing whatever to do with the Father until the end of the thousand years when the mediator shall step out of the way and say, "Now, Father, I hand over the world to you." In the meantime under the mediatorship of Christ the world will be taught and chastened and helped, everything that can be done for them will be done to bring them up to perfection, and when they are at the perfection point, then they will be turned over to the Father at the close of Christ's reign. Now that is not what Christ does for you and for me. He does not stand between you and the Father. On the contrary he brings us nigh to God--"Ye were brought nigh"--not kept at a distance. It is the very reverse. There are two ways of dealing with the sinners. We were sinners and they are sinners, but in dealing with those sinners, they will not be in a condition to come in the same way that we are coming. We are coming to God because we desire to come. The rest of the world are not desiring to come; they will need to have a kingdom established that will thrash them. They will need a good thrashing the first thing, and a good deal of switching all the way along through the thousand years as they may need it until they learn righteousness. But the church that God is calling out first loves righteousness, and hates iniquity; and they are striving for this standard; they may have weaknesses of the flesh, and they may not always do what they wish, as Saint Paul says, but still their hearts'

{Page Q114}

desires are for God and for righteousness; and thus God is drawing this class, and drawing them to Himself. And when he draws them to Himself, He is not willing to receive them in their imperfect condition, therefore He points them, as they draw near to him, to Jesus, whose meritorious sacrifice is the basis of all reconciliation either for the church now or for the world bye and bye. And when they come to Jesus, he acts as their advocate, as their attorney, as the one who pleads their

cause, as the one who says, "Heavenly Father, I will stand good for this one who desires to come back into harmony with You." The Father has made this arrangement and is very pleased to receive them.

So the advocate brings one nigh to God and we become sons of God, and God deals with us as sons, and calls us his heirs, for if we are children of God we are heirs of God and joint-heirs with Jesus Christ, our Lord, who is our advocate. But with the world in the next age, it will be altogether different. The Mediator will stand between and have his kingdom for dealing with them. It will be a mediatorial kingdom that will separate them from God and keep them separate for their good. For the world to be brought nigh to God in the same sense that the church is brought nigh, would be disadvantageous.

I will say, however, dear friends, that I think there are some people who will never understand the meaning of certain words. That is to say, I have an idea that there are people who have not that keen discernment of mind that would enable them to discriminate in respect to words, and what I would say to such people is this: If you cannot understand it, never mind. Do you believe that the death of Jesus in some way is the ground or condition upon which the Father is willing to receive you? Yes. Very well, come on those conditions. That is the way the church has been coming for centuries past, and did not understand the difference between mediator and advocate at all; and it is not perhaps any more necessary that everybody should understand the difference between mediator and advocate than it was that they should understand the difference between those terms a century ago. The point to be remembered is that Christ is our Savior and that without him we have no standing with the Heavenly Father. Get that point clear whatever else you have clear or do not have clear. If you can understand the philosophy of the matter well and good; you get that much more blessing; but if you cannot, do not worry yourself about it. It is thus like chronology. I should think that one-half of the friends do not have that quality of the mind which would enable them to understand a chronological proposition. And some of them might feel that because they could not understand all that was written in the second volume of Scripture studies on chronology, they could not be saints. Not at all, dear friends. Those who can understand chronological matters, let them have that pleasure. Let those who cannot do so not worry themselves about it.

CHURCH--Nature to Which Resurrected.

Q114:1:: QUESTION (1911)--1--Will the church be awakened in the divine nature or on the spirit plane corresponding to angels, as our Lord was, and then at the marriage feast received their reward, the divine nature?

{Page Q115}

ANSWER--The person who asked this question knows more about it, apparently, than I do. How does he know that our Lord was raised on the spirit plane without the divine nature? I do not know anything of the kind. I believe that our Lord was raised from the dead to the divine nature--put to death in the flesh and quickened in the spirit and that as a spirit being he was of the divine nature. Do not understand me to mean that he was the Father. It seems as though we get our minds so twisted, and our language is so in danger of being twisted in our poor heads, that we can hardly make these matters simple enough. Understand me to believe and to teach that our Lord Jesus never was the Heavenly Father and never will be the Heavenly Father. Understand me to say, with the Bible, that as the head of the woman is the man, so the head of the church is Christ, and the head of Christ is God. That is the Scriptural order of the matter. But this doctrine of the trinity which has got into people's minds confuses and blinds all their thinking powers. So then our Lord was raised from the dead to the glory of the Father--not to being a part of the Father, but to share in the Father's glory --glory, honor, immortality was the high reward--and this is confirmed by the Apostle's statement in respect to the resurrection of the church (1 Cor. 15), "Sown in dishonor, raised in glory, sown in weakness, raised in power, sown an animal body and raised a spiritual body;" and he goes on to say, "For this corruption must put on incorruption, immortality;" and evidently from the structure of the sentence he is saying that the resurrection moment is the moment of immortality, the divine nature.

CHURCH--What Foundation?

Q115:1:: QUESTION (1911)--1--Saint Paul says, "We are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Doesn't the word "prophets" here refer to the prophets of the old Bible and not to the prophets of the New Testament?

ANSWER--I would think the Apostle is here referring to the prophets of the Old Testament times, but this is the

foundation for faith that was laid in their prophecy. Now there are other prophets mentioned in the Scripture, as, for instance, the Apostle says that when Christ ascended up on high he gave gifts unto men, and then he goes on to tell what those gifts were; he gave some apostles, and some prophets, and some teachers, and some evangelists. He is not here speaking of the prophets of old. In this text he is speaking about the orators, because this word prophet as used in the Greek stands for one who publicly expounds, publicly declares, makes public proclamations--that is, a prophet, or, literally, a teller-forth.

CHURCH--Change Re Time of Trouble.

Q115:2:: QUESTION (1911)--2--"Before her pain she was delivered of a man child." Does this imply that the Church is complete, changed to the divine nature, before the time of trouble?

ANSWER--Yes, and this was illustrated in the two sons of Rachel, Rachel being a type of Zion, we might say, her first born son was Joseph, who attained to the throne, and her second born son was Benjamin, and Benjamin's name signifies, "Son of my pain," and she died in giving birth to Benjamin. We understand this is a type. God intended it

{Page Q116}

to be a type of how there will be two classes delivered here--two classes for the spiritual plane, the little flock which will be the bride class, and then following them will be the great company class, as it is called in the Scriptures, or the foolish virgin class, from another standpoint. They will all be virgins, but one class will be the wise virgins who make their calling and election sure by following the directions, and the others will be the foolish virgins, who will fail to make their calling and election sure, and who will have to come up through a great time of trouble, and these two classes are represented in the two sons of Rachel. The first son, Joseph, was the one who reached the throne. Joseph became, through great tribulation of a certain kind, the ruler of Egypt and was the purchaser of all the land, and was a type of Messiah and his glorious kingdom, and Benjamin became a type of the great company class, who do not attain to the throne.

CHURCH--The Body of Christ.

Q116:1:: QUESTION (1911-Z)--1--When does the Church become the Body of Christ.?

ANSWER--The Church may Scripturally be viewed from two standpoints:

(1) The Church in glory will consist exclusively of the Redeemer and His Bride class, His joint-heirs, or, under the other figure, "Jesus, the Head, and the Church, His Body"--"members in particular of the Body of Christ." These alone will have part in the "first resurrection"; these alone will reign with Christ a thousand years.

(2) In the present time, however, the Church is spoken of as the Bride of Christ, in a formative or developing state, His espoused. Each one who makes a full consecration of himself to the Lord, trusting in the merit of Jesus, when begotten of the Holy Spirit, is counted a member of the Body of Christ. As a member he is to grow in grace, knowledge and love, putting off the former things of the flesh and putting on the fruits and graces of the Holy Spirit. These, however, develop into three different classes:

(a) A "little flock," a Royal Priesthood, who will become exclusively the Body of Christ, through participation in the "first resurrection."

(b) A "great company" class, loyal to God and in the end faithful, but not sufficiently zealous to be considered sacrificing priests, not worthy, therefore, to be counted of the Body of the "more than conquerors." These will ultimately come off conquerors and attain the plane of spirit being to which they were begotten at the time of their consecration. These will be the "virgin companions" of the Bride, serving in the Temple.

A third class, described by St. Paul as falling away and counting the blood of the Covenant wherewith they were sanctified an ordinary thing and despising the great favor and privilege of sanctification through justification. These are described also by St. Peter as "the sow returned to her wallowing in the mire"--as turned from spiritual hopes and promises to earthly. These, once counted members of the Body of Christ, will die the Second Death, as brute beasts.

CHURCH--Still Hold Same Scriptural View Re Her Change.

Q116:2:: QUESTION (1911-Z)--2--Are we to understand from your remarks in The Watch Tower of April 1, 1911, page 102,

{Page Q117}

column 2, paragraph 2 and 3, that your opinion has altered respecting the "change" of the Church?

ANSWER--No; we have no different thought from that heretofore presented. We still believe that since 1878 we are in the time indicated by the statement, "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, they shall rest from their labors, and their works follow with them."--Rev. 14:13.

We must all die, but "we shall not all sleep." In the cases of those remaining alive at the time of our Lord's second presence, there will be no need to sleep--the moment of death will be the moment of resurrection change.--Psa. 82:7; 1 Cor. 15:51,52.

CHURCH--When Presented to the Father?

Q117:1:: QUESTION (1912)--1--On March 15,1902, Special Parousia Tower, you state that we are not to understand that the Lord will take the Church away to Heaven and come again and make His "Epiphania" or "Apokalupsis," for that would be the Third Advent, which is nowhere even hinted at in Scripture. You might please harmonize with statement in 1911 Convention Report that the Church in the beginning of the Millennium will be presented to the Father.

ANSWER--When the Church will be completed and will have passed beyond the Vail, I do not know how many days or even months will elapse, but some little time will intervene, and then the Church will be presented to the Father, and then the Great Company are said to follow Him to be presented before the King. It will not be a coming and going to and from heaven at all. The Lord is at the right hand of His father in heaven, and I understand that the Lord Jesus Christ will be always in that position. He does not leave His place vacant for one moment. The Church, as His Bride, will have the same privilege as He has. This is not a going away and a coming again. We shall be there and sit forever with the Lord with all the liberties of the angelic hosts and having still higher liberties and powers.

CHURCH--Reigning Now Is Not Scriptural.

Q117:2:: QUESTION (1912-Z)--2-- Is it scriptural to say that the glorified members of the Church have reigned at any time up to the present?

ANSWER--No! They have not reigned at any time. At least, if they have reigned, we have not found it out, and they have made a poor reign of it so far. All the reigning we have seen in the world thus far has been a rather poor kind. We would say, however, that the kings of the earth are doing the best they can do; they are doing just as wisely as they know how to do under the circumstances and conditions. We are not specially faulting them.

Take the Czar of Russia, for instance: the poor man does not know how to do better than he is doing. Probably the same is true of the Emperor of Austria, the President of France, King George of Great Britain, Emperor William of Germany, etc. These would all rather see their people happy; but they are imperfect men with imperfect subjects and are surrounded by such conditions as are almost impossible to overcome. Therefore we are not to fault them that their reign is not perfect. If they had perfect subjects, doubtless the world's condition would be very much better.

{Page Q118}

The reign of Christ did not in any sense begin in the past. Our Catholic friends claim that Christ began His reign some time ago; and that for over a thousand years the Pope has been the representative of Christ as King of Earth; that it is not Christ Himself who is to reign, but His vicegerent, a title which they give to the Pope, meaning the one who rules instead of Christ.

CHRIST'S KINGDOM STILL FUTURE.

We think that our Catholic friends are laboring under a misapprehension. They do not get the proper thought. You remember the Apostle says of some, Ye have reigned as kings in the earth; you are getting along very prosperously; you have had no trouble or persecution at all. Then after making fun of them a little, he says, I would to God that ye did reign; for if you did, we would reign with you.--1 Cor. 4:8.

We hold that this is still true. When the reign of Christ begins, you will find it such a thorough reign that all the members of His Body will have some part in it. So we

assume that when our Lord's Kingdom shall begin its reign conditions, for the whole world will be very much changed. If the reign of Christ should begin today, the saints would be with Him; for He is to be the great Judge, the saints the under-judges; He is to be the great King, the saints the under-kings; He is to be the great Priest, the saints the under-priests-- "A Royal Priesthood," "Kings and priests unto God," who "shall reign with Christ a thousand years."

With His reign will begin the reign of righteousness, for the Scriptures intimate that sin will be suppressed promptly. Nothing shall hurt, or offend, or destroy, in all God's holy Kingdom. (Isa. 11:9.) Nothing will be allowed to do so. The Great Judge will know how to inflict such punishments and so promptly as to prevent the reign of evil; and then the inhabitants of the world will learn righteousness; for instance, if some one wished to speak evil of his neighbor and a punishment, such as paralysis of the tongue, should come upon him merely for **the intention', before he spoke the evil**, do you not suppose that he would learn the lesson that he must not **think evil**? He would not **speak** the evil, for his tongue would be paralyzed before he even spoke the word. The Bible says that he will learn the lesson. "When the judgments of the Lord are in the earth the inhabitants of the world will learn righteousness." (Isa. 26:9.) It will not take them long to learn. They will not need to have calamity overtake them many times before they will learn that it would be better for them not to do wrong.

This will not, of course, affect the **heart**; but it will enable them to learn to **do right**, to see the effect of righteousness in the world. Thus they will have the opportunity of either loving or hating that condition. If they learn to love that condition they will get into the right attitude of heart, pleasing and acceptable to God; and so at the end of Christ's millennial reign they will be ready to have the full blessing of eternal life; but, even though not permitted to **do** the wrong thing, if at heart they still love iniquity, with all the knowledge before them and experience behind them, if they will not learn to love righteousness and hate iniquity, they will be of those worthy of cutting off in the Second Death, from which there will be no recovery.

CHURCH--Setting Members in the Body

Q119:1:: QUESTION (1913-Z)--1--What is signified by God's "setting the members every one of them in the Body, as it hath pleased Him"?--1 Cor. 12:18.

ANSWER--In the present time there is a Church of Christ on probation. We sometimes say that we are members of the Church Militant; but to be a member of the Church Militant will not prove that we shall be in the Church Triumphant. Only those who are "faithful unto **death**" will be in the Church Triumphant. St. Paul, whom God had set in a very high position in the Church feared lest he might become a castaway. He said, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9:27.) Various privileges and opportunities are granted to us while in the flesh, and our acceptance in the end and our participation in the glory beyond will depend upon our faithfulness here.

The Apostle says that the various members, "fitly framed together, grow into an holy Temple in the Lord." (Eph. 2:21.) We may not use this figure too literally or we may get into confusion. The stones in the Temple differ to some extent one from the other. In what is called "random range work" building there are places for little stones and places for larger stones. This might, in some respects, represent our being a larger or a smaller stone in the Temple--representing the privileges or honor which we may have beyond the veil.

St. Paul also says that he was trying to do much more, that he was trying to have a larger share in the trials and self-denials, in order that he might have a larger share in the work beyond. This did not mean that he desired self-aggrandizement, or that he was either **proud** or **self-seeking**. And **we** shall not be so if we would attain that to which God would have us attain--the glorious character-likeness of our Master.

CHURCH--Proper Basis of Honor in the.

Q119:2:: QUESTION (1915-Z)--2--Matt. 20:27 reads, "Whosoever will be chief among you, let him be your servant." Is it a proper desire to be chief among the Lord's people, and are we to understand that the positions in the Kingdom of Heaven will be assigned entirely on the basis of the amount of service we render here?

ANSWER--The Lord had been pointing out to His

disciples a certain weakness on their part--a desire to be the greatest--a desire that is general in the human family--an ambitious spirit. The context says that amongst the Gentiles there are some who exercise a lordship and have others to serve them in a menial way, but that this was not to be the case amongst the disciples of Jesus. They were to be actuated by a different spirit. With the followers of Christ there is not to be a spirit to dominate, to rule others, but a spirit of love, which seeks to serve others, to do for others, a spirit which is willing to sacrifice personal interest in the service of others.

On this basis we consider further the words of this text. There will be some among the Lord's people who will be chief. It is necessarily so in any company or class or association where people are not all equal in talents--where some are born with more talents and some with less. Some one is bound to be chief. An absolute equality is not possible.

{Page Q120}

It is advisable, too, that there be some among the saints of God to guide the Church. What, then, is to be the standard as to who is to be chief? Shall it be the one who would browbeat the others? No; this is not the standard. Shall it be one who will have a masterful influence and pleasant words, who will dominate **merely** because of some talent, or because of superior education or wealth--something of this kind? No; this could not be the standard. What, then, will be the standard as to those who will be recognized as chief ones in the Church?

HAVE NO AMBITION FOR PERSONAL GLORY.

We reply, We should look for those who have most of the spirit of service. He who renders the greatest amount of service and brings the greatest spiritual blessing to the Class--the one who tries most to **truly serve**--consider him your chief. While our Lord's words were addressed to all the apostles, and not merely to one individual, yet they are applicable also to the individual. The thought should come home to each of our hearts, that if any of us have ambition for service in some special capacity, we are not to do like worldly people. We should take the opposite track, and leave any honor of men out of the question entirely. We should leave God to attend to that matter as shall seem to Him best, and be content merely to be a servant to the brethren. Let the Lord see how willing you are to serve in any manner.

The person without any ambition never amounts to any thing. We need to have ambition if we are sowing or plowing

or whatever we are doing--we need ambition to spur us on to do whatever we do in a satisfactory manner. And so if we have the opportunity of serving the Truth, we should seek to serve it in the most capable manner possible. Otherwise we should not be capable servants of the Lord.

But we are to lay aside any desire to be chief so far as ambition for personal glory is concerned. We are to seek to serve **the Lord** the best we know how. If you can serve the Lord in some respects better than I, and I can learn something from you, well and good. And if afterwards you can learn something from me, so be it. True, we should be patterning after that which is especially commendable and doing all we can to further the Lord's Cause. And this service should be prompted by love. Any service not prompted by love is not acceptable in the sight of the Lord.

HUMILITY A PRIME REQUISITE.

The Apostle Paul says that those who desire the office of a bishop are desiring a good thing. It is a noble service. The office in the Apostles' day was not the exalted official position it is understood to be in the nominal church systems of today. A bishop then was a humble, untitled servant of the Church, caring for the interests of the sheep. Every servant of the Church should seek to be efficient, should love to be, as far as he is able, a caretaker over the flock of God. Amongst these Elder brethren, pastors of the congregation, there will be those of different natural abilities. Each should seek to use his talents, his opportunities, in the service of the Lord, of the brethren and of the Truth.

It is a pity that any of the Lord's people today forget the standard which the Master is here setting up. These seem to think that the office of Elder has become theirs by

{Page Q121 }

right, instead of realizing that the appointment to this office is by **vote** of the Ecclesia, the company of the Lord's people, and is to be the **voice of the Church**. We believe that the attitude of each one should be to be willing to accept the voice of the Ecclesia, the Church, implicitly. If he has become a member of the congregation by casting in his lot with the others, he has thus become subject to the rules that represent the **controlling majority**, whether it be a majority of **one** or of a larger per cent. Having done this, he should seek to continue in this attitude, whether chosen an Elder or

whether another is chosen.

Very frequently a congregation makes the mistake of selecting for Elder a brother who does not have the proper qualifications. This sometimes means dissatisfaction on the part of some of the class, and leads to the breaking away of some to form another class. We think this is not the wise course. We think that if the class made a mistake, the Lord is able to overrule it for good; and that therefore those who withdraw lose some experiences which would be valuable to them.

We are not always sure, however, that the class made a mistake. How can we know but that the Lord has some lesson in this matter? If we have asked the Lord's blessing on whoever would be the choice, we should abide by that choice. If the one not chosen has ability for properly presenting the Truth and knows a number of places where he can be used and useful, we think that the brother should take advantage of whatever opportunities may present themselves. He need not leave the class, however. He could perform whatever service came to his hand. Perhaps he could use his time and talent in class extension work--not feeling restricted in this direction because he was not elected Elder. He might go out and find opportunities for service. So the change in Elders might mean to the brother not elected or not re-elected that the Lord was indicating to him another field of usefulness. The Lord's providences might be leading out for wider influence and usefulness for him.

We should not be influenced by what men of the world shall say or think of us. This is immaterial; and it is immaterial what the Church shall think. We should seek to please the Lord. We should not esteem ourselves too highly, but rather give a preference to others in our estimation. Positions in the Kingdom of Heaven, we understand, will be awarded according to the degree of the development of the fruits of the Holy Spirit; and this means a love which will lead to zeal in the Lord's service.

CHURCH--When Is the Anointing?

Q121:1:: QUESTION (1915)--1--Do we, the Church, receive our full share in the anointing instantly or gradually?

ANSWER--The expression, "anointing of the Spirit," is slightly different from the expression, "begetting of the Spirit." The thought connected with the word "begetting" is that of an instantaneous work, while the thought connected with "anointing" is a more gradual work. We are under the process of anointing from the time we enter the Lord's family,

from the time we are recognized as members of the family of Christ, and receive a place in the glorious company of Royal Priests. We know that some fail to get their

{Page Q122}

full anointing. Some of those who have been properly received, and begotten of the Holy Spirit, will fail to be fully anointed, and therefore will fail to be of the Royal Priesthood Class. They will be of the Great Company Class instead. We therefore think that the expression, "anointing of the Spirit," must include that mollifying and mellowing development which comes as we grow in grace and in knowledge, and not merely the time when we were anointed (begotten) to come into the family of God.

CHURCH--Change of Feet-Members One by One.

Q122:1:: QUESTION (1915)--1--Is there any Scripture which shows that the Feet-members of Christ will all be changed at one time?

ANSWER--We believe to the contrary--that instead of all the Feet-members being changed at one time, it will be a gradual work. One may be changed tonight, another tomorrow, etc.; and yet their change may be said to be all at one time in the sense that it is all in the Harvest time, all in the end of the Age. The change of some will be in the close of the Harvest period. As an individual matter, it will be one person after another. The Apostle says, "We shall not all sleep, but we shall all be changed;" for "flesh and blood cannot inherit the Kingdom of God." Our change will be "in a moment, in the twinkling of an eye." It will not be a gradual change to the individual but an instantaneous change. Instead of sleeping as the saints of the past have done, when our time comes to die, ours will be an instantaneous change. The Psalmist prophetically says, "I have said, ye are gods, and all of you children of the Most High. But ye shall die like men;" and this Scripture we understand to refer to the dying process that comes to all of the Church, the same as to mankind in general. We are New Creatures and hence the expression that we shall "die **like** men." As men die, so we will die. Men do not generally die in bunches; so we would think it strange if many of us should die at one time. The world will not discern any difference between our death and the death of other men.

CHURCH-Sin-Offering Made by High Priest.

Q122:2:: QUESTION (1915)--2--For what sins do the Church suffer?

ANSWER--The members of the Church suffer for any sins of the flesh they do not properly repent of and properly make amends for. The Apostle says that if we would judge ourselves, if we would punish ourselves, correct ourselves, we would not be judged of the Lord. If we would thoroughly attend to these matters ourselves, we would not need to be chastened by the Lord. When He finds it necessary to deal with us, it is that we may not be condemned with the world.

The whole world is in a condemned condition. God is choosing some who will be justified to life everlasting on the spirit plane. If we are faithful it will not be necessary for the Lord to punish us, but rather to encourage and help us. This would not mean that we shall not have trials and difficulties, but it does mean that if we chasten ourselves we shall not be punished by the Lord for our sins, for the weaknesses of our flesh which we might have avoided, and for which we are to some extent responsible.

We are not to suppose that a New Creature would sin wilfully. If he thus sinned, he would be no longer a New

{Page Q123}

Creature. He would have gone back, like the sow that was washed, to her wallowing in the mire. The sins that the New Creature would suffer for would be those sins of the flesh which he might have avoided, and which he failed to correct. These sufferings would give him a sharper appreciation of his duties; they would be disciplining for his good.

But this may not be the thought of the questioner. He may mean, "What has the Church to do with the Sin-offering?" The Church has nothing to do with the Sin-offering, as a **Church**. It is the Lord Jesus who is the responsible One in the whole matter. In the type it was not the under priests that did the offering, but the high priest. So it was the Lord Jesus that offered up Himself. He offers us up as His members, but He does not do this contrary to our wills. We desire that He will offer us up as parts of Himself, that we may thus have a share in "the sufferings of Christ and the glory that shall follow." It is His merit alone that gives virtue to our sacrifice.

The whole responsibility, therefore, is in the hands of the great High Priest, our Lord. We share with Him in the world's Sin-offering, as **His** members. We participate in the sufferings which are counted as **His** sufferings. You

and I could not atone for sins by our sufferings--either for our own sins or for those of others. That is all in the Lord's hands.

CHURCH--Christ Our All in All.

Q123:1:: QUESTION (1915)--1--"But of Him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Deliverance" (1 Cor. 1:30). How is Christ made unto us Wisdom, Righteousness, Sanctification, and Deliverance?

ANSWER.--God has made Jesus to be all these things to the Church. That is to say, all these various things are to be attained by the Church through Jesus. You could not attain to any of these things yourselves. I could not attain to them of myself. Indeed, no one could. Therefore it is God's appointment that all these qualities and blessings should come to us through the Lord Jesus.

First of all, Jesus is made unto us Wisdom. He gives us the necessary knowledge to come to God. That is the first step. "No man cometh unto the Father but by Me" (John 14:6). You have not yet become a child of God, but you need a measure of wisdom in order that you may come to the Father. So Jesus becomes to us Wisdom; and He continues to be our Wisdom all the way through.

Then Christ "is made unto us Righteousness"--justification. When He was first made unto us Wisdom, we were not fully justified. But we were justified when we accepted the terms which that Wisdom taught us, and made our consecration accordingly. Then Christ became our Justification. How? By imputing to us the merit of His sacrifice. This justified us legally. How much merit do we need? Each one needs whatever he lacks of perfection. We all lack something of perfection. Some lack more and some less. There is none righteous--perfect.

We might place the perfect standard at one hundred. We might say that some would reach the 50 per cent (half of a man or woman in moral quality). Perhaps some would have only 25 per cent (a quarter of a man or woman). What

{Page Q124}

do you mean by a quarter of a man or woman? I mean that they are depraved, fallen, to the extent of three-quarters. Such a one would have only one-quarter of what would be required to make up a perfect man. I believe that the average person reaches no more than the mark of 25 per cent, or is

one-quarter of a real man. I think that is about the proportion. I am not to judge in any individual case. Judge yourself according to your own estimate of the matter.

Now, then, the person who is one-quarter of a perfect man is lacking three-quarters, and for Jesus to justify him would mean the imputing to him of three-quarters; for the meaning of the word justification is **to make right, to make perfect**. If, for instance, you need a dollar and have only twenty-five cents, some one will need to make up seventy-five cents. It is the same in weight. If you have only four ounces and need to have a pound, some one will need to make up the other twelve ounces. So with justification, one hundred being the standard. If you have but 25 per cent of character and of physical soundness, you need just 75 per cent imputed to you. If you have 50 per cent, the Lord will make up the other 50 per cent. For the person having only 10 per cent of character the Lord proposes to make up the other 90 per cent. So the better you are naturally the less the Lord will do for you. Strange as that proposition may seem, nevertheless it is the case. The less He will **need** to do for you. This is the proposition of justification, the making of you right. No one needs to be more than right, only just right.

Then Jesus becomes our Sanctification, in the sense that He is our Teacher. We enter the School of Christ as pupils and need sanctification. He not only sanctifies us in the sense of bringing us into covenant relationship with our Heavenly Father, where we are set apart as God's children by the giving of the Holy Spirit, but He continues to be our Sanctifier, our Instructor, even unto the end, instructing us in the Truth, making us more and more fully set apart, as He prayed for the Church--"Sanctify them through Thy Truth, Thy Word is Truth" (John 17:17). Our Lord Jesus is the One who applies the Truth to the Church, which is His' Body. And this application of the Truth-teaching us and leading us in the right way--is His way of sanctifying.

It might be said that it is the Father who sanctifies. So it is; and it might be equally said that it is the Father who justifies, makes righteous before the Law; but He does all this through the Son. It is likewise true that the Father gives the wisdom, but through the Son. God has honored the Son by appointing Him heir of all things.

So with the Deliverance. It is to be the great resurrection "change" that will bring this to us, and Jesus is to be our Deliverer. He is the One who calls all the saints from the sleep of death, as He declares, you remember:
"All that are in the graves shall hear the voice of the Son of

God and shall come forth" (John 5:28). And we who are alive and remain at His coming will be changed by Him. He will be the Deliverer of all His Church. Although the Bible says that the Father is the Great Deliverer, and it was the Father who raised up our Lord Jesus, and who "will raise us up also" from the tomb, yet it will be by Jesus. All things are **of** the Father and **by** the Son.

{Page Q125}

CHURCH--Some Working Independently.

Q125:1:: QUESTION (1916)--1-- Should a group of Bible students work independently of the ecclesia of that locality, being members of that ecclesia.?

ANSWER--There is, of course, a certain amount of Christian liberty that we believe the Lord would be pleased that people always exercise. For instance, suppose a brother were to go to another brother's home, and two or three neighbors came in to spend the evening. Then suppose one should say, "Let us have a game of chess," and another would say, "No, let us have a Bible study." We do not think it would be the Lord's will to say, "No, we cannot have a Bible study, because it is not authorized by our class, but we will play chess." We might properly reason that, while no meeting had been arranged there by the ecclesia, there could be no objection to having a Bible study or to talking along Bible lines. The host might say, "We will ask in some more of the neighbors for another meeting next week. I have tried to tell them about these things and will be glad to have them hear you." I cannot see that there would be anything wrong in such a course. If those attending desired a regular meeting, it should be turned over to the I. B. S. A. local class, which would supply the leaders.

But now suppose some of a class say, "We will start another regular meeting;" this would be a different case entirely. They have a right to form a new ecclesia, but in so doing they would be breaking away from the original ecclesia. They could not then properly go back to the other meeting and say, "We will vote here." There must be consistency in what we do. All who become members of an ecclesia more or less give up their **personal** liberties that they may have the advantages of co-operation. But this would not mean such bondage that we could not have a Bible study, but must spend the evening playing games instead.

CHURCH--Her Part in Binding Kings.

Q125:2:: QUESTION (1916)--2--What part will the Church have in binding kings?

ANSWER--Apparently, my dear friends, the Church now has no part whatever in the binding of kings. At least we do not see yet how you and I have any part in that work; we do not see that the kings are bound. What part the Church may have in that work later we do not know. The Bible shows that they will have an important part, but how they will exercise that privilege when the time comes remains to be seen. God has not shown just how His plan will be worked out. We need to be in position to do our part when the time comes, but we must be satisfied to leave the matter in the Lord's hands. In the armies of the world the men in the ranks do not know when an attack is to be made, right up to the time when the order to advance is given. In due time you and I will get our orders. In the meantime we are to keep the armor on; we are to keep it clean and bright; we are not to get sleepy or weary in well-doing, but to grow strong in the Lord, and in the power of His might.

CHURCH--Will the Glorified Have Life-Giving Power?

Q125:3:: QUESTION (1916-Z)--3--In the Millennium will Jesus alone be the Life-giver to the world, or will the Church also be associated with Him as members of the Life-giver, and have power to awaken the dead?

{Page Q126}

ANSWER--The subject of giving life may be viewed from different standpoints. In a certain sense the mother as well as the father of a child is its life-giver--in the sense that the child could not have attained individual existence without the mother. And yet, strictly speaking, the father alone is the life-giver; for the life-germ comes from him.

So the Bible uses this natural illustration of an earthly father, or life-giver, to picture a great spiritual truth. The world is dead in Adam--under sentence of death. Jesus has laid down the Ransom-price which will offset that sentence. By virtue of so doing He will have the right, as soon as the merit of His sacrifice is applied for the world, to become the Life-giver of Adam and his race. The human life-rights which He will give will be those which He Himself laid down in death.

But as Jesus by the will of God has associated the Church with Himself, both in the sufferings of this present time and in

the glory that is to follow, she will have to do with the giving of life to the world. Her work is illustrated in Mother Eve and in womankind in general. It will be the work of the Church to nourish the world of mankind--to nourish the spark of life which they will receive from the Redeemer. Under this nourishment and care, as many of the world as will co-operate will rise up out of sin and death conditions to perfection.

Thus the Bride of Christ will have to do with the life-giving, but merely as the associates of the great Life-giver. The Ransomer, Jesus, alone is the One who can dispense His own life-rights. And Jesus Himself said, "All that are in the graves shall hear the voice of the **Son of God** and shall come forth." (John 5:25,29.) Any work which the glorified Church may do in connection with the restoration of the world will be as His assistants.

CHURCH--What the Church Purchases.

Q126:1:: QUESTION (1916)--1--Does the Church, the elect, purchase the world during this, the gospel age? Paragraph 3, page 99 of Tabernacle Shadows would seem to indicate this.

ANSWER--It was not the intention of any paragraph in Tabernacle Shadows to indicate anything of that kind. I would like to repeat this ten thousand times: Nobody but one person could purchase the world because it was only one man that sinned, and so only one man to redeem. The ransom is a corresponding price. He gave Himself as a ransom, not with the church as though it is something that He is continuing to do through them. He finished that at Calvary. He has not made an actual application of it as yet, but the provision of the ransom price was made before we came into God's plan at all. We did not come in until Jesus had finished His work at Calvary. Then came in the selection of the church. First, He was to be the Captain of our salvation, and then could have a body of soldiers under Him. He was to be the Head over His fellows. The selection of these fellows began after the completion of His sacrifice. Only Jesus had died and ascended up on High, and had made satisfaction and imputation. (God had not recognized any of the Church at all), and then, when that was done--the church not in it at all--God through Jesus shed forth the Holy Spirit. We have nothing to do with the payment of that price. That is all the work of Jesus.

CHURCH--Regarding Merit of.

Q127:1:: QUESTION (1916)--1--Has the Church, individually, or collectively, any merit of its own, in any sense?

ANSWER--I do not know what was in the mind of the one who asked that question. The church had no merit according to the flesh, but the church is not in the flesh. "We are not in the flesh, but in the spirit." The body of Christ is the new creation, and it has already much merit. When God made us new creatures we had some merit, and I hope we will keep that merit which God grants to all those who are His children. Everyone must have some merit, or else God would not recognize him at all. In Ephesians we read that God will do for us exceeding abundantly above all that we can ask or think: there must be some merit there. Then, we read about being worthy. Some blessings will come to the church because the church will be found worthy.

Has the church any merit of an earthly kind that it could appropriate to the world? The merit of the new creation is one thing, but we have no merit according to the flesh that we could give away. But have we anything of that kind? Yes. The Bible pictures that if you suffer for righteousness sake in your flesh, then a meritorious thing has been accomplished so far as you are concerned. You have thereby suffered a loss of your rights. There is a certain amount of merit belonging to those rights that you lost, and a certain amount of demerit to those who caused this loss. God pictures this as a kind of an imputation to the world. I remind you of Leviticus 16 that certain sins of the people beyond the ordinary ones covered by the Day of Atonement sacrifices, had to be otherwise atoned for in another way, so also while the forgiveness of all Adamic sin all belongs to Jesus, yet, what we might suffer for righteousness sake, all this suffering might all go as a kind of credit for somebody else and serve to make up for the loss to others who have done wrong beyond that which is attributable to father Adam. This will make a balance. This will all be balanced before the new age comes in. That is the reason for the coming trouble, because God will balance the account. The church will have something to its credit according to one part of the picture of Leviticus XVI.

CIRCUMCISION--Re Church.

Q127:2:: QUESTION (1909)--2--The sign of the Abrahamic covenant was fleshly circumcision. If we are under that covenant why do we not have that same sign?

ANSWER--The Apostle intimates that we do have the same sign, but it is the circumcision of the heart and not of the flesh. With spiritual Israel it is spiritual circumcision. The Apostle tells us these are the things we are to have circumcised--anger, malice, hatred, envy, strife, works of the flesh and works of the devil. Cut these off and then you are circumcised in the heart. That doesn't mean that you never make the mistake of having an angry thought. It is not your flesh, but you as a new creature that is a member of the Body of Christ. The flesh is merely a servant of that new creature and the new creature will keep the body under to the best of its ability.

{Page Q128}

COLLECTIONS--Spending Much, Asking Little.

Q128:1:: QUESTION (1913)--1--How is it possible for the International Bible Student's Association to spend so much money, and yet never ask for any?

ANSWER--Years ago, dear friends, I had my experience when a Congregationalist. There was a fair and voting contest on and I remember very well that I solicited from one person, and he very promptly handed me two dollars and seemed pleased to give it. After receiving the two dollars I felt ashamed. I said, You begged. My answer was, You begged for the church. But you would be ashamed to beg for yourself. Yes, I would, but this was for the Lord. But if you would be ashamed to beg for yourself should you not be more ashamed to beg for the Lord? Is the Lord poor? I said, No, and I will never beg or solicit again, nor have I from that time to now.

The question is, How can we spend so much money when we solicit none? People voluntarily push it on us. That is no joke. People really say, "Brother Russell, I am deeply interested in these things and would like to put a little money in. Can I have a chance?" We say, Brother, there is all of the chance in the world. Sometimes people, without the least expectation on my part, have handed me money. For instance, one afternoon when going to a question meeting, a gentleman came up to me and handed me a piece of paper. I put it in my pocket, thinking it was a question. When I got to the platform and pulled it out I found a check for \$1,000. I

remembered then that the gentleman who had handed me the check had told me how he had been a very wicked man. He lived in the western country, and while a member of the Presbyterian church, he told me he had not been a Christian at all. He gambled, smoked, drank, and did nearly everything which a Christian ought not to do. He did not say, nor do I, that the Presbyterian church would encourage him in this. He told me he did not know what Christianity was until he read the Studies in the Scriptures. After learning the reasonableness and goodness of God's plan he wanted to use his money to help spread the knowledge which he had appreciated so much, hence handed me the check. This is the manner in which the money has been supplied. Our thought has been that as long as the Lord wishes the work to go on, He can take care of supplying the funds. It is His business to attend to how much He sends. If the Lord ever withholds the supply the work will go down in proportion.

COLLECTIONS--Meaning of Voluntary Contributions.

Q128:2:: QUESTION (1913)--2--Representatives of the International Bible Students' Association have given out the report in Springfield that the entire expense of their propaganda and work is covered by voluntary contributions. Please explain the exact meaning of the term "voluntary contributions."

ANSWER--It is a contribution not in any manner solicited. We do make known the results of our work every year in an annual report, as seems proper, but no names of contributors are given. No one even gets a chance to get his name before the church, or other contributors. Whatever is given is unto the Lord and no attempt is made to flaunt any human donation. We simply use what is voluntarily handed in.

{Page Q129}

COLLECTIONS--I. B. S. A. and Collections.

Q129:1:: QUESTION (1913)--1--Is there any scriptural reason why the International Bible Students' Association refuses to solicit money?

ANSWER--Our general thought is that this matter of the solicitation of money has become rather obnoxious in the sight of a great many, and that the Lord's name might be, perhaps, more glorified if we do not solicit money. Furthermore, we recognize the fact that our Heavenly Father is very rich. All of the gold and silver is His, and all of the

cattle on a thousand hills. If He needed money He would not need to ask us, and He has never commissioned us, that we know of, to ask or solicit in any manner in His name. As He has not commissioned us so to do we think it not proper to do so. This is no reflection upon others having a different view. They have their rights.

COLPORTEUR WORK--Giving Out Tracts.

Q129:2:: QUESTION (1906)--2--Please indicate the best method for giving out tracts.

ANSWER--We think there are two tracts, and only two that the colporteurs should give out. That is not saying anything against the other tracts. One is No. 54, "The Dark Cloud and the Silver Lining," and "Do You Know" is also a good one. We advise that the Colporteurs do not take the other tracts, but let the volunteers give out the others.

COLPORTEUR WORK--Tracting While Colporteing.

Q129:3:: QUESTION (1906)--3--Do you advise that we give out these tracts when we colporteur?

ANSWER--I think I would only give them out where I miss taking an order. If I take the order, I would leave no tract.

COLPORTEUR WORK--Volunteering and Colporteing.

Q129:4:: QUESTION (1906)--4--Do you think colporteurs should do volunteer work?

ANSWER--I don't know any reason why they should not, but my thought is this: that the colporteur would do better to avoid volunteer work and use his time in a little different way. For instance, those colporteing the week, and supposedly using up about all the energy they have to spare, when Sunday comes, had better look over their book of names and see who are marked as interested, and use their time in visiting them.

COLPORTEUR WORK--When Colporteing Is Volunteering.

Q129:5:: QUESTION (1906)--5--Haven't the colporteurs already done a volunteer work when they have distributed tracts over the city?

ANSWER--Well, if they have missed nearly all their sales.

COLPORTEURING WORK--How Manage With a Dependent Family.

Q129:6:: QUESTION (1906)--6--In case of one with a family dependent upon him, if arrangements could be made, would it be all right to go into the colporteur work?

ANSWER--I would not think it right for a wife, for instance, to leave

{Page Q130}

her home and husband in any measure of neglect. She has a wifely duty towards her husband and her home. But if this husband were in the truth and agreeable to it, all right. If he were a worldly husband, he has a right to demand that his home should be cared for; that is part of the wife's contract, which I think she must not violate.

COLPORTEUR WORK--Consider Married Companion.

Q130:1:: QUESTION (1906)--1--If the husband is a worldly man, but willing for his wife to go out, what then?

ANSWER--All right, sister, if he is willing; but I would take heed never to run the matter to a limit. Always consider the companion, his interests, and what he might reasonably ask or expect.

COLPORTEURING & VOLUNTEERING--Method of Introduction.

Q130:2:: QUESTION (1906)--2--What is the proper way for volunteer workers to introduce a tract?

ANSWER--I do not think the tracts usually need introduction, particularly unless the person happened to be on the porch, when I would just say something like this: "Will you have some free reading matter?" Put the word "Free" in quite prominently so they will not think it is something for sale, and make sure they hear it.

COLPORTEUR WORK--Dealing With Those Who Refuse Orders.

Q130:3:: QUESTION (1906)--3--How should we deal with those who refuse to take the books after ordering them? How strongly should we insist on their taking them?

ANSWER--I would say, never under any circumstances should we be rude or act in any unchristian manner; not for the price of a dozen sets should we think of doing anything

that would bring discredit to the Great Master whom we represent. We are to remember that we are ambassadors for the King of Kings and Lord of Lords, and as such we must not think of doing anything that would he mean, or even going down to the plane of those we are talking to, if they are mean. How then must we do? I answer thus: We might very properly say, "Well now, lady (or sir), you certainly ordered these with full knowledge, and I really think that you are hardly considering my circumstances properly when you refuse to take them. You know it took considerable of my time to call here and talk to you on the subject, and I am not paid anything for this; it is a love for the truth and a desire to serve you. And then consider that it takes time for me to bring you the book, and the labor is worth something of course. Now all I have in this matter is an allowance by the Society that I get such a proportion of whatever comes in from those books, which are sold at cost price. Three books for one dollar don't amount to anything, and I should not think you would back out of this matter unless there was some misconception in your mind. It seems to me that somebody must have been saying something to you to prejudice you, and you have perhaps forgotten what I said to you about the books when I took your order. Now, my friend, let me tell you that there are enemies of this book, but as a rule you will find the enemies are those who have never read them. The enemies of these books are people who have never studied them. I take it that you are an intelligent

{Page Q131}

man (or woman, as the case may be--and that can be said of nearly everybody that would order a book); you seem to have a great deal of intelligence, and I suppose you do some thinking for yourself. Now I will say this to you, that if you will take the books and keep them for a week or a month, I will tell you where I will be, and if you then tell me, after reading them, that they are not helpful to you, and not worth much more than a dollar, I will take them back and refund your money, and that will be all that will be said about it." So I would make a very dignified argument, and if after I had said everything that I could reasonably say, they concluded they would not take them, I would just say, "Well, all right; we will leave it that way; I will take them back."

COLPORTEUR WORK--Asking Pay for Time When Order Is Refused.

Q131:1:: QUESTION (1906)--1--I heard a brother say he asked some to pay him for his time. Would you consider that proper where they refused to take the books?

ANSWER--I do not think I would ask the person to pay me for my time, unless it was a case like this: If it was a party who had bought the books and paid for them, and was asking me to give the money back again, saying he did not want to read them, then I think it would be proper to say to him: "Well, now, my friend, if you really insist on my taking them back, you certainly would be willing that I should have something for my time, and I think you will admit that a quarter for the time I spent with you in coming to canvass and a quarter for bringing them to you is little enough. But I do not want the books back; I want you to get the benefit of them; that is the reason I am in this work." By the time he has reasoned out all of that, he will be likely to allow you to persuade him to take the books.

COLPORTEUR WORK--Selling for More Than Listed Price.

Q131:2:: QUESTION (1906)--2--I have sold quite a number of the five-cent volumes where I could not sell the others. In one case a gentleman says, "You are selling these for ten cents, and they are marked five cents on the front." Is it better to sell them for five cents and not get the revenue, or should that be changed so nobody will be inclined to be prejudiced?

ANSWER--I would just say the five cents on there is all right. You can send and get as many of those you want at five cents a copy. They are published just at cost price. The five cents is what I am getting for my time in bringing them around. If you stop for a moment and think about it you will see that I could not afford to sell them at five cents.

COLPORTEUR WORK--Are Scripture Studies Millennial Dawn?

Q131:3:: QUESTION (1906)--3--In delivering a set of books ordered by a lady, I handed her husband the books, and while his wife went in after the money, he says, "Are these books anything like Millennial Dawn?" I said, "This work treats on lines of chronology, etc." I turned him off the track and got the money and went away. After going away I felt a little bad, wondering If I had taken the right course.

ANSWER--I think probably we would have to supply in our minds part

{Page Q132}

of what we supposed. We would suppose from the man's question that he has some prejudice against Millennial Dawn, and that his prejudice is unfounded. That is to say, it is founded upon some misrepresentation or misunderstanding of what Millennial Dawn is. So this is not what he thinks Millennial Dawn is, so far as we know; therefore, I think you were justified in putting it in the form you did.

COLPORTEUR WORK--Replying Re Millennial Dawn.

Q132:1:: QUESTION (1906)--1--Would you always advise where people ask if those books are Millennial Dawn that we pursue the course mentioned by the brother here? Sometimes they have the Millennial Dawn books in the house, and if we sell them the Studies, and a half hour after we are gone they discover they have got exactly the same thing, and must realize that we knew it was the same thing, wouldn't it prejudice them? Is it always wise?

ANSWER--I should say I do not think a case, such a you mention would occur once in a thousand times, that the person who knew what was in Millennial Dawn would be opposed. It is when they have a misconception of it when they are opposed. Therefore when you have such a question, you are merely having a question with a wrong face to it in their minds. Another brother did this way: He said, "In some respects this book is very much like Millennial Dawn, and by-the-way Millennial Dawn has a great many things in it." The party bought it, but he would not buy Millennial Dawn. I would not advise, however, that any person should violate his or her conscience in the matter.

COLPORTEUR WORK--Size of Order.

Q132:2:: QUESTION (1906)--2--Which do you advise now, sets of three or five or six?

ANSWER--I think a great deal depends on the colporteur himself whether he could sell five or six or three better. As far as our experience goes, it would seem to indicate that the majority can sell three copies just about as easily as they can sell one copy. The selling of three for 98 cents seems to strike people as being remarkably cheap, whether they are interested in the books or not. You could

say, "There are two sets of these studies; the first set is 98 cents the books of the other set are thicker, and if you want them either now or in the future you can get them also." So you see you can let them know there are two sets, but in speaking of them as different sets, you are thus keeping their minds free from thinking that they were not getting a complete set. Each book is really complete in itself.

COLPORTEUR WORK--Are We Ministers?

Q132:3:: QUESTION (1906)--3--Suppose we are asked whether we are ministers or not?

ANSWER--I would say, "Yes, I am a minister doing this work as being the very best way in which I can get the gospel into the hands of the people."

"To what denomination do you belong?"

"I am working under the auspices of the Watch Tower Bible & Tract Society, which is strictly undenominational."

COLPORTEUR WORK--Wife Orders, Husband Opposed.

Q132:4:: QUESTION (1906)--4-- Where books are ordered,

{Page Q133}

and you come to deliver them, and the husband objects to having them in the house, and the wife is willing to pay you for your trouble, but finally takes them reluctantly, is it all right?

ANSWER--I would always prefer that they take the books. I would say, "If you can explain to your husband that they are religious books, and you would like to have him examine them and if he finds anything wrong with them that is another matter; but I am sure when he reads them he will be pleased to have them in the house."

COLPORTEUR WORK--Leaving Territory.

Q133:1:: QUESTION (1906)--1--Is it proper for a person in canvassing ever to go out of his territory, even if it is only across the river?

ANSWER--Do not go outside of the territory to which you have been assigned; you are not privileged to do that.

COLPORTEUR WORK--Time for Active Work.

Q133:2:: QUESTION (1909)--2--How long may colporteurs be permitted to do active work?

ANSWER--To-morrow. Can't quite guarantee it, but I think you will have to-morrow.

COLPORTEUR WORK--Re Studies in Scriptures Being Udenominational.

Q133:3:: QUESTION (1911)--3--How can we colporteurs prove to the people that the Studies in the Scriptures are udenominational?

ANSWER--Well, there are some people you could not prove anything to. But one way of proving they are not denominational is to show that they were not gotten out by any denomination; no denomination is backing them; and they will have to take your word in the matter anyway until they have had a chance to read. If any denomination is disposed to endorse them, we have no objection.

COLPORTEUR WORK--Mortgage Upon One's Time.

Q133:4:: QUESTION (1916)--4--A certain brother is in the colporteur work; he has a father and two brothers. His brothers can take care of his father, and they do. Is he required to provide for his father in such a case?

ANSWER--Of course, we might not know all the particulars of the case, dear friends, and therefore an answer to a question of this kind might not be what it would be if we did know all the particulars; but, so far as the question goes--so far as we can understand the question--it looks as though this brother might consider himself at liberty to engage in the colporteur work since others will care for his father.

COMMANDMENTS--Trying to Trap Jesus.

Q133:5:: QUESTION (1910-Z)--5--Which is the great commandment?

ANSWER--One of the Doctors of the Law endeavored to entrap the Lord on a question of the relative importance of the Divine commandments, asking which Jesus considered the great one of all. The

{Page Q134}

Great Teacher promptly divided the ten commandments into two, according to the Law (Deut. 6:5), and answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great (chief) commandment. And the second is like unto it--"Thou shalt love thy neighbor as thyself." On these two commandments hang all the Law and the Prophets. What could the Lawyer

say to such a summarization of the Law? He had nothing left to say. He was answered as never before.

COMMANDMENTS--Were They Nailed to the Cross?

Q134:1:: QUESTION (1916)--1--Were the ten commandments a perpetual law or were they nailed to the cross?

ANSWER--The ten commandments were not nailed to the cross at all. They were given to the Jew, and they are still upon the Jew to this day. The covenant which God made with Israel He has not repudiated. Their law covenant will finally be merged into the new covenant. Their blessings promised through the prophets will not come to them through their law covenant. The Lord said, "But not by thy covenant," (Ezekiel 16:61.) Israel's old covenant will cover them until they are brought under the new mediator of the new covenant, Christ Jesus the Head, and the Church his Body. In proportion to the Jews endeavor to keep the law of the ten commandments they have had, and will have, blessings from God.

Christians are not under the law of the ten commandments, given only to Israel at Sinai; but we have always been, and all of God's creatures everywhere are, under the spirit of the ten commandments to the extent that they know them. This spirit of the law was expressed by the Lord Jesus when he said that the law is briefly comprehended in two commandments: "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength." Every Christian is under that commandment. The angels are under that commandment. All of God's creatures who live in harmony with Him must know and love God with all of their heart, mind, soul and strength. The second commandment, Jesus tells us, is that we shall love our neighbor as ourself. All Christians are under that commandment. Jesus and the apostles were under it and every angel is under it. The divine will for all God's creatures was the spirit of that law of Israel, which will never pass away.

But to the Church has been given a third commandment. Jesus said: "A new commandment I give unto you, that ye love one another as I have loved you." This is applicable only to the Church. This command is not of universal application. It is given only to the Church and for this Gospel Age. We are not to love the world or the angels in this way, but merely one another. How much shall we love the brethren? To the extent of giving our life for them, as Jesus laid down his life for us. We must cultivate that love if we would have God's

highest, grandest blessings. Some may get into the Great Company without this degree of love, but all of those who get into the Body of Christ must love one another as Jesus loved them. The apostle, speaking of how Christ died for us, says: "We also ought to lay down our lives for the brethren." All of the "more than conquerors" will keep this our third commandment. Thus only can we fulfill our "covenant by sacrifice."

What was it that Jesus nailed to the cross? It was the law covenant. It

{Page Q135}

was the **covenant** or **agreement**, that God made with the Jews, under which they had some hope of becoming a part of the elect Church. If they could keep God's perfect law it would demonstrate that they were perfect beings. In that case they could have been transferred to the "covenant by sacrifice" without being redeemed. Of course, they could not keep the works of the law covenant--that covenant which required all the good work a perfect man could render. God knew this, but the Israelites did not. God's covenant provided that if they could do those things they might have everlasting life, and not need to be redeemed. When Jesus came and kept all the law covenant's requirements, he became heir to the promises of that law covenant. Thus all hopes by others under that covenant were at an end. Any blessings under that law covenant could only come through Christ--in no other way. It was that covenant that was nailed to the cross. Some of the Jews, the apostles and others, finally came to realize that their only way of getting these blessings which the Sinai law offered would be by coming to Christ and becoming dead with him--suffering with him.

We who were Gentiles become part of spiritual Israel, and participate in the blessings natural Israel had hoped to get; but this we receive through Christ under the terms of his covenant of sacrifice: "Gather My saints together unto Me, those who have made a covenant with Me by sacrifice." (Psa. 50:5.)

COMMON SENSE--Use Discretion and Wisdom.

Q135:1:: QUESTION (1912-Z)--I--We are told that from him who would borrow of us we should not turn away. (Matt. 5:42.) How shall we understand this?

ANSWER--There is nothing in this Scripture that says that we should lend to everybody who wishes to ask for a loan, either of goods or money; but we should not turn away

with a deaf ear from those in need. The Scriptures say, Do good and lend, hoping for no recompense. (Luke 6:35) We should also have that beneficent disposition which desires to do good to all men, especially those of the household of faith. But we should use discretion and wisdom. Often the very best thing to do to a person is to lend him something, even if sure that he would not return it; for thus the way to his coming any more would be barred to some extent at least.

COMMON SENSE--Re Holding Job.

Q135:2:: QUESTION (1914)--2--A brother, new in the truth and well beloved, was forced through a business policy to risk losing his position or subscribe for a religious journal entitled "The Christian Advocate." This journal has repeatedly published articles reviling the Servant of the Truth. This brother is placed in a very peculiar position, having had very heavy expenses on account of serious illness of several of the members of the family. How should this brother be advised and should he be re-elected as elder?

ANSWER--If I were that brother I would subscribe for a half dozen copies if necessary. Would I give \$6.00 for my job? Yes, or \$12.00 if I thought it worth it. I would not think he did wrong by subscribing for a journal even if it did revile Brother Russell. I will forgive him. I think the brother has good common sense. We need common sense, among elders also.

{Page Q136}

CONDEMNATION--Its Traces and Removal in the Resurrection.

Q136:1:: QUESTION (1906)--1--Will the human race be under condemnation in the resurrection?

ANSWER--They will not be under condemnation in the sense of being under the curse, because our Lord has paid the penalty for them, and it is on that account that they are to be brought out from under the curse, from under the divine sentence. They will no longer be under the divine sentence of death, but they will still be under some of the effects of the curse. They will be under the effects of the condemnation, but not under the condemnation itself. The legal condemnation passes away when the great High Priest shall have finished the work of the day of atonement and sprinkled the blood in the Most Holy. The traces of the condemnation, as found in the blemishes of the race, will still continue and require the work of restitution during the millennial age to

bring mankind up out of that condition of imperfection to the full perfection of all that was lost.

CONDEMNATION--Re Justification of World.

Q136:2:: QUESTION (1909)--2--Is the world of mankind now justified from the Adamic condemnation, or must they first be awakened and exercise faith before they can be justified?

ANSWER--I answer that the world is not justified in any sense of the word; they are not to be justified by faith. He who gave His life as a ransom, when He ascended up on High, did not present that merit on behalf of the world, but to the household of faith, the members of His body, and they only. After this merit shall have passed through the Church, this same merit will seal the New Covenant with Israel, and then Israel will have the blessing and favor of God, and all who will come into covenant relationship with God will have that blessing, and then every nation, kindred and tongue will be able to come to God. They will not be justified by faith; they will not be justified at any time until they are actually justified at the end of the Millennial Age. What does justification mean? It means to make right. It means the whole restitution work of the Millennial Age, at the end of which the whole world will be made right and in harmony with God, they will have gotten back all that was lost through Adam.

This matter of being justified by faith applies only to the Gospel Age. Why do we have this different from the world? Because God is calling this elect class, and He is giving us this justification so that we will have something to offer. Only these will have a share in the sacrifice of Christ, only these will be glorified with Him. This justification is given to you and to me and to all the household of faith, because we are not of the world, we are of a different spirit, chosen out of the world, drawn of the Father to the Son. The Son accepts and then He applies justification by faith so that they can offer the same on the altar, and thus share in the high calling. To the rest of the world there is no justification except at the end of the Millennial Age.

CONDEMNATION--Released from Through Belief.

Q136:3:: QUESTION (1911)--3--(John 5:24), "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and will not come into condemnation, but is passed from death unto life."

ANSWER--That means this: That those who come now into heart relationship with the Lord Jesus Christ will not be in that future condemnation with the world. The whole world during the thousand years of Messiah's reign will be in condemnation, and have the opportunity of coming out of the condemnation, rising up out of it and getting back into harmony with God, but those who now accept Christ come into relationship with him, and may be thought of and considered as having made a union now in advance with the great life-giver; and if they make that arrangement with him now, and by faith walk in his footsteps as his disciples, they will not need to come into the world's condemnation, the world's judgment, trial, because they pass from death unto life immediately. That is to say, they are counted already as having passed from death unto life; they are counted already as becoming new creatures and are merely waiting for the time to come when by the change in a moment, in the twinkling of an eye, in the first resurrection, their course will be completed and they will be like their Lord, and share his glory.

CONDEMNATION--Were Jews Doubly Condemned?

Q137:1:: QUESTION (1914)--1--Since all were condemned in Adam, is it proper to say that the Jews were doubly condemned, or should we say that their failure to keep the law was an additional proof of their condemnation?

ANSWER--It is proper to state it the way God's Word puts it, for we do not know very much about it ourselves. The Apostle speaks of the Law being a special condemnation to the Jew, and he tells us Gentiles that if we were to get under the same condemnation as the Jew we would be getting into a double condemnation, which means that there was something extra in their case. He says, "Ye that desire to be under the law, do ye not hear the Law?" He points out how every one that did not keep the law was condemned by not doing so, and that the whole Jewish nation was condemned because of not keeping that law. Then he proceeds to show that a Jew could only get free from the law by dying to the law, while we, who are Gentiles by nature, could get into Christ because we were already condemned in Adam. We do not have to die to the law, but every Jew had to die to the law before he could get into Christ at all. So that in one sense of the word you see that the Jews were around the corner, as it were, and having a

more difficult way to get into Christ. How did that come?
This way: The whole race was condemned in Adam. We are all of one race. We were all alike sinners, the same sentence upon all, from Father Adam. But God made this special proposition to them: Now, I propose to you a special thing, that I will count you out of the general run of mankind and I will count you a special people and will make a special covenant with you and I will give you a special mediator, Moses. Now if you wish to come under these terms as a people, then you will have the opportunity by obedience to this law, I will give you everlasting life, and by disobedience you agree that I shall sentence you to death. And they said, "It is agreed," and as you see, they were already under one sentence of death through Adam, and now God typically lifts them out of that condemnation in which the whole world was, and, typically, through the blood of bulls and goats and the ashes of

{Page Q138}

the heifer, He typically placed them on a new platform and gave them a special condition and a special covenant and entered into a covenant with them, and they bartered all their future rights in that covenant. Therefore, when they failed to keep the law they as it were had their second trial. They accepted it as a preference to the future trial. They got their condemnation. Therefore, the Bible proceeds to show that Jesus not only died for the world, but that He also especially died for the Jews, and the Bible points out especially that there were certain features of God's law that were upon the Jews that made it necessary that Christ should die especially for them, as it is written in the law, "Cursed is every one that dieth on a tree." "Therefore," says the Apostle, "He was made a curse for us (for us Jews)." He did not need to die **on the tree** for the Gentiles. There was nothing in God's law for Adam that he should die on the tree. There was nothing in God's law, therefore, that required that Jesus must die on the tree, that He must be crucified, that is, in the original law given to Adam; no reason why Jesus must have died such a sacrificial death as that of crucifixion; but it was necessary for the Jew, because that was the curse, the highest culmination of the Jewish law, the special weight and force of the curse, the very extreme of the curse, as the law said, "Cursed is he that dieth and hangeth on a tree." Therefore, says St. Paul, "Christ hath redeemed us from the curse of the law, being made a curse for us."

CONQUERORS--More Than Conquerors.

Q138:1:: QUESTION (1916)--1--Please explain the text, "We are more than conquerors through Him that loved us."

ANSWER--A conqueror is one who finally triumphs. The Great Company class will all be conquerors, and in the Millennial Age all of mankind will also be conquerors, except those who will die the second death. No one will get from the Lord the blessing of eternal life unless he becomes a conqueror, an overcomer. To be more than a conqueror is to do something more, something greater, than to enter eternal life by the skin of the teeth. A more than conqueror does something special. For instance, the Lord Jesus not merely kept the law, but additionally he laid down his life, sacrificially. So he was more than a mere conqueror. So also it will be with all of those who will be footstep followers of the Lord Jesus. If faithful unto death in the sense of sacrificing the rights of the present time, yielding up our human preferences and all such things, we, like our Master, are more than conquerors. This course of self-denial and self-sacrifice in harmony with the Master's example is much more than merely refraining from sinful things. All such will share his glory with him, as members of his Body.

"But where sin abounded, grace did much more abound." (Rom. 5:20.) Is God's grace the merit of our Lord Jesus imputed proportionately, or is it God's patience, forgiveness, instructions, testings and chastisements? Does it require the whole, or only a proportionate part of the merit to justify tentatively any individual coming to God through our Lord Jesus?

We often complicate subjects in our minds by a great amount of reasoning. The more simple we can keep our mental processes the better. Sin abounds everywhere, in one sense of the word, in the entire human family. But the

{Page Q139}

apostle's thought seems to be that while sin has abounded in every member of the race, it abounds more in some members of the human family than in others. In imputing justifying merit to the Church, if God were to give the same amount of grace to each individual, some would have more than was needed, while others would not have a sufficiency. Hence we have the statement, "Where sin abounded, there grace did so much more abound," implying that God supplies His grace in

Christ to each needy penitent in proportion to his needs.

If there was more sin, then there was also more grace; if there was more depravity, there was likewise more grace to cover. In other words, God's grace through Christ is not evenly distributed in the sense of giving so much to each individual, but is imputed to each according to necessity.

Now the second question: "Does it require the whole or only a proportionate part of Christ's merit to justify tentatively any individual coming to God through our Lord Jesus?" The merit of Christ does not justify tentatively at all. What we term tentative justification is that measure of divine favor which goes to man by God's arrangement before he comes into touch with the grace of the Lord Jesus at all. When he begins to see that he is a sinner, and to turn from sin to seek God and to seek righteousness, he is taking what we might term a tentatively justified course. He is **approaching** that condition which God has arranged may be his to enjoy. But he has not reached it yet. He has no blessings except those coming to him because he has taken the right course in turning toward that which God approves. He is more pleasing to God in the sense that he is heading toward righteousness. When he believes in God, and seeks to please Him, he has a measure of peace as a result. But he has not come into the family of God, and his sins are not forgiven. The blessing he enjoys has come to him from taking the course of faith and obedience to the Law of righteousness--much or little.

This is pictured in the Tabernacle. The individual coming into the Court is not justified, but is approaching the justified condition. He sees the altar, and has a blessing through the realization that Christ died for our sins. He is not justified yet, but merely sees the divine provision. He says, "I believe it," and has a corresponding blessing. The next step is one of cleansing by washing at the laver. That signifies the putting away of the filth of the flesh, or striving to do so. It does not mean that he is now justified. If a person has been living an immoral life, and tries to put away those sins and live properly, he is getting nearer to God, and he will be bringing himself more peace of mind. If he has the right disposition he will continue on, otherwise he will turn back. But if he goes on he will come to the door of the Tabernacle. He can go no further by any power of his own. He is represented here by the Lord's goat, tethered, or tied, at the door of the Tabernacle. He has been approaching as a believer; he has cleansed himself from outward sins; and as he now sees the privilege of **sacrifice**, he ties himself at the door. This means that he **devoted**, or **consecrates**, himself to the

Lord. He gives up his own will. But still he is not justified. He is merely seeking justification. He has been taking the right course, however, which we call "tentative justification," because he is on the way,

{Page Q140}

and getting more of the experiences necessary to bring him to actual justification. He cannot justify himself. He can only tie himself at the door. What will justify him? Here the priest accepts him, but even this does not justify him. "It is God that justifieth." The high priest comes and imputes his merit, and then divine acceptance is indicated by the begetting of the Holy Spirit. The priest accepts the sacrifice with the purpose of carrying out the sacrifice the goat agreed to in tying himself at the door; namely, the surrender of the present life, in exchange for the higher one--the spiritual.

When in the type the high priest killed the goat, that represented the acceptance of the sacrifice. It represented that the high priest imputed his merit to the goat, and that it is, therefore, justified, sanctified and fully accepted by God.

Now the last part of the question: "Does it require the whole or only a proportionate part of Christ's merit to justify? It requires the whole of the merit of Christ to justify one single human being. Jesus could not divide up his life amongst twenty thousand millions of people, and give a little scrap of his sacrificial merit to each individual. The thought is that Jesus has a sufficiency of sacrificial merit to justify the **one man who sinned**, Adam, and since the whole race have become sinners through the one man, the giving up of life by the Lord Jesus has provided a sufficiency of merit to justify the one original sinner, and all born in sin and condemnation through the disobedience of Adam. It is all one transaction. That transaction has not yet been completed; but it will be completed in the end of this age. As soon as that has been done the whole world will be turned over to Jesus, and he will become lord of lords. Up to the present time he has merely laid down his life; he has merely put it into the hands of his Father. Nothing more is needed. It is sufficient for the one sinner and for all his race dying for his sin. The merit already in the hands of Justice has not yet been appropriated in a legal way. It will be thus legally applied in the sealing of the new covenant with its full provision whereby all men may be rescued from Adamic sin and death.

What do we mean by the imputation of Christ's merit? The Church does not need restitution, because in coming to the

Lord we agreed to give up our earthly rights that we may have a share with Jesus in the spiritual blessings that God has made possible to us through His Son. If we have his spirit, if we devote ourselves to doing the Father's will even at the cost of our lives, as he devoted himself, then the Father will be pleased to give to us the divine nature, even as He gave it to Jesus. (2 Peter 1:4.)

Because we by nature are sinners who desire to walk in our Redeemer's footprints, and to sacrifice our earthly interests in doing the Father's will, we are unacceptable. Only that which is perfect can come to God's altar. The Father could not justly deal with us as He dealt with Jesus, because we are sinners under the sentence of death. What arrangement has God made for us? We each have more or less of physical strength, more or less of physical life, more or less of talent or ability, more or less of money, and perhaps some other things. These are our all--all we have to devote, or offer, to the Lord. We have no right to everlasting life--

{Page Q141}

merely a little unexpired scrap of life received from Father Adam. We offer to God our little scrap of life and talent, because informed that God has provided for our acceptance through Jesus' sacrifice. Jesus Christ the Righteous offers himself as our advocate. He was the one who had right to life, but sacrificially laid it down for mankind. He is by that sacrifice to be empowered to give life everlasting to the world by and by. But if we renounce our interest in the world's restitution provision, what will He do for us? He will enable us to present our bodies living sacrifices, holy and acceptable to the Father. (Rom. 12:1.)

Whether or not we understand we may accept the fact. It is our privilege to understand the philosophy of this matter now better than some of our forefathers could, because it is God's due time for "the wise to understand."

The Bible tells us that since we desire that our bodies be devoted to death, we merely give our consent that what we have shall be sacrificed. Jesus, the one who would have given us life in the future age, with all the world, says, "If you are willing to give **what you have**, I will appropriate on your behalf that which I would have given you in restitution times, so making your sacrifice acceptable to the Father." Jesus **imputes** to us now what he otherwise would have given us by and by.

He does not impute the same amount of righteousness to

each, because some require more, while others require less. Whatever we lack of perfection will be what he will impute to us now, instead of giving it to us by and by in restitution times. It is not an imputation of the kind implied in the question, a little today, a little tomorrow, and so on. The imputing was all done at once before we could be accepted by the Father.

Some one inquires: "Should we not need less and less of the Savior's merit to be imputed as we grow in grace daily?" No! Such a question shows a wrong conception of the subject. There is no imputing after the first imputation, which makes us acceptable sacrifices. The new creature does not need any imputation of merit; for the new creature is sinless. It was the old creature that needed imputation, in order that God could accept the sacrifice and beget us as new creatures. The moment we became new creatures the old things passed away and all things became new. The old creature was counted dead from that moment, and is not to be recognized by us; nor does the Father recognize it. We are non-existent as old creatures. The new creature needs no justification because it does not sin.

Is the new creature perfect at the time of its spirit-begetting? No! It will not be perfected until after its resurrection "change." But although imperfect it is holy. To sin is to do something wrong intentionally, wilfully. Ignorance is not sin. Weakness of our consecrated flesh is not sin on the part of the new creature. "He that is begotten of God sinneth not." The new creature is young and undeveloped, but, begotten of the Holy Spirit, he will want to grow in grace and knowledge, and in all of the fruits of the Holy Spirit; he will want to follow the teachings and example of his great Lord and Head, and to become more like the Heavenly Father. God has arranged that all things shall work together for good to all whom He begets as new

{Page Q142}

creatures. God will bless their every trial and experience. Even the slips they may make, in blindness or weakness, or what not, of their sacrificed flesh He is willing to bless so that they may learn lessons therefrom and become stronger thereby.

If the new creature is entrapped, or ensnared, through weakness of the flesh, he should go at once to the throne of heavenly grace and get right with God. He will thus show that he loves righteousness, and that he does not love sin. He

will seek to profit by the experience, and will endeavor to keep as far as possible from further similar failures. Nothing less than this would be in harmony with the covenant we have made.

Will the Lord forgive the repented of trespass or sin, and upon what basis? We answer, that so far as the sin would be merely weakness of the flesh, or some matter in which the new creature was helpless, God would consider this as being due to the flesh and would not hold it against the penitent new creature. He would expect you to learn the lesson from it, but it would not be charged to you as a new creature. It would be needful for you to go to the Father and the Lord Jesus and ask forgiveness for the weakness of your flesh. You should seek grace to avoid a repetition of the offense. The forgiveness would be granted upon the basis of the original imputation. That covers your sins as long as you have flesh. Nevertheless your flesh may be given "stripes" for its correction in righteousness.

What if there be a measure of wilfulness in our sins? In proportion as there would be a mixture of wilfulness it would be sinful. No matter how small the degree of our consent to sin, we would be to that extent in harmony with the enemy. We have enlisted on the side of the Lord, and if we show any sympathy toward unrighteousness or sin it implies a wrong condition. The Lord would be offended at that new creature. Has he sinned? No, not in the scriptural sense of committing full, wilful sin--he has trespassed. If we sin wilfully it would mean the death of the new mind--the new creature would no longer exist. The old creature, come to life, would be subject to the second death. If the new creature shows the Lord that he is not in sympathy with the sin, there is forgiveness provided. The Lord accepts his intentions, and will not take from him His Holy Spirit. Nevertheless, he would receive chastisements in his flesh.

Would the merit of Jesus be involved in the forgiving of the new creature's trespass? No! Jesus has nothing to do with **atoning for sin' on the part of new creatures.** His atonement sacrifice was for the sin of Adam and his race, and not for new creatures. If the new creature fails to be faithful to the Lord he must receive chastisements in the flesh, in order that he may be helped to make straight paths for his feet. There is no atonement for new creatures.

CONSECRATION--Making Provision for Self.

Q142:1:: QUESTION (1909)--1--We that have consecrated our ALL to the Lord, and have none to provide for but ourselves, would it be improper to make provision for ourselves for the last two or three years of this dispensation, or should we sacrifice every dollar, as fast as we come into possession of it, in the interests of the Lord, the brethren, and the truth?

{Page Q143}

ANSWER--Well, now, I think circumstances might differ. It would seem to me that to sacrifice every dollar would not be wise and would not be the Lord's will. The Apostle speaks of some as laying by that they might have to give to them that are in necessity. Now I think that would apply to yourself, to have something laid by so that you would not have to go out and beg, and that you might have something to give to your neighbor if his child died, etc., that you might be in place to render aid to others. I do not know that I have caught the thought of the one who asked the question, but I might mention another matter that I have been inquired of respecting. Some have said, Brother Russell, I have some money and I would like to give it in the Lord's work, but I might need it. Have you any way or arrangement at the Bible House or Tabernacle that means could be so used?

Answering, I have said, Yes, we have made an arrangement with several of the friends like this: If they have some money that they are not sure but they may need it and they wish to put it in the work, we will give them a receipt which states that if at a later date they should need any or all of it, we would refund it to them. You will not understand that I am asking for money, but merely answering a question.

CONSECRATION--Re Debts of Money.

Q143:1:: QUESTION (1909)--1-- (Matt. 5:23,24), "Therefore if thou bring thy gift to the altar and there remember that thy brother hath aught against thee, leave there thy gift before the altar and go thy way, first be reconciled to thy brother, and then come and offer thy gift." Does this mean that debts of money must all be paid before consecration?

ANSWER--No, I would not understand that to be the meaning of it. If you are owing a neighbor something, if you borrowed it, or had credit from him, something that was a

bargain, and you did not deceive him, he was taking his chances when he gave that credit or made the loan. I am not encouraging any of you to get credit, but I am reminding you of the Scripture, "Owe no man." I would rather live on potatoes and salt than go into debt. If you have some money at home or in the bank and merely needed something for temporary needs, that would not be borrowing, but merely an accommodation, and you would return the money as soon as you could get to your bank-book. But to go into debt, I would advise that all the Lord's people avoid it.

But if you were in debt contrary to your will, it would not mean that you could not come to the Heavenly Father because you owed someone some money. In coming to God's throne you might have to make apologies for being in debt, and might have to promise that you would try to learn a good lesson from the experience, but I do not understand that the Lord would be hindering us from coming to His throne for grace, and if by His providences we were blessed with health and opportunities we would work and pay off the debts.

But I have some friends that seem to be lacking in their makeup and go into debt with the brethren or their neighbors, and seemingly forget all the responsibility of the debt and thus bring disgrace and dishonor to the Lord's cause and to the name Christian. I feel, dear friends, that that

{Page Q144}

kind of conduct cannot be too severely reprimanded. I have spoken to a number of them, some of whom get a pretty fair salary, but they make no efforts to pay their debts, and I fear the Lord will chastise them or they will lose out. I fear that it is a dangerous condition to be in. I know a man who owed a considerable amount of money, and the Lord allowed him to earn a hundred dollars a month, but he did not see his way clear to save money out to pay his debts. I thought something was wrong with him, but I was not his judge, but I must apply the case to myself and suggest it to you. "How hardly shall they get into the kingdom." God loves justice, righteousness and proper dealings with our neighbors, and if you do not like to deal justly with your neighbor, I fear that you have not come up to the mark of perfect love or justice. Let us learn the necessary lesson, and if you are unfortunate enough to get into debt, let us do all in our power to pay it off. I think that brother, when he got one hundred dollars a month, ought, if possible, to have laid aside fifty, forty or twenty dollars a month to pay off those debts. It would have been to his

advantage, and I believe it would have pleased the Lord, and if he had been reverent to the Lord, the reverence of the Lord would have led him to do it.

CONSECRATION--Re Property and Children.

Q144:1:: QUESTION (1909)--1--Has a consecrated person the privilege to deed any part of consecrated property to children or heirs?

ANSWER--I would think it would be the duty for every parent to provide for his own. As, for instance, suppose you had half a dozen children and some of them were small, you would have a duty toward them as a parent. You elected to bring them into the world and you would have some responsibility toward them, especially that portion of their lives in which they are not able to provide for themselves, and if I were father of any children I would feel that it would be right to give them some share in the property that I had accumulated, of which I was a caretaker. Even if I felt sure that it would have no value after ten years I would feel that it was right to put aside a certain portion. I would not treat them from the same standpoint with which I would govern myself, but would treat them from their own standpoint.

I do not understand, however, that this is all that is in the question. If a father has much money is he to consider that it belongs to his children and divide it among them? That is a different question. Providing for those who are not able to provide for themselves is one thing, and giving away money that we have is another thing. We are to give an account to God and not to our children. These are two different propositions. God has made you responsible for your children while they need care, and He requires that you make some provision for them.

CONSECRATION--Proper Use of Time.

Q144:2:: QUESTION (1909)--2--If the consecrated attend the Fair for the purpose of satisfying their love for the beautiful, is it wasting consecrated time and money? If not, give scriptural references from or patterns, Christ and the Apostles.

ANSWER--I am not aware that Christ and the Apostles

{Page Q145}

ever went to the Fair. There is no record in the New Testament that they ever attended one in Seattle, so the brother has given me a question I cannot answer. I can only

give an opinion on the subject, based on the conduct of our Lord and the Apostles, and the instructions they laid down for us

With our Lord and the Apostles, I think we may safely conclude that duty and the service of the Lord and the Truth took precedence above everything else. If, therefore, you could not attend the Fair without violating some duty or obligation, or opportunity to serve the truth, I think you would be dissatisfied if you went there. On the other hand, we find that our Lord did have a love for the beautiful, and while He did not go to the Fair to see the lilies grow, He did see them grow and took a lesson from them, saying: "Behold the lilies," etc.

So along spiritual lines, I think the Lord wants us to be hungry and thirsty for His Word. Applying these principles to ourselves, I would suppose that any of us might go to the Fair either to advantage, or to disadvantage. You can see some good or bad and draw either good or bad lessons from nearly everything that you see or do. If you see that there is something there of value that you can make use of, then I think you would be wisely making use of your time or money, just the same as you would spend money and time to get information from schooling. To those who are rightly disposed there are some valuable lessons to be obtained from Fairs, not that I have seen this Fair, but I have seen other Fairs, and have gotten lessons which led me to see how our Lord is getting ready for the great Millennial epoch, looking at the wonderful advances in the last few years, and seeing that all of these are coming forth for us. If our hearts are in the proper tune, we could get a blessing.

Or, you could spend your time and money in looking at a monkey, or some human being trying to look and act like a monkey--then you would receive an injury instead of a blessing and be seriously disadvantaged.

He has not made me responsible for you, nor you for me, but each should seek to glorify the Father the best he can.

CONSECRATION---Does Jehovah Accept All?

Q145:1:: QUESTION (1909)--1--Can we make a full consecration to the Lord and the Lord not accept the consecration?

ANSWER--I answer, Yes. To our understanding God had a general call open until a certain period of time, all through the Gospel Age, and as long as that call was open, anybody might make the consecration and God would accept him; but when that call ceased, then matters would be

different from that time, then consecration would not necessarily mean that the Lord would accept him. He might and He might not accept his consecration. How would that be? Our thought is that in 1881 the full number of the Lord's choice had been reached, and therefore the call ceased. Just the same as if we had a feast here and places at the table for a certain number of people. Boy, go out and ring the bell and say: Anybody come in until the seats are filled. When the seats were filled then no more would come in. Suppose that some who are here feel like taking off the wedding garment, as in one of the parables, or should say, I do not think I will

{Page Q146}

partake of the feast, but will take some exercise, and should go out. The boy at the door might be informed that whenever one goes out he could let in one who is in waiting. That is the thought we have in respect to the present time, since 1881.

Remember, that the elect class is a Little Flock, and remember also that there is a Great Company also with them. The Little Flock go on and gladly and willingly fulfill the terms of their consecration, while the Great Company class, hold back. They do not develop the spirit of Christ to the extent of being willing sacrifices in the service of God and the truth.

By the way, I remind you of the fact that in 1881, just following the time when Moody, Sankey, Whittle and Bliss had been doing a wonderful work in America and England, stirring up the consecrated people of the world they were talking good, sound sense about consecration, the Lord's Second Coming, etc. I wondered then, but could not understand the reason.

By way of interjection I heard incidentally that while Mr. Moody was near his dying hour, he expressed the thought that he had a great deal of faith in the things written in that book called "Millennial Dawn." I was pleased to hear it and glad that it made his dying hour happy.

I also heard of another man, Bishop McCabe, formerly known as Chaplain McCabe, and said to have been a very noble Christian man. I heard through apparently good sources that he made a similar statement to that of Mr. Moody. I know the books were called to his attention by a friend. But in both cases it evidently was not published in the papers, and those who did not publish it evidently thought they were doing God a service by keeping it out.

Now, as I said, in 1881 Messrs. Moody, Sankey, Whittle

and Bliss had been stirring up the whole civilized world on the subject of consecration, and apparently a large number made consecration to the Lord.

Just suppose at that time, for sake of illustration, that there were forty thousand consecrated people. You say, That is a very small number. Well, dear friends, the more I think of the matter the more I wonder where the Lord is going to find the number. I used to think of how small the number is, 144,000, but of late I have been wondering how it will be possible to find the required number. Suppose there were forty thousand living at the time the call ceased in 1881. These would have been given a certain length of time to prove whether they would have the Lord's way or not, whether faithful to their covenant of sacrifice. The majority of that forty thousand would not make willing sacrifices, only a Little Flock. And as with that forty thousand, so with all in the past. What proportion of the forty thousand would prove faithful? Well, for sake of illustration, let us make it liberal and say, ten thousand. Let them represent the Little Flock and the thirty thousand the Great Company. What would that mean? It would mean that as they came to the point of testing and trial, it would leave that number of places to be filled. All who are not of the elect class, copies of God's dear Son, their places would be made vacant. The Lord would not make another call, but merely let others come in to take their places.

{Page Q147}

Question, If it was down to a place where there was only one place to be filled, which one would get it? I suppose it would be the one in whose heart God saw the most of the Character likeness of Christ. My thought is that it is not a matter between two, but that there are from twenty to thirty thousand places to be filled, and the Lord seems to be opening the doors and hearts to many more than in the past, for now the knowledge of the truth is being spread abroad more than in the past and those who are coming in give evidence of being as loyal to the Lord as those who came in some time ago. So, if some of us came in some time ago and have the evidence of our acceptance by Him, **thank God, take heed** that no man take thy crown, **watch**, for you might lose it. The fact that you were in proves nothing, for **you might be cast out**, which will be done, if you do not develop and continue to be consecrated to the Lord. Let us do with our might what our hands find to do, and apply the truth to our own hearts and lives.

CONSECRATION--When in Order?

Q147:1:: QUESTION (1909)--1--Is consecration at all times in order?

ANSWER--It is always proper for a man to consecrate. All during the Jewish and Gospel ages it has been in order for people to consecrate. Take Abraham as an illustration. No prize of the High Calling was offered to those who consecrated in the Jewish age, but God will give them their suitable reward.

If the Little Flock was complete, I would say, give your all to the Lord and do the best you can to be a saint of the Lord and to have His good mercy fulfilled in you, regardless of the reward or prize. You have a reasonable service to do, even the laying down of your lives. Be assured that He who called you will give you a suitable reward. What would you think of a great King, would he give you a mean reward? No, but according to His riches and the standing of His Kingdom.

CONSECRATION--Mortgaging Property After.

Q147:2:: QUESTION (1909)--2--As consecrated children of God is it proper for us, with the light we have, to take advantage of those who are in the darkness; for instance, mortgaging property and having the mortgage come due when the property will have no value, or borrowing money and paying interest until is worthless?

ANSWER--My answer is that each one must follow his own conscience and the degree of light he has on a subject of this kind. It is a question very much like the one the Apostle had, regarding the eating of meat which had been offered to idols. If he thought that the offering of the meat to idols had done it harm, etc., he would not eat it. So the person who would think it wrong, to him it would be wrong. To my understanding he would be doing no wrong, merely acting upon his faith, and the other people acting upon their faith. The man would do just the same if you told him all that you know, and would laugh up his sleeve, and probably beat down the price. You do not know it, you merely **believe** it is so. Measure your own conduct by your own faith, and as to that faith, have it to yourself.

CONSECRATION--Afterwards Fellowshiping With Outsiders.

Q148:1:: QUESTION (1909)--1-- What should be our attitude toward those who seem to be in harmony with all the doctrinal points of the Truth, yet continue to fellowship with those who no longer meet with the class on account of the Vow, Covenants, etc., and acknowledge that they are in sympathy with those who oppose the Truth?

ANSWER--I would think our attitude toward them should be that as outlined by the Apostle Paul in Romans 16:17: **"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which we have learned; and avoid them."**

Meaning that we should not treat them with the same hearty fellowship that we would if they were showing a different spirit. It would not be right to show them any angry spirit, or do them any wrong, or speak any evil about anybody, but that a proper attitude, in their interest, as well as for our own interest, and the interest of others could be shown by not sympathizing with their attitude. Avoid them and prefer the company of those who are in the spirit and fellowship of the truth.

Since the word "Vow" is mentioned in this question, I would say that in my opinion it would not be right and proper to make a discrimination against anybody in fellowship because he or she had not taken the vow--the vow is not a law; it is a privilege. If we take a vow and get a blessing from it, thank God. If they fail to do so and lose the blessing, then they are the ones that suffer from it. I would think there might be a little difference if it were an elder or a teacher in the church. An elder or one who is looked up to as a leader in any class might reasonably be expected to take the vow, or tell why he did not take it; otherwise the class would have reason to think that such a leader had something in his life or conduct which conflicted with the vow. My thought would be that any elder or brother who had anything in his mind or conduct in conflict with the vow would not be a suitable representative of the class. For my part I cannot see what any reasonably minded brother could have against the vow. We admit that it is not a binding obligation, but we expect a great deal of those who are elders and we are justified in finding in them a great deal of exemplary conduct. One who stands as

the leader or representative of a class ought to be, as the Apostle said, above the average, and I cannot see what one who is above the average could find to object to in the vow. If anyone can find anything, I would like to have him show it to me.

CONSECRATION--Re Closing of Door.

Q148:2:: QUESTION (1910)--2--Is the time open yet for anyone to consecrate for the high calling?

ANSWER--My answer, dear friends, is, that the calling of God belongs to this age, and it is our understanding, as already published, that the calling time has ceased. Nobody is being called, because a sufficient number have already responded, is the thought that we have. That is, that a sufficient number had responded in 1881. You remember the evidence we set forth in the second and third volumes of Scripture Studies. Our thought is, the Lord represents that as one would go out, or would fail to be accounted worthy

{Page Q149}

of a place as one of the priests, and take his position as one of the Levites, of the Great Company, that someone else would be allowed to take his place--as the Scripture suggests, "Take heed, let no man take thy crown." These consecrated ones who had crowns assigned to them, if they are not faithful, so they will receive the crown, will lose it, and somebody else who had no special calling, somebody who is hungering and thirsting, consecrated, and waiting, will be ready to receive it. So, then, our answer to the question in brief would be, If you want to consecrate to the Lord, do not stop to inquire--if you have a right spirit about the matter you will not stop to inquire how much you are going to get; if you have the right spirit in the matter, you will want to give your heart to the Lord and give him all you have, and wish you had ten times as much as you have to give, irrespective of what you are to get. If you are only to get earthly life, you will want to consecrate yourself. Any other spirit would be a wrong spirit. So make your consecration and leave it to the Lord what reward he is going to give you. Like a great man would do on the earth, much more so the great God will do on the spiritual plane. If you were dealing with a king and you did him a small service, you would not expect he would give you a penny; if he would give you anything he would be likely to give you a dollar, if he were a rich king. So with our heavenly Father, whenever he gives any rewards, you may be sure they are exceedingly

abundant more than you could ever ask or think, according to the riches of his grace.

CONSECRATION--Not Understood at Baptism.

Q149:1:: QUESTION (1910)--1--What is your thought respecting those who do not understand the full importance of consecration at the time of their immersion?

ANSWER--My thought is, dear friends, that if they were immersed without understanding consecration, then their immersion was a mere bath--that it did not either hurt or help them a bit. Whoever does not understand consecration does not understand baptism. The consecration vow we have is first, and that is the real baptism. The symbol in water, to be a symbol at all, must follow--could not go before it.

CONSECRATION--Sell All.

Q149:2:: QUESTION (1910-Z)--2--Please explain the following text:"Go and sell all that thou hast, and come and take up thy cross and follow me, and thou shalt have treasure in heaven." Should we go and do as the Master advised?

ANSWER--If that young man had assented to our Lord's proposition, and had made further inquiry as to the particulars, it is our opinion that the Lord would have modified his statement to the extent of suggesting that the selling and giving to the poor be not done all at once, but gradually, as the necessities might seem to open up. In the language of the Apostle, "Let your moderation be manifest to all." We are to use earthly things and earthly opportunities and temporalities with great moderation, self-denial, as the case may seem to make necessary.

We are to have bowels of mercy, compassion, sympathy, love. Did not our Lord allow Mary to anoint his head and also his feet and were not these caresses and manifestations

{Page Q150}

of love of an earthly sort? There are various items to intimate the Lord's special love for Lazarus, Martha, and Mary, James and John, and for his mother. And this would seem to give us ground for a similar course. But as Jesus did not allow those earthly loves to hinder him from the Father's service, so we, also, must be on the alert about the Father's business.

CONSECRATION--Previous to 1881.

Q150:1:: QUESTION (1911-Z)--1--Was it necessary that all who would be of the "little flock" should have made their consecration by or before October, 1881?

ANSWER--No, we do not so understand the matter.

The chapter in Scripture Studies, Vol. 2, showing the parallels between the Jewish and Christian Dispensations makes prominent four dates, viz., (1) October, 1874; (2) April, 1878; (3) October, 1881, and (4) October, 1914; these dates being parallel to four in the Jewish harvest, viz., (1) The beginning of our Lord's ministry; the beginning of the trial or harvest time of the Jewish nation, October, 29; (2) The end of our Lord's ministry, His crucifixion, and the rejection of the Jewish nation as a nation, April, 33 (See Scripture Studies, Vol.2, chapter 7); (3) The close of the "seventy weeks" (Dan. 9:24-27) of favor upon the Jewish nation--October, 36--after which the Gospel privileges were open to the Gentiles, Cornelius being the first convert; (4) The full end of trouble and destruction which came upon Israel's polity, October, 69.

It should be clearly noticed that the parallels between the Jewish and Gospel Ages all belong to the **nominal systems then and now**, and if this is borne in mind, it will prevent our applying these parallels either to the gathering out of the Gospel Church or to the gathering of the Lord's people out of Babylon now.

Noting these parallels, we find 1874 as the beginning of this "harvest" and the gathering together of the "elect" from the four winds of heaven; 1878 as the time when Babylon was **formally rejected**, Laodicea spewed out--the time from which it is stated, "Babylon is fallen, is fallen"--fallen from Divine favor. The parallel in 1881 would seem to indicate that

certain favors were still continued to those in Babylon up to that date, notwithstanding the rejection of the system; and since that date we would understand that that relationship has been in no sense an advantageous one, but has been in many senses of the word a **distinct disadvantage**, from which only with **difficulty** could any free themselves, the Lord's grace and truth assisting. And in harmony with this parallelism, October, 1914, will witness the full end of Babylon, "as a great millstone cast into the sea," utterly destroyed as a system.

Coming back: We concede it reasonable to infer that the close of the favors upon fleshly Israel represent the close of the **special favor** of this **Gospel Age**, viz., the invitation to the High Calling; accordingly, our understanding is that the

open' or general "call" of this Age to Kingdom honors ceased in October, 1881. However, as already shown in Scripture Studies, we make a distinction between the end of the "call" and the closing of the "door;" and believe that the door into the Kingdom class is **not yet closed**; that it **stands ajar** for a time, to permit those who had already accepted

{Page Q151}

the "call" and who **fail** to use its privileges and opportunities in self-sacrifice to be **thrust** out, and to permit **others to enter** to take their crowns, in harmony with (Rev. 3:11). **The present time**, therefore, from 1881 until the door of opportunity for sacrifice in the Lord's service shall fully close, is a period of "**sifting**" as respects all who are already in Divine favor, in covenant relationship with God

And since those who have gone into the "Feast" through the "door" represent all who are called (except those who have afterward been rejected and expelled), it follows that the places of those thus expelled must be taken by some who were **not** previously amongst the called, amongst the consecrated. This, we trust, makes plain the answer to your question, proving that some not previously consecrated will, in the **eleventh hour**, be admitted to the vineyard labors and to the rewards of the faithful,

after the open call ceased, and before the "door" closes.

Indeed, we are to distinctly remember that in speaking of the gathering to take place **during this harvest time**, our Lord mentions amongst others those who have been **in the field** (in the **world**), apparently referring to a class who **previously had been neither justified nor sanctified** through the Truth. See Scripture Studies, Vol. 3, chap. 6.

CONSECRATION--Is It Always Followed by Begetting?

Q150:1:: QUESTION (1911)--1--Can anyone be consecrated and not begotten of the Holy Spirit?

ANSWER--We believe that there is still room. That is to say that the full number of the elect has not yet been found, and tested, etc., and therefore our expectation would be that anyone making a full, thorough consecration of himself to the Lord would still be begotten of the Holy Spirit. But if the question be in the form in which it is here stated, "Could one be consecrated and not be begotten of the Holy Spirit?" we would say, "Yes, he could be consecrated so far as his part is concerned." Your consecration and my consecration, our part,

is merely to present ourselves to God. It is for God then to say whether he accepts that consecration. During this time, this gospel age, the Scriptures speak of this as the acceptable day, the acceptable year, the acceptable time of the Lord, and we believe that he is ready and willing to accept all of those who come unto the Father through Christ, and that all such are accepted, and if they are accepted as members of the Body of Christ they will be begotten of the Holy Spirit. But as we have said before, so we say again, we believe that in the not distant future there will be people who will make a consecration, who will make a presentation of themselves to God, and for whom there will be no place left, because, as the parable shows, the wise virgin class will all have entered into the marriage and the door will be shut, and then there will be no one else enter in, because that class, when completed, will have no additions. Those who would then present themselves would not be begotten of the Holy Spirit. But this would not mean that God would be displeased with the offer of themselves; rather God would be very pleased to have them offer themselves--just as God was undoubtedly pleased with Abraham, with Isaac, with Jacob, and all the prophets who offered themselves freely to know and to do the divine will to the extent God was willing to receive them. They got

{Page Q152}

a great blessing. So we should advocate, with every person with whom we have an influence, that the proper course, the proper duty for every human being, the reasonable service would be to present their bodies living sacrifices, holy, acceptable to God. He will not spurn the sacrifice, but whether he will beget you to the Holy Spirit depends on whether your sacrifice is offered in time, before the door is shut, before the last member of the elect has been gathered in.

CONSECRATION--After Close of High Calling.

Q152:1:: QUESTION (1911)--1--Is it your thought that those consecrating after the door to the high calling is closed may have a resurrection to the spirit nature?

ANSWER--No, there will be no begetting of the Spirit that we know of after the high calling is closed; and if there is no begetting of the Spirit then, there will be no birth of the spirit. The only thought we have in connection with that is what we expressed a moment ago, namely; that some might be accepted as of the Ancient Worthy class if they laid down their lives in loyalty to the Lord in that time of trouble, and

then when the ancient worthy class may possibly have the spirit nature given to them at the end of the millennium, such being of that class might have the opportunity to obtain the spirit nature.

CONSECRATION--Opportunity Later for Spirit Nature.

Q152:2:: QUESTION (1911)--2--Would the consecrated but not begotten ever have the opportunity of getting the spirit nature?

ANSWER--Our thought is that it is part of the divine plan to give the ancient worthies a change of nature in the end of the millennial age, as a reward for their faithfulness, and their service during the millennial age--that quite likely they will receive the spirit nature at the end of the millennial age. This is partly conjectural and partly built upon certain texts of Scripture which we have already considered in the **Watch Tower** and which we need not therefore enter into here.

CONSECRATION--Reward for Those Not Begotten.

Q152:3:: QUESTION (1911)--3--If any consecrated now and failed to be begotten of the Holy Spirit, where would the Lord place them?

ANSWER--We would presume that if they were faithful, as the prophets of old were faithful, to the extent of laying down their lives in the service of righteousness and truth, that God would give them a share some way with the ancient worthies. In other words, that if such should pass into the time of trouble to a considerable degree, and there lose their lives because of faithfulness to the Lord, that he would do just the same for them that he will do for the ancient worthies--they will be counted in with the ancient worthy class.

CONSECRATION--Re Losing Temper and Crown.

Q152:4:: QUESTION (1911)--4--If any brother or sister after coming into present truth, and making a full consecration to the Lord, and following him for some time, and then lose their temper and do things they are afterwards sorry for, do they hereby risk losing their crown?

ANSWER--We are not to understand that the Lord is judging us by some little act like losing the temper. The losing of the temper one time might have a comparatively small effect; its real value is in the bearing it has on some other time, and the development of a wrong character. Whoever has an impatient disposition is in the wrong attitude. A great many might be liable to lose their temper, because they might have naturally a weakness along the line of patience, and it would be their duty to strive against such impatience; but we are not to think that one act of impatience will necessarily lose us the crown. The Lord is not wanting to see if he can find something against us; he is rather wishing us to make our calling and election sure. So then a slip of some kind would be something we would be very sorry for, and something we should take to the Lord in prayer, and something we should consider as a kind of spot or wrinkle on our wedding robe, but that would not mean that we had taken off the robe. And all of those who wear the robe are covered by its perfection, and if a spot come on the robe, then it is the duty of such a one to take it to the Lord in prayer, and ask for forgiveness, and make good to the one injured if anyone has been injured, making right so far as possible any wrong that has been done. If any one's feelings ever have been hurt, see that they are assuaged,--so that acknowledgment is made of the wrong to whoever it is properly due. Then realizing the forgiveness of the Lord and of the brother we might forgive ourselves in the sense that we will not hold it against ourselves perpetually, but we will see the lesson and let the facts go by. Indeed I think many Christians can say that some of their best lessons in the Christian way have been through their own failures. When they failed on a point that showed them where they were weak, showed them where they must put in the reinforcement to gain the greater strength. So we find various points of weakness in our character, of patience or anything of the kind, an evil speaking tongue, or anything that would be contrary to the direction of his Word, we should build up that part of our character, but should not necessarily feel that it had lost us our crown. If so there would be very few of us who would ever be able to say that we had any right to a crown after a little while. Who is there in all the church of Christ, except the great head himself, that could say that he was perfect in thought and word and deed, from the time he became a follower of the Lord? No one. If

we were able to do that, we really would not need any robe at all; if we could walk perfectly we would need no covering; if we were perfect we would not need any Redeemer. It is because of our imperfection that we need a Redeemer. This does not mean that we have any sympathy with sin or weaknesses, but striving against these we will do all we can to overcome them; and some can overcome very much easier than others. I know of some perhaps who have really a difficulty the other way. They are too little inclined to be impatient; they put up with everything from themselves and from everybody else; it all goes; they do not have sufficient character. The person who is impatient is more or less a person of good strong character, and he may be impatient for the time being, but he wants to learn how to put on the brakes.

{Page Q154}

CONSECRATION--Re Still Not Begotten.

Q154:1:: QUESTION (1911)--1--Is it possible for one who consecrates his all now to the Lord to still not be begotten of the Holy Spirit?

ANSWER--It certainly would be possible that one might make a full consecration of himself and yet not be begotten of the Holy Spirit. That was the case with Abraham and with others of the worthies before our Lord's time--before Pentecost--and that will be the condition of things after the full selection of the church has been made. But just when, just with whom that will begin, no one living could know. We have no reason to think that we have reached that particular time yet, because we see some who have made a consecration quite recently and have given good evidence of having been begotten of the Spirit, which would imply to us that there is still a shortage, so to speak, in the number of elect--that there is still therefore an opportunity of coming into this class.

CONSECRATION--Assurance of Being of Bride Class.

Q154:2:: QUESTION (1911)--2--At what time do we cross the line of uncertainty in respect to our assurance that those consecrated will become members of the bride class?

ANSWER--My understanding is that we crossed that line in 1881, namely: as we set forth in the Scripture Studies, at that time the call ceased, but the door was not yet shut. That at that time a sufficient number had made their consecration, and if they had all proved faithful, the little flock would have been complete. But there was no prospect

that they would all prove faithful, and whatever number of them would prove unfaithful, either to the extreme degree of going into the second death, or to the lesser degree of not showing a sufficiency of zeal, and thus going into the great company class these deflections would leave that many more openings or opportunities for others to come in. Our thought is, that since then quite a good many people of the Lord have come in. A relative question may come in, then, "How may we assure ourselves, to some degree at least, respecting those who now come into harmony with the Lord? What proof of evidence would we have, if any, that they had been accepted of the Lord, and begotten of the Holy Spirit, and would be eligible to the little flock class?"

I answer, there might be several evidences or proofs. One would be their manifestation of the fruits of the Holy Spirit, including love of the brethren. Another would be the manifestation of a knowledge of the truth, because the apostle says that no one can understand the deep things of God, except by the spirit of God. Therefore, anybody able to clearly grasp and comprehend the deep things of God becomes to himself and to others a strong influential testimony that he has been begotten of the Spirit, and that he may therefore make his calling and election sure. And another evidence of God's favor would be an opportunity granted to such ones to suffer for Christ's sake, to endure something, to lay down his life in the Lord's service. In other words, the privilege of sacrificing, because sacrifice is to be understood as a great privilege. If we do not suffer with him we will not reign with him, therefore, to have the opportunity, or to enjoy the opportunity, of suffering with Christ, is one of the best evidences we have of our acceptance with God.

{Page Q155}

CONSECRATION--Any Such Not Heard Truth.

Q155:1:: QUESTION (1911)--1--Is it your understanding that there are those now living who are fully consecrated to God, and begotten of the Holy Spirit, who have not as yet heard of present truth?

ANSWER--It is my understanding that there are such. It is my understanding that the Scriptures refer to this very class when we read in the eighteenth chapter of Revelation where God is speaking to his people in Babylon, "Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues." They could not be God's people unless they were Spirit-begotten, and they could not come out

of her unless they were in her.

CONSECRATION--Re Rom. 12:1.

Q155:2:: QUESTION (1911)--2--I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice. Why in quoting this do you use the plural number, sacrifices, instead of sacrifice?

ANSWER--It would depend. The apostle did not mean, evidently, that the brethren were to present all their bodies as one sacrifice, but each to present his own body, and the construction of the sentence would depend upon which way you wished to use it; whether, "I beseech all ye brethren that you all present your bodies," or "I beseech each of you brethren to present his own body," the same thought would be in it; it would not change anything at all.

CONSECRATION--Accepted and Not in the Race.

Q155:3:: QUESTION (1911)--3--Can one consecrate and have his sacrifice accepted as evidenced by the Spirit's begetting, and not be in the race?

ANSWER--I would say, no. Whoever has made his consecration, and then has certain evidences, would he be justified in supposing that God accepted him, and that he is in the race, and it was with him to make his calling and election sure. What are some of those evidences? It would seem to me one evidence would be his love of the brethren. The Scriptures put it that way. Another evidence would be his love for God and his Word. Another evidence would be his desire to serve the Lord and the brethren, his desire to serve righteousness; all of these would be evidence or proofs that God had accepted him, and that he had a new mind, a new disposition, that he had received the mind of Christ after he had been begotten of the Holy Spirit. And another evidence would be that such a one might perhaps find opportunities for serving the Lord, and a further evidence would be that he would begin to have a deeper appreciation of the truth, and a better understanding of it. Whoever would have these various evidences, or proofs, I would encourage to think that God had accepted his offering through Christ's merit.

CONSECRATION--Re 1881.

Q155:4:: QUESTION (1912-Z)--4--Was it necessary that all who would be of the "little flock" should have made their consecration by or before October, 1881?

{Page Q156}

ANSWER--No, we do not so understand the matter.

The chapter in Scripture Studies, Vol. II, showing the parallels between the Jewish and Christian Dispensations, makes prominent four dates, viz., (1) October, 1874; (2) April, 1878; (3) October, 1881, and (4) October, 1914; these dates being parallel to four in the Jewish harvest, viz., (1) The beginning of our Lord's ministry; the beginning of the trial or harvest time of the Jewish nation, October, 29; (2) The end of our Lord's ministry, His crucifixion, and the rejection of the Jewish nation as a nation, April, 33 (See Scripture Studies, Vol 2, chapter 7); (3) The close of the "seventy weeks" (Dan. 9:24-26) of favor upon the Jewish nation--October, 36--after which the Gospel privileges were open to the Gentiles, Cornelius being the first convert; (4) The full end of trouble and destruction which came upon Israel's polity, October, 69.

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Noting these parallels, we find 1874 as the beginning of this "harvest" and the gathering together of the "elect" from the four winds of heaven; 1878 as the time when Babylon was **formally rejected**, Laodicea.

CONSECRATION--Applicable to Two Classes.

Q156:1:: QUESTION (1912-Z)--1--To whom is the Apostle speaking when he says, "I beseech you, brethren, by the mercies of God, to present your bodies living sacrifices"?--Rom. 12:1.

ANSWER--These words are properly applicable to two classes. First, they apply to a class termed "brethren," in the sense that they are no longer opponents, but sympathetically in harmony with the consecrated. The Apostle was urging these to complete the work of grace which they had already begun. Secondly, the text applies to those who have made the consecration, and urges **them** to complete the work. I urge you, brethren, that day by day you attend to this matter of presenting your bodies living sacrifices until the work be accomplished. This, he says, is a reasonable service, acceptable to God.

Although St. Paul does not say how the great Advocate will

make the sacrifice acceptable, yet this is to be understood by Christians, who know that they are accepted in the Beloved. After that class have given up their lives, after they have put all in the Lord's hands, they understand that they, themselves, as members of the Body of Christ, are to die daily. Hence it is that daily an opportunity comes to us to lay down life in the Lord's service. While this is a **daily** dying, yet, in another sense of the word, it is a sacrifice to the end of life. Our Lord Jesus said, "I have a baptism to be baptized with, and how am I straitened until it be accomplished!"

(Luke 12:50.) In one sense, His sacrifice was accepted at Jordan. In another sense it was day by day until that baptism was completed on the cross and He cried, "It is finished!"

CONSECRATION--Are There Crowns for All?

Q156:2:: QUESTION (1912)--2--Would it be possible for one to consecrate at this late day and be accepted, and yet there be no

{Page Q157}

crown reserved for such a one?

ANSWER--It would certainly be possible for one to consecrate, because it will always be proper to consecrate; as it was proper to consecrate long before the Gospel Age began. Abraham and the Prophets made consecration of their lives--they showed that they did. Remember how the Apostle states the matter in the 11th chapter of Hebrews: Some were stoned to death, others sawn asunder, etc. Of whom, he says, the world was not worthy. Their lives were consecrated to God and to righteousness. If proper for them to consecrate, it is still proper for everybody.

But, in the second place, Is God bound in any way to accept every consecration?

The answer is, No. God is never bound to accept any sacrifice. In a general way, of course, "God is no respecter of persons." His favor was first thrown open to all the Jews, and secondly to all the Gentiles: That all who accept the terms may come into the Christ-body until a sufficient number shall have been found, until the foreordained number have made consecration, and made their calling and election sure.

How shall we know when the full number has so consecrated?

It is not for us to know! In a general way, we believe that the outward call ceased in 1881. We realize, however, that all who will be accepted as members of the Body of Christ must

have trials of faith and loyalty before being assigned a definite place in the Kingdom. Reprobates will constitute the Second Death class. Others may be assigned to the Great Company class. All such would be counted out of membership in the Royal Priesthood. Each one put out as unworthy would leave a vacancy, and release one crown. Such vacancies, we understand, are now being filled after the general Call has ceased--from among those who offer themselves.

If there were ten consecrated persons waiting at the time there was only one vacancy left, it would probably be the one most thoroughly developed, and most fully in harmony with the Lord that would be given that one place and the remaining crown.

Our thought is that in 1878 there were a great many who had not passed their trial in full; that there were in the nominal churches many thousands who had made full consecration, to walk in the footsteps of Jesus. I remember well Evangelist Moody's campaign. At that time a great many seemed to be genuine converts, for his preaching seemed to be very different from that of the majority of evangelists. He preached forgiveness through the blood of Christ, and full consecration to God. Many at that time made a full consecration, had their names tentatively written and filled up the list. But when testings came on, many were found unworthy of a higher reward than that of the Great Company. Others taking the places of the failures also had to be tested and sifted. Vacancies occurred and still others came in to have an opportunity. We see evidences that this had been going on for the last thirty years, and we believe that it is still going on, and that there are some names still being listed and that there are crowns waiting for such.

{Page Q158}

Our reason is this: We see people who were godless people, who had never made any consecration to God, who have quite recently made a full consecration to God, and received that evidence which seems to indicate that God has accepted them. What evidence? The eyes of their understanding were opened so that they could see the spiritual or deep things of God. And a further evidence is that they are having opportunities to sacrifice. We make a covenant that we will sacrifice, but it is for the Lord to give us the opportunity. We see some of these getting the opportunities and using them, and this implies that when they made their

consecration there was a place open and they are filling it.

The fact that so many have been thus accepted since 1878 seems to imply quite a considerable vacancy in that list and that it is gradually filling up. It is not for us to say how much of a vacancy remains, nor just when it will be filled. We do surely believe, however, that it will be filled before the close of "the times of the Gentiles"; which we think end with October, 1914. As for others who have not yet consecrated we can say with St. Paul, I beseech you, brethren, present your bodies living sacrifices--do your best, maybe there is an opening and you may get in. We will tell them just what we would have them tell us if we were to change places, namely, to consecrate their time, talent, and all to God. God will give good pay--He always does--whatever the reward it will be a prize.

CONSECRATION--Proper Use of Time.

Q158:1:: QUESTION (1913)--1--Should Christians spend their time reading worldly magazines and newspapers?

ANSWER--The brother wants to know what to do about his mind being occupied by reading worldly magazines and newspapers; he has about eight worldly magazines and newspapers. He says his mind wanders on those things. The more you feed your mind with anything in one direction, the more it will wander there. So I would feed it with good spiritual food and have it wander in the right direction. We used to have a cow that we always gave the very best grass in the barn, and the very best place, but she always thought the grass over the fence was better. She would break ropes and everything else in order to get over. So that is the way with our natural dispositions. Whatever is a little piece off from us we are inclined to want. We want to get so fenced off from the world that we will not any longer desire those things, but, as the Apostle says, set our affection on things above and not on things beneath. This word "Set" is one that indicates continual setting. You need to keep setting, set it today, and tomorrow morning set it early, and if it slips off early set it back again; and if it slips off set it back again, and by and by you will be too busy to have time to wander. That is the best advice I could give. You can become overcharged with the affairs of this life by very trifling things, things that are not worthy of your attention at all, but foolishness, if you only give your mind to what another person imagines and made a story about. I will tell you what I think: that we have in the Bible the most wonderful story, the most wonderful drama that was ever known. I don't know much about theaters and

novels, but I can imagine how a novel goes; I know they have plots

{Page Q159}

and schemes, etc. I think I could write a novel, too if I tried, but the point I am making is, the Bible has the most wonderful plot. Think of how it goes away back and shows Eden in all its beauty and grandeur, then the coming in of the serpent and the temptation of our first parents, mother Eve being deceived and father Adam being perplexed, gives his very life for his wife, because he thinks he could never live without her, and deliberately sins against his God's commands. Is there enough there for you? I think so. What about the results? Look what has come into the world as the result of sin. You could not have any deeper plot than to think how the Adversary and the fallen angels have all been conspiring to blind and delude men during all of this entire period. Then think about the picture God gives us of His own love wherewith He loved us, the great Creator looking down from His holy habitation and beholding our condition in sin and degradation, and He hearkened and heard the groaning of the prisoners. What prisoners? The prisoners of sin, bound hand and foot. Some are bound tighter than others, and some have a ball and chain onto their shackles; but all are bound, all are prisoners of sin, all are going down to the prison house of death. Do you want anything more of a novel than that? Then God saw there was no one that could deliver; no one could help man out of his trouble. When this prison-house shuts its doors no iron or steel bars are like the bars of death; once closed on an individual, no power but God's can open those bars and bring those prisoners forth. So then the picture tells us that when God took in the situation, he realized He alone could help. He wished us to see that condition, and then His own eye pitied, His own arm brought the salvation. It has not brought it yet; He has merely stretched forth His arm. We have seen the arm of the Lord. What do you mean by that? Jesus was the arm that the Lord revealed. Has He delivered yet? No, He has redeemed, He has died the just for the unjust, He has made satisfaction to justice so when the proper time comes men can come out from under the curse or sentence of death.

But that is not enough for our novel; we want more. What shall we have now? The Father would have a bride for His son. What kind shall she be, and how shall she be called? She has only the filthy rags of sin and imperfection; all she

has to commend her is her desire to be in harmony with God. Then the one to be bridegroom provides for her purification and cleansing and justification--providing her with a wedding garment. Is there not a good deal of plot about that? Then what must she do. She must receive this robe of Christ's righteousness which is to be the wedding garment. A marriage is going to take place, and the bride is going to get ready by getting a robe from the bridegroom. Then what shall she do with it? She must embroider it. She gets the robe for nothing and has the stamped pattern given to her. What pattern? Christ is the pattern and she must do the embroidery work herself. She must work out her own salvation with fear and trembling, seeing carefully that every stitch on the robe shall conform to the pattern the Lord has given her. What does the embroidery represent? It represents the fruits and graces of the Holy Spirit, and you know unless you have those fruits and graces you will never

{Page Q160}

be accounted worthy to be a joint-heir in the Kingdom. And what are the fruits and graces of the Holy Spirit? Meekness, gentleness, patience, long-suffering, brotherly-kindness, love. How long does it take to embroider these? It takes longer with some and shorter with others. Some can get their hearts fixed on this glorious pattern and so appreciate it that it is the great desire of their lives to cultivate these graces of the Holy Spirit. As they go to the Lord the first thing in the morning they say, Lord help me to cultivate the fruits of Thy spirit today. Why? I want to be pleasing to the Bridegroom, and be ready at such time as He comes to claim His Bride, that I may be accounted worthy to enter in as a member of the Bride class. And then all the trials and difficulties the Bridegroom knew the Bride class would be obliged to pass through. He allowed us to be tempted in all points like He was tempted. Why so? Because He wants to have a Bride class who can endure temptation, and endure hardness, show loyalty, and manifest they are not merely so-so Christians, but really overcomers, seeking to know and to do God's will and having that spirit of love for righteousness and truth that would lead them to lay down their lives in the service of the truth and for righteousness rather than to receive the pleasures of sin for a time. He has taken more than 1,800 years for this very purpose. He knew there would not be very many who would love Christ and lay down their lives to be right, if they found it to be policy to do wrong. I am not saying that He wants to

do the others any harm, or roast them. No one would want to roast them; that is not the thought; but when He wanted to find a Bride class the Father will approve, He is going to make sure He gets the right kind. Every one of them will be approved of the Father. He shall present them blameless and unreprouvable before the Father in love, after they have had all of these trials. Then what will they do after that? Mark you! this is the drama that began away back at the fall of the race, and it has continued down to the betrothal of Christ. Is not the Church married now? No, brother, you do not know whether you will be of the marriage class or not. We are merely the betrothed now. We are engaged to Him and everything is contingent upon our developing the character, upon our wearing this robe, and upon our showing our love and zeal by the embroidering of our robe with the fruits and graces of the spirit as the Lord indicates is pleasing to Him. Then what? Then comes the marriage of the Lamb when the Bride has made herself ready. And what will be the marriage? The marriage will be that union with the Lord. How will it be brought about? By the change from imperfect human nature to Divine nature--changed in a moment, in the twinkling of an eye. Then we are to be forever with the Lord. And is there not a supper, or something? Yes, or we might call it a breakfast, if you please. It is in the morning. The word supper comes from the general word, to sup. You may sup in the morning, noon or evening. It means to eat. So this supper is to be the first great banquet that we will have on the other side of the veil. Who ever thought all that drama was in the Bible? It is very wonderful.

And what next? Well, before the supper begins they will wait a little while. What for? The Bridesmaids. Who

{Page Q161 }

are they? Oh, there is to be a secondary company. They were part of the church at one time; they made a consecration and were begotten of the Holy Spirit, just the same as the Bride class, but they failed to make their calling and election sure to that high position to which they were invited. They were not sufficiently zealous and loyal. Were they disloyal? Oh, No! No disloyal ones will be given anything at God's hands. By and by they will come up through great tribulation and wash their robes and make them white in the blood of the Lamb, and be before the throne instead of on the throne. They will have palms of victory instead of crowns of glory. So we read in the Psalm that after Jesus, the King, shall

introduce the Bride before the Father, then the virgins, her companions that followed after her, shall also be brought into the presence of the King. Oh, there is a grand drama there in all that Bible picture.

Then have we anything more? Yes, the King and Queen are going to reign for a thousand years, and everybody is going to be blessed. In all that empire there will be no attempt to take from the people their rights, and make everything subservient to the King, and the people poor. The very reverse of this. The King will take delight in lifting the people up, refreshing them, and bringing them to perfection. Then by the end of the thousand years, when all the unfit ones are destroyed from amongst the people, all of these grand beings will show forth the praises of God.

Is there anything more? Astronomers tell us that all of the stars are suns like our sun, and have planets around them just the same as the planets around our own sun. Are these worlds yet to be inhabited? If God formed not the earth in vain, but made it to be inhabited, do you not think these other worlds should not be made in vain, but they should all be inhabited? We think so. Then who is to do that great work? God says that Christ shall be first in all things, so that will put Him first in that great work. Who will come next in God's arrangement? The Lord says that the church shall be next to Him. Now we have Christ and the church and a great work for them for all eternity in the peopling of all these worlds. Are there many of them? We are told there are about a thousand millions of them.

Now if anybody can make a greater drama than that I would like to see it. My heart is rejoicing and overflowing with gratitude to God for the privilege now of having a chance to become an heir of God and a joint-heir with Jesus Christ, my Savior. We have all been called in one hope of our calling, and this is the hope of our calling. Is it sufficiently grand for you? Do you know of any other kind of business in which you could become so rich as that? I tell you the Scriptures are indeed right when they tell us about the riches of God's grace, and when Jesus tells us that is the pearl of great price, and if any man once gets his eyes on it, and appreciates the value of that Kingdom, to go and dispose of everything he has in order to win that prize. So let us do, dear friends.

CONVENTIONS--Do You Sanction Fifth Sunday Conventions?

Q161:1:: QUESTION (1912)--1--Do you fully sanction the Fifth Sunday Conventions? Do you also believe a class ought to have so many meetings that only a few attend each?

{Page Q162}

ANSWER--I have been a little perplexed about the Fifth Sunday Conventions. But the rule with me is, When not sure stand still. It is pretty nearly a balance with me whether they are an advantage or a disadvantage, but not being sure I have said nothing about it. I remember that I did publish a letter in the Watch Tower in which the Fifth Sunday Conventions were mentioned. That was understood by some to be an endorsement. I think I would not have published that part of the letter had I noticed it. However, so far as I can see now, my advice would be, Let each class seek wisdom from above on the subject. If they prove profitable spiritually, continue them. If you doubt their profit discontinue them. If I were to give any definite advice, it would be against them, but I am not prepared to give adverse advice, not being sufficiently informed.

As to having so many meetings that only a few could attend: I think it would be preferable to have studies that the class would generally attend. Usually Bible Study classes are not too large. Besides the Sunday meetings, I always encourage the friends to have Prayer and Testimony Meeting on Wednesday night. They tell me they are having a great blessing in using the Manna Text for the following Thursday as the central thought for the next meeting. The week's experiences furnish abundant and helpful testimonies the following Wednesday. We are glad to note that the friends are observing these mid-week meetings so generally.

As for other meetings. I do not advise the reading of the Scripture Studies in the public meetings. Each should do his reading first at home or on the street car, etc. The class study is a different matter entirely. Of course you could use the questions in your private study and might get much good out of them, but the questions are more helpful when used in the class. Our vessels are so leaky that we can afford to read the Bible over time and again. And the Studies in the Scriptures are merely the Bible in a classified form, a topical arrangement, so to speak. When reading the "Dawns," you are reading the Bible. Those reading the Bible in this way are getting much more knowledge of the Bible. A desultory

reading of the Bible does not give as much information as a topical study.

Some of the brethren tell me that they have formed a Dawn Study League in their several classes. Each member agrees that if possible he will read so many pages every day. I understand that is working pretty well. You remember that someone suggested that in a letter published in the Watch Tower. It has been taken up by a great many, who are reading the six volumes through in from six to twelve months--reading twenty-four or twelve pages a day respectively. The reading of the series every year keeps the Truth fresh and clear in the memory--and in the heart. This plan, followed by many individuals, will doubtless work well in the Class League.

CORRECTIONS--How to Make Them?

Q162:1:: QUESTION (1908)--1--What should be the attitude of those established in the truth, who have no desire to judge or criticise, when in Berean or other Bible studies they hear from the leader, or someone else, confused expressions which they know to be contrary to the Scriptures, but they are being

{Page Q163}

received as truth by the babes in Christ? Should they be silent, or should they ask some question to bring out the truth? If the truth causes any to withdraw from association from the class, how should that be regarded by the consecrated?

ANSWER--I answer, dear friends, that there are some unimportant matters,--in one sense of the word no truth is unimportant,--but there are truths that are not as important as others, and which might be let pass by if they were infringed upon a little. The person addressing the class, whether a brother or a sister, or whoever may be speaking, may give expression to his or her view of the truth, and it should be understood by the class as his or her view, and that the one speaking does not claim to be inspired or infallible, but that he is expressing his view of the matter, and it should be understood by the class that each one can express his or her view of the matter. I should say that if I were present in such a case as here suggested, I would hope the class would be in such a condition that I could present the matter in question in a proper way, and I would try not to do it in antagonistic form and say, "Now I disagree with that." There are various ways

of putting things. You might say, "Well, brother, might we not take this view of the matter? Is not this a consistent view to take? I will give what I think to be right." And then state your view; he has stated his view and he cannot object to your stating your view, if it is given concisely, and in a kind manner. Then you have done your duty and it is not necessary to have a fight on the subject and determine that one must be laid on the shelf because of a little difference of opinion. As he has had his opportunity to express his understanding of the matter, see that the truth is always represented so far as you are concerned, and especially if it is any important matter; but if it is a matter of tweedle-de-de or tweedle-de-dum, don't pay any attention to it. I think of one brother now, who is a very good hearted brother I am sure, but he has the mistaken idea that if a point be brought up it must be fought out until one or the other dies. That is a mistaken notion, dear friends. All of the friends are to judge in their own minds, and you and I are to be content when we have made our statement of our view, and let other people take whatever they like. Is not that practically what we are doing anyway? You get something in the Watch Tower; you are not bound to believe it, and I will not get angry with you if you do not believe it. That is part of your business. I will go ahead and state in the next Watch Tower what I think again, and you have a right if you choose to write me and state that you do not believe it, and I will say, All right, you do not have to.

CORRESPONDENCE--Re Letter Circles.

Q163:1:: QUESTION (1909)--1--There is a question in my mind regarding letter circles; do you approve of them?

ANSWER--Our thought is, dear friends, that each one is accountable for his own conscience in all matters. There is no law laid down in the Bible on this subject, but there is good advice on many subjects, and the general rule is that you and I should do the will of the Lord to the best of our

{Page Q164}

ability. You and I are not alike, and it is for your conscience to decide for you, and for my conscience to decide for me. To my understanding, these letter circles are not specially advantageous; because I think that the time spent in the writing of those letters might be spent more profitably. That might not always be true, but I think that in many cases it is true, and that you might have larger opportunities for personal

study and contact with the Church if the time given to these letters was not so given. This might not apply to everybody, for some may have no other opportunity, but I think I know of some who neglect the Church, or their own families, and neglect opportunities for their own personal upbuilding by spending their time in this circle letter writing. But, as I said at the beginning, that is a matter for your conscience to deal with, and it is not a matter for me to decide for you.

COVENANTS--The Barren One, Her Husband.

Q164:1:: QUESTION (1906)--1--In Isa. 54 we read of the barren one, which Paul identifies in Gal. 4:27, to my understanding, with the Church. Does this chapter refer to the Church? In what sense is Jehovah her husband? "For thy Maker is thine husband; the Lord of hosts is his name."

ANSWER--I understand the picture here given is that of the covenant. The Apostle is describing the two great covenants that God made. You remember He made one covenant with Abraham, then later on made another covenant, and He promises still later on to make a new covenant. The Law Covenant was added to the Abrahamic Covenant, the Apostle says, 430 years later. The New Covenant is still future. Now, these three covenants were typified, or prefigured, in the three wives of Abraham. Abraham represents the heavenly Father, Isaac represents Jesus; and Rebecca, the wife of Isaac, represents the Church. Now, Abraham, as the Father, makes these three covenants; the first covenant was the Abrahamic covenant, which is represented by Sarah. It was a result of that first covenant that Isaac was born. And Isaac's bride was given to him under that first Abrahamic covenant. Then you will remember the Apostle goes on to say that the second covenant, the Law covenant was represented by Hagar, who was the second wife of Abraham. Hagar's son was born first, and you remember the Apostle says that represents how the Jewish people were the first that came into the inheritance, under God's favor according to that arrangement, and yet that was the son of the bond woman--"Cast out therefore the son of the bond-woman (the child of Abraham according to the flesh) for he shall not be heir with the son of the free woman." Who was the free woman? The free woman was the Abrahamic Covenant. Who was the bond-woman? The Law Covenant. Who are the children of the Law Covenant? The Jews, according to the flesh. Who are the children of the free woman? Christ and the Church. "We, brethren, as Isaac was, are the children of promise"--the children of the Abrahamic covenant. Now,

Sarah was Abraham's married wife, and since Abraham represented or typified God, so the wife of Abraham represented God's covenant. This is the covenant that is going to be fruitful, that is going to bear the seed of promise, the seed that is to bless all the families of the earth. The Hagar,

{Page Q165}

or Law covenant, never did bear the seed and was never intended to do so; but as the Apostle says, that thing was an allegory, a figure or picture that God gave. And so the New Covenant is typified in the third wife of Abraham, Keturah. And we read that Abraham had many children by Keturah, and God proposes that in due time he will have many sons under the New Covenant; many children of God will come into harmony with him under the New Covenant; but during this gospel age he developed the Isaac seed, "which seed is Christ; and if ye be Christ's then are ye Abraham's seed and heirs according to the promise"--heirs according to everything that was to come through that Abrahamic covenant, and the privilege of blessing all the families of the earth, because you remember afterwards that although Abraham had many children, yet all of them received their blessing through Isaac, and so must all who ever become sons of God receive their blessings through the anti-typical Isaac, Christ and the Church.

COVENANTS--Will New Covenant Bless Only Jews?

Q165:1:: QUESTION (1908)--1--Would it not appear that the Jews only would be blessed by the New Covenant, since they were alone under the Law Covenant?

ANSWER--I answer: The Apostle says that it is to the Jew first, and also to the Greek. In other words, he gives us that as a picture that God's blessings of every kind begin with the Jew. He gave the Jew the first opportunity under the Abrahamic Covenant, when Christ came to His own and His own received Him not. And when it comes to the blessings of the New Covenant, the opportunity will come to the Jew first, and he must take his stand, but it is ultimately to reach to all the families of the earth. The Jews may come in and share with the Church, and with the Ancient Worthies in the matter of carrying this glorious message to the other nations, and peoples, and kindreds, and tongues, and to whatever extent they have the right attitude of heart, they will embrace that opportunity; it will be to the Jew first and also to the Gentile. And the Apostle says, you remember, "If the casting away of

Israel meant the bringing in of a blessing, what will the gathering of Israel again mean but life from the dead?"--in general to the whole world of mankind.

COVENANTS--Under Which Will World Be Blessed?

Q165:2:: QUESTION (1908)--2--Will the world be blessed under the New Covenant or the Abrahamic Covenant?

ANSWER--I answer, dear friends, that all of God's blessings come under the Abrahamic Covenant, either directly or indirectly. The Abrahamic Covenant reads: "In thy seed shall all the families of the earth be blessed." That has two parts, the seed and the blessing of the world. Only the first part of this blessing is realized by us who are coming into membership with Christ, as the Seed of Abraham--"If we be Christ's, then are we Abraham's seed and heirs according to the promise." What is that promise? That promise is that, as the seed of Abraham, you shall bless all the families of the earth. Secondly, you see this Abrahamic promise covers the whole blessing of the Millennial age, as well as the special blessing that comes to us in the Gospel

{Page Q166}

age. But under this Abrahamic Covenant God arranges this New Covenant with the house of Israel and the house of Judah: namely, that He will have mercy on their iniquities, etc. Now this Covenant does not conflict with the old one at all. The old one said merely, there would be a blessing, and that was a sufficient guarantee to our faith that it would be a good blessing, not merely a nominal blessing, but a blessing in reality. Now, secondly, the New Covenant comes in and explains to us how this blessing of the Abrahamic Covenant will reach mankind; it will reach them through the forgiveness of their sins, through Christ as the great Prophet, Priest and King, who will establish His Kingdom, causing the knowledge of the Lord to fill the whole earth, and forgiveness to go to every individual, and his assistance out of degradation. They are not at all in conflict.

COVENANT--With Death.

Q166:1:: QUESTION (1908)--1--"Your covenant with death shall be annulled and your agreement with hell (sheol, the grave) shall not stand. When the overflowing scourge shall pass through, then shall ye be trodden down by it." Please explain what the scourge is, and who will be trodden

down by it?

ANSWER--We had that as a text in a weekly sermon about a month ago. We tried to show this overflowing scourge will be the great time of trouble, which is immediately in front of us, this time of trouble which will be partly shared in by the recovery of liberty on the part of the fallen angels, etc.; that this will be the overflowing scourge, and the Lord says of it that it is a great work, that it is a strange work, and that they will all marvel that He will permit it. Again through the Apostle to the Thessalonians, he says, "For this cause God shall send them strong delusion that they should believe a lie: That they might all be damned (condemned) who believe not the truth, but had pleasure in unrighteousness." Condemned how? Condemned as unworthy of being of the Bride Class, just the same as it was in the end of the Jewish age the Lord gathered out those who were fit to be His, the "little flock" class, from the Jews, and all the remainder of that nation were condemned, passed by, and the wrath of God came on them to the uttermost, says the Apostle. And so here now the Lord is gathering out the Church, and all the remainder are condemned, because this is the only class He is intending to gather out, and when He has found the perfect class, the others are all necessarily disapproved or condemned, and they shall go into the great time of trouble. Thank God also for the silver lining of that cloud, and that a glorious blessing shall be to as many as are in the right attitude of heart immediately following.

COVENANTS--New Covenant vs. Law Covenant.

Q166:2:: QUESTION (1909)--2--I have been told that as the law of type and antitype requires that the antitype begin to operate immediately after the type passes away, without any intermission, that therefore the New Covenant must have begun to operate immediately upon the passing away of the Old (Law) Covenant. I do not know how to meet that argument; what would you say?

{Page Q167}

ANSWER--I would say that we do not know that the New Covenant is the antitype of the Old Law Covenant. Who said that it was, and how did he find it out? Is there anything in the Scriptures which says that the New Covenant is the antitype of the Old Law Covenant? If so, please inform me. On the contrary, there are a great many things in the Old Law Covenant that are not yet fulfilled. It contains, you

remember, a type of the selection of Aaron and his sons. The antitype is in this Gospel Age, and it is not all completed yet. The Law Covenant includes the day of atonement, on which the sacrifices were offered for the priest and Levites and household of faith, and then for the people, and those in the antitype have not yet been fulfilled; we find the antitype all through this Gospel Age. We find that after the second sacrifice on the Day of Atonement that the High Priest went forth and gave his blessing to the people, and they rose up and gave a shout to the Lord. That represents a time after the Church and Christ have been glorified, after the new dispensation has begun, and that is all future. More than that, the Law Covenant contained arrangements for all the people to come to the priests throughout the year with their trespass-offerings, representing how, all through the Millennial Age, mankind will come to the High Priest and Under Priests to present their offerings to the Lord. Therefore the Law Covenant mentions various typical features of this age and of the Millennial Age.

Another feature, the Law Covenant is not ended yet, so if anybody wants to find out when the New Covenant begins, find out when the Old will end. It was not made with you or with me, therefore, it will not end with us. It was made with the Jews, and the bondage is still upon the Jewish nation, and the blindness upon that people is still untaken away. When our Lord by obedience to the Law captured the prize of eternal life, He took away all the value, but the Law Covenant rested upon the Jews after His death, and that Jewish nation has been under the terms and condition of that Law Covenant all these 1800 years since Jesus died, and there is no way of getting out from under that covenant except by accepting Jesus as the antitype of Moses the Great Mediator. The Apostle said it holds until death, and he represents it as a marriage which holds until death. The only way a Jew can become free is by dying to the Law that he might be married to Christ. The Jew that is not dead to the Law is still under the Law because Christ is the end of the Law to everyone that believeth--not the end of the Law for righteousness to anybody else. All Jews who do not believe are still under the condemnation of the Law. That is the reason they are separated from all other nations today. God included all in unbelief that in due time He might have mercy upon all.

COVENANTS--Mediating New Covenants.

Q167:1:: QUESTION (1909)--1--Watch Tower 1909, page 110, first column, paragraph 2, expresses this thought:

"And it is consequently after the Gospel Age when they are pardoned freely for Christ's sake and restored to the condition of sinless perfect manhood, that the New Covenant comes into force." Is not this a correct statement? Every earthly covenant is only in force after the mediator has finished his work, as, for instance,

{Page Q168}

ex-President Roosevelt's mediatorial work between Russia and Japan, which covenant is still in force. Is not this true of the New Covenant that it is being made during the Millennial Age and then comes into full force between God and man after that age?

ANSWER--No, I think not. I am not certain that this is a perfect quotation. I do not think that I wrote it as it is here written. If it appears in this form in the columns of the Tower, I think somebody in the office must have left out a word, or something.

Expressing the thought now, this Mediator of the New Covenant has two parts; a part for God and a part for men. The part toward God began in our Lord more than eighteen hundred years ago, as represented in His sacrifice and its application for the Church and this entire arrangement has been going on all down through the Gospel Age, because the Church is being accepted as the Body of Christ, and is being permitted to share in His sacrifice, so that by the end of the Gospel Age, the merit of the anti-typical bullock passes through the Church and will be applied for the sealing of the New Covenant, which will immediately go into effect as respects the world of mankind in general. That procedure at the end of the Gospel Age is represented by the Lord in the Tabernacle Shadows as the sprinkling of the blood of the goat, which is "for the sins of the people," and then the conditions of the New Covenant will be made applicable for all the world through Israel. God will then be satisfied as respects the sins of the whole world, and the whole world will consequently be turned over to Jesus as the Mediator, and His kingdom will be the only rule throughout the thousand years of the mediatorial reign. The New Covenant will begin its work at the beginning of the Millennial Age, and continue its work of reconciling the world and destroying in death those who will not come into harmony with its arrangements, so that at the end of the Millennium, the whole world can be presented blameless before the Father.

COVENANTS--Re The Everlasting.

Q168:1:: QUESTION (1909)--1--Please explain which covenant is referred to in Heb. 13:20, "Now the God of peace which brought again from the dead our Lord Jesus that Great Shepherd of the sheep through the blood of the everlasting covenant."

ANSWER--You see that the person who wrote this question did not understand the Scripture. This would mean by the way it is quoted here that Jesus was brought from the dead by the everlasting covenant. We need to add a few words to the question, namely, "Through the blood of the everlasting covenant make you perfect." That is it, "through the blood of the everlasting covenant make you perfect." It does not say. Through the blood of the everlasting covenant justify you from your sins, because the Apostle is writing to such as are already justified, to the saints, and tells such that the same power that brought our Lord from the dead is able to perfect us through the blood of the New Covenant, by laying down our lives and sharing with our Master in His death.

{Page Q169}

COVENANTS--Law vs. New.

Q169:1:: QUESTION (1909)--1--In Jer. 31, our Heavenly Father says He will make a New Covenant with Israel, "not according to the covenant made with them, when he took them by the hand and led them out of Egypt." While you have made plain the covenants, and told us that the difference is the difference in mediators, if both the Law Covenant past, and the covenant future are Law Covenants, will not the second be according to the first?

ANSWER--I have seemed to intimate that the New Covenant is the old Law Covenant, and is according to the covenant made. Our answer is this, that the Law Covenant was given to Israel. It included as a part of it the mediator of that Law Covenant, because the covenant as a whole could not work out for them anything more than the mediator of that covenant could accomplish by it; the limitations of the mediator were the limitations of the covenant--do you get the thought? The advantage of the New Covenant is that it will have a better mediator. He has a perfect human life and He gave that as the redemption price of the race of mankind, and eventually it will effect the purchase of the whole world, and therefore the New Covenant will be able to fulfill the arrangement which has already provided for the sins of the whole world, and their complete cancellation is by reason of

their having a better mediator, and therefore it will be a better covenant.

You could not imagine a better law than that given to the Jews, "Thou shalt love the LORD thy God with all thy heart, soul, mind and strength." He could not have used a higher law than that, dear friends; it represents the full measure of a perfect man's capacity, whether living in Adam's time, or at the end of the Millennial Age; He could not have a higher standard of law than that -- complete obedience to God, complete love to God, and to love his neighbor as himself. In that sense of the word, the old Law Covenant and the New Law Covenant are just the same, but the difference is that the one did not accomplish the blessing of Israel and of the world, while the other will accomplish that blessing. Therefore the reason the New Covenant will be a better covenant is because it will have a better Mediator, one who will be able to accomplish the blessings promised.

COVENANTS--End of the Sarah.

Q169:2:: QUESTION (1909)--2--Does the Sarah Covenant come to an end when the spiritual seed is born?

ANSWER--Yes. To my understanding, the Sarah feature of the covenant will come to an end when the promised seed shall have come to its fullness. The Sarah Covenant did not come to an end when Jesus reached the plane of spirit glory, representing Isaac in the picture, but it did come to an end before Rebecca was united to Isaac. Rebecca represents the church class, and their union represents the union of Christ and the Church, and at the time when Isaac and Rebecca were united, Sarah was dead, for we read that Isaac took her into Sarah, his mother's tent, representing that the Church, typified by Rebecca, will take the place of this Sarah Covenant, and the Church will be the power through which the Lord will bring to pass the blessing of the New Covenant, which will bless all the families of the earth. The

{Page Q170}

Sarah Covenant brings forth the seed, and the Church operates in connection with this and will bless all families of the earth.

COVENANTS--Church Re Sarah and Rebecca.

Q170:1:: QUESTION (1909)--1--How could the Church be under the covenant typified by Sarah when she

died before Rebecca was called to be Isaac's bride?

ANSWER--I do not know whether Rebecca was called to be Isaac's bride before or after Sarah died; I do not recall anything in the text which says that Sarah was dead when Abraham sent his servant to get a bride for Isaac. My recollection is that when the bride had come, he took her into Sarah's tent.

COVENANTS--Sarah vs. Abrahamic.

Q170:2:: QUESTION (1909)--2--Is the Sarah Covenant as complete as the Abrahamic Covenant?

ANSWER--The Sarah Covenant is the Abrahamic Covenant in its highest and special sense; it was the Abrahamic Covenant. The other was merely a supplemental arrangement

COVENANTS--Re Bringing Forth Seeds.

Q170:3:: QUESTION (1909)--3--If the Sarah Covenant brings forth the spiritual seed, how can it be stated that both seeds are brought forth under the Abrahamic Covenant?

ANSWER--It can be stated in this way that the Abrahamic Covenant included particularly the spiritual seed, but that it shadowed forth an earthly seed also, as representing just the way that it will be fulfilled; Christ and the Church being the spiritual seed and through them all the blessing should come, first to the earthly seed, and then to all the families of the earth who will become the seed of Abraham.

Under the New Covenant, God's blessing will not be to all nations, but merely to one nation, the seed of Abraham, as Jer. 31:31 says, "After those days I will make a new covenant with the house of Israel and with the house of Judah," not with Egypt, Persia, etc., but with Israel, and this New Covenant with Israel will not be applicable to other nations, but only to Israel, because it is the seed of Abraham according to the flesh. The Abrahamic Covenant reflecting the light and blessing through the New Covenant by His will or testament through death, gives the blessing of restitution to the nation of Israel, and then, through the nation of Israel, it will be made applicable to as many as will come in'.

You remember what the Scriptures tell us about that Millennial time at its beginning; they intimate that the nations at that time will be taking notice of Israel, and God's special blessings to Israel. "The Law shall go forth from Zion (Spiritual Israel), and the word of the Lord from Jerusalem (Natural Israel)." The nations of the world will be looking on and seeing God's blessings with Israel, will say, "Come, let us

go up to the mountain of the Lord's house, He will teach us His way, we also will walk in His paths." The nations of the world will see that all of God's blessings are coming to the nation of Israel and they will want a share also, and it shall come to pass that the nation that will not go up to walk in the Lord's way, and hear His word, upon that nation there shall be no rain. The word

{Page Q171}

"rain" represents all the blessings of restitution, coming from the refreshing showers of God's mercies, health, strength and deliverance from the pests of the earth, the thorns and thistles, and sickness shall not be upon the nations, and this new arrangement will be under the rule of the Ancient Worthies. Nothing will appeal to people more than practical facts. They will be dying still, and life will be only where the New Covenant goes, and will be only for those who come under the New Covenant arrangement, and as these many nations see the blessings of those under the New Covenant, they will desire also to come in, and this is God's arrangement; that, whosoever will may come in that they may all become Israelites; and so, at the end of the Millennial Age, the whole world will be Israelites, and the whole world will be the seed. Abraham then, as it is written, will be the "father of many nations."

COVENANTS--Re Cancellation of Sins.

Q171:1:: QUESTION (1909)--1--(Rom. 11:27,28.)

"For this is the Covenant unto them when I shall take away their sins. As concerning the Gospel they are enemies for your sake, but as touching the election, they are beloved for the Father's sake." If the sins are to be taken away at the time the Covenant is established, and the Covenant is established in the beginning of the Millennial Age, would that apply that individuals living in the Millennium had their sins canceled without faith in Christ?

ANSWER--I answer, No. What is done at the beginning of the Millennial Age is that a provision is made for those people under the conditions of that New Covenant. That does not hinder their wills operating; they can resist if they will. Only by becoming in harmony with that New Covenant can they get the blessing. The first thing the Lord will do will be to remove their blindness. That means they will see, and when they see and look upon Him whom they have pierced, then if the spirit of prayer and supplication is

upon them and they turn to the Lord, as the Apostle represents that they will do, then those coming into harmony with the New Covenant arrangements, God will forgive their sins and remember their iniquities no more and will graciously deal with them as if they had not crucified the Son of God. As they respond more and more, He will take away their stony hearts and give them a heart of flesh. That will not be done instantaneously, for it will take time. I should not wonder if it would be years after they come to the Lord before they will come back into the tender condition of heart, forgiving one another even as God for Christ's sake forgave them.

COVENANTS--Laws Under the New.

Q171:2:: QUESTION (1909)--2--If the New Covenant is to be a Law Covenant, what kind of laws will be in force; will they be similar to the Mosaic laws?

ANSWER--I understand the Mosaic Law will be the law itself, in round numbers. The Mosaic Law, we may assume, is the very simplest law that God could give. God could have higher requirements, but I do not know how He could bring down His law to any simpler statements. Our Lord quoted from Deuteronomy, "Thou shalt love the Lord thy

{Page Q172}

God with all thine heart, and with all thy soul, and with all thy might." That is the whole law and you cannot make it any less, and I do not see how you could make it much higher. That is the law the whole world will be under during the Millennial Age; they must all come up to that standard at the end of the Millennial Age or they will not be ready for eternal life.

COVENANTS--Re New Covenant and Olive Tree.

Q172:1:: QUESTION (1910)--1--If natural Israel is to be grafted into the good olive tree from which they were broken off, does not this prove that the New Covenant was complete in Jesus? If not, how can they be grafted into something which had no existence before their blindness is removed?

ANSWER--I answer that this good olive tree was in existence long before Jesus came into the world. So this good olive tree was not this New Covenant arrangement, but represented God's favor to Israel as the seed of Abraham. God's promise was the root of the tree and was made to

Abraham, "In thy seed shall all the families of the earth be blessed." This natural seed of Abraham was the holy nation, and had these been in a right condition of mind and heart to receive the Lord and the Truth, he would have received them and then they would have been the Spiritual Israel by remaining in this olive tree. They were already in, as we tried to illustrate before. The root of the whole matter was in the Covenant made with Abraham. As a result, the Jewish nation had sprung up and God had promised that that nation, a holy people, should be his power for the blessing of the world. The Apostle explains that many of them were broken off because of unbelief, but they were not cast off forever, only until the fullness of the Gentiles should come in; some were allowed to remain. The Apostle John said in his Gospel, "To as many as received him to them gave he power (or liberty) to become sons of God." They still remained in the olive tree, still natural children of Abraham. By coming into Christ they were transferred and became members of spiritual Israel. We were all Gentiles by nature, all grafted into the same spiritual seed, so that we make the antitypical spiritual Israel mentioned in Revelation 7, where we read about the 144,000, 12,000 out of each of the 12 tribes. We do not know how many of those who received our Lord during his ministry in the three and a half years belonged to the different tribes. There were several thousand at Pentecost, and each one belonged to one of the 12 tribes. Paul, you remember, described himself as belonging to the tribe of Benjamin, but probably more of them were of the tribe of Judah, no matter where they belong, that number, 144,000, is to be made up and Gentiles will be brought in to make it complete or whole. Now if they abide not in unbelief, God is able to graft them in again, but they must come in just the way the Gentiles come in, for they have no patent or inside way. Those who remained then were in due time transferred into Christ before the host of Israel was cast off, they abide, but if once broken off, they would have just the same process of engrafting as if they were Gentiles. In other words, the Jew has no advantage over the Gentile and has had no advantage since they were broken off, but before they were broken off they did have an advantage.

COVENANTS--Law Covenant Re Jews.

Q173:1:: QUESTION (1910)--1--Did the Law Covenant end at the cross, or is it still in operation upon the Jews?

ANSWER--I answer, that it did not end at the cross, it has not yet ended, it will not end until the New Law Covenant with its better Mediator supersedes, or takes the place, of the Old Law Covenant. That is the only way the Jew can get out from under the bondage of his covenant. So the Apostle says, They are shut up unto it. There is no other way of getting out from under it. Now look! The way any Jew got into Christ was by becoming dead to the Law; he must renounce all hope in the Law and die to it, that he might be married and joined to another, even to Christ. So the Jews who did not do it, and have not done it, are still under the Law, and the only way to get out from under it is to die to it. They will have to stay under it until the better Mediator takes the place of the typical one, and the other antitypical things shall be brought in.

COVENANTS--Law Offer to Jews.

Q173:2:: QUESTION (1910)--2--What does the Law Covenant now offer the Jews, seeing that Christ by his obedience captured the prize?

ANSWER--The prize is gone. Just as if a race-course was open and you were a runner, there was just the one prize, and suppose you ran along that race-course and you were the one that won that prize. Others might run around it for a year and they would not get a prize. So it is with the Jews. They can keep on running and running, but the prize is gone, as far as the Law Covenant is concerned.

A Brother :--Brother Russell, the friends seem to think they can see you better if you get up higher, in the pulpit. (Brother Russell had been standing down on the floor in front of the pulpit, as the pulpit was one of the old-fashioned ones, in fact, it is reputed to be the identical pulpit which Whitfield formerly occupied.)

Brother Russell :--Friends, come up higher. (Much clapping of hands.)

Brother Russell :--I can't look down on all of you. (Some of us were under the gallery, so he could not look down upon us, the pulpit was so high he could look down upon the rest.)

COVENANTS--Jews Under Old Have Prayers Heard.

Q173:3:: QUESTION (1910)--3--Could any Jew under the Old Law Covenant have direct intercourse with the Lord in prayer? John taught his disciples to pray.

ANSWER--Yes, in the sense that they who recognized the Law Covenant and its Mediator Moses, or those who sat in Moses' seat and who represented the institutions Moses had made and established, and which were included in the Temple and all the privileges of the Jews upon the Day of Atonement and the year following. In that typical sense they were brought near to God and treated as though fully reconciled, although at the end of the year they were recognized as not being in harmony with him, the type had to be gone through with again. Our Lord tells us that two men went up to the Temple to pray, etc. Jesus says, I tell you that that publican and sinner went down to his house justified rather than the other man. So you see, in that sense

{Page Q174}

of the word, the whole Jewish people were in a prayerful relationship to the Lord; they were all consecrated; "they were all baptized into Moses in the sea and in the cloud." They had the benefit of those institutions on their behalf. Others, not Jews, did not have the privilege of having God hear their prayers.

Let us remind you respecting Cornelius, who was a just man. He prayed always, and gave much alms to the people, --three very important points--but his prayers could not come up to God until after the Jewish dispensation had ended, and "the middle wall" had been removed. Then his prayers and alms came up before God. As the result the Lord sent an angel to him who said, Your prayers and alms have come up; send for one Peter, when he shall come he shall tell you the words that shall be to the saving of thyself and thy people.

COVENANTS--Moses and the Law Covenant.

Q174:1:: QUESTION (1910-Z)--1--Was Moses out from under Adamic Condemnation?

ANSWER--If he was a member of the Jewish nation then he was in this special covenant-relationship with God. Adam, when he sinned, lost his covenant standing with God and was sentenced to death. God made a new arrangement with the Seed of Abraham, that he would enter into a Covenant with them as though they were perfect; and to this end Moses became their mediator. We have every reason to

suppose that Moses was also a participator in the arrangement as well as being the mediator of it. So we suppose that Moses was under the Law the same as were his successors, and this Covenant, by its arrangement year by year continually, not only put them, at the first, in this condition of typical justification or covenant-relationship with God, but it gave them a whole year of that favorable condition; and only at the end of the year, when the period for which the sacrifice had been offered had lapsed, were they no longer in covenant-relationship with God. Then they put on sackcloth and ashes and, like the remainder of the world, they were sinners, under condemnation, but under more condemnation than the rest of the world because they had the additional condemnation of the Law.

We understand, then, that if Moses could have kept the Law under that Covenant, God would have been bound to give him eternal life according to the promise--"He that doeth these things shall live by them." God did not say anything about Christ or believing in Christ or anything of that kind; merely, he that doeth these things shall have eternal life by doing them. And so we think that this promise applied to Moses and all the Israelites under the Law, and still applies to the Jews. And we believe God would give eternal life to anyone who could do those things perfectly, but this offer was made only to the Jews. They were out from Adamic condemnation in that tentative sense; not that they had escaped, for since they still bore unchanged the same imperfections as the remainder of the children of Adam, they could not do what they wished to do; as the Apostle says, "We cannot do the things that we would." So they had a condemnation as a people which other nations did not have. Adam, individually, had been sentenced to

{Page Q175}

death. His children did not have, individually, that condemnation. They were born' in "prison"--in this death condition. But in the case of the Jews, God treated them as though they had been separated from the remainder of the world.

It was as if they had said, "We did not do anything wrong, Lord; why do you not give us a chance?"

"I will give you a chance; I will give you my Law to keep."

"What will you give us if we keep your Law perfectly?"

"I will give you eternal life."

"We will keep it. We agree to keep your Law, and you

agree to give us life." So, then, these children of Adam, the Jews, who, like the rest of the world, were not on individual trial previously, and had not, therefore, been sentenced as individuals, but were merely sharing the effect of Adam's condemnation--all these Jews were now put on trial for life, and when they failed it meant a special penalty upon them, because they now had an individual trial and failed. Therefore, we see that it was necessary that the Jew, under this second condemnation, or this individual trial and individual condemnation, should all be under Moses as the Mediator, so that Christ could take the place of this Mediator and effect something for that nation. Moses was merely typical of the better Mediator. Therefore, since they were in that Mediator, who was only a type of Christ, God was merely showing to them in a typical way what he will do for them by and by, when Christ will be Mediator of their New (Law) Covenant. --Jer. 31:31.

COVENANTS--Discussion After Division.

Q175:1:: QUESTION (1910)--1--In studying on the covenants along the lines we have received from the Watch Tower, we find certain subjects seem to bring up a division in the class when we touch on the mediator. Would you think it wise to continue that service if we found that those divisions came up or should we drop the studies and take up something else?

ANSWER--I would think the subject of the covenants would be a very proper subject to discuss, and that if any regular brother of the class were present and had some different views, that it would be very proper to give him the opportunity to express what he had to say, but not with a view to his continuing to express it and continuing to interrupt the class at every session. If he has something to say, and is able to say it in a manner that would be interesting, allow him to have his way, because he would have that right you see, justly; as a member of the class he has a right to be heard, but if it be so that the majority of the class are not in favor of his presentation, and do not wish him to continue presenting it, then I think the brother should be asked to discontinue his side of the question, saying, Brother, we gave you a good opportunity and the class heard what you have to say, and they do not care to have it further considered, and you will please therefore not interrupt our studies on the subject. And I would go right along with the lesson and discuss the matter in harmony with the wishes of the class. If, however, the class, as a whole, wishes to discontinue the subject, I would

{Page Q176}

know nothing else to do than to follow the instructions of the class, understanding that the class has the deciding voice in every matter.

COVENANTS--Blotting Out Handwriting.

Q176:1:: QUESTION (1910)--1--"He blotted out the handwriting of ordinances which was against us and took it out of the way." Would this mean that the Law covenant is now ended?

ANSWER--This handwriting of ordinance was against us. Who are the "us"? The us are those who have accepted Christ. The handwriting of ordinance is still over the Jews, and they are still obligatory. Whatsoever the Law says, it says to them that are under Law. There is no way to get out from it. They are shut up under it. At the end of this age he will bring in the New Law Covenant, which will swallow up the Old Law Covenant.

COVENANTS--Jesus' Development.

Q176:2:: QUESTION (1910)--2--Was Jesus developed under the the Law Covenant, or the Abrahamic Covenant, or both?

ANSWER--We answer that Jesus was born under the Law Covenant, and therefore obligated to keep the Law, and he did keep the Law, but the Law would never have made him the spiritual seed of Abraham. He was of the natural seed of Abraham by virtue of Mary's being a child of Abraham and so was related to Abraham.

But in order to be the seed of Abraham to bless all the families of the earth, he would have to be more than the natural seed of Abraham according to the flesh; because, according to the flesh he would never have been able to give eternal life. The most that Jesus could do would be to keep the law and have eternal life for himself, and then he would assist others. If so, Jesus as a perfect man, under the Law, approved by the Law as worthy of eternal life, as the man Jesus, as such he had a right, he was entitled to all the right and privileges that Adam had, and no more, and no less. That, however, would not permit him to be the great seed of Abraham on the spiritual plane. He must get to the spiritual plane before he could give the blessings. How did he get on that plane? I answer, under the Abrahamic Covenant. But

how? In this way: God's offer to Jesus, according to the flesh, was that if he offered himself a living sacrifice, then his earthly rights would constitute an asset. It would be a thing of value, something that belonged to him, something that he could use. So, when Jesus kept the Law and merely laid down his life in obedience to the Father's will, that sacrifice was something to his credit, and the Father rewarded his obedience by giving him the new nature. He became a new creature before he arose from the dead, as soon as he was begotten of the spirit, as soon as he made a consecration of his earthly nature at Jordan, when he said, Lo, I come, as it is written in the volume of the Book, I delight to do thy will. There was the place where the Father recognized him and begot him of the Holy Spirit, and he became the Royal Priest of the new nation, and therefore he became perfect at his resurrection, and became the Lord of Glory, who is to bless you and me and all of the race. What will this High Priest do for the people? He has something to do with now. What is that? He has his earthly nature.

{Page Q177}

How? It belongs to him, he laid it down at Jordan, and finished his sacrifice at Calvary when he cried, "It is finished." It is complete and to his credit and is in the Father's hands. What is the value of it? It is the ransom price for the sins of the whole world. Has he paid it over for the world? Oh, no, not for the world. It is in the hands of justice and he can determine when it will be paid over. It is just the same as if you had some money in a bank, and when you turn it over you do not pay it to anyone, but when you send a check telling the bankers to pay it over, then it is paid over. Meantime, it lays in the banker's hands to your credit. So Christ's sacrifice has lain in the Father's hands for more than eighteen centuries. When will he use it? At the end of this age, for then he will apply it for the sins of all mankind and God will accept it and forthwith will turn over the whole world of mankind to Jesus and they will be subject to him in everything pertaining to the earth and his Kingdom will begin, for the purpose of lifting up the world, for which Christ has died, and for which he will in due time apply the merit of his sacrifice. What is he doing with his sacrifice in the meantime? He is using it in another way. He says, your sacrifice will not be acceptable, for you have not a sufficiency of merit for the Father to accept it. He says, I will add to your sacrifice enough of my merit, already in the Father's hands, to

make your sacrifice acceptable to the Father, and as soon as he accepts your sacrifice then you are counted dead as a human being, and you are a new creature. So it has gone on all through this Gospel Age. This makes all of the sacrifice of the Church acceptable in God's sight, both of the Little Flock and the Great Company, all who make a consecration. It is the only condition upon which the Father accepts any of our sacrifices, the only condition for receiving the holy Spirit. If any fail to sacrifice, it becomes a matter of the destruction of the flesh, rather than of sacrifice. Jesus was developed under the Law Covenant as the man Christ Jesus, but as the New Creature he was developed and got to that position under the Abrahamic Covenant, by virtue of presenting his body a living sacrifice. Notice the Scriptures say, speaking of the Church, "Gather together my saints unto me, those who have made a covenant with me by sacrifice." Who are they? The word "saint" means "holy one." Who will these saints be? First of all, the great saint Jesus, the Holy One of all, the one who was actually perfect to begin with, and became the High Priest on the Divine plane by virtue of his sacrifice. Then all the other holy ones who come in walking in his footsteps, sacrificing as he sacrificed, and associated with him, following in his footsteps. All these are the holy ones, the Lord's jewels, and he is now making these up. That is the only way Jesus became the spiritual seed of Abraham, by the sacrifice of his earthly nature. That is the only way you and I can become members of the spiritual seed of Abraham. Others will not be of the spiritual class at all.

COVENANTS--Miscellaneous Questions.

Q177:1:: QUESTION (1910-Z)--1-- (1) Please explain Heb. 9:15, viz., Revised Version--"And for this cause he is the **mediator** of a **New Covenant**,

{Page Q178}

that a death having taken place for the redemption of the transgressions that were under the **first Covenant**, they that have been **called** may **revive** the **promise** of the eternal inheritance."

(2) I understand the Man Christ Jesus, by the sacrifice of his human life, paid the ransom price for the whole world.

(3) Then he could offer his "footstep followers" a share in that sacrifice.

(4) If he did not then at his death seal the New Covenant with his blood and become mediator of that New Covenant,

could he offer the Church a share in his mediatorial work?

(5) I understand the New Covenant is the **law of love**; am I right?

(6) Please explain John 13:34-- "A new commandment I give unto you, that ye love one another." Was it a forerunner of the New Covenant he was about to seal for them?

For convenience we have numbered the items above, and will now number our replies to correspond.

(1) This text shows a contrast between the old Law Covenant and the New (Law) Covenant. The original or Abrahamic Covenant, under which Christ and his Body as the Spiritual Seed of Abraham is being developed, is not in the discussion. The Apostle wrote to those who still trusted in the Law Covenant and declared that it was necessary, not only to believe in Christ, but also to keep the Law and to be circumcised, in order to have any Divine favor. This the Apostle is controverting as untrue. He shows that the Law Covenant mediated by Moses was typical of a superior New Covenant, of which Messiah is the Mediator.

Moses' Covenant was **already dead**, to the extent that the prize it offered had been won by Jesus. It is **still alive**, however, upon all the Jews as a bondage from which they could get free only in one of two ways; either by dying to the Law Covenant and to all of its hopes and prospects and renouncing all earthly restitution rights and thus becoming a joint-heir with Christ as a member of Messiah's Body during this Gospel Age; or, accepting the other alternative, get free from the old Law Covenant by transfer, when the New (Law) Covenant shall go into effect as its substitute, at the beginning of the Millennium. Then all Jews and their appurtenances will be transferred from Moses, the incompetent mediator to the Messiah of glory, the competent Mediator of the better Covenant, whose provisions will bless Israel and all the families of the earth willing to come in under its benevolent provisions.

This text has no reference to any except Jews who were under the old Law Covenant. It does not at all refer to Gentiles. It shows that God's provision is that Messiah is the Mediator of Israel's New Covenant and that his death, when so applied, will be sufficient to cancel the transgressions of Israel under their old Law Covenant. This will make it possible for them as a nation yet to attain the earthly part of the Abrahamic Covenant's provision for Abraham's earthly seed, as the sand of the sea shore. Thus eventually Israel as God's "called" nation will receive all that they ever expected-- and more. Israel's promises were not heavenly or spiritual,

but earthly: "All the **land** that thou seest, to thee (Abraham) will I give it, and to thy seed after

{Page Q179}

thee"; and as the chief nation of earth they were to teach all nations "every man under his own vine and fig tree."

Those promises are sure as God's word. They merely wait until the "Mystery" of a multitudinous Mediator shall be finished (in sacrifice and in resurrection glory.) Then the "Mystery" Mediator will have **sealed** Israel's New Covenant by his death as its Testator. Then the "called" nation of Israel will "receive the eternal inheritance" for which they have waited more than thirty-five centuries. St Paul explains this further in Rom. 11:17-29,31.

(2) As elsewhere shown, our Lord's sacrifice did not pay for the sins of the world, but did provide the ransom price which he will later present to Justice on behalf of the sins of the world.

(3) Your argument is not logical. If our Lord had finished his work of sacrifice he could not give his footstep followers a share therein.

(4) The Scriptures nowhere say that our Lord sealed the New Covenant with his blood. Neither was it necessary for him to seal the New Covenant before he would be its Mediator. He was the Mediator of the New Covenant in the Divine purpose and promise centuries before he became the man Christ Jesus. He was the Mediator of the New Covenant when born in Bethlehem in exactly the same sense that he was then the Savior of the world: not because he had sealed the New Covenant nor because he had saved the world, but because he was the One through whom the world's salvation and the New Covenant for its blessing were eventually to be accomplished.

Our Lord has not yet saved the world, nor has he acted as the Mediator of the New Covenant but he will accomplish both purposes during the Millennial Age; and at its conclusion the prophecy will be fulfilled, "He shall see of the travail of his soul and shall be satisfied." Our Lord was privileged to offer his Church a share with himself in his Mediatorial Kingdom on condition that she would **share in his cup** of suffering and self-sacrifice--share in **his baptism** into **his death**. So doing she shall share his reward of glory, honor and immortality in "his resurrection."

(Phil. 3:10.) And sharing his glory and throne as his joint-sacrificer and joint-heir of the promise she would be with him

jointly the Mediator between God and men--the world--during the Millennial Age--the work of reconciling the world, or so many of them as may prove willing to receive the blessing of regeneration.

(5) You are not right. There is a difference between a covenant and the **law** of a covenant. God's Law given to Israel summarized was, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy being and with all thy strength; and thou shalt love thy neighbor as thyself." That Law is perfect and will be the basis or Law of the New Covenant. Moses as a Mediator under his Covenant purposed to help Israel to keep that Law, and God covenanted to give them eternal life, if they would do so. But they were unable to keep that Law perfectly in act and thought and word, and hence they reaped its condemnation of **death** and not its proffered blessing of **life**. Under that Covenant Moses was privileged to arrange sacrifices and offerings for sin, and thus year by year so cleanse the

{Page Q180}

people for a year at a time from their original condemnation. But he had no means of actually blotting out their sins and no power or right to actually restore them to perfection and ability to keep that Law.

The New Covenant will have the same Law exactly, but the Mediator having by then paid over to Justice the ransome-price of the world, secured by his own sacrificial death, will then have full charge of mankind and be fully empowered to deal mercifully with their imperfections and to help them step by step out of their sin and death condition back to perfection, and to cut off the rebellious in the Second Death. At the close of the Millennium he will present the willing and obedient to the Father actually perfect.

Thus it will be seen that God's dealings with mankind under the typical Law Covenant, and under its antitype the New Covenant, is along the lines of **actual obedience** to the Divine Law, and not along the lines of **reckoned** obedience through faith. As obedience to the old Law Covenant held the reward of human perfection and life, so the rewards of the New (Law) Covenant will be similar--eternal life or eternal death.

Quite to the contrary of both of these arrangements, the Church is now called to a "heavenly calling" under the Abrahamic Covenant--to the members of the Body of Christ, who, with Jesus her Head, will constitute the Mediator of the

New Covenant. The Church is "not under Law, but under grace," not judged according to the flesh and earthly restitution, but judged according to the heart and intention; and required to **sacrifice restitution rights** to the attainment of "the high calling" life and glory on the spirit plane as members of the Mediator of the New Covenant.

(6) No, that "New Commandment" represents a higher law than was given to the Jew under the Law Covenant, hence higher also than will be given to Israel and mankind under the New Covenant. The New Commandment mentioned by our Lord is not the Father's commandment at all, but the command of our Head, our Teacher, to all those who have entered the School of Christ and who are hoping to become "members" of the Anointed One--members of the Mediator, Prophet, Priest and King of the new dispensation. Justice could not give this new command: all that Justice could command is expressed in the Law given to Israel, namely, supreme love for God and love for the neighbor as for one's self. This **new** commandment which the Lord gave applies only to the Church of this Gospel Age. In effect it is this: If you would be my disciples, if you would share my throne and glory and immortality, you must have my spirit. You must **do more** than keep the Law. You must be **more** than just. You must be self-sacrificing. If you would share my glory I command and direct that you love one another **as I have loved you**. (John 15:12.) I have loved you to the extent of laying down my life for you sacrificially. You must have this same spirit and cast in your lot with me in self-sacrifice, or you cannot be my disciples, nor share my glory, and associate in my work as the Mediator for the blessing of Israel and mankind. Whosoever will be my disciple must take up his cross and follow me, that where I am there shall my disciple be. Surely no one can doubt the Savior's meaning--my disciples must die with me.

{Page Q181}

COVENANTS--Abrahamic, Sarah, Sacrificial.

Q181:1:: QUESTION (1910)--1--What is the difference between the Abrahamic covenant, the Sarah covenant and the covenant of Sacrifice?

ANSWER--I answer, that the Abrahamic covenant is the term which is more comprehensive than the other terms. The Abrahamic covenant, you remember, declares that all the families of the earth shall be blessed, but that they shall be blessed through the seed of Abraham. Now there are two

features. It implies a blesser, the Abrahamic seed, and also a blessing, through that seed, to all the families of the earth, so that the Abrahamic promise really covers everything God intends ever to do both to the New Creature on the spirit plane and to the human family on the earthly plane. But, following the Apostle's guidance in the matter as he has outlined in his epistle to the Galatians, we see that this Abrahamic promise has various features or divisions. It was first offered to Israel through the Abrahamic covenant, which was the law covenant, as the Apostle explains. It was the Abrahamic covenant, for it was Abraham who begot Ishmael and it was Abraham who begot Isaac; so you see it is the Abrahamic covenant that brings forth these two classes. First the Jewish nation, under the Jewish law, represented by the Hagar wife, the mother of that seed, Ishmael, part of the seed of Abraham, but not **the seed** of Abraham, because it was said, "In Isaac thy seed shall be called." The special one through whom the blessing is to come to all the families of the earth will not be Ishmael, but Isaac.

The mother of Isaac was Sarah, and the Apostle, in Galatians, points out that Sarah was a type of our covenant by which God brings forth the Isaac class, and then says, "We brethren, as Isaac was, are children of the promise." We take the place of Isaac. Now who are we? Well, we are to share with the Lord Jesus, who is the head over the church, which is his body, and the whole church composes this Isaac seed of Abraham, through which all the families of the earth are to be blessed. First the natural seed of Abraham, and subsequently all the other nations.

Now what has this to do with the covenant of sacrifices? I answer, the covenant of sacrifice is the same as the Sarah covenant. It was Isaac who was offered upon the altar, you in remember; it was Isaac that was received again from the dead a figure, so it is the whole antitypical Isaac (Jesus the head and the church his body) that are offered upon the altar, and are received again from the dead in the first resurrection, and these, then, will constitute the spiritual seed of Abraham, through whom the blessings will go to all natural Israel and to the world. Why is it a covenant by sacrifice? Because it is not possible in God's arrangement for it to be any other way. See? Our Lord Jesus, according to the flesh, was of the seed of Abraham, and according to the flesh he was born under the law, and he was obedient unto the law, and under all that he could do as a man, but he could not fulfill the things God had declared would be fulfilled by the seed of Abraham.

Suppose we imagine that Jesus had remained a man, perfect,

unblemished, in every sense of the word perfect, in full loyalty to righteousness and to God; suppose he had remained

{Page Q182}

in that condition, without making a sacrifice of his human nature, and died the just for the unjust, he would have had a right to life because God's law promised, "He that doeth these things shall live by them." Therefore, Jesus, obedient to the divine law, would have entitled him to the right of everlasting life as long as he maintained that obedience, and he would have been the greatest of all, the greatest of the whole earth. He might have been a great king, far greater than Solomon, for he had a wisdom and power beyond anything that Solomon had, and a right to all that Adam possessed and lost. "Unto thee shall it come, O thou prince of the flock, even the first dominion." The dominion that Adam had and lost. It came to the one who would keep the law and he would have a right to all the blessings God gave to mankind originally. But what could he have done with the whole human family? O, indeed, he might have told them to eat this kind of food, and beware how they would sleep, how to do this, that and the other thing; he might have given very wise suggestions, wiser than any we have from our learned physicians and surgeons; also wise suggestions about government, etc. He might have had power to make certain laws and to enforce those laws, but what of it? At very most, humanity might have been improved but a little bit, but never could have had eternal life, because all were sentenced to death, because "Dying, thou shalt die." And that sentence of death must be removed before mankind could possibly be released from it. Therefore, had Jesus as the man Jesus exerted himself and assumed the power of a king of the earth, he would have failed to accomplish the things that God foretold would be accomplished as the seed of Abraham; he would not have been the seed of Abraham and could not have fulfilled that promise. What then? God directed the matter, and so God set before him the great and glorious prize of the high calling, that he might be not only the king of the earth, but king on a higher plane; not only a priest and king among men, but a glorified priest on the spirit plane, combining the office of king and priest, after the order of Melchisedec, or typed by Melchisedec. So this was the promise set before him that he should not only have the promise of blessing mankind, but eventually he might be associated with the father throughout all eternity, he might be made partaker of the divine nature.

Jesus accepted that proposition, and without knowing at the time all that it would cost, he said, "I delight to do thy will, O my God." I have come to do thy will, all that is written in the book. What book? O, the book of the divine will, the book that is represented in Revelation by the scroll, written on the inside and on the outside, and sealed with the seven seals. He came to do the Father's will. The Father's will was already established before the foundation of the world, and Jesus came to do the Father's will--everything found written in the book, whatever it might be. Then there was another book in which these things were written, the books of the Old Testament, all the various books, Genesis, the Prophets, the Psalms, etc. They were all a part of the great book that God had dictated to the prophets, who wrote as they were moved by the Holy Spirit, and no man knew the meaning of those things; and, as the Apostle Peter tells us

{Page Q183}

even the angels desired to look into these things, but knew not the meaning of those prophecies, and our Lord Jesus, when he came in the flesh, knew not the meaning of them. Why? Because as St. Paul explains it, it is impossible for anyone to know, except as they were specially enlightened by the Holy Spirit, and our Lord Jesus, as the perfect man, who had left the heavenly glory and became man, that he might become our redemption price, was not permitted to know those things, because St. Paul says, "The natural man (even though perfect) receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned." So our Lord Jesus, when he went forth at thirty years of age and gave himself at Jordan, laying down his life, saying, I delight to do thy will, O God, everything that is written in the book, he was speaking about things which he did not know, because he did not know the meaning of them. He did not know the purpose of the sin-offering, and of the scapegoat, and the meaning of the types of the goat and the lamb, and the eating of it, and the sprinkling of its blood, and the shew-bread and all of those wonderful types. He did not know and could not know, because they were all sealed and in the Father's hands. They were not for him to know until first he would show his absolute confidence in the great Creator, the Heavenly Father, by giving up all that he had to do the Father's will, everything written in the book. You remember he came to John at Jordan and would symbolize his consecration of his all, and was buried symbolically in the water, indicating full

submission of his manhood, even unto death, to do the Father's will. Then he was raised symbolically from the water, to indicate the rising to the new nature to which God had declared he should come. Then what? O, you remember, that as he went up out of the water the heavens were opened up, the great illumination of the higher things. The word heavens in both the Greek and Hebrew signifies "higher things." And in this case the higher things would be these spiritual truths, the higher things that he had not seen before, the things that eye and ear have not seen and heard, neither entered into the heart of man, etc. They were the things God had written in the book centuries upon centuries ago, and he agreed to do those things. Now, then, they opened before him. What was the result? A wonderful illumination! In the same order as you have received the illumination, as Paul says, "You endured a great fight of afflictions after ye were illuminated, etc." What kind did you have, and when? I answer, they came as a result of your consecration, however, your and my illumination to our dear Redeemer. Note the Scriptures tell us that God gives his spirit by measure to you and to me when we receive the Holy Spirit by adoption. We have only a certain capacity, and we can receive only according to our capacity, and only as we get free from the spirit of the world can we be filled with the Holy Spirit. Therefore, ours is an increasing capacity, but in the case of our Redeemer, he was the perfect one and had full capacity, and there was nothing there to hinder him from receiving the spirit without measure. You remember how it follows that Jesus was led of the spirit into the wilderness. What spirit led him? One of the evil spirits? O no! One of the holy spirits? O no! It was his own spirit, his own mind

{Page Q184}

that led him into the wilderness. At his consecration he had declared that he would do all that was written in the book, and now that the illumination came upon him and he began to understand those things, everything began to be clear to him--the killing of the lamb, the sprinkling of the blood, the eating of the lamb, the sin-offering, the blood of the bullock and goat, the scapegoat, etc.--all these things poured in upon him, all things concerning his death and resurrection. The very things he told his disciples about, saying, "O slow of heart to believe all that were written in the law and the prophets!" All began to pour in upon him now, as his mind was illuminated, and he turned aside into the wilderness, there to have

opportunity to see the plan of God from Genesis to Malachi. As a child he heard the law read in the synagogue from Sabbath to Sabbath, and with his perfect brain he could remember every word of it, doubtless quote the old Testament from Genesis to Malachi, but to understand it was another matter. Now under the illumination he could understand, and he wanted to get it all straight before he began his work. The Father was showing him what he should do. He was finding out what was in the book--it was a test to him. Would he be loyal, or would he fail? Had God made too narrow a path for him, and too difficult a way, and would he fail to be the redeemer? You remember how much the Master was interested in this matter. For forty days and nights he was in the wilderness, and so intent upon considering those wonderful things brought to his attention by the illumination of the Holy Spirit that he neither ate nor drank, and absolutely never thought of food; because we read, "When the forty days were ended he hungered." We have had the mistaken thought that Satan was with him and tempted him forty days, but no, when the forty days were ended, then came Satan. And when he was at this weakest point, when he saw what his sacrifice meant, what it involved for him, and when he saw the whole course of his experience marked out, then Satan was permitted to come and tempt him when weak from fasting, mentally weak. The loyalty of the Lord's heart was shown--his reply was, "Get thee behind me, Satan." None of your plans are worthy of comparing with God's plan, yet you tell me that you have a better plan. I tell you, I will have nothing to do with you. I have consecrated my life to the Lord, to do his will and in his service. That is worthy our attention, dear friends. He did not say, Let us talk it over and discuss it a little. No, that would have been dangerous. "Resist the Adversary and he will flee from you." Jesus resisted so thoroughly, that we do not hear that he ever thought it worth while to come back again.

COVENANTS--Abrahamic Re the Mediator.

Q184:1:: QUESTION (1910)--1--Can you quote any statement in the Scriptures to the effect that the Abrahamic Covenant did nothave a Mediator?

ANSWER--We answer that there is no direct statement in those words, nor is it necessary. What is not stated is not to be understood. That is a rule of all reason and logic. It is what is stated that is to be taken into consideration. There was no mediator mentioned. It is for those who claim that the Abrahamic Covenant had a Mediator to prove it.

The Apostle Paul in his epistle to the Hebrews (6th chapter) tried to show the strength and power of the Abrahamic Covenant; but he does not tell us of or point to any Mediator as having had charge of it. On the other hand, he does point to God's Word and God's oath as the foundation of that Covenant. He says that it was approved to us by two immutable things--that God could neither lie nor break his oath. The Apostle very particularly shows that the Law Covenant was added to the Abrahamic Covenant and that, added 430 years afterward, it had a Mediator.

So St. Paul proceeds to explain that in the case of that original Covenant, because there was but one party, there was no need of a mediator. A mediator stands between two parties to see that each does his part. Moses was the Mediator of the Law Covenant. He stood between God and Israel. (Deut. 5:5.) On the one hand he represented God and on the other, Israel. But as respects the Abrahamic Covenant there was only one party. God is that One. Therefore there was no need of a mediator. Why not? Because God did not make any condition with which the Seed of Abraham would have to comply. He gave his oath to this covenant, instead of a mediator. God said I will do it; therefore there was no place for a mediator. And there was no mediator. The original Covenant did not say how many additional or subordinate covenants would be made.

As to the promised seed of Abraham, God did not explain how he would secure to Abraham such a wonderful seed as would bless all the families of the earth. Abraham did not know how this was to be done. We know how God secures to Abraham this wonderful seed. He set before his Son the promise of a great reward. And he, for the sake of the glory set before him, humbled himself to become a man. When he left the heavenly glory he was merely preparing to fulfill the Covenant. He was not yet the seed of Abraham. Jesus the babe was of Abraham's seed according to the flesh, but not the seed of Abraham mentioned in the covenant. Even when Jesus was thirty years of age he was not the seed of Abraham referred to in that covenant. It was not until he voluntarily offered himself in consecration at Jordan that he became the seed of Abraham. At that very moment the seed of Abraham began to be represented in him--when he received the begetting of the holy Spirit. He reached completion as the Head of that Seed when on the third day he arose from the

dead to the spirit condition. In other words, the Seed of Abraham was not yet in existence when God made that promise or covenant to Abraham.

Then Jesus set before his followers that same joy; and when we consecrate similarly we enter into a covenant with God by sacrifice, as "members" of the Anointed One. We thus agree to present our bodies, to lay down our lives. And we have the promise that God will raise us up as the body to the same exalted condition of heavenly glory to which he raised our Redeemer and Master. "If ye be Christ's (if ye comply with the conditions), then are ye Abraham's Seed and heirs according to the promise." (Gal. 3:29.) In a certain sense we are already the Seed of Abraham, but not until we share "his (Jesus') resurrection" will we be the Seed in the complete sense. The first work which that Seed will do will be to extend this great promise that God has made

{Page Q186}

world-wide. Its utmost breadth will be attained by instituting a new covenant with Israel by which Israel may attain eternal life on the human plane, and all nations through Israel.

A covenant between two parties, both contracting, requires a mediator. As, for instance, in the ordinary affairs of life, the general law of the State steps in and serves as mediator between all contracting parties. And so in contracts between God and men, it is necessary to have a mediator. But suppose you said to me, I intend to give you tomorrow this diamond ring. Should I ask, Where is the mediator? Who will guarantee to me that you will give me the ring? You would probably answer, There is no need of a mediator; it is a voluntary gift. And so in our Covenant of Sacrifice. It is a voluntary act. God has made a certain provision: "Blessed are your eyes, for they see, and your ears, for they hear." We agree to enter into our sacrifice voluntarily and our Advocate agrees to help us. If we do these things that we have agreed to do, we get the reward--glory, honor and immortality.

The Oath As Instead of a Mediator

In the Abrahamic Covenant God's oath, attesting his Word, served to ratify the Covenant, to make it binding, to hold it sure. It thus took the place which might have been occupied by a mediator, had there been conditions mutually binding upon the Almighty and upon some of his people. There was no mediator, because, as already stated, the promise was an

unconditional one: God proffered to do certain things--to provide through Abraham's posterity a seed capable of blessing the world. Hence no mediator was necessary.

But notice that St. Paul, in speaking of this Abrahamic Covenant (Heb. 6:17), declares that God "confirmed it by an oath." The word here rendered **confirmed** is defined by Strong's lexicon, to **interpose** (as, arbiter). Young defines the Greek word **mesiteuo**, rendered **confirmed** in our text, "to be or act as a mediator."

COVENANTS--When Will the New Go Into Effect?

Q186:1:: QUESTION (1911)--1--When will the New Covenant go into effect, and when will it end?

ANSWER--It will go into effect just as soon as the mediator is completed--Jesus the head, and the church the body--as soon as the first resurrection will have been accomplished; and we know not how many days or weeks might intervene before the thing will be finally ushered in, but practically what it is waiting for is the completion of the body, the mediator, the completion of the sacrifices, and then his taking his great power and sealing that covenant with his blood, and beginning to put it into effect. We would say it would be very shortly after the last member of the church shall have finished his share in the sacrificing, and is glorified with his Redeemer.

And when will it end? The new covenant will end in one sense of the word, with the close of the Millennial Age, when the mediator, having accomplished the work--having brought the people all up to perfection, all that are willing, and having destroyed the unwilling, the world then brought up to perfection will be turned over to the Father, and the

{Page Q187}

mediator will step from between. The Father has agreed to accept them under this new covenant arrangement, he does accept them, and that is the end of the new covenant--so far as this new covenant arrangement is concerned. But, in another sense of the word, there is another covenant that will continue after that throughout eternity. God's covenant with all mankind and with the angels is that if they will be obedient to him they will enjoy everlasting life and have all the blessings he has provided. So, just as soon as Jesus turns over the world to the Father, it is because this special covenant of mercy is ended, and it ends because it will have accomplished its work. Then he steps from between and the new covenant

is at an end, having done its work; and the world is back in the hands of the Father as it was before sin entered the world. The Father treats the world just the same as he treated Adam. As he put Adam on trial, and that meant that Adam was in covenant relationship with God, so he will put the world on trial, and that will mean that the world is in covenant relationship with God; they will be on trial to see whether they will stand and personally be responsible to the conditions of obedience; if they will not, they will die the second death. It is pictured in Revelation, 20, you remember, Satan will be loosed, and the trial will affect the whole world of mankind, and as many as are disobedient will be counted to have the spirit of the adversary, and will be destroyed with him. All those who will have the spirit of obedience, and will maintain their covenant relationship with God, will enjoy everlasting life and all the blessings that God has for those who are in full harmony with himself.

COVENANTS--The New Conditional or Unconditional?

Q187:1:: QUESTION (1911)--1--Is the New Covenant a conditional or an unconditional one?

ANSWER--The covenant is a conditional one. That is shown by the fact that it has a mediator. If it were an unconditional covenant, it would not need a mediator. As, for instance, the Abrahamic covenant is unconditional and has no mediator, as the Apostle points out. It is all a one-sided covenant; or, as the lawyers say, a unilateral covenant. It is one-sided, or unilateral, in the sense that it is simply what God himself will do, without having any other condition or making any requirement. The new covenant, however, will be conditional, there will be two parts. God says, "After those days I will make a new covenant with the house of Israel and the house of Judah," and the mediator comes in. That mediator, God is getting ready now. Christ is the mediator of the new covenant--Jesus, the head of the Christ, and the church, the body of Christ, will be the great mediator, and stand between God and Israel, and all who get blessings through Israel.

COVENANTS--Time of Mediation the New Covenant.

Q187:2:: QUESTION (1908)--2--How long a time will the mediation of the New Covenant Godward require, and how long man-ward? Please, Brother Russell, do not refer me to Dawns.

ANSWER--I will say, dear friends, the mediation of the New Covenant Godward requires all of this Gospel age. Our

Lord Jesus began that work in His ministry; that was all included in what He did; when He consecrated himself it

{Page Q188}

was to die, and the object of that death was that it might be the sealing the New Covenant between God and Israel and mankind. The mediation of the New Covenant Godward, that is to say, making matters satisfactory to God in relation to the New Covenant, has taken all of this Gospel age. First of all, Jesus gave His own life, and then when He was leaving the world, and just finishing the matter, He represented His blood and His own sacrifice by the memorial cup, and said to his disciples, "Drink ye all of it. This is the blood of the New Covenant, shed for many for the remission of sins." That is an invitation for you and me, and all who are His disciples, to be sharers in the sufferings of Christ, and that is the same thought you remember given to the two disciples when they asked, "Lord, grant that we might sit, one on thy right hand and the other on thy left in the kingdom." Jesus said unto them, "Are ye able to drink of the cup that I shall drink of?" Are you willing? There was the condition; if they would drink of the cup they might sit on the throne; if they would not drink of the cup they could not sit on the throne. Now this is a matter that is going on now; if you and I become sharers with Christ in the sacrificing class, He accepts us, justifies us, gives us all the merit we have, we make a full consecration to Him, and do all in our power in line with that consecration. He says he will carry the matter through, and we shall be members of that glorious body, and our sacrifices now He will count as His own, and it will be part of His sacrifice; and so we read that we fill up that which is behind of the afflictions of Christ. This has been going on now for over eighteen hundred years, and they are not all filled up yet; and not until these afflictions of Christ, not until that sacrifice, is complete, will that blood of the New Covenant then be ready to apply at the end of this age to the sealing the New Covenant, to make it operative. How will it seal it? It will seal it God-ward. All that has gone on so far has been merely the preparation for the sealing of it; then as soon as the last member of the Church has finished his course and the sacrificing is all over, then it will be applied. Who will apply it? You? No. Me? No. Who? Why, Jesus will apply it. Will it be His own blood? Yes. How so? Because you are members of that body. Is it not His own then? "Without me ye can do nothing." Suppose my hand were to talk about what

it could do. I would say, Hand, you have nothing to do with this at all; it is the head that does everything.

He has given us permission, or privileges, to come in and be members of that body, but He is always the head over that body which is the Church. Now when at the end of this age He shall apply His blood on behalf of mankind, and thus settle the demands of justice against the world of mankind, it will be his own blood, because He has adopted you and me as His members, therefore whatever sacrificing you do is part of His, and whatever sacrificing I do it is His, because His spirit dwelleth in us. So it is all part of His sacrifice. As soon as the body of Christ is complete, and the sacrificing is complete then the blood of the New Covenant is applied, and as soon as it is applied, presented to God in the Most Holy at the end of this age, immediately, according to the type, the forgiveness of the world's sins is accomplished,--all the Adamic sins are cancelled, and immediately

{Page Q189}

Christ takes possession of the world as the great King of Glory that He may bless the world. Now they are to be on trial; they could not be on trial until their sins were set aside, but just as soon as their sins are set aside, immediately they are on trial. So do you not see what proof we have that the New Covenant has not gone into effect yet. That is for the world, and it says so. "Behold, the days come, saith the Lord, when I will make a New Covenant with the house of Israel and with the house of Judah: Not according to the covenant I made with their fathers in the day when I took them by the hand to lead them out of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant I will make with the house of Israel after those days (What days? The Gospel days), saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. 8:8-12.)

Thank God for the glorious Covenant for Israel, and through Israel for the whole world. Now, then, we have the two parts. It will take all the Millennial age to carry that out. It took the 1800 years of the Gospel age to accomplish the sufferings of the Christ, and the sprinkling of the Covenant to make it

operative, and to seal the Covenant with the blood. Then the other side, manward, will take all of the thousand years to sprinkle the people with the truth, and to bless them, so that this New Covenant takes for its preparation for ratifying, the 1800 years of the Gospel age, and the carrying out of that work requires all of the thousand years. It is in the Dawns.

COVENANTS--Time of Mediating the New.

Q189:1:: QUESTION (1911)--1--How long is the New Covenant to be mediated manward, and how long Godward?

ANSWER--A covenant between God and men would of necessity need to be mediated Godward first, because until God's justice is satisfied, nothing could be done for mankind. So this new covenant is not yet mediated Godward at all. The great High Priest is preparing to mediate this new covenant. What is he doing? Well, he has been getting himself ready. He must be an anointed priest. The head was anointed 1,800 years ago, the body is still in process of anointing, and not quite complete; the last members of the church must be included in that anointing before the great High Priest will be ready to do his work.

Secondly, this great High Priest also offers sacrifices. He began with the offering of himself. He has been continuing his sacrificing work all down through the 1800 years of this age, and has not yet finished his work of offering the anti-typical sacrifices and not until then' will he be ready to offer the blood, and the blood it is that makes atonement for the soul. Now the blood of Christ is used here symbolically. We do not think for a moment that the Lord Jesus is going to take some literal blood into the presence of the Father. He will take that which blood represents. Blood symbolizes the value of a life that was laid down, the just for the unjust, and he

{Page Q190}

will make application of that sacrifice to the Father to justice. And this is the picture you remember in the day of atonement sacrifices when he sprinkled the mercy seat with the blood, that constitutes the satisfaction of justice. That is making the atonement Godward, and just as soon as that application of the blood at the mercy seat shall have been accomplished, God will be satisfied, justice will be satisfied. That will constitute the sealing, the completion of the new covenant, to the extent that the great Mediator of that new covenant will then be fully authorized and empowered to proceed with the new covenant and bring all its blessing to the people. Then

for a thousand years this great Mediator of the new covenant will be sprinkling the blood on the people, cleansing the people, purifying the people by the merit of his own sacrifice. He will be giving to them the things they need, and helping them up out of their defilement and imperfection, and thus the work toward God will be accomplished in a very short time indeed, and the work toward mankind will require all the thousand years to fully complete it.

COVENANTS--Number Sealing It.

Q190:1:: QUESTION (1911)--1--Respecting the New Covenant, could it be said from any point of view that it will be sealed by one hundred and forty-four thousand and one? That is to say, Christ Jesus and the 144,000 redeemed from amongst men.

ANSWER--I would not think that a proper view. I do not understand that you and I and others of the members of the body of Christ have anything whatever to do with the sealing of this new covenant; it is Christ who seals it. To illustrate: if it were a document that were about to be signed, and I signed it, you would not say, "Well the thumb signed it, and the first finger signed it," and leave out the left hand that did not sign it. No, I signed a covenant; I signed an agreement. Who signed it? Not my fingers, but it is my head that signed it. It is the "I" that signed it; and when you think of the "I", you think of the individual. You think of the head. You do not address my hand as though it had anything to do with the matter. You do not say, "Dear hand, I appreciate you very much, you did thus and so. The hand has no responsibility; the head has the whole responsibility. In the body of Christ we lose our personality in the matter; we merge ourselves and lose our identity. In the language of the Scriptures we are beheaded, that we may all be members under one head. So you have no head of your own, and I have no head of my own, and this is the sense in which the Scriptures use a woman to represent the church, and the man to represent Christ Jesus; and the Scriptures show that as the husband is the head of the wife, even so Christ is the head of the church. Now then, it is the one personality that is here reckoned with. It is our Lord who seals the new covenant. He might have sealed it without us, but we are privileged to come in and be members of him, and he has the same individuality, and the same head all the time, and the same responsibility toward that covenant. That is to say, all the merit which is necessary, and which goes to make good that new covenant, came from our dear Redeemer's death, and not from anything that we added to it.

COVENANT--Could God Deal With Adam?

Q191:1:: QUESTION (1911)--1--After Adam sinned, could God have made with him such a Law Covenant as he made with the Jews--a covenant offering him life upon condition of fulfilment of the law?

ANSWER--We think it would not be reasonable to suppose that it would be consistent with the Divine principles, after Adam had had a **full** and **complete** trial, and after he had failed in that trial, and after he had been sentenced to death, that God should belittle his government and his decision by making another proposition to him, after he had gotten into a more or less fallen condition. It would seem that even the suggestion of a trial would have been inconsistent with Divine principles, unless full satisfaction had first been made for the transgression already committed. We see quite a difference between **Adam** and the **children' of Adam**, who were born in imperfection and who have never willingly and wilfully and intelligently sinned against God and who have never been given an offer or opportunity to see whether they would be able to keep that Divine Law.

God gave Israel certain surroundings of typical justification and typical sanctification, etc., for the purpose of imparting general instruction foreshadowing the great blessing which he ultimately will bestow upon all mankind--giving them the opportunity of coming back into Divine favor and eternal life.

COVENANTS--Re Christ's Sealing the Abrahamic.

Q191:2:: QUESTION (1911)--2--Did the blood of Christ seal or make operative the Abrahamic covenant.

ANSWER--We answer no, it did not. The apostle Paul explains that the Abrahamic covenant did not need to be sealed, except in the way that God, himself, sealed it. The apostle explains that a covenant where there is only one to be bound, does not need a mediator. Now, in this original, or Abrahamic covenant, there was only one party that was bound. God did not say, "Abraham, if you do this, thus and so, I will do thus and so." There would have been two parts of the covenant then, and if so, a mediator would be proper, to see that both parties carried out thoroughly, their agreement. But the Abrahamic covenant was without any condition. God merely said to Abraham, "Abraham, I will tell you something I intend to bless all the families of the earth; and I will tell you something more! I intend to bless them all

through your posterity." That is all there was of it. Now, instead of sealing this, instead of having it ratified by blood, through a mediator, God merely said, "You have my word for this, that I will make it sure in another way; I will give you my oath, backing up my Word." So the apostle says, "Not by blood, not by a mediator, but by two immutable things, the Word of God and the oath of God," this Abrahamic covenant was made fast, or made sure. And so it stands today.

First, all the families of the earth will be blessed, and secondly, they will all be blessed through Abraham's seed. Abraham's seed, we see, first of all, to be the church class--the saintly few, the little flock, like unto the stars of heaven. St. Paul says, Gal. 3:29, If ye be Christ's, if ye belong to him, then are ye part of Abraham's seed, and heirs according

{Page Q192}

to that covenant God promised. But there is a natural seed of Abraham represented by the ancient worthies, and those who shall come in afterwards. These will also be God's channel of blessing the world, through Abraham's seed, the spiritual, and through Abraham's seed, the natural. All the families of the earth will yet have a blessing.

COVENANTS--Sure Mercies of David.

Q192:1:: QUESTION (1911)--1--"I will make an everlasting covenant with you, even the sure mercies of David." What covenant is meant, and with whom is it to be made?

ANSWER--The text would seem to show that these words apply to the spiritual seed of Abraham--the church class, the little flock. The mercies of David consisted of God's promise to him that the one who would be the great King of Israel, the great Messiah, would be one from his posterity. This one was our Lord Jesus Christ, primarily, and secondarily this one is all those who become members of his body--the church. The apostle says, in Gal. 3:29, "If ye be Christ's then are ye Abraham's seed;" so, equally it will be true that if you are Christ's, you are David's seed; and the sure mercies of David were that his seed should sit upon the throne to be the Messiah; and so Jesus has promised, "To him that overcometh will I grant to sit with me in my throne"--the Messianic throne.

COVENANTS--Was Moses Under the Law Covenant?

Q192:2:: QUESTION (1912)--2--Since the Law

Covenant was made with the Jewish nation representatively in Moses, was Moses therefore at one and the same time under the Law Covenant and the Mediator of that Covenant?

ANSWER--Yes! He mediated the Covenant he was under himself. To mediate a Covenant is merely to bring the thing into effect. In this matter of the Covenant, Moses acted merely as the agent of God, and he was instructed to make all the arrangements in the matter. Moses was one of the nation for whom these arrangements were made and he was bound by the Covenant as were all the rest of that nation. Suppose that a member of the city corporation of Glasgow brought a law into force to, say, make every citizen sweep the pavement in front of the house, that person is not exempt from the effect of that law if he himself is a citizen of this city. So it is as I have told you with reference to the Covenant and Moses.

COVENANTS--Was Law Covenant Added?

Q192:3:: QUESTION (1912)--3--Was the Law

Covenant added to the Abrahamic Covenant and if so, how can we reconcile this thought with Gal. 3:15, "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto."

ANSWER--The Law Covenant was added in one sense and yet it was not added in another sense. The Abrahamic Covenant was to stand, and it could not be disannulled or set aside, and no one could alter its terms in any way at all. In the Abrahamic Covenant God made the promise that He would provide a Seed for Abraham and in that Seed of Abraham all the nations would be blessed. That is the substance of that Covenant. God gave the Jewish nation the Law Covenant. It was in this way: The Jew, by keeping the Law Covenant, could not be the Spiritual Seed. Jesus

{Page Q193}

was perfect and He only could keep that Covenant and this made Him able to become the promised Spiritual Seed. It proved Him to be worthy to present Himself a living sacrifice, and because of that Covenant and because of His ability to keep that Law, therefore he got the higher blessing and thus became the Spiritual Seed. He entered into a Covenant of Sacrifice. None of this interfered with the Abrahamic Covenant; it stands still the same. Jesus did not become the Heir to the Abrahamic Promises. He showed that He was fit

to be a sacrifice, and then He made a Covenant of Sacrifice. Those who make this Covenant are "The Seed." That is those who make this Covenant of Sacrifice, Jesus was the first one of these. He was made the Spiritual Seed when He was raised from the dead. The "Man" was not the Spiritual Seed, and Jesus even as a perfect man could not give life to the race. He did not disannul or make void the Law Covenant.

COVENANTS--Are We Bound by Law Covenant?

Q193:1:: QUESTION (1912)--1--If the Law Covenant is still in operation and as you state, was added to the Abrahamic Covenant, would that not imply that we are now bound by the Law Covenant?

ANSWER--The Law Covenant is still in force to them under that Law Covenant and that Law Covenant was made with the Seed of Abraham according to the flesh. There is one line through Isaac, and the Covenant is condemning that line to this day. There are only two ways of coming under the new Covenant. The one way open is that which was opened in Jesus' day, namely: by becoming dead to the Law Covenant to be married to another. To be thus reckoned dead to the Law Covenant is one way. They must die to the Law Covenant and become alive to another hope. Thus they will be "dead with Christ." They must be dead with Christ in order that they may have a share with him hereafter.

Another way is this: The Law Covenant is the shadow of the New Covenant. The Law Covenant is the shadow of the New Law Covenant, and as the mediator of the Law Covenant was the shadow of the Great Mediator, Christ, Head and Body. God has been raising up a Prophet all these many years. Jesus the Head: the Church the Body: that is the order. Then this Great Prophet, the antitypical Moses, will be complete. God has spoken to us now through His Son, but Christ's speaking has not yet begun. The Father is inviting the Bride now. "No man can come unto ME except the Father draw him." The thousand year work will be by the Son. Notice how the typical Moses represents this antitypical Moses here, and the institution of the Law Covenant typified the institution of this New Covenant. Whenever type ceases the antitype begins. So this Law Covenant goes on until the New Covenant takes its place. The New Covenant will then be sealed. The New Covenant will take the place of the Law Covenant. And what will become of the old Covenant? My dear brethren, what becomes of Tuesday when Wednesday takes its place?

The New Covenant will begin when the Mediator is ready.

This will only be when the Christ is complete in Head and Body. If we are members of the Body of the Mediator of that New Covenant we cannot be under the Law Covenant. I hope that I have made myself clear to all of you.

{Page Q194}

COVENANTS--Jesus, Law Covenant and Life Rights.

Q194:1:: QUESTION (1913)--1--Could Jesus have fulfilled the Law Covenant without sacrificing His human rights?

ANSWER--I think that He could have fulfilled the Law Covenant without sacrificing His human rights. I think that the whole world during the next age will fulfill the Law Covenant. I understand that it is the Law Covenant, the New Law Covenant, that is coming into force and will be everlastingly in force when mankind shall have reached perfection. All men will and must keep that New Covenant or else they will not have everlasting life, and so forth. But that will not mean that they are to die sacrificially. Similarly with our Lord, the Law did not ask Him to die sacrificially; it was the promise to Abraham that induced Him to die sacrificially; He could not bless the world unless He died sacrificially. By keeping the Law He proved his own individual right to life, but He had nothing to give to mankind unless He laid down that perfect life.

COVENANTS--Under Which Is Church Developed?

Q194:2:: QUESTION (1913)--2--Is the Church developed under the Abrahamic Covenant or the covenant of sacrifice?

ANSWER--We would say, both. The Abrahamic covenant promised Abraham a seed and that that seed would be the agent for the blessing of all the families of the earth, and, the Apostle explains, that seed was Christ. We see how our Lord Jesus was by nature the child of Abraham, the Abrahamic seed, but not as the Abrahamic seed according to the flesh was He the one able to release the world. Before He could do anything for the world He must die as the natural seed of Abraham; the natural seed of Abraham must be sacrificed just as was pre-figured in the case of Isaac. Our Lord actually laid Himself down and sacrificed Himself, but God raised Him a New Creature from the dead, and it is the New Creature of our Lord Jesus that is the spiritual seed of Abraham, and it is the spiritual seed of Abraham, not the natural seed of Abraham, that is to bless all the families of the earth.

So, then, Christ is the antitype of Isaac; as the spiritual seed He was raised from the dead. You and I were invited to become His members, although we are not of the Abrahamic seed according to the flesh; we are merely brought into the Abrahamic seed according to the spirit, and we become Abraham's seed on the spiritual plane because we become members of the body of Christ. But no one can enter into the fulfillment of the Abrahamic promise except by the door of sacrifice. Could not the Jews have become the spiritual seed of Abraham without sacrificing the flesh? No, nor can any except by sacrificing the flesh, and so it is perfectly in harmony that we come under both of these. Our Lord says, "Gather My saints together unto Me, those who have made a covenant with Me by sacrifice." Jesus was the first Saint, and He made a covenant with God and made His sacrifice, and He was accepted to the spiritual plane of the seed of Abraham. He has invited us, both Jews and Gentiles, to come in and be fellow heirs with Him by entering into the spiritual plane and becoming members of the spiritual seed of Abraham, and so, the Apostle says, "If ye be Christ's, then are ye

{Page Q195}

Abraham's seed and heirs according to the promise," but you cannot become Christ's except by sharing in His sacrifice.

COVENANTS--Which Is Meant in Dan. 9:27?

Q195:1:: QUESTION (1913)--1--Dan 9:27. "He shall confirm the covenant with many for one week." What covenant is here referred to?

ANSWER--This refers to the covenant God made with the Israelites respecting the seventy weeks, because the context shows this. It shows that this is the work of the covenant referred to, that during this time God would accomplish certain things--the sealing up of the vision and prophecy, anointing the Most Holy, and so on. All this will take place during the seventy years of weeks, four hundred ninety years, and in the seventieth week, at the end of the sixty-ninth week, the Messiah was to appear, and in the midst of the seventieth week Messiah was to be cut off, but not for Himself. Then the full seventieth week would run three and one-half years beyond the cutting off of Messiah, and that seventieth week or period of favor to natural Israel continued with them, and the Apostles indicate that although the days were shortened in one sense of the word in Christ dying, saying, "Your house shall be left unto you desolate," God's

favor continued with the people until the full end of the seventieth week, until the three and one-half years after Jesus' crucifixion, it was not an injustice. No injustice was done in making it short, for it was really beneficial to them. The Jews will get something better by Christ dying in the midst of the seventieth week--they will get a New Covenant. God confirmed to them, fixed to them, set to them, that full period of seventy weeks of years, four hundred ninety years, and not until the close did He give the first Gentile an opportunity of having any share in the Gospel call; that first one, we remember, was Cornelius.

COVENANTS--Is Church the New Covenant?

Q195:2:: QUESTION (1916)--2--Isa. 42:6 reads: "I, the Lord, have called thee in righteousness, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." Should we understand this to mean that the glorified Church will be the new covenant?

ANSWER--This Scripture evidently refers to Christ Jesus the Head and the Church his Body. "I have given thee for a covenant of the people" does not mean that Jesus or the Church become the covenant, but that God gives Christ and the Church in connection with the making of this covenant. There could be no covenant without Christ and the Church, because it is the blood of Christ that constitutes the sealing value of the new covenant. That new covenant must be sealed, and it is to be sealed by the blood of Christ. While the ransom feature is all in the Lord Jesus and his death, yet the Church is counted in as his Body, and the blood of the whole Church is counted in as a part of that blood that will seal the new covenant, or make it operative.

COVENANTS--The Scope of the Abrahamic.

Q195:3:: QUESTION (Z-1916)--3--Which is the greater, the Abrahamic Covenant or the New Covenant?

{Page Q196}

ANSWER--The Abrahamic Covenant is an all-embracing arrangement. Everything that God has done and will yet do for our race is included in that Abrahamic Covenant. The Law Covenant of Israel was added to this Covenant "because of transgression." Although only a typical arrangement, nevertheless the Law Covenant developed a certain faithful class, to be made, "princes in all the earth" during the Millennial Age. This Covenant was represented by

Hagar; and her son Ishmael represented the nation of Israel. (Gal. 4:21-31.) The Christ, the New Creation class, was represented in Isaac, Sarah's son. Sarah, Abraham's first wife, represented that part of the Abrahamic Covenant which pertained to the Spiritual Seed, the New Creation, that which we sometimes speak of as the Sarah Covenant. This Sarah Covenant--the Grace Covenant, the Covenant of Sacrifice (Psa. 50:5)--brings forth the Isaac class, the Church, Head and Body.

Even as Isaac was not born after the flesh in the ordinary sense (Abraham and Sarah being too old naturally), but was a special creation, so with The Christ company, the Church. This "Isaac" class is developed as a distinctly new creation, formed from members of the fallen human race. The Divine invitation to these is to present their bodies living sacrifices. They sacrifice their human nature that they may attain with their Head, the antitypical "Isaac," the Divine nature--something never before offered. After this New Creation is completed, the blessing indicated in God's Promise to Abraham will reach all the families of the earth. It will reach them, first through the "Isaac" Seed, the New Creation, and secondly, through the Ancient Worthies, developed in the Ages preceding this Age, under God's typical arrangements.

All kindreds and families of the earth will be blessed by the privilege or opportunity to become children of Abraham, children of God, whom Abraham represented in a figure. "I have made thee a father of many nations (Genesis 17:5; Rom. 4:17), said the Lord to Abraham--"In becoming thy seed shall all the nations of the earth bless themselves." These will be blessed under the New Covenant, an arrangement whereby the Abrahamic Covenant will be fulfilled as relates to Israel and to all.

The Abrahamic Covenant, then, embraces all the other Covenants, those Covenants being merely different features of God's arrangements by which the work implied in the great Abrahamic Covenant or Promise is to be accomplished.

As we have elsewhere previously shown, Abraham took another wife, after the death of Sarah--Keturah. By her he had many sons and daughters. Thus the New Covenant is typed and its grand work of bringing many to life--to "the liberty of the sons of God."

--Rom. 8:19,21.

COVENANTS--The Law Covenant and Jesus' Death.

Q196:1:: QUESTION (1916)--1--Did the keeping of the Law Covenant require the death of Jesus?

ANSWER--I would say, No; the keeping of the Law Covenant did not require the death of Jesus. To make the matter clearer and more explicit, we remember that the law was given as a condition for life and not as a condition for death. "He that doeth these things shall live by them."

{Page Q197}

They were not to die by doing them. Any one who would keep God's law would live, and have the right to everlasting life; so Jesus in keeping that law had a right to live forever. The law did not require the death of Jesus. It was His desire to accept the Father's proposition to become a new creature, and, in order to become a new creature, He covenanted to do the Father's will at any cost--going beyond the requirements of the law. He permitted His life to be taken from Him, but the law did not require this of Him. He had a right to life, and He might have prayed that it might be continued to Him, but, instead of doing so, He permitted it to be taken from Him, and thus He died "The Just for the unjust" that He might become the great Mediator between God and man and might give that right to human life which He laid down on behalf of the whole world to all the obedient ones of Adam's race in the age to come.

CREATION---Mosaic Account.

Q197:1:: QUESTION (1911)--1--Do you believe in the Mosaic account of creation?

ANSWER--We believe the divine revelation, and if we had no Bible we think it would be proper to look for one. We could not imagine that a great loving Creator would have a plan for his creatures, bring them into existence, and not provide some revelation respecting his will regarding them. So that even when I had thrown away my Bible, when I did not know its value, I got to looking for a Bible somewhere and I searched amongst all the heathen religions to see if I could find one any better than the one I had thrown away, and I found nothing nearly as rational, nearly as reasonable, as the Bible when I understood it. We believe its account of creation is the only authorized account

CREATION--Growth of Vegetation Without Sin.

Q197:2:: QUESTION (1911)--2--God created vegetation the third day, long before the sun was made. How did vegetation grow without the sun?

ANSWER--I do not understand this matter in the way the questioner does. I do not understand God made the earth before the sun. The sun was in existence long before, and the earth was revolving around the sun, but the sun did not become the light of the earth until the fourth day. The earth was enveloped, according to the Scriptures, and according also to science, in a great cloud of mist which went up from the land and from the water, and formed a great circle around the earth, obscuring the sun entirely--a circle very much like the rings of Saturn, and this circle of the waters above, as well as the waters below, hindered the light from penetrating through until the fourth day.

CREATION--Creating Man Knowing He Would Be Destroyed.

Q197:3:: QUESTION (1911)--3--Why did God make these people, knowing that he would drown them?

ANSWER--All of that takes in so much that if the questioner really wants the answer he had best read the books. Now we have six volumes and I do not make a penny from them, and they are sold at cost price for the purpose of getting them into the hands of all the people so cheaply that everybody can afford to have them, and they answer all these questions, why God created the world, why he made man,

{Page Q198}

why he permitted sin, etc. I do not think I could do justice to this question in a few minutes and have any time for other questions before me. It would not be fair because one person has written out about nineteen questions that his should all be answered and the others not be answered. I think they had better be divided, and so I will tear it off here, and leave the remaining questions on this list until we see if we have any time for them. I believe you will all agree with that.

CREATION--Vs. Begotten.

Q198:1:: QUESTION (1916)--1--What is the difference, if any, between being created and being begotten?

ANSWER--Create is the larger word of the two and would include the whole process. As, for instance, from the time that we are begotten of the Holy Spirit, we are new

creatures in the sense that we are begotten in the very same way as is the embryotic in the natural realm, after which this embryo grows until the birth in the first resurrection. Or, take another figure from the Bible. We are at first babes, and then by development we become men and perfected. It is the difference between the start and the full completion. The completion will be the creation. We are begotten of the spirit at the start--this initiates the work--we then grow until we become quickened, and in due process we are born. As spirit beings we are now in this process of development. The New Creation waits for the grand consummation in the first resurrection.

CROSSES--Meaning of Three on Tower.

Q198:2:: QUESTION (1910)--2--What do the three crosses on the tower of the Watch Tower cover signify?

ANSWER--I never thought of that. They are simply made there by the artist to represent windows. I drew the original sketch in a rough way, and he followed the idea, and it merely represents the cross for a window instead of being some other shape. The three has nothing to do with it,--it does not prove the trinity.

CROWN--Regarding Crowns Discarded.

Q198:3:: QUESTION (1908)--3--In such a case as one for whom a crown has been set aside, throws it down before being fully tried, does someone else get the crown in such a case as that?

ANSWER--It is not the Lord's will that a certain individual shall get the crown, as though he said, Now I have just taken a fancy to you, and it will make me sorry through all eternity if you do not get that. The Lord on the contrary is dealing on a higher plan than that. What the Lord admires in you is not the shape of your face, or form, but the character of your heart; if your heart loses that character of loyalty to righteousness, and love of the Lord, to that extent you have lost the favor of the Lord, and you are not the one He wants to get the prize; it will not be His will that you get it at all, but he would say, I do not want you, I will not have you. But if you abide in His love, by abiding in these conditions, you prove that you are pleasing, and He is very willing that you should have all of that which would come to you according to your call; and so His will shall be done in any event.

DANTE AND DORE--Who They Were.

Q199:1:: QUESTION (1911)--1--Who were Dante, and Dore, and when did they live?

ANSWER--Dante was a great poet, but as to the exact date of his birth and death I do not know--it was some centuries ago. Dore was a great Catholic artist who lived nearly a hundred years ago. They were both very prominent Catholics, and no doubt very honest.

DARKNESS--Cast Into Outer Darkness.

Q199:2:: QUESTION (1911)--2--Please explain Matt. 8:12, "But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth." "And then said the King to the servants, 'bind him hand and foot and cast him into outer darkness; there shall be weeping and gnashing of teeth'." What does this mean?

ANSWER--We will treat these two texts together, as they are very much alike. We answer, it is not like purgatory, because purgatory is full of fire, and it could not be very dark there. This is outer darkness, and purgatory is inner light, and inner fire, is it not? It could not be the hell-fire of our Protestant view, either, because the hell-fire of our Protestant view is very light and bright, and hot. It would not be outer darkness, it would be inner light, wouldn't it? Sure it would. We have been forgetting what we were doing when we read our Bibles. What does it mean? It means this. The Lord is here not speaking about the world at all; he is speaking about his church, and those who are faithful will be in the light, in the light of knowledge, in the light of understanding, in the light of appreciation of God's plan. As the Scriptures declare, none of the wicked shall understand; the wise shall understand. As the Scriptures again say, "The secret of the Lord is with them that reverence him, and he will show them his covenant." They will be in the light, and they are called in the Bible, children of the light. Now the Lord in these parables is speaking of some who in the end of the age, not being faithful to their privileges and opportunities, will be rejected from the light, will be cast into outer darkness. Where is the outer darkness? Why, the outer darkness is everywhere. There is a lot of it in heathendom, and there is plenty of it here in Portland; and if any of us who are God's people do not walk carefully, circumspectly, and in harmony with his Word, we will not continue to be children of the

light, nor continue to be favored by the Lord with further light on his Word, but will be cast out of this favored condition, bound hand and foot in the sense that we will not be able to control ourselves; it would not be optional with us whether we stand in the light or not, because the Lord would force such a one out of the light; he would not be allowed to stay in the light at all.

DAVID--Man After God's Heart.

Q199:3:: QUESTION (1909)--3--In what sense was David a man after God's own heart?

ANSWER--Well, I can see a great many ways in which David was not a man after God's own heart, but in what sense was he? I answer, in this sense: In spite of all his weaknesses and imperfections, his heart was full of loyalty and faith toward God, and his desire was at all times to do

{Page Q200}

God's service. With his mind he served the law of God, as the Apostle Paul says. We know that David made some very serious, very grievous mistakes, and he bitterly repented. It was in the sense that he still loved God and strove continually to attain to God's ideals. You and I, dear friends, want to have the same disposition; not that we are like David, however. No two of us are alike; we are all different. Loyalty to God, faith in God, and a disposition to serve Him is what will please God. You and I must remember that we possess advantages over David; he lived under a different dispensation, a member of the House of Servants, and not of the House of Sons. We, on the contrary, have much advantage everywhere because we are of the new dispensation, begotten of the Spirit, and have the mind of Christ. We should be still more after God's own heart, and we should have still higher standards than David had or practiced.

DEACONESSES--Election of.

Q200:1:: QUESTION (1912)--1--Do you recommend the election and apointment of deaconesses under any circumstances? If so, please state under what circumstances?

ANSWER--We have no deaconesses at the Brooklyn Tabernacle, at the present time, but we have had previously and thought some good was served by having them. There is no use in having servants, unless there is something for them to do, nor unless the persons are fitted for that work. The

word Deaconess signifies a female servant. In the event of sickness amongst the sisters of a class it might be necessary for somebody to go and help and care for them. Or some in distress need to be visited and the brethren may not find time that they could give to that work. Sisters could render such services whether chosen Deaconesses or not. It is not contrary to the Lord's Word to elect Deaconesses. If a class finds that it has need of such servants there seems to be full authority in the Scriptures for electing them, but they should be very carefully selected that they would represent the Church fairly and favorably as to moderation in their judgment, in their demeanor and dress, marked examples of the Spirit of the Lord amongst the Sisters, and who fittingly represent the general interests of the Church in any work they might be called upon to do.

DEAD--Rest Lived Not Again Until the Thousand Years.

Q200:2:: QUESTION (1911)--2--What answer would you give if asked about the text of Scripture which says, "But the rest of the dead lived not again until the thousand years were finished?"

ANSWER--I did not read that question just as it was written. I would explain the verse and say that in God's view of matters, Adam was alive when he was in harmony with God, and that Adam's dying began immediately when he was thrust out of Eden under the divine sentence--"dying, thou shalt die;" that he was dying for 930 years; and, similarly, when the reverse process shall begin, instead of dying for 930 years, he will be getting more alive for 930 years; for the entire period of Messiah's reign the world will be getting more alive, and more alive, and more alive, but they will not be alive until they are perfect. And in one sense of the word we might say they will not be alive until Christ as the

{Page Q201 }

mediator shall turn them over to the Father and he shall have tested them respecting their worthiness or unworthiness of life eternal. Then I might or might not, according to the person and the circumstance, say that this verse is not in the original manuscript, or oldest manuscript; but that so far as we know, it is an interpolation. But it is just as well not refer too frequently to interpolations, because people have an idea somehow that you are trying to dodge something and where the passage fits in so well as this does with very many others I would not make any explanation except merely how they will

be getting life and not be fully alive until the end of the thousand years.

DEATH--Sinners Dying at the Age of 100 Years.

Q201:1:: QUESTION (1907)--1--Will the incorporeal live more than one hundred years, or will they die at a hundred years of age?

ANSWER--Our understanding of that statement of Isaiah's testimony is that, the sinner at that time, if he is a willful, deliberate opposer of God and his Kingdom, will not be suffered to live more than one hundred years. It does not guarantee that he must live a hundred years, but he must die at a hundred years. He may die sooner than a hundred years if sufficiently willful and disobedient, but he may prolong his life even if in a measure disobedient for one hundred years, but no longer.

DEATH--The Destiny of Infants.

Q201:2:: QUESTION (1907)--2--In God's Plan, what provision is made for the infants and children who die before the years of discretion? Are they confined to the earthly Kingdom?

ANSWER--I answer, dear friends, there is no way to the Heavenly Kingdom, except by being born again. Can children be born again? Can children be begotten of the Holy Spirit? If they could not be begotten of the Holy Spirit, they could not be born of the Holy Spirit; so you see, the whole matter is a very simple one. The child belongs to the earth; it belongs to Adam and his race; it is a member of his race. If God wished it to have had the opportunities of the elect, He would have allowed it to live and come to a knowledge of the truth, and thus to justification, sanctification and begetting of the spirit. But you see when the Lord allowed the child to die in infancy, it was not one of those whom He intended should be favored with a knowledge of this High Calling, and that is a large proportion of the race. Now, what will be their position? They will come forth as they went down, of the earth earthy. But some one will say, "If I belong to the spirit class, and of those who have part in either the Little Flock of the Great Company on the spirit plane, what chance would I have to care for my little ones?" Well, my dear brothers and sisters, do you not suppose your little ones will still be under supervision, as if you were an earthly parent? Do you not suppose that those heavenly ones, who are Kings and Priests with Jesus, and have all power in heaven and earth, will have power to take care of their little ones on earth? And there will

be many who will be glad to take care of your little ones, they are serving those who have gone before, and who belong to the Priesthood class.

{Page Q202}

To our understanding, the coming back of these from the tomb will be in the same condition in which they died, without any particular change, and the little ones, therefore, will come back to much more favorable conditions than at the present time in the world.

DEATH--Overcoming the Horror of.

Q202:1:: QUESTION (1907)--1--How may we overcome the horror of death?

ANSWER--I answer, dear friends, that God never intended that death should be a pleasant thing for us, and the wiser you are, the less you will like death, of itself; it will have more horror for you. The way to overcoming it is by full submission of our minds to the Lord. There are some things that we will never like all our lives. You might take a dose of very bitter medicine, and without making very many faces either, if you made up your mind that it was the right and proper thing to do. You would say, Well, I am going to do it, and you do it; but if you allow yourself to go over it and look at it too long, and try to swallow it two or three times, you will get pretty sick of the matter. The right way to do is to say, it is the Lord's arrangement, and it is a part of my covenant to lay down my life in the Lord's service, even unto death; so Lord, I give the whole matter to you, I have taken the whole matter out of my hands entirely and I am reckoning myself dead now, so Lord I will leave the whole matter for you to bury me and for you to raise me up. The whole thing is in your hands. After you commit your way to the Lord, it will taste and feel far less bitter. While death and the dying processes are not to be rejoiced in, yet you are to realize the Lord's providential care, and that He is able to keep that which we have committed unto Him, and we should not sorrow as those who have no hope. We might sorrow some for death, but not as others, because we have the blessed hope; and the stronger your faith grows the less dread you will have of death; and the stronger your knowledge of your consecration becomes, the stronger your faith will be.

DEATH--Impossible Because Like Unto the Angels.

Q202:1:: QUESTION (1907)--2--Please explain Luke 20:35,36:

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more for they are equal unto the angels; and are the children of God being the children of the resurrection." Please explain the clause, "They can die no more, because they are like the angels."

ANSWER--This is the Common Version translation, which is preferred in this case. We do not prefer the Common Version every time, but we prefer it as a rule, to any other version which we know.

There are some passages upon which the Diaglott translation, and some upon which the Revised Version gives us more light, but taken as a whole, we like the Common Version. And the Common Version says, they are like unto the angels, neither can they die any more, and that is the way I think it is intended to be read and understood. My understanding is, this is applicable both to the Church and to the

{Page Q203}

world. It is applicable to the Church first, because it is to be dealt with first. It is applicable to the Church in this way, that when the time comes for our change, and we have had our resurrection change, the first resurrection, the resurrection to glory, honor and immortality, that will make us children of the resurrection in a special sense, more than any others, because this is the highest and everything else in the nature of a resurrection would necessarily be subservient to this which is the highest and most wonderful of all the resurrections God had purposed. There is one resurrection of the Church, and another of the ancient Worthies, to perfection and then, as we saw last night, there is a resurrection to judgment for the world, by which they will gradually come into harmony with the Lord. But now, we will apply this first to the Church. When we have been changed and are spirit beings, we will not die any more; if we have immortality we cannot die any more. And we would be like the angels, for the angels do not marry; and so, in this respect, the Little Flock in the resurrection will not be male and female. While spoken of as the Bride of Christ, we are not to get the thought that they are feminine, but rather it is only a picture which represents the beautiful relationship between the Bridegroom and the Bride. And, again, we have the thought of Christ as the Head over

the Body, and we as members of the Body,--another beautiful picture. You know all of this represents our Lord as being the chief. Angels are not male and female, and in speaking of them we would not use those terms; we would prefer not to speak of them as either, because they are without sex. That is easy enough as respects the Church.

Now as to the world. When by the end of the Millennial Age the world shall have come up, up, up, out of degradation and sin, and got back to the place where Adam was originally, then all necessity for the male and female condition in order for the propagation of the race having ceased, they will be like unto the angels in that respect. Originally Adam was not male or female, but God separated woman from his side, and made our race male and female; but after God's whole purpose has been served, and Christ has taken the place of that one man, and has redeemed all that came out of him, then the sex distinction, having served its purpose, will cease. Our understanding is that then the race will be like unto the angels in that respect. And neither will they die any more; they will be perfect. So when the race is brought back to perfection, and after all have been tested at the end of the Millennial age, as many as love righteousness will have everlasting life, and the balance will be destroyed from amongst the people. God is pleased that the righteous shall live forever and enjoy all of His blessings throughout eternity.

DEATH--Re Animals in Millennial Age.

Q203:1:: QUESTION (1909)--1--Will the lower animals die in the next age.

ANSWER--I understand that they will, that the promise of eternal life was never made to any earthly creature except man, and to man because he is in the image of God, because he is the lord of earth. I understand that all the lower animals will continue to die all through the Millennial Age just as they did in the past. Brother Wesley was mistaken when he said that the creature itself shall be delivered. Brother Wesley missed the point,

{Page Q204}

he got to thinking of dogs, and cats and horses.

God made them as brute beasts. They live their little span of life and they die, but in the case of man, we see how God has redeemed him from destruction because he is so much better than the brute. I have often thought it strange that a man who could sympathize with the brute creation could ever

believe that God would consign millions of human beings to eternal torment.

DEATH--Condition After.

Q204:1:: QUESTION (1909)--1--What is the state and condition of man after death?

ANSWER--After his death he is dead. He is waiting for God's time when He will, through Christ, bring him forth from the dead, and all who have gone down, not that he is conscious of it any more than you and I when we fall asleep at night. The world knows nothing in the interim. Their sons are brought low and they know it not, and they are honored and they perceive it not of them. There is neither wisdom, nor knowledge, nor device in the grave (sheol) whither thou goest.

DEATH--Expression In Death.

Q204:2:: QUESTION (1909)--2--How do you account for the smile on the face of people who go into the state of unconsciousness?

ANSWER--I do not account for it at all; you can have a smile at any time. A certain professor made examination of a number of death-bed scenes regarding the facial expression, etc. Some faces expressed joy, some pain, but the great majority gave no sign at all. It is no proof of anything; because when people die, they have their organs specially quickened. Some people who have a fever have their minds very much stimulated and will tell you of visions, etc. We are not following cunningly devised fables, but are following the Word of God. Some of the best of the world die without smiling. I will tell you of one who died without a smile; His name is Jesus.

DEATH--Spiritual Death.

Q204:3:: QUESTION (1909)--3--What about a spiritual death?

ANSWER--The only death the Bible speaks of is a human death. The scriptural declaration is that God gave Adam a trial at the beginning, but when he failed, he failed for you and for me. If anyone is to have an opportunity for eternal life, it must be through a second chance, because the first chance was lost through Adam. The second chance begins with the Church because we have a hearing ear.

DEATH--Re Adamic--Births After Time of Trouble.

Q204:4:: QUESTION (1909)--4--When will Adamic death cease? Will there be births after the time of trouble?

ANSWER--My understanding is this, dear friends:

That the time of trouble will, so to speak, paralyze the whole world, and that is the time mentioned in the 46th Psalm, where the Lord, after speaking of this time of trouble, says He will break the bow and cut the spear asunder and say, Be still and know that I am God. That is the first great lesson that the world

{Page Q205}

will learn--"Be still!" They have been running hither and thither and learning about evolution and everything but the Lord's Word. They should have learned this lesson long ago that, "The reverence of the Lord is the beginning of Wisdom," and to know that He is God. They will have to take a little time to get still. God does not wait for them to recover, but begins the new order of things. The Ancient Worthies appear and Israel under the New Covenant arrangements, and when they are established the other nations will see their blessings and prosperity under God's supervision, and will see that they have the Ancient Worthies, Abraham, Isaac and Jacob, etc., and they will say, "Let us go up to the mountain of the kingdom of the Lord." See how He is teaching the Jews, "He will teach us of His ways, and we will walk in His paths, for the law shall go forth from Mount Zion, and the Word of the Lord from Jerusalem," and "the desire of all nations shall come." They will begin to see that this is what they have always desired. God's government, peace, prosperity, to enjoy life, etc. They will see that the only way for them to get God's blessing will be by coming in under the New Covenant arrangements through Israel. If they do not, God will not recognize them, and as the prophet says, There shall come no rain upon them. Is that literal rain, or in the sense of blessing? Perhaps both. The Lord is going to use all the powers and forces of nature to give lessons and instructions, and He will call for the corn to increase, and for the wilderness to blossom as the rose. The whole earth will be at the command of the Lord, and everyone that doeth righteousness shall be blessed, and he that does not shall be punished, and then the whole world will learn that righteousness pays. Some people now do not think it pays to be honest, but they will then, for they will be blessed, and any out of harmony with God will receive some kind of chastisement that they may all be brought to God and be lifted up out of their death conditions.

When will Adamic death cease? It will be going on in these fallen natures. God's blessing will come as a result of the

New Covenant, and only those who are under the New Covenant will get God's blessing; it will begin with Israel, and then as the other nations see the blessings of Israel and realize that the blessings come because of their relationship with God, they, too, will want the blessings and will want to come under the New Covenant arrangements.

How soon after the time of trouble? It will depend upon how soon those nations come to a knowledge of God, for there will be no way of getting life except through the Son--that is the rule now, and will be then--"He that hath the Son hath life, and he that hath not the Son shall not see life."

Will there be births after the time of trouble?

I understand that things will go on in a natural way. First of all, those under the New Covenant arrangement, after they begin to line up, will have higher aspirations and nobler qualities of mind, and births will be fewer and fewer, so that at the end of the Millennial Age, births will entirely cease, and there will gradually be a change in the human family corresponding to the change in the beginning, only in the opposite way, when God separated Mother Eve from Adam's side. Our understanding is that the whole human family will be as Adam was before the separation. It will

{Page Q206::

not mean that the sisters will be blotted out, but that they will take on the other qualities, and men will take on the more gentle qualities. The perfect life will represent the gentler qualities as well as the stronger qualities, so that both men and women of the Millennial Age will be perfect, as Adam was before Eve was brought forth.

DEATH--Dying the Adamic After Time of Trouble.

Q206:1:: QUESTION (1911)--1--Will any one die the Adamic death after the time of trouble?

ANSWER--Yes, I think they will; that is to say, the Gospel age coming to an end, and the new dispensation beginning, it will be the beginning of the opportunity of the world to step out of the Adamic death into restitution life. But the world will not generally believe at first; it will take a little time before this knowledge will come to them. It will not be done like a flash. It will begin with Israel, according to the Scriptures, and as the Israelites come to a realization of the new dispensation, and as the ancient worthies will come back to them--Abraham, Isaac, Jacob, etc., and all the prophets--when they shall appear amongst men as perfect

samples of mankind, and as the princes of the Lord in all the earth to represent the glorious Messiah amongst men, the Jews will be the first to recognize the matter and respond, and then the blessings of restitution, life, and strength will gradually come to them. And as all the other nations begin to see this, they will want some of these blessings. So, you remember how the prophet expresses it. He says, "The law shall go forth from Zion"--that is, the Messiah, Jesus and the church in glory--"and the word of the Lord from Jerusalem." That will be after Israel is in favor with God. "Many nations shall come and say, Come, let us go up to the mountain of the Lord's house, and he will teach us of his ways, and we will walk in his paths." They will see how the Jews begin to walk in the Lord's paths, and see the blessings he will give them, and these will say, "Would not the Lord be pleased to give us Gentiles something too, if we would walk in his ways?" And God will be just as willing to give blessings to all the nations. He has merely arranged that the blessings shall come first to Israel and shall proceed to all nations. That is just what the Jews have been expecting in all the centuries in the past. There is nothing in the Jewish law or prophecies that has led the Jews to expect to be in the heavenly or spiritual class.

All the blessings that they ever expected, or that God ever promised were earthly blessings; and they will get these very blessings.

DEATH--Re Body to Dust and Spirit to God.

Q206:2:: QUESTION (1911)--2--Eccl. 12:7, "Then shall the dust return to the earth as it was, and the spirit shall return to God, who gave it."

ANSWER--First of all, what is meant by the spirit? We answer that the word spirit in the Hebrew is **ruach**; it signifies the breath, the breath of life. When God formed man, we read he breathed into his nostrils the breath of lives--plural, the breath that is common to all lives. In other words, man has the same kind of breath exactly that a horse has. The difference between man and brute is not that a man has a different kind of breath, or spirit, but that he has

a different kind of a body and the difference between human bodies we can readily see. Here is a man with one shaped head, and another man with another shaped head. Bring in a phrenologist and he will describe the two men to you very accurately just by the shape of their heads; he will not describe the difference between the men by the breath; the breath will determine nothing, the body will determine the whole matter. Imagine a man with a dog's head on, and the phrenologist will tell you that the man will think exactly as the dog thinks; and the more like a dog's head it is shaped, the more his reasoning will be after the line of the dog's reasoning, because a man does not reason with his feet--or ought not to--but he reasons with his head, and according to the shape of his head his reasoning is bound to be. So when God gave life, or breath, to the dog, the dog lived, and begat other dogs and they lived. When God gave life to man, man lived. We read, God breathed into his nostrils the breath of life--that breath that is common to all lives, and man became a living soul, a living being. And so man then reproduced his own kind, and you and I are children of the first man. He has handed down that spark of life, that breath of life, from his day down to where we are today, and you have part of that same breath of life that God gave originally in a spark to father Adam. He has now renewed the spark, he has not given a fresh spark to anybody. Man came under the sentence of death and that meant that the spark of life would go up. When Adam died, the breath that God had given to him, what became of it then? The body returned to dust, and what became of his life, his right to live, his breath? He no longer had any control of that, it was back in God's hands. And his son had a little bit of it, and as soon as he died he had no further claim on it, it was back in God's hands. So with all of us from Adam down; as we die we give up all our rights to life. None of us could say, I have a right to live, and I have something I have lost and may get back again. If you ever get back life at all, my dear brother, it must be through the Life-giver. We have all lost everything once through the first Adam's disobedience, and the only way to get life again will be through the great Life-giver; and God has appointed that Jesus shall be the great Life-giver. The church is now getting life under the special terms of the high calling of this age, but in the next age Jesus will be the great everlasting Father. As the prophet Isaiah expresses it, "He shall be called the

Everlasting Father." It does not mean that he will be called Jehovah. Oh, no, the word "father" means life-giver, and he will be the life-giver to the world of mankind, the giver of everlasting life to the world of mankind in contrast with father Adam who merely gave temporary life, subject to various mutations and death. Christ will be great life-giver to all the world of mankind to give everlasting life to all on the terms of loyal obedience to God and the principles of righteousness. So all through the millennial age Christ will be regenerating the world. They were generated once by father Adam and did not get a sufficiency of life, having lost it through the condemnation. Christ, by reason of his purchasing the world by his own precious life, became the rightful owner of mankind, and he purposes to become the Father, or life-giver, or generator, of the world.

{Page Q208}

And the church is to be associated with him in this work; as the first man Adam had a wife, Eve, who was associated with him in the first work of generating the world of mankind, so with the second Adam is to have associated with him a wife, a bride, in the regeneration of the world. I remind you of Jesus' words to the disciples. Saint Peter was talking about various matters, and Jesus was telling how everyone would have a reward who would follow him, and Peter said, "Lord, we have left all to follow thee; what, therefore, shall we have?" Jesus said to him and the other apostles, "He that has followed me--you who have been faithfully following me, in the regeneration--and when will the regeneration be? Not yet. The regeneration will be the thousand years of Messiah's reign--"Ye that have followed me, in the regeneration time shall sit upon twelve thrones, judging the twelve tribes of Israel." I have put in the word "time" so you will see how it should be understood. And the blessing will proceed from Israel to all the families of the earth.

DEATH--Is it Universal?

Q208:3:: QUESTION (1911)--1--Regarding death, do all die? John 8:51 says, "Verily, verily, I say unto you, if a man keep my sayings he shall never see death."

ANSWER--Death to a man, death in the absolute sense, would mean destruction. That is to say, the first death would have been just the same as the second death, absolute annihilation, had God not kindly, graciously, made an arrangement for redemption from the first death--the Adamic death. Having redeemed all from the Adamic death, God

does not speak of death in the absolute sense, but as Jesus said, and the Word of God generally gives the thought, they sleep. Jesus said respecting Lazarus, our friend Lazarus sleepeth. There is to be an awakening in the morning of the resurrection; he is not really dead in the sense of being annihilated, or destroyed, having perished; God's arrangement for him from the very beginning was, that through redemption and by the resurrection of the dead, he should have an opportunity of everlasting life if he would keep the Lord's Word. When Jesus was speaking to the disciples, and they said, "If Lazarus is sleeping he is doing well," then said Jesus unto them plainly, "Lazarus is dead," but he only used that plain expression in order to come down to their method of speaking of death. In his own way of speaking of death, Lazarus had merely fallen asleep; he was not dead, the condition of death being that of destruction, just the same as when a dog is dead. Now the death of a man and the death of a dog would have left the two creatures in exactly the same condition had God not arranged that man should be redeemed from death, while he made no provision for redeeming a dog, nor for any future life for a dog. Therefore Jesus said, "If any man keep my sayings he shall not see death;" he may fall asleep, but he will be sure to be awakened, and if then he shall keep the Word of the Lord, and be obedient to the directions of the same, he shall have everlasting life through Jesus Christ our Lord.

DEATH--Those Who Die in Wickedness.

Q208:2:: QUESTION (1911)--2--What becomes of the people who die in their wickedness, never having come to a knowledge of the Lord?

{Page Q209}

ANSWER--Well, my dear friends, what is it for one to die in his wickedness? Who is it that does not die in his wickedness? Is there anybody in the whole world that is righteous? Do not the Scriptures say there is none righteous, no not one? Taking that, then, as the basis, we say that the only ones who now are brought into harmony with God, and who may thus be said to be saved now when they die, are this small class who have come to a knowledge of God, to an understanding of the divine favor and privilege, and who have made a full consecration of themselves to the Lord, and been begotten of the Lord's Holy Spirit to a newness of life. They have passed from death unto life and if they abide they are in

a different condition from all the rest of the world. But all the rest of the world is in a dying condition, as they always have been.

Now what constitutes wickedness? It is not merely that element of wickedness which is in you, because you are born with that. We were born in sin, we were shapen in iniquity. In sin did our mothers conceive us. It is not wicked to be born that way, is it? You were born in an imperfect condition, but the term wickedness as generally used applies to viciousness on the part of the individual, something willful and obdurate in the person's own character and disposition, some fighting against God, fighting against truth, and fighting against righteousness. That would be wickedness. If any man comes into relationship with Christ now, and the eyes of his understanding are opened, and if then he becomes a wicked man, turning from the Lord into sin, as the Apostle Peter says, "Like a dog to his vomit, or like a sow to wallowing again in the mire of sin," any such person, the Scriptures say, will have no further favor from God, and his death will be the second death from which there will be no recovery of any kind, at any time, by any means. He will be dead in the same sense as a brute beast that perisheth, as Saint Peter says. Now that only applies to the class that comes to the Lord now and has the hearing ear, the seeing eye, and begetting of the Spirit; it does not apply to anybody else. What about the world of mankind? Well, during the Millennial Age, during the Messianic Period, when the knowledge of the Lord will fill the earth and all mankind will have an opportunity of fully coming back into harmony with God, any who then love wickedness, love sin, and hate righteousness--and more than that, any who do not love righteousness and hate sin--will be accounted worthy of dying the second death. There will be no further opportunity for them of any kind. So that God's standard for eternal life is righteousness and perfection, and nothing else. Whether that righteousness that is obtained in the present time through faith, and by reckoned imputation of Christ's merit, or whether it be the actual righteousness which the world may attain to during the thousand years of Christ's reign, by gradually raising them up out of their defilement and imperfection, either may--whoever sins against such a righteousness is a willful sinner, a malicious sinner, and will die the second death.

DEATH--When Will Adamic Cease?

Q209:1:: QUESTION (1912)--1--How long will people continue to die the Adamic death after the great time of trouble?

ANSWER--Some will continue to die for quite a little time.

{Page Q210}

I do not just exactly know how long. The way in which this matter will come about will be this: When the Kingdom will be established the first ones to appreciate that Kingdom will be the Ancient Worthies. They will be in full accord with God and will be brought forth from the tomb in a perfect condition. They will be fully admonished and instructed respecting all the things belonging to the Kingdom. I do not know just how long they will be among men. We shall have to suppose that the Ancient Worthies will require a little time to understand and appreciate things. They will not, however, be handicapped by the imperfections we have. They will, therefore, require only a comparatively short time to understand things. In the Time of Trouble, "the time of Jacob's trouble," "he shall be saved out of it." There will be a great deal of mourning, but the whole world will be in a tender-hearted condition, and the Jews will be especially ready to accept the Lord, and they will grasp the situation very quickly and they will constitute the nucleus of the Kingdom of God. The Kingdom will be Israelitish for some time, but the first nation to come into line will have great peace and joy and favor far above that enjoyed by other nations, and they will not be long in beginning to see what it is that which is called the Kingdom of God. As these nations see the blessings on the Jewish nation, they will cry: "Come, let us go to the Mountain of the Lord now; He will teach us of His way." For all those who come into full harmony with God through that New Covenant then in operation for all the Adamic conditions will begin to pass away. They will begin to recover from sickness and will gain perfection of health and strength. Life everlasting will begin to come to them in the favored conditions. There is only the one way by which they can come into these favored conditions, and that is that they will have to become "Israelites." All the blessings of the New Covenant are for the children of Abraham. He is the Father of all the Faithful and so when they become faithful to God they virtually become the children of Abraham. Abraham's family will keep on growing to the end of the

thousand years and then they will be "as the sands of the sea" in number. Those refusing to come into line with that family will be destroyed in the Second Death. All must be "Children of Abraham," and that means that they must all become "Children of God." Death will continue to operate in all the world except in those who are this nucleus of the Kingdom, and these blessings will ultimately extend from that nucleus under the terms and conditions that will then prevail among men on this earth.

DEATH--Who are Dead in Isaiah 26:14.

Q210:1:: QUESTION (1912)--1--Kindly explain Isa. 26:14: "They are dead; they shall not live; they are deceased, they shall not rise; therefore hast Thou visited and destroyed them, and made all their memory to perish."

ANSWER--There are some who think that this text refers to mankind and they then try to use this text to overthrow other texts. We should not go trying to overthrow one text by another. We should rather be for trying to bring all the texts of Scripture into full harmony with each other and with the whole. Here is a text which seems to conflict with

{Page Q211}

the teachings of Jesus and the Apostles. Look at the text for a moment. We find here a very special description of the class here specified. This description applies to the "Giants" of the present day in the world. This refers to the great giant trusts and corporations that have a wonderful power and they are all coming together. It does not matter how strong they seem to be at the present time, they shall come down. They shall die. They shall perish. They shall never rise again when once they have perished. These are the class to whom this text does refer.

DEATH--The Dictionary Definition.

Q211:1:: QUESTION (1912-Z)--1--Is there any difference between "Death" and "Annihilation"?

ANSWER--The Standard Dictionary, our best authority on such matters, gives the following definition of Annihilate: (1) To put out of existence; destroy absolutely; reduce to nothing. (2) To destroy the identity of. Its synonym is, Exterminate, i.e., destroy entirely. Words are only vehicles for conveying thought, and much depends upon the vehicle which best expresses your meaning in the question. The

spark of animal energy which God supplied to Adam and which he, in turn, dispensed to his offspring, but which was forfeited for him and for his posterity by his act of disobedience, passes at death from the individual as absolutely as it does from a brute beast. The word "life," however, as used in a large number of instances, does not stand merely for the spark of animal energy, but is a synonym for **soul or being**.

In God's purpose or arrangement **this being** has not in death become **extinct**, exterminated, annihilated; for he has provided for it a future. There is, however, no sentient being in the sense of consciousness, or knowledge, or appreciation of pain or of joy, or any other experience. But the Divine Creator, who first gave being, has declared that in the case of Adam and his children it is His purpose to provide a Redeemer, through whom all may be restored as completely as before they came under the death sentence.

The world, who do not recognize God or His power, and who have no knowledge of the promise of resurrection through the merit of Christ's redemptive work, might properly enough speak of one in death as being extinct, as a dead animal. This is the standpoint of the agnostic. But by believers, instructed of God respecting His purpose in Christ and in the resurrection of the dead eventually, and in the opportunity of eternal life to every one, this matter is to be viewed from the same standpoint from which our Lord viewed it when He said, "He is not a God of the **dead** but of the **living**; for all live **or are alive**' unto Him" (Luke 20:38); or as the Apostle Paul stated when he spoke of "God, who quickeneth the dead, and calleth those things which **be not** as **though they were**" (Rom. 4:17); that is, God purposes their awakening, and speaks of the present condition of Adamic death as merely a suspension of life, and **not** as annihilation', extermination, extinction.

You probably have already in your library a little volume entitled The Divine Plan of the Ages--fourth million now on the press. This will give you a much fuller answer to your question than our limited space will allow in this column.

DEATH--We Die Daily by Laying Down Our Lives.

Q212:1:: QUESTION (1912-Z)--1--What is the Apostle's thought in the statement, "So, then, death worketh in us, but life in you"?--2 Cor. 4:12.

ANSWER--We understand St. Paul to refer to the tribulations which he and his companions were experiencing as they journeyed about in the interests of the Truth. These persecutions, difficulties, trials by the way, were evidences that God was accepting their sacrifice. Thus their death was going on, as elsewhere he says, "We die daily." In this statement he expressed the object, or motive, that prompted him and his companions to act. What they did was done, not in a perfunctory manner, because they had a general mission, but from a heart motive and in harmony with the Divine will, that they might bring spiritual blessings to the Church.

The early Church perceived that the Apostles were very active in the service of the Truth; and St. Paul explained that their motive was an unselfish one. He exhorted the Church not to please themselves, but to lay down their lives for one another, as he and his companions were doing, as ensamples to the flock. All who are members of the Royal Priesthood are laying down their lives in the service. We are thus "building one another up in the most holy faith," until we are come to the New Jerusalem!--the glorious Kingdom of the great Anointed One, the great Prophet, Priest and King, of whose profession Jesus is the great High Priest!

Our Lord declared, "I come to do Thy will, O God"; "I delight to do Thy will." (Heb. 10:9; Psa. 40:8.) This was a part of the Divine will, that He should lay down His life, finish His sacrifice, that He might ultimately give it on behalf of Adam and all of his race.

DEATH--Adamic or Sacrificial.

Q212:2:: QUESTION (1913-Z)--2--Suppose that one of God's consecrated saints should die by some convulsion of nature--flood, fire, etc.--would such a death be sacrificial, or would it be Adamic?

ANSWER--A consecrated child of God could not die the Adamic death. His death would either be the sacrificial death or the Second Death. If when he died he were a consecrated child of God, his death would be merely a completion of the consecration which he had previously made. Our lives are made holy and acceptable by the great

High Priest, in whatever form death may come. But if in the meantime this consecrated child of God should turn away from Him, then it would be the Second Death. If he sin wilfully, deliberately, he commits the "sin unto death."--
1 John 5:16.

DEATH--Fear of Dead.

Q212:3:: QUESTION (1913)--3--Will the fear of the second death be apparent to the human family when perfected in the ages to come, or will it be possible for sin to be practiced?

ANSWER--Our understanding is that the Lord intends that there will be no sin practiced after the destruction of Satan at the close of the Millennial Age. It will mean absolutely the end of sin and absolutely the end of death--at least so far as humanity and the earth are concerned. But God, before bringing things to that climax and deciding who

{Page Q213}

may have everlasting life, intends to have such a searching investigation that He will have demonstrated whether or no they will have any love for sin whatever: any who have any love for sin may have all the sin they want and all the penalty they want and God does not want them. He wants those who love righteousness and hate iniquity; the blessings are only for that class. All those whose sins are discovered will be punished with the second death, so that this guarantees that no one will live beyond that time except those in full accord with God, and therefore, without fear of second death.

DEATH--Adamic, After Establishment of Kingdom.

Q213:1:: QUESTION (1913)--1--Will there be any further dying of the Adamic death after Messiah's Kingdom shall be established in the earth?

ANSWER--I think something is dependent upon the weight of meaning we give to the expression "established in the earth." To my understanding the Kingdom will be a little time in being established. It will take time for its establishment, because, as I understand the matter, He intends to establish the Kingdom as people are ready to receive it. There will be plenty of people when the moment shall come when Messiah shall dominate the world and establish His Kingdom; there will be thousands and tens of thousands who will have no knowledge of the fact at all, and it will probably take some little while for the knowledge to reach them,

weeks, months, perhaps years--I do not know that I should say years, but a considerable length of time--and apparently, as I read the Scriptures, this will be done in an orderly way. There will be a certain class ready to receive the Master and the Kingdom; there will be, for instance, the Ancient Worthies for one class and certain other persons who have come to a knowledge of the Lord who are in sympathy with the Kingdom and with these there will be the Jews, the willing Jews, and many of them will just be in a condition of readiness to fall in line, saying, Here are Abraham, Isaac and Jacob and all the Prophets and they tell us the Kingdom is established and we will fall in line; if Messiah's kingdom is come, we will seek to be in harmony with it. As the blessing will come upon them, the restriction making them better and better, and a blessing upon their harvest, and all the good things upon them, the other will say, Why, these Jews have got it all and they will say, "Come, let us go up to the mountain of the Lord and He will teach us of His ways," as well as the Jews; for, "the Law shall go forth from Mount Zion and the word of the Lord from Jerusalem" and it shall go to the ends of the earth. But the blessings of Harvest, and so forth, that the Scriptures indicate, may take some time to convince them; one bad harvest may not convince them. Perhaps when they have had two or three, they will say, These Jews say that the reason of their prosperity is that they have back some of their prophets, resurrected from the dead, but it is foolishness. But as the time passes and the blessings still continue they will say, Foolishness or not, they are getting on first rate anyway. Later on people will reason more clearly when it affects their lives, and will come into harmony and be represented as Israelites; they will all come to be Israelites, the seed of Abraham, for Abraham's seed is to fill all the earth, and everybody that does not become of Abraham's seed will be one of those who suffer

{Page Q214}

the second death. And so I think it will be a gradual work; I do not know whether it will take ten years or more, but I should be inclined to think that five years will be a long time. And we believe that during that time death will be working in the world; people will be dying just the same as now, from weakness and disease, and that only with those who will come into harmony will the dying process and weakness begin to pass away, and that others will still be dying Adamic death; there will be no difference between the death they die

and that which their grandfathers died. All death that comes as a result of sin is Adamic death when ever it comes, so if it came centuries apart it is still Adamic death. The Lord's promise is to any of those who get away from sin; then they may live; but if they like sin best they will die, it would signify second death for them because it would mean that they would fall out of line with the Kingdom, and yet, even, these are given a hundred years, you remember, in which they may be trespassers and yet not acknowledged worthy of the second death.

DEATH--Was Our Lord's Sacrificial?

Q214:1:: QUESTION (1913)--1--Was our Lord's death a sacrificial one solely or did God need to impute sin to Him that He might die?

ANSWER--We understand that our Lord's death was purely a sacrificial one. We find no Scriptures that say the Father imputed sin to Him; we can see no reason why such an imputation of sin should be made. It was not the Father who killed Him; it was not the Father who said He was a sinner. It was the Roman governor who said He was a sinner; it was the Jews who declared against Him first and urged the governor to fulfill their demands; all this condemnation came from the Jews, no condemnation from God. In God's sight He was then and always holy, harmless, undefiled, separate from sinners and the Scriptures show that if He had been anything else He would not have been acceptable for God's altar; to suppose that God would have imputed sin to Him would show that He would have no place on God's altar, for nothing defiled was permitted to come to God's altar. We sometimes say that our sins were imputed to Him and His righteousness is imputed to us, and there is a measure of truth in such a statement and a measure of correctness in such a thought. That is to say, we see how His righteousness was imputed to us; that is very plain; He imputes or grants the Church His merit or righteousness in view of the sacrifice He has made, and we can see also that what is meant by the thought that our sins were imputed to Him; by His own consent He took the place of the sinner, He offered Himself up to God "a sacrifice well pleasing." He offered Himself a sacrifice as typified by Aaron offering the bullock; the bullock was not blemished, but a perfect one. As the Priest, He slayed the bullock, and as the Priest He offered it afterwards to God. As a matter of fact, He has not yet offered it to God for the world, not yet. More than 1800 years have passed. The priest merely took the blood of the bullock and went into the Holy and then the

Most Holy and there sprinkled the blood only on behalf of himself and his house, his body and the household of faith; the little flock class, the priestly class represented in his body, the under priests and household of faith representing the

{Page Q215}

Great Company class; only for these did he sprinkle the blood. The sins of the world were not imputed to Him in any sense, nor have they yet been. When He has finished the sacrificing of the Church which is His body, He will present us to the Father; that will be at the end of the age when the Church have been offered with Him and then He will present the full merit of His sacrifice in behalf of the sins of all the people, all the world of mankind. That will be the time when the world's sins will be canceled, but at the present time He is giving us His righteousness and our sins are being put upon Him. He never did any sin, but has merely so far imputed His righteousness to the Church, and will, by and by, to the world.

DEATH--Seeking and not Finding it.

Q215:1:: QUESTION (1913)--1--In those days men shall seek death and shall not find it; and shall desire to die and death shall flee from them. (Rev. 9:6.) Please explain.

ANSWER--The book of Revelation is a symbolic book, and I believe it cannot be rightly understood except as a whole. We would not be prepared this evening to explain it as a whole; therefore we believe it will be best to leave this little portion for future explanation.

DEATH--Re New Covenant.

Q215:2:: QUESTION (1913)--2--If the new Age is soon to begin, as stated by you this afternoon, will it be necessary for every man to die in order to gain that new life; or will it be possible to receive the benefits of the new covenant and not die at all?

ANSWER--We understand the Scriptures to teach that when the Kingdom of Messiah is inaugurated it will be in the midst of a time of trouble. Undoubtedly if it is to be the greatest trouble the world has ever had, as the Scriptures declare, it will be a serious time. We imagine many people will lose their lives. If they lose their lives they will need to have a resurrection from the dead. A great many will pass over from the present to the New Age, and the kingdom being established, they will not need to die. They may raise up

more and more to perfection and finally get everlasting life without ever going into the tomb.

But I think of another part. Someone may say, "Has not the sentence of death passed upon the whole human family, and would that not mean that they must go down to death?" They are all in death; you are in death. Every one is born under the sentence of death. It is not necessary that those whose reprieve comes in should go the whole length in order to be awakened. Let us illustrate the matter. Suppose all in this audience had been brought under the sentence of imprisonment for life; instead of the prison of death it is the prison of Springfield. Suppose the patrol wagon came and took away a load to prison, and came after another, and another, but there are some still remaining here. Suppose the Governor, or Mayor, or someone having authority, granted a reprieve and set aside this sentence. Would it be necessary for us to go to prison and come out again? The reprieve would cover that. So some have already gone down into the prison of death, others are on their sick beds and on the way, while some of us still have a measure of health and strength. When the new covenant is established it will not

{Page Q216}

be necessary for such as are living to go down into the prison.

DEATH--Must all Humanity Enter the Tomb?

Q216:1:: QUESTION (1915)--1--Please give Scripture for, the thought that some of the human family now living may not have to go down into death.

ANSWER--I would say that the question is put in the wrong way. If the questioner thinks that all the 1,600,000,000 now living should give some proof that they will all die, it isn't necessary. Properly, it seems that they would not all die; for the natural conclusion would be that as the Prince of Darkness has the power of death, and he is to be brought under control very soon, is to be bound, and as the Life-Giver who has died on behalf of the world is to set up His Kingdom, and that Kingdom is all-powerful, and its King opposed to death, death will cease when the Kingdom has taken control. The new King will not only be opposed to people who have already died remaining dead, but will be opposed to the death of any who will then have been legally redeemed. This will include every member of the race of Adam.

We have given an illustration in Studies in the Scriptures which covers this point. But you know we need to study

those Studies in the Scriptures over and over. There the illustration is like this: Suppose that we as a whole company gathered together were placed under arrest, that some officer of the Government would come to the door and say, "I have an unpleasant announcement: You are all under arrest." And then suppose that they would have a wagon outside and would begin to take us to the lockup. After taking the first load, they would return and take another wagon-load, and then another and another. Then suppose that while the wagon was on the way to the station and while others were standing here awaiting their turn, some one went to see the authorities, and they would say, "There is some mistake about this, but there is so much of a payment to be made." "Very well, I will give you the check." Then the chief officer would say, "Stop this matter of arrest at once." So the proper officers go out and execute the command. They meet the wagon and say, "You need not take these people any further they are not under arrest. Let them go!" Then he come up to the building where the remainder are awaiting their incarceration and says, "You are all now free." Then he hastens to the jail and liberates those who had been imprisoned, giving them the message of freedom.

Now those who had been taken to prison and those who had not been taken had all been under sentence. But when the claim was adjusted no more need enter the prison. So it is with the results of our Lord's death. It will not only set free those who have gone down into the great prison-house of death, but will stop the proceedings against those waiting to go into this prison-house. This is implied in the Scriptures. For example, see Zep. 3:8,9; Rev. 14:6,7.

DEATH--Will All Go into Death.

Q216:2:: QUESTION (1908)--2--Will the restitution class living when the Church is sealed go into death, or will restitution commence with them at once?

{Page Q217}

ANSWER--I understand that with the closing of this age, --or rather I wish to say that the Church will be completed with the close of this age, and at that time a great time of trouble will come in upon the world in which a great many people will lose their lives--a time of trouble which is pictured in the Scriptures by the trouble that came on the Jews at the end of their age when so many thousand people of Israel perished at the siege of Jerusalem. That is given as a

type in the Scriptures as the end of this age and the perishing of a great many here. Likewise the French Revolution is held up in the book of Revelation as a picture of the time that is coming in the end of this age. So what we expect will be a little short period of anarchy, and the Church will be taken before that anarchy begins. It will be completed, as our Lord said. The world will fear looking for those things that are coming on the earth, but, he said, "Watch that ye may be accounted worthy to escape those things coming on the world." The Church will have certain things coming on it, and it will include a great many trials and persecutions, and perhaps a great deal of suffering in various ways, in the end of this age; but they will all have passed beyond the veil before this anarchistic trouble will have come on the world. And in the coming of this trouble on the world a great many lives will be lost; but still there will be a great many people left out of the sixteen hundred millions of the world's population. We would not expect that nearly half would die. By no means, but without attempting to guess as to the proportionate number, there will be a good many of them undoubtedly left at that time, and it will be to those that the Lord's first message will come, and the establishment of his kingdom. The Scriptures teach us it will begin with the Jews. They will be the first to be favored in that restitution time. God's favor will come first to them through the Ancient Worthies, and then through them afterwards to all the nations, kindreds and tongues. And thus all living nations will have a blessing from the Lord, and their blessing would come in the very beginning of the dawn of the Millennial age; they will have this first, or primary, blessing, and as they fall in line with the kingdom order of things, righteousness will begin to be established in the earth; and as mankind comes into harmony all of this will be established to some extent before any are awakened from the tomb. Now I imagine part of this question would be, Do they not all have to go down into the tomb? Must not every member of Adam's race, since the penalty was death, go down into the tomb? No, I answer; it is not necessary to the divine will. From God's standpoint the whole world is a dead world, as Jesus said, you remember. There was a certain young man who said, Lord, after my father's death I will come and be one of your disciples. While the old gentleman lives I think I had better stay with him, but after he is dead I will become one of your disciples. Jesus answered and said unto him, Let the dead bury the dead, but go thou and preach the gospel. Which is to say, that the whole world is dead from God's standpoint.

Sickness, death, has passed upon all mankind, and from God's standpoint none of them have life nor a right to life. Again, you remember that the Lord Jesus said, "He

{Page Q218}

that hath the Son bath life and he that hath not the Son bath not life." The whole world, then, that have not Christ have not life. Christ is the Life giver and whoever has Christ gets life. So then, the whole world is a dead world already. Now, then, with the beginning of the Millennial age, the Lord who has bought the whole world with his precious blood will begin the work of restoring things and blessing the world, uplifting it, and as the world gets this uplift it will help them out of their dying condition. For instance, when the world of mankind that have gone down into death shall all come forth, they will not come forth to life. You remember the Scriptures say that only the first resurrection class come forth to life. So our Lord says, "They that have done good." Those that have pleased the Father, those who have his approval, shall come forth unto the resurrection of life, the others come forth to a resurrection by judgments--a gradual raising up out of death, a thousand-year day in which, under the judgments of the Millennial kingdom, they will be lifted up, up, up, out of their degradation and sin, out of dying, and brought to the full perfection of life. You see Adam had life when God formed him, but when he committed sin he came under the sentence of death, "Dying thou shalt die." The dying began right away. He was thrust out of the garden of Eden. He began to be a dying man; he could not be a living man, and a dying man both. Perfection of life began to go the moment he was thrust out of the garden. After the sentence of death it took 930 years before he was absolutely dead. So with the world in the matter of restitution; the awakening from the tomb will not be giving them life; life is the perfection; it will be bringing them forth in the still imperfect condition, without life. But they will be lifted up higher and higher out of degradation, mental, moral and physical, into which they have been plunged through sin. So not until the end of the Millennial age will the world of mankind be free from death. And that is what the Scriptures say again, The last enemy death, shall he destroyed. And that is speaking of Christ's Millennial kingdom, because it is right in that connection. In 1 Cor. 15th chapter the Apostle shows that He must reign until he shall have put down all authority, and all insubordination, and the last enemy, the last foe to God, and to righteousness, and to

man, will he death. And so it will take the whole thousand years to put down death, because it will take the whole thousand years to bring man out of death. So long as death has any hold on mankind, death is not destroyed. It will take all of that thousand years to destroy death and release mankind.

Someone may say, "Brother Russell, You have not said anything about anyone dying the second death." No, but it is true. The Scriptures tell that there will be some who, with all the favor of God, will reject the counsel of God and fail to attain that life, fail to be raised out of it; not fail because there is any limitation of God's plan, not because God had not made any provision for them, not because the precious blood of Christ was not sufficient for them, not because the opportunities of the Millennial age were insufficient. No, but merely because of their refusal to accept God's favor under these blessed and favorable conditions of the Millennium. God has given to every human being a will

{Page Q219}

for himself, and he does not propose to coerce any man's will, but on the contrary he seeketh such to worship him as worship in spirit and truth. And if any will not worship him in spirit and in truth, let him die the death. God does not propose to give eternal life to any except those who desire eternal life and who love the terms upon which he offers it,--the terms of obedience and loyalty to God,--and we all say, Amen. We are glad God has determined that not a rebel soul shall live. So when the end of the Millennial age shall have come, and Jesus shall turn over the world to the Father, he will be able to turn it over perfect, because in the meantime he will destroy all those in the second death who refuse to go forward and refuse to be obedient to the laws of his kingdom. You remember the prophecy how that a sinner shall die a hundred years old. He shall be cut off because of his refusal to fall in line with the rules of the kingdom. You remember the Apostle Peter's statement in the 3rd chapter of Acts when he says, pointing down to Christ's Millennial kingdom: Verily Moses said unto the fathers, a prophet, a great teacher, prophet, priest and king, shall God raise up from amongst your brethren, like unto me. As Moses was the great leader of Israel so here is to be a greater than Moses, the antitype; and it says that the soul that shall not obey that prophet shall be utterly destroyed from amongst the people. Thank God he will not be tormented! No, God will destroy all the wicked,--

"All the wicked will he destroy." That is a righteous, just penalty for those who refuse God's favor and his righteous, reasonable, loving terms.

Brother Harrison: Will you please give us a word or two additional on a few points on that subject? I understood you to say that they who would come forth to a resurrection of life would include those only who have part in the first resurrection. Does it not also include the Ancient Worthies, who died in faith, and, second, may we expect the resurrection of the Ancient Worthies during the time of anarchy, or immediately at the close of that period?

ANSWER--I agree. This statement of our Lord in John 5:29, "They that have done good **shall come forth**' unto the resurrection of life," includes more than the first resurrection. You see the word "first" in one sense is used in order of time--first in order of time. Now that will be first in order of time there specified, but the word in the original strictly means first in order of quality--first-class resurrection. The Lord does not say that all of those shall come forth to the first-class resurrection. Another Scripture says, "Blessed and holy is he that has part in the first **that is in the first-class**' resurrection; they shall be priests unto God and to Christ, and shall reign with him a thousand years." That is the little flock, you see. Now when our Lord mentions the matter, he does not divide this first resurrection, or this resurrection of those that have done good; he does not tell us about the different parts but he lumps together all who belong to the resurrection of those who have done good. They shall all come forth to life, resurrection. Now it includes, therefore, not merely the little flock which constitutes the church, the bride of Christ, but it includes also the great company, because they have done good. They made their consecration, and though they were not loyal enough

{Page Q220}

according to the Scriptures, to be counted worthy of a share in the throne with the Lord, and be priests of that royal priestly class, and be joint heirs with him, yet the testings brought upon them eventually proves that they are loyal to God, even at the cost of their lives, so that they did good; they come off conquerors, as is shown in Revelation where that class is pictured. We read about the little flock of a hundred and forty-four thousand, and then we read of a great company whose number no man knows, out of every people, and kindred, and nation and tongue. Who are these? These are they who come up out of great tribulation. The little flock came through great tribulation. Without tribulation ye shall not enter the kingdom. Then who are these? This is a special tribulation class for a special reason, and so we read that eventually they will be granted palm branches. They are not granted crowns. Crowns belong to the little flock, but palm branches belong to the great company, because they represent victory. The great company gain a victory because the Scriptures say they are conquerors. But the little flock are what? More than conquerors. The great company will all be conquerors; they must all conquer or they will die the second death. Everyone who comes under the Spirit's power during this gospel age is bound to come off a conqueror, or else die the second death; there is nothing else to it. There are two classes, then, that have done good; the little flock, more than conquerors, and the great company, conquerors. And then there are the Ancient Worthies, who are those mentioned in Paul's letter to the Hebrews, where he explains how some of them were found faithful, and endured hardness, and he goes on to tell about them, saying that they had this testimony that they pleased God. You see that shows they will be of that class our Lord mentioned. He there says that they have done good. On what basis? Faith and obedience. They are, then, in the resurrection class. It includes really three classes, but our Lord mentions them as one, "They that have done good **shall come forth'** unto a resurrection of life." These three classes will come forth unto life on three different planes--three different resurrections in that sense of the word. First will be the Saints who will come forth to the plane of the divine nature; secondly, will be the Great Company who will come forth on the plane of the spirit nature, like unto that of the angels; and, thirdly, the Ancient Worthies who will come forth on the human plane as men. Why should all of those

come forth unto life and perfection? They stood their trial and in their trial they had the testimony that they came off conquerors, pleased God, therefore God is going to give them life. The gift of God is eternal life. The gift of God is eternal life in a special application to the Church; this eternal life is the divine nature. The eternal life to the Great Company is as spirit beings on the angelic plane. The gift of God, eternal life, will be restitution for the Ancient Worthies--perfection of human nature. They were never called to anything more. Then you remember the Apostle says, God having provided some better thing for us than for them, that they without us should not be made perfect. How wonderful the Scriptures fit together! But what about the rest of mankind? They will come forth to be tried. You remember this word "judgment" signifies "trial." The

{Page Q221}

world will not be on trial until the due time comes. Some of you perhaps have been in court and know that one case is on for trial, and all the cases were not on at once, were they? No. Here is one case that is on trial, and the other cases could not come on until that one was tried. Now, God is putting on trial first of all the Church; the Church is on trial during this Gospel age. After the Church's trial is over those who get the mark of pleasing God will be ushered into the glories of the Lord's blessing through the resurrection change, in a moment, in the twinkling of an eye. Their trial is then past, as our Lord pictures in the parable of the nobleman who went into a far country to receive a kingdom for himself, etc.

DEATH--Sacrificial Or Real.

Q221:1:: QUESTION (1916)--1--"Blessed in the sight of the Lord is the death of His saints", Psa 16:15. Does this mean daily dying the sacrificial death, or the real death of a saint?

ANSWER--We need not quarrel over that text at all. Everything pertaining to the saint is precious to the Lord. At the time of consecration, that is precious in His sight. It was precious in His sight when Jesus, the first Saint, did this. The Father caused the Holy Spirit to come upon Jesus at that time, and the Voice declared Him to be the Son of God. At every other step we may have the divine favor and blessing, because everything pertaining to the saint is precious in the sight of the Lord. Consecration, dying daily and finally actual death--they are all precious to the Father. He is going to give all

such that great reward. Precious therefore must they be in his sight.

DEBTS--Owing Others.

Q221:2:: QUESTION (1910)--2--Please explain, "Owe no man anything but love."

ANSWER--Well, that is pretty nearly as plain as I could state it myself.

DEEDS--Records to Property in Millennial Age.

Q221:3:: QUESTION (1909)--3--Will earthly records to deeds to property be recognized at all in the Millennial Age after the time of trouble?

ANSWER--It is very difficult for us to determine to what extent a title-deed to property will have value after the time of trouble, because we do not know to what extent the records will be destroyed. It is very difficult to speak about a matter which is so obscure, and of which there is no record in the Scriptures. Our supposition is that after the introduction of the Millennial Age matters will go in much the same way as before, but the world will be in a paralyzed condition, all beaten and sore, because of the great trouble. Our Lord spoke of this through the Prophet, saying, "Be still and know that I am God." That will be the first lesson for the world to learn. It will be a severe but a very valuable lesson for the outside nations. We understand that death will continue to reign in a measure and that the only place that life and restitution will be manifest in the world will be in the lives of the nation of Israel under the New Covenant. It will still be true and always be true that, "He that hath the Son hath life, but he that hath not the Son hath not life." The heathen nations that do not fall in line with the Heavenly Kingdom will be barred to the special

{Page Q222}

blessings that are coming under the New Covenant to the Covenanted people of Israel.

As the other nations see the blessings that are coming to the nation of Israel, they will all want to have a share and this is what will lead them to say, "Let us go up to the house of the Lord and he will lead us in his paths."

As to the value then of a title-deed, after the time of trouble, I think it is too indefinite a question to discuss. I would say this, however, that the man who owned the property would have as much right as any one else.

DEMONS--Time for Judging.

Q222:1:: QUESTION (1911)--1--"And behold they cried out, saying, 'what have w to do with thee Jesus, thou Son of God? Art thou come to torment us before the time?'"
What time?

ANSWER--This, dear friends, you remember was the language of the demons. When the Lord was casting out some of these demons at the first advent, and he commanded them to come out of the man and they objected; they seemed to think they were still within the limits of their time. Haven't we got a right to continue under these conditions? Haven't you come too soon? Are you going to torment us before the time? Well, I would suggest this: The word torment there does not have exactly the same thought that our word torment would have. It would mean, "do us distress;" just the same as in a landlord's warranty, a landlord is said to put a tenant in distress for his rent. That is to say, he will put him out of the premises for failure to pay his rent, and that is the thought that is here. Have you come to distress us, or put us out before the time? But, anyway, whatever the fallen spirits might say would not be good theology with any good Christian. We are not building our theology on what the demons say. We want what Jesus, and the apostles, and prophets, say. What the demons say would not count anything with me.

It reminds me of a gentleman who was once arguing a point with me, and he quoted a Scripture, and it was quite to his side, and I said, "Where is that?" And we turned to the place, and I found then why it was peculiar. It was in Job. It was what the devil said. "Now," I said, "Brother, you are quoting me what the devil said." And he had no more to say. So here, what these demons said is worthy of no further consideration.

DEPOSIT--Where Shown in Old Testament.

Q222:2:: QUESTION (1916)--2--Is the deposit of the ransom price shown anywhere in the types and shadows or teachings of the Old Testament?

ANSWER--I do not think of anything in the Old Testament that teaches the deposit of the ransom. The ransom in this particular sense of the word is not a word used in the Old Testament. Only one case, "No man can give to God a ransom for his brother." It is a New Testament thought brought to our attention under the guidance of the Holy Spirit and representing a very deep teaching of God's Word,

DEPOSIT--In Whose Name and Credit.

Q222:3:: QUESTION (1916)--3--In whose name and to whose credit is this deposit?

{Page Q223}

ANSWER--In the name and credit of the one human man I deposit it. Same as if you put \$1,000 in the bank, it is in your name. Jesus did not give this to any one else. He deposited it in the hands of the Father. "I commit." No change, no transfer. Not that I commit this in your care for Father Adam or the world. I simply deposit it in your care and keeping. My spirit--that is shown there by the word "my."

DEPOSIT--Meaning of.

Q223:1:: QUESTION (1916)--1--Give the meaning of the word deposit, please.

ANSWER--The word deposit signifies the word deposit. Put \$1,000 in a bank, a deposit; you would get a little book and it would show a credit there. Your deposit does not show that you gave it to the banker. It was in his keeping for you had placed it in his care and it was yours to check out, when you pleased. Jesus deposits the ransom when he said in his dying moments, Father, in thy hands I commend, commit, I give over my spirit. The spirit of human life. Give it over to the Father's hands, not to the devil. The devil has nothing to do with mankind. Jesus had a right to his life. He had kept the Divine Law, being holy, harmless, undefiled and separate from sinners and fully doing the Father's will. He had a life right unforfeited in any sense of the word, and this he deposited. "Father into thy hands I commit my spirit of life." And it is still in the Father's hands; Jesus never took it away. But did he not take it away when he was resurrected from the dead? No, the Father gave him a reward of a still higher form of life. "Put to death in the flesh, but quickened or made alive in the Spirit" on the Divine plane. This spirit life which he had in the resurrection was a reward for obedience; no bearing on his other life at all. He still has right to the earthly, but he has no use for it. He has a higher and better life, but the other is at his disposal.

DEPOSIT--When Made.

Q223:2:: QUESTION (1916)--2--Did Jesus make his deposit at the time of his death, or at the river Jordon?

ANSWER--I would say he did not make his deposit at the time of his consecration at Jordon. My view of it would

be that Jesus made a covenant with the Father that he would keep the Divine law and do everything he found written in the book, all the things represented in the types and shadows, and this was the arrangement of the Father, and that by doing all these things fully, by keeping the Law he had a right to life and by sacrificing his right to that, he had become heir to the promises of glory, honor and immortality, and it was when he was giving up his life entirely: "Father into thy hands I commit my spirit."

DEPOSIT--Its Value.

Q223:3:: QUESTION (1916)--3--What is the real merit, or credit, or price, on deposit?

ANSWER--The thing that is on deposit is merely the value of a perfect man's life. No more, no less. That was the ransom on deposit. The corresponding price, that which Adam had forfeited. Of course that life includes the right to fellowship with God, earthly home and all the things

{Page Q224}

that God had given to man originally. Psalm 8. What is man? "Thou hast made him a little lower than the angels--thou hast put all things under his feet." And it includes all those rights, and when Jesus laid down his life right he was laying down as much as any man ever had or could have. A right to everything Adam had as a perfect man. All this was placed in the Father's hands, in the hands of the Divine justice.

DEPOSIT--Value Through Jesus.

Q224:1:: QUESTION (1916)--1--Why is the value of the deposit through the glorified Jesus?

ANSWER--In that it is the basis of the great work. The first part of the work is the bringing many sons to glory, and that same ransom sacrifice in the hands of justice will be the price which will make the ransom of the whole world from death, and give the glorified mediator, head and body the right to step in, and for 1,000 years exercise mercy toward mankind, helping them up from their fallen position, to all that was lost in Eden.

DEPOSIT--New Testament Teaching On.

Q224:2:: QUESTION (1916)--2--What New Testament Scriptures clearly teach the acceptance of the deposit of the ransom price?

ANSWER--The general teaching of the New Testament

is that Jesus has something in the hands of Divine justice which is the basis of all reconciliation with the Father. The one that directly tells us, he not only gave himself a ransom, but when he died he said "Into thy hands I commit my spirit. I leave it with you." Many scriptures show how this is made applicable. We read of the application of the merit. It implies there is some merit there. Figuratively referred to, how could we receive the robe of righteousness unless there was a merit?

DESTRUCTION--As Natural Brute Beasts.

Q224:3:: QUESTION (1907)--3--Please explain the text that speaks of some persons as natural brute beasts, made to be taken and destroyed.

ANSWER--The Apostle is speaking of some who are to suffer destruction at the hands of the Lord, and he says as wild beasts they are taken and destroyed. You do not think it any harm to destroy a lion. Why? Because he is ferocious and apt to do some harm. If it were a dove flying about and harmless, I would say, do not touch it, but let it go. Or if it were some bird of beautiful plumage flying about and doing no harm, but only uttering some beautiful trill of voice, I would say, do not touch the bird. Why should we destroy the life of any such innocent and beautiful creature? But if it were a lion or a tiger, and the whole village or city was in distress because of it, and it was going to do some harm, we would say that we had better destroy it. Every policeman, under such circumstances, is authorized to draw his revolver and to shoot immediately. It is only fit for destruction; and is not a proper thing to let go at liberty. So, the Lord has this view with respecting a certain class He is going to destroy in the second death. They are not fit for life; that is the reason they will be destroyed. They are no more fit for life than the brute beasts are fit to live. Just as it is proper to destroy a corrupt person who has injured others, and to cut off his

{Page Q225}

opportunity of perpetuating evil, so it would be to destroy a brute beast. And God purposes that all the wicked will He destroy--those who have had full knowledge, and have been helped in every way that God, Christ and the Ancient Worthies will be able to help them--after they have had all of that, if they are still, at heart, antagonistic to righteousness, and if they still love iniquity, let them die as brute beasts. But it would not be right to torment them. It is not right to torment brute beasts. Who would say that God or man had a

right to torment even brute beasts, or human creatures? But it is right to destroy beasts and it is right for God to destroy those who will ultimately be like brute beasts, in that they would be injurious to others.

DEVIL--Final Abode.

Q225:1:: QUESTION (1911)--1--What will be the final abode and end of the devil and his angels?

ANSWER--I do not think they will have any final abode. They belong to the wicked, and all the wicked will God destroy; not only the wicked human, but also the wicked spirit beings. Eternal life is the gift of God, and he will not allow that to go to those who will not use it in harmony with himself. He that hath the Son hath life, and he that hath not the Son hath not life.

DEVIL--Re Symbols of Revelation.

Q225:2:: QUESTION (1911)--2--"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever." "And the smoke of their torment ascended up forever and ever, and they have no rest day and night which worship the beast and his image."

ANSWER--These passages are taken from Revelation, and the book of Revelation is a symbolical book; that is exactly what it purports to be. We read that Jesus sent his angel and signified or made signs of certain things, and those signs, or symbols, have been with us and have been examined for 1,800 years. Now we will not undertake at this time to investigate the entire book of Revelation, but content ourselves briefly by saying, first, that all teachers will admit that no doctrine should be based wholly on a text of Scripture found in Revelation, if it does not have some foundation in other parts of the Word of God; no one may build a doctrine merely upon a passage of Scripture which has only Revelation for its basis, because that being a symbolical book, nearly all the statements in it are symbolical. Now in this case you will notice the reference to the beast and false prophet--one beast and one false prophet. Who is that beast? Have you seen that beast? Do you know anything about that beast? Do you know anything about that false prophet? Now, you see, unless I would take time to go into the matter and discuss what the beast symbolizes, and what the false prophet symbolizes, it would not be proper to discuss what is meant by this, and what happened to them. The beast is a symbol of a great system, but time will not permit us to go into a

discussion of the subject. I believe it represents a great system of religion that is now in the world. And the false prophet I understand represents another system of religion--not a man, not men, but a system; and that system.

{Page Q226}

is to be destroyed; and that system is to have torment, and it is to collapse--not the people. You will find something on this subject in the little pamphlet we gave away last night.

DIVES--Meaning of.

Q226:1:: QUESTION (1905)--1--What does the word "Dives" come from?

ANSWER.--It signifies "rich man," as Lazarus signifies "poor."

DIVINITY--Does Pastor Russell Deny Christ's?

Q226:2:: QUESTION (1913)--2--Do you deny the divinity of Christ?

ANSWER.--By no means, dear friends. It is a very remarkable thing that there are some who seem to greatly misunderstand what we have to say. You will find in this city and in every great city I suppose scores who will deny that Jesus ever had a virgin mother; scores who will deny that He had any prior existence. No one says anything about their denying the divinity of Jesus. I do not accuse them. Do we not claim that Jehovah was His Father? Do we not deny that Joseph was His Father? We certainly do claim the divinity of Christ; that the divine Father was His Father; that He was begotten and specially born of a virgin, and therefore, was "holy, harmless, undefiled, and separate from sinners." Do we claim he was the Heavenly Father when a man? No, we do not claim He was His own father. That would not be Scriptural. If anyone thinks He was His own father, and His own son, he does not know what he is talking about.

As to what He is now. We believe He is divine now. The Bible says so. "Him hath God exalted and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Already the angels are bowing to Him, and by and by every knee on earth will bow. Moreover, Saint Peter says the church is begotten to the divine nature. While it does not say Jesus is a partaker of the divine nature, we understand him to teach that thought.

DIVISIONS--The Unruly and Confused.

Q226:3:: QUESTION (1910)--3--In Rom. 16:17, we are told to mark those which cause divisions and avoid them. What rules will enable us to distinguish between such and those who are simply confused, or who are unable to quickly see some further point of truth.? What shall our course with those of the latter class be if unusually earnest about expressing themselves regarding their differences?

ANSWER.--I would say that would be a matter of judgment, that you should use your own judgment, asking the Lord for guidance, that you might deal wisely with all the brethren, and always kindly and lovingly.

The marking of those who cause divisions, I would understand the Apostle to mean, that if any spoke differently from us, that we should not take issue with him and put him out. That would be a harsh interpretation. The Apostle means that if they are those who are of a contentious disposition after having an opportunity to be heard, and then continually knocking and work to make a split, then they should be avoided. When he says, avoid them, I do not understand that we should avoid them as wild

{Page Q227}

beasts, nor as those who necessarily are in opposition, but as those to whom we would not wish to express ourselves so fully and freely as to those who are in closer harmony. For instance, we are not permitted to avoid anyone and to denounce him as being a brother because of some difference of opinion over some passage of Scripture. There is the one procedure for disfellowshipping one who has been considered a member of the body of Christ, only one method, namely; go to him alone. If unable to have the right understanding of the matter take two or three others. If still unable to get into harmony, etc., it may then be told to the church, through its proper channels. It would be wise, in taking two or three others, that you take two or three elders of the church, for they would be very suitable ones to take along. If he refuses to hear these, then it may be brought to the attention of the church, and only in that way and by the voice of the whole company of God's people who might be meeting together, only by their vote in the matter could anyone be disfellowshipped as a brother. From amongst those whom you recognize as brethren there are some with whom you have more intimate fellowship than others, and to whom you show special attention, not on account of education, or social

standing, or wealth, but because of their relationship to the Lord; and if you find then one who is causing division, do not give him so much of your fellowship; just be a little more cool toward him than if he were fully in fellowship and not causing divisions. The Apostle does not say to have nothing to do with him, and to brand him as a heretic. Avoid helping such a person to an office, or anything that would specially help him along, if you see him in an unsafe position. Don't push him away, but be ready to help him, and not injure him, I think is the Apostle's thought.

DOGS--Dogs in Your Neighborhood.

Q227:1:: QUESTION (1905)--1--Please explain the three clauses of Phil. 3:2. "Beware of dogs, beware of evil doers, beware of the concision."

ANSWER.--Who are the dogs? Well, let each look around in his own neighborhood and see if he can find any that have the characteristics of dogs, snapping and barking at you. It does not mean literal dogs, but figurative dogs. If you find any, don't rub them the wrong way.

The evil doers mean, any evil doers; we have neither part nor lot with darkness. Do not have your fellowship with those who are injuring others, for if the time came they would do you an injury. Seek the company and fellowship of those that love righteousness. Put a premium upon that which is good, just and noble.

The concision in the apostle's day signified those who were in opposition to circumcision. Circumcision was a certain sign. Ours is the heart, the cutting away from our affections that which would be injurious. We are not Jews according to the flesh, but we have a circumcision of the heart.

DOMINION OF EARTH--Whose Right.

Q227:2:: QUESTION (1908)--2--Did Jesus have the right to the dominion of the earth before He made his consecration, as Adam had before he sinned, and did Jesus sacrifice this right in order to give it back to man?

ANSWER.--In one sense of the word that might be true.

{Page Q228}

That is to say, because He was perfect, and because He was the only man in the world who was perfect, He therefore would have certain rights that other men would not have; but remember, He had to be tried first to see whether He was perfect before it would be delivered to Him. Adam had it

delivered to him, and then he was tried to see whether he might keep it or not; he failed under the trial, and therefore lost the dominion of life as well as everything else. But in the case of our Lord Jesus Christ, His trial came first and He was tried before the dominion was given to Him, and in the trial He proved faithful, and His faithfulness was demonstrated by His entire life, and finishing His life at Calvary. So that by that time, by the sacrifice of Himself, He proved His loyalty to God and the right to be the representative of God, the Man Christ Jesus, who now had in this general way the right to be the heir of all things; this He had the right to, by reason of this demonstration of His loyalty to God, as we read in the prophecy, "Unto thee shall it come, O, thou prince of the flock, even the first dominion." The original dominion in Adam came to Jesus, the Prince of the flock, by reason of His faithfulness and obedience to the Father unto death. By consecration of Himself He gave up this. He was both winning and laying down at the same time; He was winning by obedience to the Law of Israel the right to the dominion of earth, and by the sacrifice of Himself He was laying it down so that He would have the right to give it to Adam and His race. He was doing two things at the same time. It was both an obedience to the Law and the sacrifice of Himself. These two things were simultaneous, and these two things were finished at Calvary. So He has dominion, and as soon as He shall have gathered out the Church, His Bride, He proposes to give that dominion to mankind, to the race of Adam, of whom He is to be the Father, the life-giver, and all who will accept life from Him may have it. All through the Millennial Age they will know that life is obtainable by obedience to Him, that He is the only one who has the right to give it, and that is the reason He is called the Everlasting Father, or the Father of Everlasting Life. He will give everlasting life to those who will be His children. In other words, having bought Adam and his race He is going to adopt as His children all who were children of Adam.

Brother Harrison: In what relation shall we consider that text which says, "So long as he is a child, he differeth nothing from a servant?" Does that apply there?

Brother Russell: I would not think so. I think that is another line of thought altogether. The Apostle is there speaking to the Jews, and the reason why a Jew could not have any privileges as a child of God was because they were under tutors, etc. Although God favored them, they were treated the same as the rest of the world in other respects; they were not set free from the Law, but as soon as the House

of Sons began then Christ made us free from that Law that we should no longer be of the House of Servants, but now might come into the House of Sons. You could apply it, of course, to Christ; that so long as He was a member of the House of Servants He was under the Law. Then Christ as a Son, though He were a Son, so long as He had not reached this demonstration He was treated the same

{Page Q229}

as the House of Servants. He was under the Law the same as all Jews were under the Law.

DOOR CLOSED--Harvest Past, Summer Ended.

Q229:1:: QUESTION (1910)--1--"The harvest is past, the summer is ended and we are not saved." To whom does this apply?

ANSWER.--I understand that this would seem to apply to a class who would realize that the Bride has been taken and that they are left; such as is described in Revelation, 19th chapter, when the great company is pictured at the time of the fall of Babylon. They are delivered at the time of Babylon's fall, "Let us be glad and rejoice, for the marriage of the Lamb is come (has taken place), and his wife hath made herself ready (and we are left, and disappointed, but nevertheless), let us rejoice, for we see God's plan." That is the time when the harvest is past, the summer is ended, and we are not among the class saved, but we are left, and we are the servant class instead of the Bride. Then a message comes to that class and he that sitteth on the throne sends the message. They were invited to the marriage supper; they were invited to come in and partake of the festivities as mentioned in Psalm 45.

DOOR--Probably Not Yet Closed.

Q229:2:: QUESTION (1915-Z)--2--Would there be any prospect for one who consecrates at this time to be of the "Bride" class, or has the Call now ceased?

ANSWER.--We make a distinction between the end of the Public Call and the shutting of the door. We understand that the public Call ended when a sufficient number had been invited and had accepted the invitation--in 1881. But of these invited and accepted ones there was still to be a testing. Only those enduring loyally to the end will be finally counted in as victors. Others, not proving wholly loyal to their Covenant in their daily lives, will in time be dropped from the list, which would mean that they had not been running faithfully. This

would continually make vacancies to be filled. But such a filling of vacancies would not require a new Call, but merely a permission for one to enter as one went out.

Our thought is that a large number of those who consecrated prior to 1881 failed to "make good." It is our thought that you are still in time to make your consecration, with every reason for hoping that you may make your calling and election sure by zealous faithfulness in sacrificing earthly interests in favor of the Heavenly.

In any event, the most reasonable thing for any of us to do would be to give ourselves wholly to the Lord, just as soon as we realize our imperfection and the Lord's sufficiency. We should be glad to have Him as our Care-taker, regardless of what reward He would give. We should be sure that so great and so generous a King as God would give good gifts to all who are His. In other words, after the Little Flock is completed, the Lord will be glad to bless in some other manner others who have the spirit of obedience and sacrifice.

DOOR--Shutting of the.

Q229:3:: QUESTION (1908)--3--Is the door shut while some are in

{Page Q230}

the flesh enduring further testing or is the door shut after the last member of the body is changed?

ANSWER.--You remember the parable of the wise and foolish virgins. The Lord tells us that all of these are virgins. That parable does not take in the world. It only takes in those who were looking for the bridegroom. It leaves out the virgin class--those who were preparing for the wedding: all others of mankind. And this parable of the wise and foolish virgins shows that amongst those who were looking for the Bridegroom, and who were expecting Him, and who were hoping to go into the wedding, there are two classes, the wise ones and the foolish ones; and that the wise ones will be able at that time to discern the fact; will be able to hear the knock of the Bridegroom, and will be awakened by the knock. They will understand that the Bridegroom has come, and they will have oil in their lamps; they will not be in darkness that that day shall overtake them as a thief; they will go forward with this light of knowledge, and follow the Lord in this time, and they will go in with Him to the wedding. As I understand it, this parable is in process of fulfillment now, and many have already gone into the wedding, and others are hoping that

they may make such progress in the same way that they will also get into the wedding. Mark you, any time before we go in there is a chance to fall, a chance to turn aside and become a foolish virgin, and give an opportunity for someone who was not a wise virgin to get in amongst those wise virgins, and take his place there. The parable is a progressive one. One might fall out from this number and become foolish, or another one who was foolish might come in and be wise at any time before he gets into the marriage. But eventually when the last elect one shall have gone in, no one else can get in; that is the end of it. When the last one shall have been tested, and perfected, and gone in, the door must be shut, because there is only to be a hundred and forty-four thousand of that class, or whatever the number is, if anyone is disposed to dispute the number and think that it is symbolical. I do not know that it is a literal number; I am inclined to think it is. But no matter whether it is literal or figurative, there is a limited number, a positive number which God has predetermined shall constitute the elect class, and it is for you and me to make our calling and election sure by getting into that elect class. There is a limited number of crowns; "Take heed that no man take thy crown." If there has been a crown set apart for you, and if you have been selected as the one to whom the Lord is pleased to give it, then hold on, do not get foolish, and get out of the ranks, but go on; don't let your oil run low; see that you keep faithful unto the end and you shall have the crown; but if you prove unfaithful, that crown is not yours any longer, and someone will be allowed to take your place. The crown is to be occupied. The door will not shut until the last one is in, because the full number must be there; the door will shut immediately when the last one goes in, because there will not be one in there more than that number. The same thing is pictured in another place where he represents Jesus the Head of the Church which is His body, and we are members in particular of the body of Christ, and that these different members of the body are all complete. You remember the Apostle says, You cannot say

{Page Q231 }

to the foot, I have no need of you, and to the hand, I have no need of you, etc.; for every part of the body is necessary. In this way the Lord pictures the completeness of His body. In the type no man could serve as a high priest if he had an extra finger or an extra toe, or if he lacked a finger or a toe. Why? Because the high priest in type was a picture of this glorified

and perfect church, which will not have one more or one less than the exact number necessary to complete the body.

EARTH--Re Abiding Forever.

Q231:1:: QUESTION (1911)--1--How shall we understand the earth to abide forever? In Rev. 21:1, we read, "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away and there was no more sea."

ANSWER.--We answer that according to the Bible there have already been two worlds, and the third one is coming, and this earth has been the scene of all these. As, for instance, the Apostle speaks of the world that was before the flood, of the present evil world, because sin is now reigning, and of the world to come wherein dwelleth righteousness. This does not signify three earths, but three different orders or conditions of things in the earth. The condition of things which preceded the flood was different from the present order of things. That condition of things before the flood, 1656 years, was under the ministration of angels; during the present time, from the flood down to the coming of Christ, at his second advent, the world is left in the hands of mankind, and Satan, the prince of this world, taking advantage of men, taking advantage of their ignorance and superstitious fears, has become prince of this world without any divine authority, because he works in the hearts of the children of disobedience, and the children of disobedience are much more numerous than the children of obedience; therefore it is the present evil world. The new dispensation, or new order of things that God will introduce at the second coming of Christ, is spoken of as the new heaven and the new earth, in this same symbolical way. But it will be the same physical earth, the same rocks, the same matter will be here, the sky we now have will be here just the same as before the flood. One world has passed, and another world or dispensation has come, and a new world or dispensation is about to be ushered in. The new one will be different from either of the others, because Christ will be the prince of that world, the prince of peace, and the government of that dispensation will be altogether righteous. He who sits on the throne says, "I will make all things new." They will all be made new, dear friends.

Again, in the Scripture symbolical language we have this to notice, that the heavens are used symbolically as representing the ecclesiastical or spiritual powers. For instance, the heavens of the present time in this symbolic language of the

Bible are the religious systems of the present time, while the heavens of the future age will be the church in glory. The earth at the present time is the present social order of things, society as at present organized on the basis of selfishness; and the mountains represent the kingdoms of this world, and the rivers represent the truth, and the seas represent the masses

{Page Q232}

of mankind who are unstable, restless. And the Lord pictures a change in this respect, that all of these things are to be made over new--a new order of society under the domination of Messiah, and there will be no more sea in the sense that there will be no more people who are in that restless, dissatisfied condition. To him every knee will bow, and every tongue will confess. This present order of things will pass away and give way to the new order of things. This word "World" is translated from three different Greek words, and our comprehension of this word has been correspondingly rather confused.

EARTH--Was it Perfect Before Adam Fell.

Q232:1:: QUESTION (1913)--1--Was the earth perfect before Adam fell.? And what does it mean that God saw that it was good?

ANSWER.--The Lord, having brought the earth to the condition which was pleasing to Him, said, "It is good," it is all right, and the condition was, we understand, one in which there was one corner of the earth, a little space called the Garden of Eden, which was brought to full perfection. We may suppose that our Heavenly Father, if He had so chosen, could have made the whole earth the Garden of Eden, but it would not be like God to make the whole earth like the Garden of Eden and then curse it. We understand, therefore, that merely the Garden was prepared for man, and that the rest of the earth was very good in God's sight, because that was the condition in which God intended it to be. God did not want to make the whole earth like the Garden, and ask one man to attend to it. He could not have meant the whole earth to be kept dressed, but He said to this one man, "Be fruitful, bring forth children, multiply your children, fill the earth, an earth full of children, and subdue the earth;" that is to say: It is not in a subjected condition except the Garden of Eden, but as your children increase in number, and you need some more land, go out and take in that much more. As Adam's family grew larger, they would take in a

corresponding amount of land, and thus would be subduing the earth, and they would not have more than they could attend to at any one time.

EDEN--Location of Garden.

Q232:2:: QUESTION (1911)--2--Where was the Garden of Eden? Have they ever found a place where a river parted and came into four heads?

ANSWER.--They do claim there is such a place over near Macedonia; I have never seen it. I do not know how well the claim is founded. But if there is such a place, it has survived the ravages of the flood in a very remarkable way. I would not expect any traces of the Garden of Eden if I believed in the flood, and I do believe in the flood. I do not think it would leave any more signs of the Garden of Eden than it would of any other garden.

ELDERS--Re Authority in Church.

Q232:3:: QUESTION (1909)--3--Is an elder elected merely to do the bidding of the Ecclesia, and act as a moderator in the meetings, or has he greater responsibility?

ANSWER.--Authority cannot be greater than the giver of the authority. In other words, if the Church confers upon

{Page Q233}

an elder his responsibility by electing him, the Church had the responsibility at first or it could not have given it to the elder, and the elder therefore should assume the authority so far as the congregation will allow. If his conscience will not allow him to do certain things, then it would seem to be the proper thing to tell the congregation his attitude of mind and to say that, if they wished, they could ask for his resignation and he would gladly give it. The elder is not to violate his conscience to serve the congregation, and the congregation is not to violate its conscience in having the elder serve them. The elder shall serve the Church, according to its wishes, up to the point where his conscience objects.

I might say further that the Scriptures say that the Holy Spirit makes the elder the overseer through the stretching forth of the hands; thus it is applied to the Ecclesia and operates through them first.

ELDERS--Holding Meeting to Discuss Interests of the Class.

Q233:1:: QUESTION (1910)--1--Do the Scriptures favor and do you think it would be wise for the elders of each class, or different classes, to meet together for conference respecting the interest of the classes they represent?

ANSWER.--I think that the Scriptures do favor that, and I think that is advisable. That is the very case we have before our minds this evening, when the Apostle Paul called the elders of the Church at Ephesus. He called them together as a company of elders to confer respecting the interests of the Church. He, as an elder, or as a pastor, had charge, and was there communing with them respecting the interests of the Church. If it were wrong for the elders to meet together concerning the matter, it would have been wrong for the Apostle Paul to have held such a meeting, in my judgment; and I think we do well to consider that a safe criterion to go by and that it would be well for the elders to come together to consider the interests of the Church. But let me guard you on a point there. I think it would be injurious if the elders were to come together in the sense of determining or proposing to run the Church. That is another matter, you see. To come together to think about the interests of the Church, etc., and then to undertake to run the Church, are two different things. Suppose the elders were to meet, and they thought of something that would be good for the Church, in their judgment. I think that unless it was a matter specially entrusted to them by vote of the congregation and fully understood--if it was any new proposition about which there might be any doubt or question whatever it would be the right and the proper course for these elders to submit the matter to the congregation with a recommendation, saying, We, in considering the interests of the congregation, have such a thought in mind, and now we submit it to you and would ask your vote on it. That is the safe plan. I have found that some of the very best brethren, with the very best of intentions, and with very good suggestions, in attempting to put them into operation without conferring with the class, have run against the hair, so to speak--just as when you try to stroke a dog against the hair it goes rough, and the dog does not like it. So the congregation does not like it because it seems like ruling them,

and doing something that they had not specially authorized. My thought is that it is always wise if you are going to stroke a dog, to stroke him the direction the hair grows. And so if you are going to deal with a congregation, remember that human nature runs in a certain line and try to keep in that line and not ruffle it up any more than is necessary. Every member of the Church has human nature; he has a mortal body, and has more or less combativeness in it, more or less desire not to be overridden; you will find that all those who are in the truth are especially large along this line. They must have some force of character or else they never could be overcomers. And this very quality that makes them what they are and has helped them out of Babylon, is the very quality that will be wanting to have a little spar, and sometimes a little battle, but if we say, Now then this is something new, this has not been voted on, and we feel sure they will all want it, but let us submit it to the congregation with our recommendation--then you have the congregation going with you.

ELDER--Work of Presiding Elder.

Q234:1:: QUESTION (1913)--1--What is the work of a presiding elder?

ANSWER.--The work of a presiding elder is not defined in the Bible. No such thing as a presiding elder is mentioned in the Scriptures.

ELDERS--Non Election Re Disqualification Elsewhere.

Q234:2:: QUESTION (1914)--2--In a case a brother who had been an acceptable elder of a class for many years because of a difficulty in the class failed of election--would that necessarily unfit him for giving lessons in neighboring classes where known--if these classes chose to invite him, saying his lessons were helpful? Would he be unfitted for extension work? Would certain members of his home class be justified in using their influence to prevent such service, providing he was not proven unsound in doctrine?

ANSWER.--The elder having failed of election in the class which he had been serving would not be disqualified for service in other places, if the friends there, using their best judgment, thought he was a fit person to serve them as an elder. Every one is entitled to use their judgment. Suppose the class who rejected this brother did so for the reason of unsoundness in moral character or teaching. Then I think it

would be quite within the brotherly privilege and duty of this class to call the matter to the attention of the other class who elected him. If they elected him, the first class might send word, "We wish to advise you as brethren, that there is such a matter against him and we thought it our duty to inform you on the matter."

As for the class extension work, it would be improper for anybody to serve the class in extension work if not an elder, because the class sends out, in co-operation with the Society, only those who are elders. If not, the Society does not desire to co-operate in their going forth in this manner. If, however, he went to the other class and they chose him as elder and they chose to send him out in the class extension work, that is **their business** and **his**. Or if he chooses to go without responsibility to the class or the society, that is **his**

{Page Q235}

business. He is working on his own responsibility. **God has given us that right.** And if he has the talent of means and also of speaking, and wishes to use these, we believe he has a perfect right to do so. He would have the call if he has been begotten of the Holy Spirit. "**Go ye into all the world and preach the Gospel to every creature.**"

ELDERS--Why Should Elders be Carefully Chosen?

Q235:1:: QUESTION (1916-Z)--1--Why should elders be carefully chosen?

ANSWER.--Because the spirit of service should be the spirit, not only of the Pilgrims, or the Elders of the Church of Christ, but the spirit of every member of it; for in a large sense each one of us is privileged to be a minister, or servant, in writing the Message of God's grace in the hearts of others.

But let us not forget that we shall not know how to write in the hearts of others what we have not already had written in our own hearts. Hence the propriety of great caution in the choosing of Elders--to find those who already have the writing of the Lord in their hearts, and who therefore will be competent assistants, under the Holy Spirit's guidance, for the writing of the Lord's character-likeness in the hearts of the younger brethren.

And what is the Message, what is the Epistle, that is written in our hearts by the Holy Spirit through various agencies? Is it the knowledge of chronology? Is it the unraveling of types and shadows? Is it the cracking of hard theological nuts in respect to differently understood passages of Scripture? Is it

the knowledge of the history of the Jews, the history of the world, the history of the Church? Is it the understanding and appreciation of the different Covenants, past, present, and to come? No, it is none of these. And thus with these characteristics of the Master deeply engraved upon our hearts, we shall be granted an abundant entrance "into the everlasting Kingdom of our Lord and Savior Jesus Christ."--

2 Pet 1:8,11.

All of these subjects have more or less of value, and are more or less used of the Lord in connection with this writing that is to be done in the hearts of His people. But writing the Epistle of Christ is different--the writing, the tracing of the character-likeness of the Master in the hearts of His people--His meekness, His gentleness, His patience, His long-suffering, His brotherly kindness, His love, His joy, His peace.

We might have all knowledge respecting chronology and history, might be able to quote every text in the Bible, and to cite it, too; and yet not have the Epistle of Christ written in our hearts. It is the Epistle of which the Apostle Peter says, "For if these things be in you, and abound, they make you that ye shall neither be barren **idle, inactive**' nor unfruitful in the knowledge of our Lord Jesus Christ;" for knowledge will have its place.

ELECTION--Women Teachers in the Church.

Q235:2:: QUESTION (1905)--2--Please inform me if women are elected as leader's in the Allegheny Church? If not, why not? It has been said that such are elected.

ANSWER.--No, that is not the case, there are no sisters elected in the Allegheny Church. The Lord did not elect

{Page Q236}

sisters as apostles or as the seventy, and Jesus loved the sisters. He loved Martha and Mary, as well as Lazarus, their brother. The Lord never appointed the sisters as speakers in the church, and we have no authority to speak differently. I always think the Lord's plan is the best. By the time I begin to doubt the Lord's ability to run the church here I would doubt his ability to run heaven. It is for us to walk in His path, not to get a path of our own and ask the Lord to walk in our path.

ELECTION--Re Chairman.

Q236:1:: QUESTION (1909)--1--Is there any Scriptural reason against the election of a chairman of the elders in an Ecclesia, where there are from three to seven elders, and quite an amount of business to be handled at times?

ANSWER.--No. In fact, order is demanded. Unless the Church has indicated which should be the chairman, it is preferable that the elders themselves should choose the chairman.

ELECTION--Scriptural Qualifications.

Q236:2:: QUESTION (1909)--2--Give the Scriptural qualifications for the election of Elders and Deacons.

ANSWER.--See the Sixth Volume, which has more than forty pages on that subject. I think it would be well for the leader to call attention to the matter a month before election, and suggest the reading of the matter in the Sixth Volume so that all might have the matter fully in mind.

ELECTION--Number of Elders to be Elected.

Q236:3:: QUESTION (1910)--3--As a class, we are trying to elect according to the sixth volume of Millennial Dawn, but we could not all understand it alike. It seemed in one place that all who were suitable for elders should be elected, and then in another place that it was to elect elders according to the size of the ecclesia; and we got up a disagreement, and wrote you on the subject and you did not seem to understand why the trouble came up. That was the trouble, that some understood that, say there was a half dozen who were equally suitable for elders, we might elect all, and that if the class only numbered a dozen or two, we should only elect according to the class we had. For instance, if we had ten, we could elect one; if we had twenty-five we might elect two, and so on.

ANSWER.--How about this matter of electing elders? Should all of those who have qualifications for an elder be elected, or only, say, about ten per cent of the number? Say if the class numbered fifty, ten per cent would be five, and if there were one hundred, ten per cent would be ten? My answer would be this: To my understanding, all of those who manifest the qualifications for an elder would properly be elected elders. So that if in a class of six they were all equally qualified to serve as elders, I would elect the whole six, and then as they would take turns in service it would give an opportunity also to go out and hold meetings elsewhere.

God bless them--the more elders there are the better! But I think it is quite doubtful if out of a class of six they would find six that were well suited to be the elders but if there were six and all of them had qualifications for service I would be willing for all to serve. I understand it is God's will that everyone anointed of the holy Spirit is

{Page Q237}

anointed to teach. You remember the way it reads in the prophecy of our Lord Jesus--The spirit of the Lord God is upon me, because he hath anointed me to preach the good tidings to the meek. Now whoever receives the Holy Spirit has an anointing from the Father to teach. That is what the anointing is for. That is his authority to teach. That is his ordination, if you please, to teach. Then if he has a good voice that is something; if he has a good memory that is another thing; if he has other things that are harmonious with these, all of them go together, and he is authorized to teach in proportion to his talent. Now in case of a sister, there are limitations. A sister may not teach publicly, but a sister has many other ways of teaching. She has plenty of opportunities of helping along and preaching the good tidings. We can all preach by our daily lives--not only those who occupy the platform have the opportunity of preaching, for we are all preachers--and are all preaching I hope.

Someone asked me one time, How many preachers have you amongst you? I said We have about twenty odd thousand. "My goodness!" he said. I said, brother I do not want to misinform you. To my understanding, all of the Lord's people are anointed to preach. Sometimes we preach publicly and sometimes privately. Sometimes we just preach to one person and sometimes to a congregation of two hundred, and sometimes to a congregation of ten thousand.

ELECTION--The Lord's Will Expressed.

Q237:1:: QUESTION (1910)--1--We understand in election of officers the ecclesia expresses the voice of the Lord. After we have elected a brother to serve us as an elder, and we afterwards find out he does not prove what we thought he was, do we understand that it is a mistake of the class, or a mistake of the Lord.?

ANSWER--It is not necessary to think it would be a mistake of either. It would seem to imply that the class had not exercised a sufficiency of care. They should have known better before they elected anybody to be an elder. The

Apostle says not to elect a novice. You have no right to elect a novice. If you do, it serves you right. Perhaps you will get a good lesson from having a novice in for a while, and if the friends in that class have done something of that kind, perhaps it will be profitable in the end and they will learn to be more careful the next time. Now for the Lord to allow them to get a lesson in that way is not proving that the Lord did not know better, but he has allowed them to suffer for not following his directions but electing a novice. A novice is one who is new at the matter, and if he was new at the matter they should have known about it, because they should have known what he was before they voted for him.

ELECTION--Re Appointing Chair-Woman.

Q237:2:: QUESTION (1910)--2--When an election is being held, and an elder wished to put somebody in the chair for the purpose of carrying on an election, would it be proper to put a sister in the chair for that purpose.?

ANSWER.--I do not think I would be inclined to do so, unless it was a case where there was some misunderstanding in the class, where the brother or brothers would be unacceptable. It would only be under some very peculiar

{Page Q238}

circumstance that I would favor asking a sister to act as the chairman of such a meeting. I would not say there would never be such a case, but I would think it would be an exceptional one.

ELECTION--Re Both Consecrated and Justified Voting?

Q238:1:: QUESTION (1910)--1--In the election in the ecclesia, should it at all times be understood that only the consecrated believers should vote, or should justified believers also vote?

ANSWER.--We said just a few moments ago, that we think it should be definitely stated before the vote is taken that only the consecrated are entitled to a vote at all times on any Church question, because none others are members of the Church, which is the Body of Christ. If the congregation ever wish to ask some question about where the meeting shall be held, that would be a different matter. There would be a question, and you would say, We are thinking about moving from this meeting place to another meeting place, and we will ask all the friends--not merely the consecrated, because all are

interested in that--we will ask all the whole household of faith to express themselves as to time and place. But on any question like electing servants of the Church, or any such matter as that, it would be for the consecrated only.

ELECTION--Re Colporteurs Voting.

Q238:2:: QUESTION (1910)--2--How about colporteurs who are in town for a short time, ie, if they meet with the class should they vote?

ANSWER.--I should think that if he had no knowledge of the condition of the class, that he would be wiser to say, Brethren, I have not sufficient knowledge here to justify me in offering my vote, therefore I think I will decline. But if the colporteur had been there a few days, or a few weeks, as the case might be, and expected to be there for some more weeks or months, I should think he was as much entitled to a vote as anybody else. He is not debarred by reason of being a colporteur, but rather it would be something in his favor. He is one who is showing his consecration by the devotion of his life.

ELECTION--Re Visiting Brethren Voting.

Q238:3:: QUESTION (1910)--3--As to the qualification of the voters, you stated one who is consecrated had a vote. How about those visiting an ecclesia? Does a certain amount of time, or a declaration that they intend to remain, tend to qualify them?

ANSWER.--Our thought would be that it would be proper enough in calling for the vote to say that all of God's consecrated people here present tonight--or whatever time it was--who have the expectation of meeting with this class are earnestly invited to vote, and it is hoped that any who do not intend to meet with some degree of regularity with the congregation will not vote, and that any who are not fully consecrated will not vote, because this seems to be the will of the Lord in the matter. It is to be an expression of the Church at a certain place and the Church at that place is the number who are consecrated. The fact that a brother or sister had only recently come to live in the city, in my judgment, make no difference, because we are

{Page Q239}

all one in Christ, whether we live in Jamestown, or Brooklyn, or Pittsburgh, or New Orleans, or some other place.

ELECTION--Attitude of Elders Not Approved.

Q239:1:: QUESTION (1910)--1--I would like to ask in case of a brother who had been elected an elder and who had been found fault with, if it would not be a wise plan at the end of his time, to decline re-election?

ANSWER.--I believe if I were in that position, I would do about this way. I should think out some other brother in the congregation and I would nominate him; but if I were nominated, then I would say, Now, brethren, I have served you to the best of my ability and I know I have come short of pleasing you, and I want you to know I did the best I could for you, but I did not please you, I know, for several of you told me I did not, and I tried to improve on it all I could, but apparently I did not improve enough, because you still found fault--at least some of you did. And I am not finding fault with you--I presume the fault is with myself. I am sure I am not all I would like to be, and I cannot serve you as I would like to serve you, and so I think it would probably be better for you to take my advice. I have nominated brother so and so, and I advise that you elect him for a period of time--three months, or six months, or whatever you choose--and perhaps he can please us all better. I assure you I will try to support him and do all in my power to uphold his hands. I would earnestly try to get the other brother elected, but if, in spite of everything they said, No, we are going to elect you, even if we did find fault with you, I would say to them, perhaps I cannot do any better the next time than I did the last; the responsibility is with you, because I am telling you I am doing the best I can now. So do not feel hard at me if I do not please you all. I would tell them squarely and they would know where to find me, but if they chose me by anything like a large majority, say ninety per cent or so of the congregation preferring me, why I would count that the voice of the Lord, and would say, I must not decline now. I certainly would not decline in any offensive way and say. No, you found fault with me and I won't have it now. That would be wrong, I think. We do not want to have that spirit. We would want to think the brother, no doubt, had good reason to find fault (supposing this to be so); I am sure that none of us are so nearly perfect they would not have room to find fault, occasionally, any way, and if they do find fault let us bear it and try to get good out of it and be humble about the matter, and perhaps that will keep us from getting heady and falling over.

ELECTION--Re Nominations.

Q239:2:: QUESTION (1910)--2--In the election of elders would it be your thought that it would be proper for one of the present acting elders to make a nomination instead of one of the class making the nomination?

ANSWER.--I would understand that when the period of time for which he was elected elder has expired, he is not an elder any longer, therefore he is just as much one of the class and could make a nomination just the same as anybody else, for he is the same as any of the others. He does not hold over. And I want to say right here that I think it a very unwise proposition for anyone who has been an elder

{Page Q240}

to occupy the chair and to hold the election if it is possible to have it otherwise.

It is always desirable, if possible, to ask some intelligent brother to act as chairman who will be perfectly fair and honest, and one who perhaps would not have, or would not likely be considered to have, the qualifications for an elder. And thus anyone would be saved from any imputation of having favored himself, and the congregation would be saved from having to vote against the man who was nominated and who was right before them in the church, and he would be saved the embarrassment of putting the vote in his own case and also the embarrassment, if not elected, of seeing the majority against him and saying so. It might not always be possible, but if possible, I think it desirable to have somebody else other than the one who is likely to be nominated as an elder in the chair.

ELECTION--Electing by Ballot.

Q240:1:: QUESTION (1910)--1--Would it lead to greater harmony to elect elders by ballot without nominations at all, and let those who had the majority of the votes be so elected?

ANSWER.--Well, our opinion would be perhaps a little bit confused. I could say something in favor of either way, but the thing I do think of is, that the Lord did not arrange it that way; the Lord arranged it through the stretching forth of the hand. I admit it may be an easier way sometimes to just ballot, say nothing, and let nobody know how you voted, but is it wise to depart from the way the Lord has directed? If the class decided to vote by ballot, it is not my business to override the class, and even if I gave them the advice and they did

not wish to take it, it is still not my business to overrule the class. I am not to be like the juryman who said the other eleven jurors were very stubborn. So it is not for us to feel that the other were all stubborn because they would not think as we do; having expressed ourselves, let us leave it to the judgment and vote of the class, and leave that result with the Lord and if they find they made a mistake they will know it the next time and be more careful; they will learn a lesson; and if we did wisely we will learn a lesson, but I believe, brethren, I would always use my influence in favor of the method that seems to be outlined in the Scripture and it has this to be said in its advantage, that it teaches the class to have a kind of moral courage. Will I hold out my hand in favor of some person that I do not believe is suitable for that office, simply because he is a relative of mine? No, to my God I must be true.

ELECTION--Discussing Nominees.

Q240:2:: QUESTION (1910)--2--Where a brother is nominated for Elder, how much should we be inclined to discuss him before the election? Where should we draw the line?

ANSWER--I would hardly think it would be proper to give much discussion to those who are candidates for service in the Church. The Apostle, you remember, gives suggestions that if we bite and devour one another we might be consumed one of another. Should you stand my brother up before the congregation, and find fault with the way he parts his hair or with the color of his clothes, and the number of children he has in his family, and one thing and

{Page Q241}

another, you might find plenty to discuss, and by the time you had him thoroughly overhauled and curry-combed it might be your turn. So the whole class might have an experience of that kind, but it would not be very profitable. Now my thought would be this: that it is not necessary to have very much discussion of the characters of the brethren, because the suggestion is that each one in voting for a brother for any service in the Church should have some knowledge of him, and if he has not the knowledge by personal acquaintance, then he should guide himself by the judgment of another brother. As, for instance, if I had come recently into a class of say, a dozen, and I had only become partially acquainted with the friends in that class, and I did not know

anything against any of them, but knew something in favor of all of them, and suppose that the time came for election, and I noticed one or two brethren whom I saw to be very clear and very straightforward and that I had a great deal of confidence in, and if this brother made the nomination of another brother, and I had not a particular acquaintance with that brother, but simply did not know anything against him, I think I would feel justified in voting for him, because this brother who nominated him apparently knew something in his favor. If I had acquaintance with the brother who nominated him, I would thus be having a second-hand acquaintance with the one who was nominated. I hope I make myself clear. Now I believe, without special discussion of anybody's character, it should be understood before the vote is taken that each person who is going to exercise the power of voting is first of all a believer in the Lord, and has turned from sin and made a full consecration of himself, that only that class are to vote and those voting are to seek to vote as they believe the Lord would have them vote, and not otherwise. I believe that would be all that would be necessary, that a sufficient weight or responsibility would rest upon them so they would not likely vote irreverently for somebody they know nothing about, but they would seek to be guided by the judgment or counsel of others whom they had reason to believe or know. And if a mistake apparently was made, if apparently the wrong person were elected, what then? Well, I would conclude that the wrong thing had been done. I think the proper thing would be to think that a lesson was going to be taught the class of greater care in whom they should elect, and if therefore they did rashly in making a selection that would be a good lesson for them, and the next time when the matter of election would come up perhaps they would learn to be more careful, and perhaps the Lord's will would be that just such a lesson should be learned by that class to make them more careful. In any event, I would cast the weight of my influence in any class against any such thing as tearing any of the Lord's people to pieces. I have known some cases in which brethren perhaps had things that could really be said against them and yet perhaps these things belonged to an early period of their lives and they were entirely changed from the time these things were true of them and therefore my thought would be that that might be so in other cases, and I would cast my influence against any such ripping and tearing amongst the Lord's sheep. I would think it would cultivate the spirit

{Page Q242}

of the wolf in the sheep and therefore should be discouraged. If, however, a brother who was prominent in the congregation were asked by the others, What do you think about this nomination? or if he thought it proper to in any way give an intimation, it would not be improper for him to say, My dear brethren, the nomination you have heard and I have been asked to give some advice, and all that I will say on the subject is, that I think it would be God's will that I should vote thus and so. That puts him straight, and that will carry to some extent with those with whom he has influence and if he has no influence it ought not to carry.

ELECTION--Record of Those Not Voting.

Q242:1:: QUESTION (1910)--1--Should we keep any account of those who fail to vote?

ANSWER.--Well, my own practice is to try to set the matter so fully before the vote is taken that every one present will feel that he and she has responsibility--a responsibility to vote for or against the candidate; that if one has a sufficiency of knowledge to permit of a vote, or is of the consecrated class, intending to meet with the congregation, he has a responsibility to vote; that it is not merely optional whether he will vote or not, but it is his duty to express himself thus. I think if that is emphasized in advance of taking the vote and all the dear friends can see the responsibility, very few will be inclined then to shirk. It needs to be stated beforehand very plainly.

ELECTION--Following Apostolic Custom of Electing Seven.

Q242:2:: QUESTION (1911)--2--In appointing elders for an ecclesia, should we not follow the apostolic Pattern, and appoint seven? If not, why not?

ANSWER.--I know of no apostolic pattern of appointing seven. If there is any pattern of that kind, I would be one of those most pleased to find out all about it. I remember about the apostle appointing seven deacons. I never heard anything about seven elders; it is news to me. Besides, if we are thinking about deacons it would have no bearing, because they elected such deacons as were considered necessary under the circumstances. Suppose there was a congregation that only had about six in it; how could they appoint seven elders and seven deacons then? The Lord says that a church may be as small as two or three--"where two or three are met in my

name, I will be in their midst." You have our views on this subject more particularly set forth in the sixth volume of Scripture Studies.

ELECTION--Qualified Except Not Immersed.

Q242:3:: QUESTION (1911)--3--If a brother were qualified according to the New Testament to be chosen an elder, but had not been immersed by anyone, would that, in your understanding, be a sufficient reason or cause for not appointing such a brother as an elder?

ANSWER.--It would be. Not that we think water baptism is essential in the sense our Baptist friends would say--not that we think it is anything more than a symbol, but the brother who had not yet been able to see so simple a symbol as baptism, must be blind on that point, anyway, and if blind on one point, how many more might he be

{Page Q243}

blind on? I would wait until he would begin to see on that point before I would put him in to teach anybody else, who, perhaps, had seen more than he already. Understand, we do not make water baptism a test of brotherhood at all, and such a brother not having been immersed, should be made welcome, according to our understanding at the Lord's table, or as a brother in the Lord in every sense of the word; but it is one thing to recognize one as a brother of the Lord, and a member of the body in every way, and another thing to recognize him as competent to teach. My opinion is that one competent to teach is one that has already seen one of the simplest points in the New Testament, that the Lord and the apostles all practiced water immersion in symbol of the real immersion--consecration.

ELECTION--Any Time. No Special Date.

Q243:1:: QUESTION (1911)--1--What is your opinion in regard to placing a brother of ability on a program for a discourse on special occasions, providing he has not been elected an elder, and yet has the spiritual requirements, some earthly circumstance having hindered his election?

ANSWER.--Well, I should think it would be very easy to have him elected if the class thought well. Make a proposition of it and take a vote; that would settle it very quickly. He could be elected any time. It is not necessary to elect an elder at a certain, particular date. He could be elected in the middle of the year or the next month after, or

any time, if it is found to be necessary, and if the class considers he is a suitable person. I should think it would be very well in such a case as this to have the matter brought to the attention of the class, consider it for a month or so, and on a certain Sunday ask the class to vote on the question. That would be giving them full opportunity, and if they voted, then the vote would decide.

ELECTION--Serving Without Appointment.

Q243:2:: QUESTION (1911)--2--We read some place that no brother should assume public duties in the church as leader, teacher, representative, etc., without an election, even though assured that there is no question respecting his acceptability. And also it is made positive in other places the same thing. Now in the face of this, is it not wrong for our elders of the ecclesia to meet separate from the nineteen deacons and separate from the church and appoint a deacon, or a teacher, or representative of the ecclesia to the position which the Lord says must be occupied by a regular ordained elder?

ANSWER--In considering this question we should remember the Apostle's words and also the Scriptural illustration given. We have the case of Saint Stephen, you remember who was a chosen Deacon in the church as recorded in the Book of Acts, and Saint Stephen got a good chance to preach and he did not say, "Now Brother I was not chosen an elder, and therefore I cannot say anything here" but he went right ahead and preached, and the Lord blessed him a great deal, and he had a fine time--and got stoned to death. And he got the good mark of being the first Christian martyr next to his Lord. Then let us remember what the Apostle again says--I will read a little between the lines here--he says that one who is a deacon and serves his

{Page Q244}

position well and shows humility in his service, purchases to himself a good degree. That is to say, a good degree of liberty and of privilege, and of opportunity. In other words, the congregation should notice, when voting with respect to those who shall serve as elders, those whom they have previously selected as deacons, and see how careful they were, and how faithful they were, because if they were not faithful as deacons in doing some secular part of the work, there would be no reason to expect they would be properly faithful as elders. That they would be purchasing to

themselves a good degree of preferment, and honor in the church by their faithfulness as deacons is the thought of the Apostle. My thought is that in the early church the arrangement was that deacons would be a class who would be gradually making more progress toward eldership, and a more prominent service of the truth, in the manner that the deacons primarily would be chosen for some other kind of service, but they would be there as a sort of reserve supply, so that if there were an elder short for any service there would be a deacon, and a proper committee would look over the deacons and say, "Suppose we try that brother with such a meeting tonight"; and then another time this committee might say, "Suppose we try that other deacon for the meeting tonight"; we have need of someone for the night, try him." Thus they would be trying them to see to what extent they would have ability. Otherwise the deacons would have very little opportunity for ever attaining to anything or for manifesting any ability they might possess in respect to the service of the church. Anything therefore that is written in the Scripture Studies was not intended to be in conflict with that thought, for that is the thought we have always entertained, and which we believe to be the Scriptural one, and which is practiced in Brooklyn and other places.

I am not sure that I understand the brother's point well, but this would be a further answer, perhaps more in comportment with his thought. I would not think it would be a proper thing that if the congregation choose just four or five as elders that these four or five men should then come in and select another one from amongst the deacons and make him practically an elder. I would not think that to be their province. If the church wanted that brother for an elder, and regular servant in that capacity, it would be their duty to say so. If the elders find they had not a sufficient supply, they might very properly at another meeting of the church inquire whether the church would be pleased to elect another elder, as there was need, apparently, for another; but if it were only a temporary need, and if it were understood with the congregation that they wished the elders to select from time to time deacons from here or there who seemed to be showing some ability to fill a temporary necessity I would think it a very proper thing; but not for him to be put in as an elder when the congregation did not put him in as an elder.

ELECTION--Voting Over Again.

Q244:1:: QUESTION (from the audience) (1911)--1--In case a person should receive within two or three votes of

the seventy-five per cent, would it be wise to vote a second time on the person so as to bring the votes up to the number required to elect him?

{Page Q245}

ANSWER.--I would think there would be no objection to that or even making it unanimous. What we want to get at is not merely some little catch matter, but to get the sentiment of the class and to have the full expression of the mind of the class. Anything that is merely a friction arrangement should be avoided as much as possible. If a class decided they would make a seventy-five per cent rule in their election, that would not be binding for another election, but it might be merely binding for that one time. If they choose the next time to have the same seventy-five per cent rule, and if someone came very near having it, but not quite, and it was moved to reconsider this vote and take it again, and it was found then to be larger than the amount decided upon, the class has a perfect right to regulate the matter as it pleases.

ELECTION--Re Jury Rule.

Q245:1:: QUESTION (1911)--1--In the sixth volume of Scripture Studies we read that majority is not sufficient, but the jury rule should prevail in the choosing of elders in the church. Now if so, is not that the wisest course to pursue in electing deacons? We read there that the same order shall prevail in the choosing of both elders and deacons.

ANSWER.--In this matter we were not seeking to lay down a law; we would have no right to make a law; we were merely offering a suggestion of what we believed would be a wise course for the church. For instance, in a class if a bare majority were allowed to dictate the policy, there might be a very large minority, nearly as large in number as the majority, that would be wholly dissatisfied; and a majority of but one, for instance, might rule such a class in a very arbitrary way; and our suggestion was that a class should try to arrange by its voting and should so select elders as, if possible, to please and satisfy everyone in the class. Therefore, as far as possible, the mere majority rule should be ignored and as far as possible the so-called jury rule should obtain--not that we would say it must be a jury rule--but that as far as possible a unanimity of sentiment in the class should be obtained. It is not always possible to get the whole class to think just the same on the subject of who should be deacon or elder in a congregation, but whatever rule is observed would be equally

appropriate to observe in respect to deacons as in respect to the elders. Whoever is elected for any service, the congregation should see to it that as far as possible they yield little points to each other where no principle is involved, so as to try to have everybody satisfied and pleased in those who will be the servants of the congregation.

ELECTION--Absent Member Voting by Letter.

Q245:2:: QUESTION (1912)--2--Where Elders are elected by stretching forth the hand--nominations having taken place two Sundays previous, would it be permissible where two or three members of the class are not able to be present, to send their vote by letter to the chairman?

ANSWER.--There is nothing objectionable in it. In politics there is a party spirit trying to take advantage of the other party. It is not so with you, however. When you meet to have an election of Elders you want every brother and sister to have the fullest opportunity of expression. You are not merely willing but you want them every

{Page Q246}

one, to give expression of themselves. We do not want to have their own opinion merely, but we want to find out what is the Divine will for the Ecclesia. Let us all express what we think to be God's will in the matter. I see no objection to those who are absent sending their proxy or vote to the chairman of the meeting. If you are present you can give your vote for whomsoever you care, but it would be no proxy for you to give another brother or sister power to vote for you as he or she thought best. That is my opinion in this matter.

ELECTION--Foreign Brethren for English Meetings.

Q246:1:: QUESTION (1913)--1--Do you advise electing a foreign brother, German or Swedish, who speaks the English language imperfectly, for a public speaker?

ANSWER.--I would advise, if there be enough in the class of that foreign language to constitute a class, that such a speaker would be a preferable one, and might very properly be elected. As, for instance, in the Brooklyn congregation as an illustration, we have a French brother who is very well qualified to lead a class in French. We have an Italian brother who is well qualified to lead a class in Italian. We have a Swedish brother, also. Not that these friends do not understand something of English, but they prefer their own tongue a little bit; they would rather have somebody who is

familiar with their own tongue. We think that is very proper. So with the colored brethren; we have colored classes--different nationalities. It is remarkable how many different kinds there are in that congregation.

ELECTION--Re Non Qualified.

Q246:2:: QUESTION (1913)--2--Where one does not seem to be competent to fill the qualifications of an elder would you advise not electing elders and electing Pastor Russell as elder?

ANSWER.--Such questions are rather delicate ones to discuss, and it is hard to know just what is best to advise. My advice in general is that the friends act as wisely and discreetly as possible. I think one difficulty has been and perhaps still is that the Lord's people do not realize fully the will of the Lord in such a matter. They get the impression that the Apostle in laying down the qualifications of an elder in writing to Timothy and Titus is laying down hard and fast rules, and that every elder must come up to the very highest notch in all of those requirements. Now such would be a perfect man, a very good elder surely, no doubt about that. And so would all other Christians if they could come up to all the Apostle writes there. You say, Why did the Apostle make such definite statements if he really did not mean to be understood in the absolute essence of all that? We answer, He was stating the matter just the same as Jesus did on another occasion when He said to all the church, Be ye like unto your Father which is in Heaven. Now, are you like your Father in Heaven? Well, you say, I am trying to be. Very well, my dear brother, that is right. Well, are you like your Father? You are in some respects--you are in your mind. Well, are you in all the words and actions and thoughts? No, I am not like the Father in everything, but I am trying to get more and more of the character-likeness of God. Good. Now just so the Apostle here holds up before the church the standard

{Page Q247}

of an elder; that is what an elder should be. When you are thinking of elders, look at that, and have that in mind when you are measuring the brethren that are available, and those who do not to some extent have these qualifications would not be fit at all, and then select to the best of your ability. If we wait until we get perfect elders we will never have any elders at all. So I would not say either that Brother Russell

would make a perfect elder, nor any other person. But I believe there might be cases in which the conditions would be such that it might be better not to elect anybody for a time to be elder. There are such cases, but I think they ought to be very rare. I would hope so. It is one of those cases that are very difficult to advise in. There are so many things that bear on the subject, and each little class and each member of the class must be as wise as possible, as thoughtful and considerate as possible, loyal to God and the principles of righteousness as much as possible, and pray and seek to follow the Divine leading. And then if a whole class, or a goodly majority of the class, decide on a certain course, do not feel as though the class might vote, but your will must be done, but say, "Well, all right, the class has voted, and it was fairly stated; I stated my opinion, and they do not think the same as I, and I am not the one to coerce the class; I am in the minority and I will be subject to the others in the class, and I will co-operate with them, not work against them to show that what I said was the right way, and if it did not go my way it would be all wrong. No, I must be in harmony with God and must do to the best of my ability now with whatever the class has decided on, co-operating to the best of my ability to permit peace and righteousness and forward the cause of the truth, and be a peacemaker." Do not forget that. All of God's people want to learn that Jesus said, "Blessed are the peacemakers; for they shall be called the children of God." And remember that necessarily all of the Lord's people in order to be overcomers will have more or less of the combative disposition; you could not be an overcomer without a little of it. You will have to be combative enough to overcome the world, and peacemaker enough not to fight with the brethren. Do not fight with the brethren any more than you can help, but be just as kind, sympathetic and helpful to them as you can be.

ELECTION--Who Are to Vote?

Q247:1:: QUESTION (1913-Z)--1--Who are entitled to vote in the church?

ANSWER.--It should always be remembered that none are to vote except those professing full consecration, manifested by the usual symbol--immersion in water. Such as have not symbolized their consecration are not to be disowned as brethren, but should be considered so immature as not to be competent to express an opinion in respect to who would be qualified to serve the Church, and, of course, would not be qualified to be servants themselves.

ELECTION--Choosing Elders and Deacons.

Q247:2:: QUESTION (1913-Z)--2--Should a bare majority rule in our elections?

ANSWER.--Numerous inquiries have come to us indicating that some of the brethren have difficulty in applying the

{Page Q248}

suggestions given in Vol. VI, on the subject of election of servants for the Classes--elders and deacons.

It was not our thought there to lay down an invariable rule on the subject. The Bible gives none, and no one else has a right to establish such a rule. Our suggestion was that wherever possible the election should be unanimous, and unless seventy-five per cent of the Class, or more, favored a brother's election, it would be rather unwise for him to accept the office--the service. We did not by this mean that a minority of twenty-five or thirty per cent should be encouraged to obstruct the Class and hinder an election.

Strictly speaking, a majority of one in a Class would decide any matter except as love might come in to urge a consideration of the sentiments of others. If, for instance, a Class numbered one hundred, fifty-one of these would have a **right** to decide respecting who should be the servants of the Church, and the other forty-nine should very quietly acquiesce, recognizing the fact that they constitute only a minority, and should loyally strive to support the will of the majority.

Only the spirit of love and the best interests of all in the Class suggests more than fifty-one per cent. Love should strive for a unanimous vote. But how might this be obtained we will offer a suggestion.

Suppose that in a Class of one hundred six Elders were considered necessary for the service. A, B, C, D, E, F would represent available candidates of more or less ability. A might have a hundred votes; B, ninety; C, eighty; D, seventy; E, sixty; F, fifty. Under a strict voting on the lines of preference only two would be selected on a ninety per cent basis; but our thought would be that the entire six might be unanimously elected, if they were on the average as good material as the Class possessed, and if nothing were known derogatory to their moral characters.

It is a mistake to think that the standards established by St. Paul are to be taken literally, for no one would be found fully

up to all the requirements. The Apostle has stated what the **ideal** Elder would be. Each voter should have this ideal before his mind in thinking of the will of the Lord; but the Class is not to be left without an Elder unless there are serious blemishes.

Our Lord similarly set a perfect standard before us when He said, "Be ye perfect, even as your Father which is in Heaven is perfect." (Matt. 5:48.) Who is perfect in the sense that God is perfect? "There is none righteous; no, not one." (Rom. 3:10.) The Master evidently meant that we should not measure ourselves by a low standard, but by the perfect standard, that thus we would be assisting ourselves up to the grandest ideals in respect to our own lives and characters and in respect to those chosen to be Elders and ensamples to the Flock.

ELECTION--Proxy Voting.

Q248:1:: QUESTION (1913)--1--When a consecrated brother of the church is absent on account of sickness from meeting when an elder is to be elected, can he write them his choice of an elder, or vote by proxy?

ANSWER--There is nothing in the Bible says he can, and there is nothing in the Bible that says he cannot. What

{Page Q249}

are you going to do? Leave it to the class. Let the class decide.

ELECTION--Percentage to Elect.

Q249:1:: QUESTION (1913)--1--In a church election are we to understand that such rules as the class may adopt governing the percentage of vote required to elect shall apply to the vote on the candidate for deacon as well?

ANSWER--Surely. The arrangement of the Bible in respect to the government of affairs of the church throws all the responsibility upon the congregation. I do not mean the congregation in a general sense, but the church, the gathering which is the Body of Christ; namely, the consecrated ones. The Lord has not given definite rules to govern every feature, so that leaves the responsibility to the whole church to seek to build up in the most holy faith, using the Word of the Lord, and the example and illustrations of the Scripture. If the Lord has left the matter so simply and plainly in the hands of his people, it would be entirely wrong for you or I to attempt to divert it into the hands of some individual or clergy class.

There is no authority for that in the Bible. It is very natural that people might fail just the way governments fail. For instance, certain governments feel they can govern certain islands better than the people there can govern themselves. So it is very likely that if the people would submit to it, a certain class called clergy would arrogate to themselves power, lay down laws and rule. But this is simply because the congregation does not know that the Lord has put the power in its hands, and never authorized any clergy class at any time. The Lord himself was to be the Master--all ye are brethren. There should be no distinction amongst the brethren, except that distinction be recognized by the class as a company of the Lord's people, and if they shall choose certain persons for elders, the responsibility is with the class. The individuals comprising the class are, therefore, to use all the more judgment and discretion, and to remember that they are voting and acting for the Lord in the matter. In the 6th Volume of Scripture Studies we have attempted to point out what the Scriptures lay down respecting the proper mode of order in the church--not by way of law, but by way of suggestion, because the decision of the class respecting its own leadership, etc., is the final decision in the matter. We have suggested certain things about percentages; not that anything in the Scriptures say anything about percentages, but in an ordinary meeting of worldly people they might have, for instance, a vote taken on a question and a majority of one would decide; and suppose the congregation numbered 100, and 51 would decide, and the other 49 would be left practically without representation; our thought is, that is not the spirit of the Lord. The spirit of the Lord would be that the whole church should feel a oneness of interest. But suppose that the 51 who would constitute the majority would say, "Well, this is our wish, we would like to see Brother So-and-so an elder, we think he is best qualified, but here are 49 of our brethren that we will pay no attention to their wishes whatever." That would not be the spirit of love. We suggest, therefore, there should be an endeavor made not only to suit the 51, but also the 49 who are in the minority; not merely each one doing as he

{Page Q250}

wishes, but trying to be considerate of one another, esteeming one another, having an interest in one another. Suppose in a congregation of 100 it is decided a certain number might be found eligible to the position of deacons. As one of the

congregation I might have very positive ideas that Brothers A, B and C were much better qualified than Brothers D, E and F, and I would have a right to vote for those three; and then if some one else thought well of D, E and F, I would say to myself, Well, this other brother would like these others. Do I really know anything against them? And if I knew nothing against them, then because so many of the other brethren like them is the best kind of a reason I would like to see them have them. If I were going to be an elder I would very much rather be one that would represent the whole congregation than one who had been elected by a mere majority. I would like to have the whole congregation pleased, satisfied, contented in their minds. I would be willing to put myself in their places. The Golden Rule requires that I do to the minority as I would wish the minority to do to me. If I were in the minority and they were in the majority, how would I like them to consider me? I would like to have some show, too. Then we ought to be equally as generous as the others. This would not mean we would be lax or careless, respecting any really important matter. If it was a bad man, or unconsecrated man, or a man who was in some way totally unfit for eldership, then I would withstand him face to face, and would say right out, I cannot vote for Brother So-and-so for certain reasons. Now I would try my very best to avoid giving reasons, but if it became necessary to give the reasons I would do so in as kindly a way as I could, and I would try previously to have the confidence of all my brothers and sisters to such a degree that they would know I would not say a word unkindly, or speak a word of evil about any brother; that it would be an absolute necessity to even take a position of opposing a brother--a duty toward God and toward the church. When we get that confidence in each other we will have all the more power and weight in whatever we would say.

ELECTION--Closing Nominations.

Q250:1:: QUESTION (1913)--1--In appointing an elder to lead a certain class study, is it proper after the nomination of one to move that the nominations be closed without giving time for further nominations? This, of course, applying to a class where three or more brethren are serving as elders?

ANSWER--There are what are termed parliamentary rules. That is to say, rules such as apply to the action of a body like the House of Parliament; and these rules are used in connection with Congress and also little meetings and large meetings. They are very good rules, not to be objected to in a

general way. They are generally very wise and considerate rules for fairness in a general way. At the same time the Lord's people, as they are to go beyond mere justice and administer according to love, and to know that love is the fulfilling of the law, and more than merely the right and justice of the matter, in this matter of election and rules for meetings should not hold each other too strictly to merely the letter of the law which might apply in a public assembly of another kind. Their sympathetic bond

{Page Q251}

of love should be such that they would like to please all. Suppose this were a meeting and we were going to elect some elders here. Suppose I knew some here had a great deal of esteem for Brother A, and some for Brother B, and some for Brother C, and some for Brother D, and for my own preference I would say, Now out of all these I believe I prefer Brothers A and C; I do not think so much of Brothers B and D. I might say, I will nominate Brothers A and C, and move the nominations close. So some of those who are more timid would not have a chance to vote. Would that be loving? No. Love is our rule, and love gets in ahead of all the parliamentary rules in the world. Love says, I want that brother over there, and that sister over there, and all the brothers and sisters, to have a good and fair show and to have their voice in this matter. I do not want to take from them rights that belong to them under the Lord's arrangement. I might be of sharper practice, more experience, and twist them all up, but that would not be a proper elder brother's place on my part, to get the younger brethren all mixed up so their will would not be done, and they would vote for something and they didn't know they were doing it that way, and then be dissatisfied afterwards and say, If I had understood that matter right I would have done differently. That is not a satisfactory meeting at all. The kind of meeting for election of elders of a class would be a meeting in which everything would be done so openly and fairly that everybody's rights would be considered and everybody would feel happy and contented with the results. Well, we all had our chance, and if the thing was not done as I thought was the preferable way, it was done in a good way anyhow, because everybody had a fair part--not an effort to tear each other to pieces. I do not think that is what we should do. If you do not know him, and nobody vouches for him that you do know, you had better not vote at all. If there is somebody present that you have great

confidence in and he vouches for this brother, and says, I nominate that brother, then you should say, The fact that Brother Russell nominated Brother "W" means that he knows him or he would not have nominated him. I do not know Brother "W," but the fact that Brother Russell nominated him and Brother Hirsh seconded it, and I know them, therefore I know that Brother "W" is all right. We have a right, you see, to lean to a certain extent upon our knowledge that is indirect. We might not be well acquainted with Brother "NW" and know all about his affairs well enough to vote for him unless there is something to indicate for us. But if someone would vouch for him, it would be the same as in a bank. If you go in a bank and your name is Smith, they would say, "We do not know you, Mr. Smith, at this bank; and we are not to pay any checks unless we know the parties. Do you know Mr. Hirsh?"

"Yes, he will vouch for me."

"Mr. Hirsh, do you vouch for Mr. Smith?"

"Oh, yes, that is Mr. Smith, I will vouch for him; I will guarantee that is all straight."

The bank then says, "All right, Mr. Smith, Mr. Hirsh says he knows you and so we are acquainted."

The same way in a class. Somebody vouches for Brother

{Page Q252}

Smith, and then you say, I know persons who will vouch for him. That means you ought never to nominate a person you do not know; never nominate merely because somebody says Smith. Do not be silly and say Smith or Brown just because somebody else says so. Know what you are doing or do not do it.

Another thing: When we have such an election of elders, suppose I say, "I like Brother A and Brother C and to my mind these two brethren are very much superior to the other brethren, and I would really think the class would be better served if we only had Brothers A and C, and if we do not have Brothers B and D at all." I might try to force that, I might take advantage and wheedle them out of their vote. But that would not be right. On the contrary I should say, "Now I know quite a good many like Brother B very well, and some others like Brother D very well, I do not think either of these brethren have as good qualifications as Brothers A and C, but some others do like them and claim they get profit from them, and I do not know anything against their characters, and since others get a blessing from their service, I am glad they should

serve." I would be pleased to nominate any and all of them, knowing them to be men of good, reputable character. It would not prove I thought them better ones, but I would rather nominate the ones I preferred, and if the others were nominated and there is any lack of someone to second the nomination I would say, "I will second Brothers B and D also." Why? They are not your preference. No, but I know they are the preference of some of the other brethren, and I want all the class to be served. I would not want them merely to have the ones I thought better, but some of the ones they thought better. I ought to have love enough for all the brethren that I would want them all to be pleased, and not merely to please myself. That is the spirit that ought to be in every church and in every election, and I think there would be less confusion.

Suppose there are some others who would like to have someone else. Suppose some were nominated that I thought quite unsuitable; I would feel afraid some might vote for them. I would say, "Now, dear friends there is Brother 'W' that is nominated. I do not wish to have a word to say against him, or pose as an enemy of his, but in my judgment I thought it better we should not have him as one of the elders.

Therefore I will state while the motion is under discussion that I am not going to vote for him. Now, Brother 'W', I am not opposing you in any way except as I ought to oppose you when I think you would be better not serving as an elder." I would be perfectly frank with him and would not say a word against him, and say, "I oppose him because he owes several bills downtown, and they know him all over town as a man that runs bills, and he is a disgrace to our class." I do not need to talk about Brother "W" at all. I would just say, "I cannot vote for Brother 'W' as an elder, and I would like to not see him an elder; I believe the Lord's cause would be better served otherwise." We do not need to tear one another to pieces. It might or might not be true about Brother "W" owing bills all over town. Perhaps if we would ask him, he might be able to give some good excuse.

{Page Q253}

ELECTION--Of Elders who do not attend Meetings.

Q253:1:: QUESTION (1913)--1--What do you think about a class leader who never attends a week-day afternoon meeting, nor all the night meetings, even when a pilgrim brother is present?

ANSWER.--I would think perhaps he could not get out

to the afternoon meeting because he had work of some kind. I would think, though, that a brother who had been elected elder who would only come to a meeting where he was to speak had better be left out until he would come to the meeting all the time. If he did not come to the meeting except when he was going to speak I would think that would indicate he was not qualified for eldership, it would indicate to my mind that he did not wish to be taught, did not wish to hear anyone else, but merely wished to hear himself talk, and thought he was above the rest of the class. "All ye are brethren." Whenever one gets to thinking he is not one of the brethren, that he ought to come only when he is to speak, then I am afraid for that brother. For his own sake I think it better not to elect him. We would not want to help a brother do something that would keep him out of the Kingdom. We are to consider the brother, and his interests, as well as the class and its interests.

ELECTION--Is it Wrong Not to Vote, When Perplexed?

Q253:2:: QUESTION (1914)--2--A sister, perplexed and grieved in regard to affairs in the class attended the election meeting, but took no part in the voting. Those whom she WOULD have voted for were elected. Was this wrong? Was it a sin?

ANSWER--I suppose the sister used her best judgment so we may know it was not a sin. You are never wrong in following your conscience, even though it might lead you astray. You would be doing the right thing to follow your conscience at any cost. So God would not hold anybody responsible for sin, who had done the best he or she knew how. Dismiss it.

ELECTION--Proper Servants of the Church.

Q253:3:: QUESTION (1915)--3--A man of high social standing became interested in the Truth, but did not consecrate. Through the influence of a well-to-do sister, and her husband, who is no longer in the Truth this man was elected our Class Leader. They rejected another brother because he was not so intelligent. This influence in our Class is too often felt and the ordering of our Class is not according to the Sixth Volume of Scripture Studies. What would you advise?

ANSWER--We think, dear friends, that the Sixth Volume is in full accord with the Bible. If you believe it is in harmony with the Bible, then it will be your duty to carry out

those suggestions as fully as they represent the Word of God. In my judgment it would surely not be the right order of things to elect a person to any office, either as Elder or deacon, where there would be any teaching responsibility whatever, who had not professed full consecration to the Lord. He would not be a member of the Church of Christ at all, and therefore could not hold any oversight in the Church; and to put him into such office would be

{Page Q254}

contrary to the spirit of the Word and be a wrong thing for the Class. What should they do at the next election? They should not vote for this man.

I do not know to whom reference is made, but if I were the person myself it would make no difference. I would think they should not elect me under such conditions no matter how much influence I had. Suppose it should disrupt the Class to choose another Elder. Then let it disrupt the Class. I do not mean by that that we should be careless as to the disruption of the Class, and careless of others' feelings; but after the matter has been fully set before the Class, those who do see the right course should stand for the fact that no one should serve in any capacity except one who is professedly a child of God; and no one should vote for any except those who are fully consecrated. If this cannot be made the voice of the Church, then those who are faithful should withdraw, and I think, according to the Bible arrangement, they would have a greater blessing.

ELECTION--Re the Vow.

Q254:1:: QUESTION (1915-Z)--1--Should any one be chosen as a servant of the Church who has not taken the special Vow which so many of us have found very helpful, and which has been recommended to all?

ANSWER.--We cannot make this simple Vow a test of brotherhood; for, even though we believe that the Lord has especially brought it forth at this time and that to a certain extent He intends it to serve as a test amongst the consecrated, nevertheless the Bible does not authorize us to make this a test of brotherhood. It is a matter of judgment rather than of Divine direction, just as the candidate's misuse of the English language, or uncouthness of manner might properly enough be taken into consideration, although not mentioned in the Bible amongst the qualifications for eldership.

It would rejoice us greatly to know that all the dear Elders

and Deacons amongst the Lord's people everywhere could see eye to eye with respect to the reasonableness of the Vow, and its harmony with the Divine Word and with our consecration Vow, to which it is, as it were, a blue fringe, or border and finish. One can scarcely refrain from wondering what objection any Christian brother or sister could have to that Vow. To some of us it seems as though it would imply either something wrong as respects their heart intentions or something defective in their reasoning faculties. However, we are not competent to judge so closely. The Master said, "Judge not."

Our thought is that in selecting Elders or Deacons a preference might well be given to those who have taken the Vow and who see eye to eye on this subject. Nevertheless, if the brethren who are competent to lead Classes are acceptable in every other way and are not opposers of the Vow, they might be chosen. This would be especially true of those who declare that they are living up to all the requirements of the Vow to the best of their ability, and merely decline to take it because of fear that somehow or other the taking of this simple Vow might injure them while helping others. We may not understand the processes of their reasoning nor the attitude of their hearts, but we

{Page Q255}

may under such circumstances pass over what we cannot understand nor appreciate.

ELECTION--Rules for Selection of Elders and Deacons.

Q255:1:: QUESTION (1915-Z)--1--What are the rules for the selection of Elders and Deacons?

ANSWER--Numerous inquiries have come to us indicating that some of the brethren have difficulty in applying the suggestions given in Vol. VI. on the subject of election of servants for the Classes.

It was not our thought there to lay down an invariable rule on the subject. The Bible gives none, and no one else has a right to establish such a rule. Our suggestion was that whenever possible the election should be unanimous, and unless seventy-five per cent of the Class, or more, favored a brother's election, it would be rather unwise for him to accept the office--the service. We did not by this mean that a minority of twenty-five or thirty per cent should be encouraged to obstruct the Class and hinder an election.

Strictly speaking, a majority of **one** in a Class would

decide any matter except as **love** might come in to urge a consideration of the sentiments of others. If for instance, a Class numbered one hundred, fifty-one would have a **right** to decide respecting who should be the servants of the Church, and the other forty-nine should very quietly acquiesce, recognizing the fact that they constitute only a minority, and should loyally strive to support the will of the majority.

Only the spirit of love and the best interests of all in the Class suggests more than fifty-one per cent. Love should strive for a unanimous vote. But how might this be obtained? We will offer a suggestion.

Suppose that in a Class of one hundred, six Elders were considered as necessary for the service. A, B, C, D, E, F, would represent available candidates of more or less ability. A might have a hundred votes; B, ninety; C, eighty; D, seventy; E, sixty; F, fifty. Under a strict voting on the lines of preference only two would be selected on a ninety per cent basis; but our thought would be that the entire six might be unanimously elected, if they were on the average as good material as the Class possessed, and if nothing were known derogatory to their moral character.

It is a mistake to think that the standards established by St. Paul are to be taken literally, for no one would be found fully up to all the requirements. The Apostle has stated what the ideal Elder would be. Each voter should have this ideal before his mind in thinking of the will of the Lord; but the Class is not to be left without an Elder unless there are serious blemishes.

Our Lord similarly set a perfect example before us when He said, "Be ye perfect, even as your Father which is in Heaven is perfect." (Matt. 5:48.) Who is perfect in the sense that God is perfect? "There is none righteous; no, not one." (Rom. 3:10.) The Master evidently meant that we should not measure ourselves by a low standard, but by the perfect standard, that thus we would be assisting ourselves up to the grandest ideals in respect to our own lives and characters and in respect to those chosen to be Elders and examples to the Flock.

{Page Q256}

Be it always remembered that none are to vote except those professing full consecration, manifested by the usual symbol--immersion in water. Such as have not symbolized their consecration, are not to be disowned as brethren, but should

be considered so immature as not to be competent to express an opinion in respect to who would be qualified to serve the Church, and, of course, would not be qualified to be servants themselves.

ELECTION--Choosing Elders From Other Classes.

Q256:1:: QUESTION (1916)--1--Where there is sufficient available material in the class, is it for the best interest of the class to choose its elders from brethren of other classes?

ANSWER.--Where there is sufficient material in the class, it would not seem to be wise for the class to go outside to choose other elders. I think that goes without saying. But who is to determine whether there is sufficient material in the class? The class must decide that for themselves. Who is to say that they have sufficient material in the class? The class must decide that--not Brother Russell, nor anyone else. If the class thinks that it has no qualified elders, then let it go outside. If it does have a number of qualified elders, then let them use what God has provided and encourage the brethren at home.

ELECTION--Regarding Percentage.

Q256:2:: QUESTION (1916)--2--In a certain Tower, whose date I cannot remember, you suggested a method of election wherein all the nominees receiving at least a 50 per cent nominating vote should be unanimously elected. In a class where there is considerable difficulty and friction, would it be better to adopt this method, or to insist on a 75 per cent vote on each nominee for election as an elder?

ANSWER.--We should remember, first of all, that Bible does not tell us what shall be done. That being so, it is really a matter of judgment to find out what would be the most advantageous way for doing this. It is a matter of judgment as to what would be the best way. Mine might not be as good as yours. When I offer any suggestions in the Watch Tower on any subject like this, it is merely my opinion. Brother Russell has no wish to give commands, or to be a dictator in any sense of the word. He merely endeavors to give his opinion in such matters--about which the Bible does not speak. If the class knows some better way than I do, then that will be satisfactory to me. God's will is to be expressed by the class, and anyone that gets rid of the will of the class will make a mistake and will not have the approval of the Lord. I have known those who would bring in some kind of wire-pulling, and thus the interests of the class would be interfered with for

the time being; that is certainly not right. We should not try to go beyond what the Lord has arranged. The Lord would not be pleased with anything of that kind. We must be honest with God and with the brethren, and help all the brethren to get the right thought, as follows: Now, it is none of my business whether I am chosen as an elder or not. Let the class do what it thinks best. If they choose me, I will try to serve them as best I can, but, if they do not choose me, then I will try to serve them as best I can anyway. If we have such a spirit, the class will surely see it in due time. The Lord sees

{Page Q257}

it all the time, and if you are right with God, it matters not how you stand with others. If you say we will have 80 or 75 per cent, or what not, there is nothing to regulate the percentage--nothing in the Bible. We would suggest that the desire in voting to please all the brethren in the class and to have an election that would be satisfactory to all, so far as you conscientiously could, would even be better than pleasing 75 or 80 per cent. There should be proper consideration for every one in the class, and yet each one, of course, should do what he considers to be right. Should it be figured out beforehand that all would not be entirely pleased, and the majority therefore should carry out their thoughts without any regard for the thoughts of the minority, surely that would not be right. If you think that a certain brother should be an elder and I see nothing wrong with the brother, the fact that you want him would be a reason for me to vote for him unless I knew something in his character that would disqualify him, in which event I would think it to be against the Lord's will to vote for him. I could not vote for him for a certain reason. (I am merely expressing my opinion in voting.) I would like our election to be unanimous, if possible, but, for a certain reason I cannot give him my vote. He ought to feel kindly about it, and should say: I admire your honesty and candidness; I will try to bring myself up to a higher standard. This would seem to be the right thought: to do the right and hope it may please the whole class; and yet, to do the right whether it please them or not. Not, however, in any independent spirit, but with the generous spirit of giving due consideration to the thoughts of each and everyone. I have known cases in which the 85 per cent rule was established, and the will of the class was not really done. How so? If 85 per cent were obtained why would that not be the will of the class? Because the 15 per cent might decide to be obstreperous and determine not to

let the 85 per cent have their desire. The minority tried to rule the majority, and would not submit. However, the majority is all that should be required to determine the will of the class; 51 per cent would be the majority. If 85 per cent be required, it is a concession on the part of the majority to please the minority. Fifty-one per cent could say we will have our decision, we will have our way, but that would be ignoring the others and might cause a division. It would not be a wise or kind thing to do. The majority ought to think of the minority, and say we would like to have the 100 per cent, so as to include every person, if possible, but for the majority to knuckle down to the minority so that the minority might obstruct the work of the class and make it difficult, because the majority were willing to say 85 per cent, and then state, we will do what we can to hinder this 85 per cent, would mean that they had adopted the method of filibustering used in politics for the purpose of blocking the purpose of those in the ascendancy. This, in the case to which we refer, was altogether wrong. We want to get the right focus on these matters. In Brooklyn and New York we hardly ever have anything but an unanimous vote--hardly ever--because we are agreed that we want to do everything we know to assist in the work. If anyone wants to have a certain brother as elder or deacon, we would be glad to have him. I believe this is the

{Page Q258}

mind of the classes nearly everywhere, but sometimes we get our minds twisted. When the minority say, you can't do anything unless you have 85 per cent, I would favor a change and make it 51 per cent, and then let the 51 per cent be as kind to the others as possible, but let the others know that we will not permit any method to obstruct the work of the Lord. God wants the majority of the class to rule the class and to determine its course, but the Lord also wants the majority to be very kind towards the minority, but, if they can be of one mind that would be better still.

ELEVENTH HOUR--Its Illustration.

Q258:1:: QUESTION (1911)--1--Please explain the eleventh hour parable mentioned in Matthew 20.

ANSWER.--This parable is given to illustrate something that will occur toward the end of this age. The parable goes on to tell that there were various calls at various times for laborers in the vineyard. Now, some might say that this call for laborers in the vineyard began way back in the days of

Jesus and the apostles, and that these various calls belong to various periods of the Gospel age, and we would see no argument against that; that seems sound enough. Others again would claim that this sending forth of laborers in the vineyard was not at the beginning of the age, because the Lord and the apostles planted the vine and attended to it in the beginning, and this call of the laborers in the vineyard was in the harvest time, at the end of the age, when the fruit was ripe and when they were to go in and gather, and receive wages for gathering the clusters. This interpretation also has some reasonable qualities. In any event, the eleventh hour represents the very closing time of this Gospel age, and the presentation is that at that time some will be standing waiting for an opportunity to enter into the harvest work--the reaping work, the vineyard work, and that some who would be in a proper condition of mind and heart would be acceptable there to do harvest work, even though the harvest work was nearly finished. As, for instance, today, someone would perhaps say, "Well, Brother Russell, I suppose that the harvest work is nearly over, and that if I would want to go out into the harvest field it would hardly be worth while now, would it?" Well, I would say that if I were in your place, my dear brother, even though it be as it were in the eleventh hour I would go at once to the Lord and say--if it were possible for me to arrange my affairs so--"Lord here is so much time I can properly give to you and the service of the harvest work. I entreat that I may be sent into the harvest, that I may be one of those who will get a special blessing by virtue of association with the reapers, and that order of service."

There are some things about this parable that are not so easy of interpretation; we might give some guesses and they might be all wrong; we do not like to give any guesses that might be wrong. As to what the penny will be, and who the servant will be that gets the penny, and as to what it will mean that someone will murmur and say they are not satisfied with the penny, and say they should have had more, I do not know. I am not sure. Perhaps we will see more clearly by and by; but we do believe this: that none of our murmuring will be beyond the vail; that therefore, the giving of the penny and the murmuring, whatever it shall signify,

{Page Q259}

will be something that will yet be in the church before we pass beyond the vail. I do not think that any of those who murmur are going to have any pennies in the sense of eternal

life and immortality. The Lord is not going to have any murmurers in his bride class; if I understand it right, they will all be so thankful they will appreciate the fact they have got more than they deserve, and so glad to get what the Lord will give.

ELIJAH CLASS--Vs. Elisha.

Q259:1:: QUESTION (1907)--1--How may we distinguish the Elisha class from the Elijah class?

ANSWER.--We have pointed out that Elijah was very distinctly a type of the overcoming Church. But as for Elisha, we have no positive proof in the Scriptures that he was a type at all. Some might infer that he was a type, and others might infer that he was not, but since the matter is one of doubt, it behooves us not to fasten very much weight to it.

ELIJAH--A Typical Character.

Q259:2:: QUESTION (1909)--2--How about Elijah?

ANSWER.--Well, Elijah was a typical character, for the Scriptures say he was. The transfiguration of Elijah was a picture or vision of the change of the Church at the end of this age, and the carrying away of Elijah in a whirlwind, and chariot of fire, represents the Church's experiences, in which we will pass beyond the veil--a whirlwind of trouble and fiery trials. Again you remember John the Baptist, who was beheaded. So far as life is concerned, we remember that God buried Moses, and so I presume God likewise buried Elijah. So far as the Jews were concerned he was taken up into heaven, and they saw him no more. But the Apostle says, "They all died in faith." We presume he afterwards died and was buried like other men.

ELIJAH--Re Moses on Mount.

Q259:3:: QUESTION (1909)--3--Is it not a fact that Elijah was glorified with Moses on the Mount?

ANSWER.--We answer, No. The record is that Moses died and was buried. It is not, therefore, in the authority for anybody to say that Moses did not die and was not buried, and he cannot have life or knowledge until after the Church shall have first received her resurrection, because Moses was of the household of servants, and they without us cannot be made perfect.

Well, what about Moses and Elijah appearing upon the Mount of Transfiguration? Well, I was not there, but I had a representative, a reporter present, right on the spot, and he

told us of the matter. What did he tell us? We read that, as they came down from the Mount, Jesus talking to His disciples--and He knew all about it, you and I do not--told them that they had seen a vision, saying: "See that ye tell the vision to no man until after the Son of Man is risen from the dead." And similarly John, who was there on the Mount, afterwards described it in the book of Revelation, the book of visions. He tells us of this beast and that beast, with heads, horns, etc., and of the woman sitting on the throne, etc. Did he see these actually? He said, I saw, and I saw, and I heard and I saw--and he saw them all in vision, because those beasts never pranced around at all. God could have had a menagerie there but it

{Page Q260}

was not necessary. John tells us in the opening chapter that these were visions, saying that these were signified--made known by signs, and as He saw in visions **there**, so He saw in vision **on the Mount**.

There was another on the Mount who gave us his testimony. "You remember," Peter said, "we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my Beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard, **when we were with him in the holy mount.**"

That was what the vision was to illustrate. Moses represented the class living, on the earth, if you please, for he was the mediator or representative of Israel, and he would very properly represent them in that tableau. Elijah was there used to illustrate the Church. Christ is the Head of the antitypical Elijah, and you and I are members of the Body of that antitypical Elijah, and that great Prophet is the one that God is raising up from among the people, and this Elijah will be the one in the Millennial Age to restore all.

ELISHA--Composed of Whom?

Q260:1:: QUESTION (1909)--1--Who will compose the Elisha class?

ANSWER--In the first place we do not know that there is to be an Elisha class, because the Bible doesn't say strictly that there will be. Do we infer it? Yes. Upon what basis? Because there is an Elijah class and the Scriptures imply that

there is an Elisha class referred to by our Lord and mentioned in Revelation. Elisha was one who joined himself to Elijah toward the close of the ministry of Elijah--joined himself as a servant and got a great blessing finally. If we shall suppose he is a type of a class then he would be a type of two classes. First, of the great company because the mantle of Elijah fell to him, which would seem to imply that the power or work of Elijah would fall upon the Elisha class, after the Elijah class is taken away. The only thing that Elisha did with the mantle was that he went to the river Jordan, smote the waters and passed over. It would simply mean that the Elisha class would pass through death in much the same way as the Elijah class--Jordan representing death. After passing the Jordan he began to do a certain revolutionary work. This would not represent the great company but would seem to represent another class--the work of the Ancient Worthies which they will begin and carry on during the Millennial Age. We believe the Scriptures show that the Ancient Worthies will eventually be on the same plane as the Great Company and will have the same glory.

ENEMIES--Love Your Own.

Q260:2:: QUESTION (1905)--2--Who are the enemies that we are to love?

ANSWER.--Your enemies. You need not love my enemies. I will do that myself.

ENEMY--Last to be Destroyed.

Q260:3:: QUESTION (1911)--3--It says the last enemy that shall be destroyed is death. How would that be, the Adamic death, or how?

{Page Q261}

ANSWER.--The last enemy that shall be destroyed--what does that mean? That means that death, which is an enemy, will be destroyed. Now the second death is not an enemy to God, nor an enemy to any who are in harmony with God. The second death will be for the destruction of those who cannot be reconciled to God. Instead of being an injury, it will be a blessing to the whole creation; but the Adamic death is an enemy. It has been an enemy, because all down through the age, people have been suffering under the Adamic death who really, if they had had the opportunity, knowledge, etc., would have liked to serve God and be in harmony with him. Adam himself, no doubt, if after he had sinned, would

have been glad if God had said, "Well now, Adam, I will give you another trial; go back into Eden; but if you do it again it will be the second death and that will be the end of it." Of course he would have been glad of that.

ENOCH--Where Taken?

Q261:1:: QUESTION (1908)--1--By faith Enoch was translated that he should not see death, etc. Is it known whether he was taken from this earth and what class does he typify?

ANSWER.--I answer that all we know about Enoch is stated, first of all, in Genesis, and, secondly, in the Apostle's statement in Hebrews, and, thirdly, in the statement of Jude, that Enoch prophesied of the coming of the Lord, saying, the Lord cometh with myriads of His holy ones. But in Genesis, it is stated that he was not found, he was missed, for God took him; and the Apostle in Hebrews tells us that he was translated, taken away--lifted over, is the thought, from one state or place to another; he was translated that he should not see or experience death. Not that he should not see it with his eyes, but that he should not see it in the sense of experiencing death. He did no doubt see death with his eyes for there was death in the world at that time, but he did not experience death; he was translated so that he might not experience death. This then leads us to understand that Enoch did not die. Now the Scriptures are silent as to what God did with him or where he took him, and that leaves us, therefore, without any basis or any positive statement as to where he is. We can state as to where he is NOT. We can state that he is not in heaven; because our Lord said that "no man hath ascended up to heaven, save he that came down from heaven." Therefore Enoch did not go to heaven in that sense of the word. Where did he go? Why, the Lord may have taken him to some other planet for all I know. I don't know; it would be merely a guess. I merely take the Word of the Lord as it reads, that he was translated so that he should not see death and that he did not die. The Apostle makes that clear later on in the same chapter. He says, "All these died in faith," yet evidently he understands that he previously had made an exception of Enoch and therefore he would not be included with the others. Where he is God only knows; I do not; no one else knows. So you and I and all the rest are on a par. We have such confidence in the Word of God, however, that we believe Enoch lives somewhere and that in God's due time we will find out why he was made an exception in this manner.

Now, is he a type? He may be. We are not told that he is a type and therefore it would be rash for us to say

{Page Q262}

he was a type. We are not inspired to say this is a type, and this is not a type. If we could find anything in the Scriptures to say Enoch was a type, then we would be justified in saying he was a type. But anything in the Scriptures not specified to be a type we do well to be careful how we turn it into a type and make something out of it that might trouble us. There is one statement respecting this that gives a suggestion, a bare suggestion, that he was a type and that is a statement to the effect that Enoch was seventh from Adam. There the "seventh from Adam" is made prominent--seven, of the seventh generation. Now there is just a bare chance of building a little bit of speculation upon that. I call it by its plain name--"speculation." Since seven is always in the Scriptures recognized as a perfect number and indicative of perfection, we might understand that Enoch, the seventh from Adam, would represent that perfect man--the perfection of man, or man in his future state when he will be perfect and when he will not die. And in this sense of the word, Enoch may be considered as representative of that class of mankind which in the future will be in harmony with God and have eternal life--the ones who will be brought to perfection during the Millennial Age.

ENOCH--Translated, When, Where, Why?

Q262:1:: QUESTION (1913)--1--Enoch was translated. What did it mean? What did it represent?

ANSWER--The Bible does not explain; I will not do so either. I do not know.

ETERNAL--Applied to the Sodomites.

Q262:2:: QUESTION (1907)--2--In Jude 7, referring to the Sodomites, does the word "eternal" properly qualify fire, or vengeance, or suffering, for example?

ANSWER--I would answer, it qualifies fire--eternal fire; suffering the vengeance of eternal fire; that is the way the translation gives it. I think it is all right. What kind of eternal fire was it? Did it keep on burning there, and if you could go to where Sodom was would you see it burning now? No. Well what kind of an eternal fire was it? It was a fire whose effects were eternal; it was not a fire that merely burned a little while and then went out, but it burned until it burned

everything up. And so, when the Lord is going to destroy the wicked, He will destroy them with an eternal fire, that is, a fire that will be complete, and finish the work. It will not be destruction for a little while from which they will be recovered, but it will be the vengeance of utter, complete destruction. In your talk every day, if you will only think about it, you use a great many figures of speech. Every person who can talk uses a great many figures of speech; and in olden times, they seem to have used these more than we do today. They made all languages in pictures. Some of the very old languages were all pictures, and all the spelling even was in pictures. Some of those old hieroglyphics that have been found in Egypt and elsewhere are all pictures. So our words are all pictures.

ETERNAL LIFE--Now, Actually or Reckoned?

Q262:3::QUESTION (1906)--3--Do consecrated believers have an eternal life now, or only a reckoned one? If a reckoned one, explain John 5:24, which says: "He that heareth my

{Page Q263}

word, and believeth on him that sent me hath everlasting life."

ANSWER.--This is a very similar question, as you will perceive, to the previous one, and would be answerable in the same way. It is more to get the right thought than to dispute as to which would be the best way of stating that truth. Both ways of stating the thought are really right. You may say that we have eternal life now, and proceed to prove it in this way: That the Lord has promised eternal life to them that love him, and God's word is sure, and since he has promised it, speaking by faith from that standpoint of God's promise, I could say, Yes I have eternal life. And yet it is very much like the matter I have sometimes illustrated by a check. Suppose you had handed me, or I had somewhere received a check, and that check were in my pocket. Suppose that check was for one hundred dollars, and that was the only money I had, and some one should come up and say, "Have you any money, Brother Russell?" You see I could say yes or no, because a check is not money, but I have a check that is worth money. Just so God has given us eternal life, and this life is in His Son. That is a plain statement. That is the record, he has given us eternal life, and this life is in his Son. And when He who is our life shall appear, then shall we also appear with Him in glory. So you see we have eternal life in the same

sense that we have the check in our pocket. It is worth all it calls for, yet it is not the life itself. As far as the life itself is concerned, that is the salvation to be brought unto us at the revelation of our Lord and Savior Jesus Christ.

EUPHRATES--Re Second Death.

Q263:1:: QUESTION (1911)--1--"And the fourth river is Euphrates." Does this river represent the second death in this verse?

ANSWER.--Not that I know of.

EVE--Ransom of.

Q263:2::QUESTION (1910)--2--If it will not take too long, please explain the ransom of Eve?

ANSWER.--It won't take very long. Eve belonged to Adam, just the same as all of Adam's race belonged to Adam. God gave Eve to Adam after he took her from Adam. It is very easy to see, then, dear friends, that if Christ redeemed Adam and all that Adam had, he redeemed Eve.

EVE--Re All in Adam.

Q263:3:: QUESTION (1910)--3--"For as in Adam all die"--are we to understand this means Mother Eve?

ANSWER.--Yes, I answer we understand this includes mother Eve; she was in Adam in the sense that she was a part of Adam's family; that the whole thing was centered in Adam ; that God arranged it so, and that Adam's sin brought the death condition. If Adam had sinned and mother Eve had not sinned, of course it would be hardly proper for us to offer a suggestion, but my thought would be that if Adam had sinned he would have been put out of the Garden, and she would have been put out with him, as he was the representative of the race, and his transgression would mean the transgression by the twain; that she would be held as being a party with him in the transgression.

{Page Q264}

EVE--Her Standing with God.

Q264:1:: QUESTION (1915-Z)--1--What standing did Eve have with God?

ANSWER.--Mother Eve had no standing with God except as a part of the body of Adam, for she was taken from his side. We understand that this represents that the Church has no standing with God of herself, that to produce her required the sacrifice of Jesus her Lord. In other words, she

came from His side. The Second Adam is the Heavenly Lord--the First-born from the dead, the Justifier, the Life-giver to the world. During this Gospel Age, God has been selecting the Church to be the Bride of Christ, and she has been in process of development. As the Bride, the Lamb's Wife, she may be considered to be the second Eve; and her work is to be during the incoming Age, the mothering or caring for the race of Adam, begotten again by "the Lord from Heaven," the Second Adam.--1 Cor. 15:45-47.

The whole picture shows us that the responsibility of the fall was in Adam. St. Paul points out that Mother Eve was the one who was deceived and was first in the transgression, but also points out that it was through Adam's disobedience that sin entered the world; and thus death passed upon all men, "for all have sinned" (Rom. 5:12)--showing the effect of Adam's fall upon his offspring, through heredity. As "the wages of sin is death," and as the sin that brought the death was **Adam's** sin and not Eve's sin, it follows that the Redemption-price would be that which corresponds to Adam, and not that which corresponds to Eve.

THE BODY OF SACRIFICE

When we read, "A body hast Thou prepared Me," as a sacrifice, we are not to understand this to mean the Church, the Body of Christ, prepared for sacrifice. The body prepared for sacrifice was the **human body** of Jesus. It was **prepared** in the sense that it was provided Him miraculously and was holy, harmless, undefiled, separate from sinners. Jesus alone had such a body prepared for Him. The Church had no such body.

Our Lord Jesus was ordained of God a Priest after the Order of Melchizedek; but sacrificially He was the anti-type of Aaron, and was first to offer up Himself, and subsequently to accept His disciples, justify them through His sacrifice, and then constitute them members, or parts, of His own sacrifice. It is evident that in the type only the high priest was ordained to offer up the sin-offering of the Day of Atonement. None of the under priests had such a right. So none of the antitypical under priests, the followers of Christ, are competent to offer up themselves. All that we can do is to present ourselves unto death. He accepts us, imputes His merit to us, and counts us members of His fleshly Body; and then by His Holy Spirit, through Christ, God operates in us "to will and to do His good pleasure," which is to carry out the work of self-sacrifice even unto death. But all this while the Church is not sacrificed as

was the High Priest, nor presented to the Father in our name. The Father's dealing is only with our Advocate, and we are accepted merely because we are His.

All this is shown in the Atonement Day type of the sin-offering. The high priest offered the bullock first, as

{Page Q265}

his own sacrifice--representing himself individually. Then the high priest, not the under priests, afterwards offered the Lord's goat--**one goat**, not many goats. This goat was offered, **not** as a sacrifice of the under priests, but as the sacrifice of the high priest. So in the antitype. Our consecration is acceptable to the Father only because of the merit of Jesus imputed to us as His members when He adopts us as a part of His own flesh.

EVIL--Some Evils of Man's Fallen Condition.

Q265:1:: QUESTION (1915)--1--If all life is from God, how can you explain disease germs, pests, etc.?

ANSWER.--There could be no life except from the great Life-Giver and His arrangements. The conditions as we have them in the world today are not the arrangements that God had in Eden. When He created man in His own image, He made everything favorable for him, and Eden was a place in which there were no pests. There is not a word in the Bible about Adam having been bitten by mosquitos. So with other pests--no weeds there. The weeds were a part of the curse, you see, and all these things are said to be permitted of the Lord now for man's good, no doubt--"for thy sake," in thy interest. We can see very readily, my dear brethren, that all these various difficulties of the present time are tending to carry out the great curse of death, and make them realize what it is to be out of fellowship with God, out from under His protecting care. The world is not now under God's protection, whereas man was originally under His especial care. We are to understand, therefore, that as Messiah's Kingdom shall take control of the world, all these various pests of every kind will be removed. All that is undesirable will be swept away

Now as to where these pests come from: I am not able to give a full, definite answer, but will give some suggestions. There was a condition of things prevailing before the great Flood that was changed after the Flood. You see the illustration in the Photo-Drama of Creation: Take the case of Noah's intoxication. Before the Flood grapes had never fermented. Climatic conditions had been very different

because of earth's enveloping canopy. Therefore Noah, not realizing that such a change had taken place, though the juice of the grape had a pungent flavor, was made drunk. There had been no such condition as this before the great Deluge. Noah was overtaken by something that he did not understand. Now alcoholic fermentation and acidity came through the new atmospheric conditions, and produced this effect upon the juice of the grape. Certain conditions of the weather or the atmosphere affect your own flesh, as, for instance: If you have a wound in your flesh, under certain conditions the tendency will be to fester, and that will bring forth poisonous life-germs.

Satan and the other fallen angels may be permitted some power in creating pests and disease germs. See our Spiritism pamphlet, p.79, and also Exod. 8:6,7. I presume that many of the diseases that we have today did not exist before the Deluge. And surely there were no pests nor disease germs in Eden. I do not know how the Lord will overcome all these things, but we believe that all Satanic power will soon be taken away, and we have confidence that whatever is injurious the Lord will destroy.

{Page Q266}

FAITH--Exercise of By the World in the Millennial Age.

Q266:1:: QUESTION (1907)--1--In what respect will faith be required of the world in the Millennial Age?

ANSWER.--Well, it is very difficult to explain that, because there are so many different ideas as to what faith is. Now, if you are referring to faith as meaning a belief in the things that you do not see, and the things that you do not know, and the things that God has merely revealed to us in His Word, that kind of faith will be very limited indeed in the Millennial Age. Why? Because everything will be made so clear and manifest that it will not belong to faith, but it will then be sight. It is faith now because God is choosing a peculiar people, and He is testing those who have the hearing ear and the eye of faith, who can walk by faith and not by sight. And so He represents that we are walking in the narrow way, and the light is on our pathway, and by and by, instead of having a pathway that is dark, and merely lighted as we take these steps, the Son of Righteousness will arise with healing in His beams. A man will not need to carry a lantern when the sun-light is shining. Just now, the lantern of God's Word, and the carrying of it, represents our faith

coming from it, but they will not need that in the Millennial Age, because knowledge will be everywhere, and instead of faith, knowledge will be required, and it will be possible for people to come to know all about God and about His plan. Is knowledge better than faith? Yes, indeed. Wouldn't you want absolute knowledge if you could get it? Yes, indeed. But you are now walking by faith, are you not? Yes. God says that is the way He wants us to do now, and He does not furnish any more than that now. He gives us enough knowledge to have a basis for our faith and does not give us anything stronger than would be a basis for faith.

FAITH--Gift of God.

Q266:2:: QUESTION (1910-Z)--2--Is faith the gift of God?

ANSWER.--"By grace are ye saved through faith, and that not of yourselves; it is the gift of God." The Apostle seems to intimate that grace is God's favor: in fact, the word "grace" has the signification of **gift**, or that which is favor. Our salvation is of Divine favor--not of any necessity on God's part, not because Justice required it, not because anyone could have demanded it from him, but it is his own merciful, gracious provision, and this salvation in our case is through faith. And the faith is not of ourselves, as a matter of course. Hence we think that when the Apostle says "it is not of ourselves," he must refer to faith. However, faith, in a very important sense, is of the individual; we are urged to "have faith unto God." One cannot have faith for another. The individual must exercise his own faith in God; and yet in this text we are told that our faith is of God.

In what sense could this be of God? We answer that it is of God in the sense that every good and every perfect gift comes down from the Father. Our faith must have a foundation, must have a basis. We must have knowledge of a matter in order to have faith in it. We have knowledge of God, and this knowledge which is

{Page Q267}

granted us as a grace or favor brings us to the place where we are enabled to exercise the faith. The faith in a great measure rests upon the knowledge. The knowledge reveals God's character; the Divine Revelation makes known to us certain facts respecting God's purposes, and we see the purposes thus outlined to be in harmony with the character of God, and this enables one to believe the promises; and believing them, we

are enabled to act upon them; and this is faith.

So, then, our faith, while it is of ourselves in the sense that we must exercise it, is of God in the sense that he supplies the necessary elements from which that faith is to be compounded.

FAITH--Discerning the Lord's Will.

Q267:1:: QUESTION (1912)--1--I cannot always discern the Lord's will under all circumstances. (Pastor Russell, neither can anybody else.) Is this an indication of something wrong in my heart condition?

ANSWER--No. The Lord does not wish us to walk by sight and have no difficulty in discerning His will. He wishes to put the matter in such a way that there will be a test of our obedience and perseverance--we are to walk by faith and not by sight. How?

I will tell you how to do it. Every day, of course, and in all particular matters, I try to take everything to the Lord, I would not wish to undertake anything, without seeking to know the Lord's will respecting it. But, I am not always able to know the Lord's will. I have no miraculous insight to know God's will. My judgment is not sufficient, I am not to tax my mind that way, it is out of the power of my mind. I will leave it to the Lord. If He wishes me to go this way or that way, He can direct the course. So, my mind and heart are satisfied, if, at the beginning of the day, I say, Lord, here am I; I thank Thee for the privilege of another day and what I hope will be full of opportunities for serving the Truth and the brethren. I ask you to direct all of my thoughts, words and conduct, that I may serve Thee. Then I go forth and use my best judgment. If the Lord wants to lead me in one way or another, that is His part, not my part. I have solicited His guidance. My eye is alert to know and to do His will at any cost. I rest easy in this yoke, knowing that God is able and willing to overrule all things for His glory and for my profit.

When a child I noticed that some people had a certain way of going to the Lord with their affairs. They would open their Bibles at random, and whatever verse their thumb happened to be next they would say was the Lord's message and they would follow it, too. That was not for me to find fault with. It seemed remarkable to what texts they would sometimes open and they should have such remarkable answers to prayers. But, I said, Lord I am really afraid, and if it pleases You, I would rather be directed by my judgment than by this method, for my mind does not seem capable of accepting it. The Lord seems to have taken me at that prayer. I do seek the

Lord's guidance in studying the Word, taking all of the verses, trying to find the principles of God's dealings and teachings on every subject. There is surely a reason why right is right in every matter, and I desire to know it. I desire to know the reason why

{Page Q268}

God wishes a matter this way or that way--not that I doubt His wisdom, but so that I may enter into the spirit of the Divine regulations. I have much more happiness than I would otherwise have. Could I know whether God, the devil or chance would open the Bible for me in that other way? I much prefer and believe it the Bible's teaching that I commit all to God, ask Him to guide my judgment and reason and then go out and use that judgment and reason the best I know how. The Lord may allow me to use my judgment in some way that afterward appeared not the best; but if so, He may use it to bring some great blessing or instruction anyway. Our judgment, of course, means our understanding of our Father's Word and of His providential leadings. Thus doing we know that all things shall work together for our good.

FALLEN MEN--Cannot Covenant With Jehovah.

Q268:1:: QUESTION (1913)--1--You say fallen man cannot enter into a covenant with God. Upon what basis did God make a covenant with Israel? Would such restriction apply to Moses, he being fallen also?

ANSWER.--Moses was imperfect, because the Bible tells us there is none perfect, no not one. When we say God could not make a covenant with fallen man, the thought is not that He could not, but He would not. It would be a useless matter to make a covenant with fallen man, because they could not keep it. In the case of Israel, God said I am going to bless the seed of Abraham, and you, the natural heirs of Abraham. Would you like to have Me take you to be My people? Then if you would, if you think so I will give you a chance to try it. I will give you a law, and if you can keep that law I will agree that by virtue of keeping it you are perfect, and if perfect you will be able to go on keeping it and live forever, but if you fail you will die. So there was a tentative agreement, a provisional agreement. God had a right to do that. Not that Moses was perfect. God said if you would like to try I will treat you as though you were perfect. I will give you sacrifices to represent the true sacrifices, and these offered year by year will cover you typically; you will

be counted as though you were righteous for one year and in that year you may show Me how you can keep My law. If you can keep the law I will fix all the rest.

FALLING AWAY--After Once Enlightened.

Q268:2:: QUESTION (1910)--2--If any fall away, who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, will their failure to receive the crown lead to the second death? Or is there a chance that a place may be found for them among the Great Company?

ANSWER--I do not think that anyone is competent to answer that question. It is beyond our depth. We ought to fear to pass judgment on anyone who gives evidence of still having love for God or for righteousness. We do not mean that we might not fear for some, as the Apostle says we should fear, and that we should strive to pull them out of the fire--pull them out of places of temptations, and trials, and strive to recover them from the snare of the adversary. That fear is proper enough, but for us to decide that such a one has been given up of the Lord, and that

{Page Q269}

he has been sentenced to the second death, is not ours to judge, and we do well to seek to avoid passing judgment upon others.

FAMINE--Application of Amos 8:11,12.

Q269:1:: QUESTION (1909)--1--"Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine for bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Please explain and apply these words.

ANSWER--Well, these words in the first place were written especially to the Jews, and there was quite a period of time when they were without a prophet or teacher and a great many Jews were seeking the Lord but were so blinded that they could not see Him as the Lord, and as represented in the parable where the rich man begged for the cup of water. They are kept in that condition that the mighty works of God might be fulfilled. The nation of Israel itself is a most wonderful thing. To think that there are some who are of the seed and stock of Abraham still in the world is a most

wonderful thing; all other nations are mixed up. But the Jews have an independent nature, so that God could show in His dealings with them what He would do later. How long they shall thirst and hunger I do not know.

I must tell you that I have recently had some experiences with the Jews. I bought a coat not a great while ago, and the man who sold it to me was a Jew, and after I purchased it, he said, "I read your sermons every Monday morning and I am pleased with them, I have been reading them for over a year."

Later on, I met a gentleman on the street in Pittsburgh; he was a Hebrew, and he said, "Mr. Russell, I keep track of you, I read your sermons in the paper."

The Jews are hungering and nibbling around the edge, but they will have to wait a little longer.

FAMINE--May Have Two Applications.

Q269:2:: QUESTION (1912-Z)--2--"For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water." (Isa. 3:1.) What does this mean?

ANSWER--There was a famine which came upon Judea. The people did not have enough to eat or to drink. They are still in very much the condition of Ishmael at the time when Hagar laid him down to die. During the Gospel Age the poor Jews have been famishing. They have been without any communication whatever with God.

The same Prophet, from whose inspired writings the above text is taken, tells us of another class whose "bread shall be given them, whose water shall be sure." (Isa. 33:16.) They will be well cared for, well protected, and will have both bread and water. This text may have applied to the Jews at the time of the destruction of Jerusalem and may apply to any Jews and others who, since that time, have put their trust in the Lord and to whom He has supplied what was needed for the strengthening of their lives. As we look about us today we find many of nominal Israel

{Page Q270}

hungry, thirsty. They endeavor to make themselves think that they are well fed; and the majority of them do not realize that they are poor and naked and unfed and blind. In the meantime the Church of Christ is in the protected place. Everything is working together for good to them. Their bread and water is sure. "No good thing will He withhold from

them that walk uprightly"; "the meek will He guide in judgment; the meek will He teach His way."

FATHER--The Heavenly Father's Care of His Children.

Q270:1:: QUESTION (1909)--1--Kindly explain Matt. 18:10: "Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

ANSWER.--I presume that the conditions beyond the veil are so different from the conditions this side the veil that it is difficult to explain the conditions there. Our Lord said to Nicodemus, if I tell you of earthly things and you do not understand, how will you understand if I tell you of heavenly things? He did not tell him much about heavenly things.

In this I would understand the thought suggested to be that when we pray to our heavenly Father we are to realize His careful attention to all the affairs of the weakest and most ignorant of His children. If they are His, that means that His providential care is over every one of them.

The suggestion that His angels do always behold His face, is that He is always ready to receive their messages. He is ever ready to hear, to give attention, and it pertains to every one of His little ones. On this Scripture has been built the thought that each individual child of God has an individual guardian angel, which specially takes care of him. Now I say that is a theory, and I do not know that it is right, but whether it is a living spirit being that interposes for us and guards us, or whether influences or powers of God, it makes no difference to you or to me, because whatever God is pleased to use to protect us, what difference does it make to us, so long as we are assured that we have protection and that we have communion with Him?

FEAR--What Kind Does Love Cast Out.

Q270:2:: QUESTION (1912)--2--"There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love." What fear is here referred to, and how does perfect love cast out fear?

ANSWER.--Fear is a quality of the mind that is begotten generally of uncertainty. There are certain things which we ought to fear, and certain things that we need not fear. The Adversary would seem to take advantage of our fallen condition, the condition of sin, and cause us to fear our heavenly Father; because whoever we fear we keep away

from. We all realize that by nature we are sinners, and that there must be some penalty for sin. We seem to know this instinctively and naturally have a fear. We are told, You are a sinner, You are a sinner and there is a penalty for sin. A fear comes--of what kind and how severe will the penalty be? Satan would try to give us, through his various theories, a dread or fear of God, and of torture. He pictures before our imperfect minds a God unjust, over-severe in His dealings with sin and the sinner.

{Page Q271}

As we come, gradually, to a clearer knowledge of God and His principles for the regulation of His universe, we have that fear cast out. Instead we have a love for God, and realize that He has a love for us. We love Him, and in proportion as we realize that He loves the world and has made provision for us and the world. By and by, when we get to the place where we love God perfectly, all fear is cast out.

But this knowledge and love would not cast out the fear of displeasing God; because that is a proper reverence, and that is never to be cast out. The more reverential love we have, the more of that fear we will have--who would not fear to offend a brother or neighbor whom he loved and appreciated. This is the same principle that exists, more or less, between father and children, husband and wife. The wife who would fear her husband would not be in as happy a condition as if there were perfect love, and vice versa; also with children. Yet each should the more fear to wound or offend the other.

FEAR--Is it Wrong to Fear Death?

Q271:1:: QUESTION (1915)--1--Does it denote a lack of faith, or is one in a condition not pleasing to Jehovah, when we look forward to death fearfully?

ANSWER.--We are to remember that our physical condition has much to do with our feelings, and one might be in such a nervous condition that a trifling noise would affect the nerves. Perhaps you have been in the condition that even a slight thing would jar your nerves and make you very uncomfortable. You can see that some persons might thus have a great fear. But that super-sensitive condition would not prove that they were not true children of God. So I do not know that we should think it an evil or a sin for some to have a fear of death. Some people naturally have more fear and dread of death than others. The organ of vitativeness--love of life--is much stronger in some than in others.

Some even who have been taught the doctrine of eternal torment seem to have little fear of death. We read the accounts of the soldiers of Europe going down to the trenches, where fully half of them may never come back alive, and yet they go down there with a great deal of courage, apparently fearless of death. I do not quite understand it. I would think that the natural condition of mankind would be to fear death. We find that this was true of our Lord Jesus. He had a fear and dread of death, and this lasted until He had a message from God to the effect that He was acceptable and would have a resurrection.

When He came down to His last night on earth, the night on which he was betrayed and apprehended, you remember that in the Garden of Gethsemane He began to be very sorrowful. He became very, very sad and heavy-hearted, thinking, "Now tomorrow I am to be crucified. It looks, too, as though I am to suffer as an evil-doer. I would be glad if that need not be. It is a terrible thing to die under any conditions, but it is an awful thing, after living a righteous life, to die as a blasphemer against God! O, if it might be possible that this part may pass away from Me!" Then the thought came, "Perhaps I deserve that experience; perhaps I have committed some sin. I do not know anything I have done that is wrong, but perhaps I have transgressed in

{Page Q272}

some manner. If so, I will have no future life!" The thought was terrible to one who knew the perfection of life before He came into the world and who had a full understanding of the possibility of the future glory, honor and immortality.

And so we read of Jesus that "in the days of His flesh when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, He was heard in that which He feared" (Heb. 5:7). He did not pray to be saved from **dying**; for He had consecrated His life unto death; but to be saved **out of** death, by a **resurrection**; **And He was heard**. The Father sent Him some message or assurance that was strengthening to Him, that gave Him to understand that He was fully acceptable. The passage concerning the appearing of the angel to our Lord is not contained in the oldest Greek Manuscripts; but the Scripture cited from Hebrews proves that the Father in some manner heard His petition. As soon as the fear of annihilation was removed, the Master was the calmest and most courageous of all. His quietness of soul

returned when He once had the assurance that He was pleasing to the Father.

Now I believe that when we have a fear of death we should seek the Father in prayer, should seek the assurance that we have the Father's approval. The Bible enables us to know when we are acceptable children of God, and as Christians we should seek to drive away our fears, giving heed to God's Word, having it before our minds and considering the precious promises concerning the Lord's love and care and sustaining grace in every time of need. I believe that as we do this we will find in our hearts more and more a loyalty and a willingness at any sacrifice to walk in the footsteps of Jesus unto the end. And we can say, "I will not fear; God has promised that "all things shall work together for good" to me. Why should I fear? What or whom shall I fear? I will fear nothing, "for Thy rod and Thy staff they comfort me." Rom. 8:28; Psalm 23:4.

FEDERATION--When Established.

Q272:1:: QUESTION (1910)--1--When will the Federation of the churches be an established fact, in 1911 or 1913, and become the false prophet?

ANSWER.--I do not know. How could I? I am not a prophet. The very most I try to do, dear friends, is to interpret prophecy, and I know of no prophecy which gives a clue to the question.

So far as my expectation was concerned, I thought it would be years ago. I am surprised that it has been so slow. When I first called attention to the matter, none of the churches were thinking of it, but way back in 1880 we saw it clearly in the Scriptures, and we were naturally inclined to think things would come more rapidly than they do. It has been slowly developing, however, and it is right here now. If it had developed more rapidly, something else would have gone wrong. It is for you and me to learn to trust the Lord to manage his part, and for us to try to manage our part. It is all coming around, dear friends, and will be here at the proper time, but whether next year or two years after that, I would not begin to say.

{Page Q273}

I might remark in this connection that to a certain extent this recognition has already been given; viz.: that two years ago the Episcopal church rescinded that feature of their church creed which barred other ministers from speaking from the

Episcopal platform. It used to be the case that if any other minister occupied the Episcopal pulpit, it would practically have to be fumigated. Our Episcopal friends now think this is foolish, so they have abandoned that feature as a step toward the union. They have practically recognized all other denominations today, by allowing them to speak from their pulpits.

FEDERATION--In Jesus' Day.

Q273:1:: QUESTION (1910-Z)--1--Why were the Pharisees and Sadducees of our Lord's day the leaders of religion?

ANSWER--They had formed a trust or federation, so to speak, and rarely made an attack upon each other, although their doctrines were directly opposed. The Pharisees acknowledged God and the prophets and the Law, and believed in a future life by a resurrection from the dead, and believed in a coming Messiah to exalt their nation and through it to bless the world. The Sadducees believed nothing of the kind--they were agnostics, Higher Critics. They were making the best of the present life, doubting any future existence. The Pharisees opposed Jesus because He did not acknowledge them but criticized them and showed the hypocrisies of their claims to be perfect and holy in the keeping of the Law, and reproved them for their lack of sympathy with the poor and less pretentious.

The Sadducees opposed Jesus because, from their stand point of unbelief, he was a fraud. But even as a fraud they would not have bothered themselves to oppose him, only that they perceived that he was gaining an influence with the people--an influence which they feared might, sooner or later, lead to some disturbance of the peace and unfavorably influence the conduct of the Roman Empire towards the Jews. So, while the Sadducees and Pharisees both opposed Jesus, their opposition was for different reasons.

The triumphal entry of Jesus into Jerusalem and the crying of the multitude, "Hosanna to the Son of David,"the Messiah! awakened envy in the minds of the Pharisees. But in the Sadducees it produced a fear that the common people should become so aroused as to involve their nation in some strife with the Empire. The Pharisees strove to turn away the sympathy of the people from the Great Teacher, and, to this end sought to catch Him in his words by putting the question, "IS IT LAWFUL TO GIVE TRIBUTE?"

They reasoned that if Jesus would say, It is **not** lawful, they would have little difficulty in having him arrested as a

leader of sedition and thus compel Pilate to put him to death. They reasoned further that if Jesus should answer that it was lawful to give tribute to Caesar he would thereby alienate the sympathy of the multitude, which cried "Hosanna!" after him; for the Jews held, almost superstitiously, the idea that they, as God's Kingdom, must not pay tithes to any earthly Kingdom--that it would be irreverent to do so, excepting under compulsion. We notice how artfully they endeavored to ensnare the Master by complimenting him upon his truthfulness, saying, "Master, we know that thou art true!" Not only so, but they sought to impress

{Page Q274}

upon him their appreciation of him as a Teacher--that he would teach the light, the Truth, at any cost. And so they said, "Thou teachest the way of God in truth!" And further, they fortified their position by saying, "We know that thou regardest not the person of men!"

These treacherous compliments were intended to ensnare him, but he promptly answered, "Why tempt ye me, ye hypocrites?" Why do you veil your base designs under guise of speaking for the Truth? "Show me the tribute money." This was, literally, the census coin in which the tax was to be paid. They handed him a **denarius**, the usual wage for the day laborer, corresponding in value to about seventeen of our cents. Jesus asked, "Whose is this image and superscription?" They answered, "Caesar's." Jesus replied, "Render unto Caesar the things that are Caesars and unto God the things that are God's." No wonder the wily Pharisees were troubled to know how to catch him in his words! On the contrary, they were caught; for all of their complimentary remarks stood to his credit in the minds of the common people.

FIGHT--Fought the Good Fight.

Q274:1:: QUESTION (1909)--1--(2 Tim. 4:6,7,8.)

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give to me at that day and not to me only, but unto all them also that love his appearing." At what time in the Christian's experience should he be able to give such a testimony?

ANSWER.--Well, I think, dear friends, we should be able to give a good testimony from the time we reach what we

sometimes call the mark. When we speak of the mark we are merely speaking of the mark of character, which is that which the law of God places as the smallest condition which would be acceptable to Him, and the least He will accept of you or me or anybody, now or in the Millennial Age, which is, "Thou shall love the Lord thy God with all thy mind and heart and strength, and thy neighbor as thyself." When you have reached that mark you may properly say you have reached the mark of perfect love. Nothing less than this will do.

You may not have reached this in your body because your body is imperfect. This is a mark of the heart. The Jews under the Law Covenant were obliged to come up to that mark in the flesh, but we who are spiritual Israelites are required to come up to that law in our minds and hearts. If you find that you have blemishes in your flesh you are to ask the Lord to forgive you, but your heart must always be perfect. Like the needle of a compass, if you swerve, then like the needle when released, it comes back to the pole; so your heart must always be loyal. So regard your neighbor that you would love him as yourself, would do good to him as you would have him do good to you; do justly, generously, righteously to your neighbor. It might be that through some temptation you might not do just as you would wish to be treated, but just as soon as you find out that you have treated him in any manner that was not right it would be your duty to make amends not only to him

{Page Q275}

but to God, for you have injured him to this extent. In the Millennial Age a person will be required to act perfectly, but at this time, during the Gospel Age, the Lord has made a higher requirement for the Church, which is that we should love the brethren as He loved us, that we should lay down our lives for them. Christ has made this requirement upon all who would be His disciples. They must love their enemies also to the extent of being ready to do good to anybody. As soon as you find in your heart that you have that perfect law of love, then you are at the mark of perfect love and in that condition, if you should die, you would have every reason to think that you would be acceptable to God. He may not take you as soon as you reach that condition, for He may leave you here to do good to others and to be tried and tested yourself. But when you are in that condition of heart and mind and someone should say that your life is in jeopardy, you could say, I have reached the mark of perfect love and I am ready to

be offered.

This reminds me of a Welsh brother who had a long walk home from meeting one night and on the way met a highway robber who demanded his money or his life, and he replied, Take my life, take my life, I have no money. The robber turned and ran; he was afraid of being near a man who was ready to die. I hope your heart condition and my heart condition is such that if at this very minute something would occur to demand your life that you would be able to say, "**I am ready to be offered.**" I should be very pleased if the Lord should want me now to pass beyond the veil. We should live in that condition of heart every day and hour, and should not be satisfied with any thing short of that.

FINANCIAL AID--Limit to Indigent Brethren.

Q275:1:: QUESTION (1910)--1--How far should we go in extending financial aid to the indigent brethren? What would be the limit?

ANSWER.--Well, do not go beyond what you have got. That is the first limit.

For instance, a brother in distress has money loaned to him which he does not repay: should we assist him again when he owes us for past favors?

Well, first, the fact that he has been unable to pay, and unable to make good past favors, would not necessarily constitute a ground of objection, because you have had past favors from the Lord and you have not been able to pay, and if he stopped giving you any more it would be pretty hard on you, wouldn't it? However, dear friends, in the matter of giving to the poor brethren, or to anybody, it is an occasion for the exercise of judgment and prayer. To give unwisely might be to encourage somebody in a wrong course, and to give wisely might be the means of helping someone to see a proper course. If you have any advice to give anybody, it is usually pretty good to put it in the "sandwich" form, and to give the advice when you are giving the money, rather than when you are refusing the money. Put the advice in with the money, suggesting, kindly, to the brother or sister. Now I do not like to criticise you, my brother, but it would seem to me that you might do this or you might do that; I am going to help you to such an extent, but I hope you will do thus and so with it, because I feel as though I

{Page Q276}

am a steward over whatever I possess, and that I ought to use

it as I feel would be to the Lord's pleasured, and not merely because you would get it. But we are not to forget what St. James says, that if we should see a brother or sister suffering want, it would be an un-Christian course on our part to refuse aid, no matter if they have been foolish in some respects in the past. Perhaps they were not born with as level heads as you have been. But it is true the majority of people do not have level heads on the use of money. That is my experience-- I am in trouble with people all the time. Perhaps my head was made too tight and stingy, I don't know. But I believe it would be entirely wrong for us to permit anyone that we recognize as truly a brother in the Lord to suffer lack of the necessities of life. Now, how many of the luxuries should be added to that is another question. I have known instances in which I thought the friends had perhaps undertaken to do for some persons more than would have been, in my judgment, the wise course; but I said to myself, it is none of your business, mind your own business, and let them attend to their matters; and perhaps the Lord will be better pleased with their course than with yours. We live in a day, you know, when things are considered necessary that would not have been considered necessary a short time ago. We all have more comforts and blessings temporally than our grandfathers had, I am sure, and these blessings become almost necessities to people--or at least with some. Really a person can live on very little when it comes down to necessity. Potatoes are always cheap; so is salt; so are oats; and really the absolute necessities of life do not cost a great deal. We are to consider matters in as broad a light as we please, and we are to remember in our day civilization has adopted methods for dealing with people that it did not adopt in times past, and I think very good methods. Instead of having the blind beggars sitting by the roadside, as in our Lord's day, civilization says, No, let us take these blind beggars, and put them comfortably in a nice home where they won't have to beg, where they will not have to sit in the sun all day, where they will not have to be without proper nourishment and care; let us put them in a nice suitable asylum. If I were in their place, I believe I would prefer to go to some institution of that kind that had been specially prepared for me, rather than to sit out on the curbstone or any other place to solicit alms. However, this is a matter which each one must decide for himself. The broad principles of the Lord's teaching is, that we should not see anybody go hungry, whether friend or foe. If thine enemy hunger, feed him, and if he is naked, give him something to cover his nakedness. But that does not mean you should give

him your best robe, or anything of that kind.

FINGER--Significance of Sprinkling the Blood with His Finger.

Q276:1:: QUESTION (1907)--1--Lev. 16:14:"And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward." Is there any special typical significance attaching to the finger of the High Priest?

ANSWER.--I do not think of any special significance in this word "finger" as it is used. It would be more convenient to sprinkle with his finger than with his whole hand. There may be some force or significance to the word "finger,"

{Page Q277}

but I never thought of it. If any of you think of it, I would be pleased to have you mention it to me.

FINISHED--Not the Divine Plan.

Q277:1:: QUESTION (1912)--1--When on Calvary our Lord said, "It is finished!" to what did He refer as being completed?

ANSWER.--This did not mean that our Lord had finished all the work of the Divine Plan, for both the work of calling out the Bride and presenting her blameless and the work of the Millennial Age were yet future. Our Lord had come into the world to do a work of **personal sacrifice**. When He was thirty years of age, He presented Himself in consecration at Jordan. During the three and a half years of His ministry He continued to offer Himself; and this course, figuratively, became a sweet incense ascending before God beyond the veil. This work was one which could not be accomplished in a day. It required three and a half years. To this He referred when He said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" (Luke 12:50.) He was anxiously awaiting its completion, which was reached at Calvary.

FIRE--The Significance of Coals from the Altar.

Q277:2:: QUESTION (1910)--2--What is signified by the priest's taking coals from the altar and using the same for the offering of the incense in the Holy?

ANSWER --We see that the fire used in all three of these different places represented our Lord's dying, or death process. The fire outside the Camp represented the destructive influences which came against him and caused his

death, as viewed from the world's standpoint. The fire in the Court represented the same destructive influences came against him and caused his death, as viewed from the standpoint of believers. To those outside the Camp the burning of the flesh and hide and hoofs and horns had a very evil odor, bad odor. To those that were inside the Court the burning of the fat--it was practically all fat in the sin-offering that was offered on the altar at this time--represented that which is not a bad odor, as the burning of fat does not give off a bad odor when burned under proper conditions and circumstances, as it is almost pure carbon. As has already been suggested, the fat could represent the love and zeal which would characterize the sacrifice. In a lean animal there is very little fat; in a fat animal there is much fat to be put on the altar and correspondingly could augment the zeal, the flame, with which it would burn. But entirely aside from the burning of the fat and of the animal outside the Camp is the fact that fire was used to start the flame of sacred love and self-sacrifice.

The coals of fire upon the altar, that which caused the burning of the fat, would not seem to represent anything that our Lord had or did, but rather experiences from the ordinary affairs of life. Wood doubtless was used upon the altar, as we read in some places, and the glowing embers from this fire upon the altar were taken inside the veil to constitute the basis of the offering on the Golden Altar, the offering of the incense. This shows, therefore, that the fire was of the same kind in all three of these pictures-- wood-fire that that burned the animal outside; wood-fire that burned the fat in the Court; and wood-fire or coals of fire, that burned the incense upon the Golden Altar.

{Page Q278}

What does fire here represent? We answer that, as usual, fire represents destructive influences. Was there anything peculiar about these destructive influences that would mark them as separate and distinct from many other destructive influences. Our thought is that the fact that they are connected with the altar and were typified by the fire which burned only on the altar, implies that they were destructive influences which were connected with the sacrificing; not the destructive influences which might come against mankind in general, as disease, or war, or famine, or pestilence, or from some other such general source of fire, trouble, destruction, but rather here a sacrificial fire, sacrificial influence,

something connected with what was being offered; therefore such adverse influences as would be of the Father's appointment and for the very purpose of accomplishing this test or sacrifice; as our Lord expressed it, using another figure: "The cup which my Father hath poured for me, shall I not drink it?" It was not the Jews that poured that cup for him, it was not the Pharisees that poured that cup; it was not the Romans; it was not the people nor the hypocrites; it was not the scribes that poured that cup; but it was the Father who provided the cup.

We would understand, then, that all these coals of fire represent those classes of circumstances and conditions which the Father provides for the very purpose of proving the character and the loyalty and the genuineness of our devotion. Carrying the coals into the Holy would thus seem to identify those two altars as expressing to us in symbol or type that the spirit of devotion which believers see consuming the sacrifice that is voluntarily offered to the Lord and which, while in line, in harmony with righteousness, is not commanded by the Divine law, is the sacrificing principle which is so acceptable in God's sight. It was in harmony with this, therefore, that our Lord offered up himself, in the sense of crumbling the incense upon the fiery coals. Thus day by day he laid down his life, allowed himself to come in contact with these experiences, which served to destroy his earthly nature and sent forth a sweet fragrance to God. It was not any and every tribulation, as before intimated, but simply those which the Father had provided and were connected with his sacrificial experience.

FIRST-BORNS--Church Typified by.

Q278:1:: QUESTION (1913)--1--Whom do the first-borns of Egypt typify?

ANSWER.--The first-borns of Egypt represent the Church of the First Born, as the Apostle calls our attention to the matter--the Church of The Firstborn whose names are written in Heaven. Now the Church of the First-born includes two classes, the Little Flock class, the Bride class and the Great Company class--the virgins, her companions. How could they all be in the Church of the First-born? Because this First-born Church is the first fruits unto God of His creatures; it represents all of those begotten of the Holy Spirit during this present time. Everyone now begotten is the first fruit as compared to the world, because the world is to be regenerated by and during Messiah's Kingdom, and all of those who now believe and accept God's terms and receive the begetting of the Holy Spirit, their birth must take place

before the world's work can begin. So we are

{Page Q279}

all the little flock and the great company; namely, all of those who come unto the Father through Christ, all who were accepted, all who are begotten of the Spirit belong to this one Church of the First-born. Then there are the two classes, some more than conquerors, and some merely conquerors, but they are all the one church. Just so in the type, the first-borns of Israel were represented by the whole tribe of Levi; the whole tribe was consecrated to God, but out of that tribe was selected the Royal, priestly company, that they should especially minister and have special nearness to God--special service to God. But the whole tribe was a holy tribe, they were all dedicated, and the whole tribe of Levi typified the Church of the First-borns.

FLESH--Eating Jesus' Flesh.

Q279:1:: QUESTION (1913)--1--Please explain John 6:53, "Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink His blood ye have no life in you."

ANSWER.--We have just one moment, and it is quite a short time for so large a text. Briefly stated we understand that the Lord was addressing here His disciples and that He was there speaking to the class who are to have life in themselves, inherent life, immortality, and that only these who would eat of His flesh, that is, partake of His justification and also drink of His cup, that is, share His sacrifice, only those who would do this would have light in them, and be of the class who would have immortal life and secure the glory and honor as well as the immortality. This refers merely to the Church; the world are not to drink of the cup of the Son of Man; it is given only to the Church. The world will indeed eat of the flesh in the sense that they will be justified and eat of the merit of His sacrifice, and the bread from above will be the food for the world, but none will drink of the cup, except those who drink during this Gospel Age. The Master gave it to His disciples and said, "Drink ye all of it." There will not be any of it left.

FLOOD--Questioning Jehovah's Methods.

Q279:2:: QUESTION (1911)--2--Why did God not drown the remaining eight and start over again with a fresh pair?

ANSWER--I think that question had better be asked of the Almighty. I will tell you, my friends, the person who approaches the Bible in this fighting way is not likely to get any blessing. I know from experience, for I had my experience in fighting with the Bible, trying to make it foolish; but that book is not foolish, and all the wise people of the world have not proven it foolish. If we had plenty of time we could go into all these questions very much in detail, and the questioner would seem more foolish than the book.

FLOOD--Belief in.

Q279:3:: QUESTION (1911)--3--Do you believe in the deluge?

ANSWER--Yes, I believe in the deluge.

FORBIDDING OTHERS--Why Forbid God's Service?

Q279:4:: QUESTION (1910-Z)--4--Why did the disciples forbid the man whom they found casting out devils? Why did they not allow him to go on and do the best he could in casting them out? What was the ground of their objection?.

ANSWER--Evidently the Apostles when sent forth had very similar sentiments to those which prevail today. Our

{Page Q280}

Catholic friends, for instance, would say, You do not have the Apostolic ordination; therefore, you cannot preach. You cannot serve in any religious capacity. Our Episcopalian friends would seem to say, No, you did not have the holy hands of the Episcopal Bishop laid upon you.

A little disposition of the same nature is manifested by nearly all of the denominations--What authority have **you**? So the disciples, finding a man who was casting out devils in Jesus' name, said, What authority have you to cast out devils? Jesus did not send you out as one of the twelve; he did not send you out as one of the seventy. You have no business in this work.

Our Lord's answer to them showed that they were laboring under a mistaken view. While **they** were specially commissioned to perform miracles, yet if anyone else could do the same things, it was not their province to hinder or object in any sense of the word, but rather they should have taken the broad, sympathetic view, and said, My dear friend, I see you are casting out devils. You are doing a good work. We are glad you can cast them out because of all the poor

people you can relieve. The fact that you have not followed with us indicates that you do not know our Master, and we should be glad to have you come and get acquainted with him, too.

And so, we think, it should be with us. Whenever we find anyone doing a good work, helping the world in any sense of the word, whether it be by keeping a mission or helping the heathen or helping a newsboy, or by some other work, to oppose sin or relieve suffering, we should be sympathetic to the extent that we see they have good hearts, good intentions, good desires. Instead of working against them or hindering them in any manner, we should speak an encouraging word and endeavor to lead them to fuller light. This does not mean that we should follow with them and leave our special commission of teaching the Truth which the Lord has given us, but that we should not object to the Lord's using various agencies for accomplishing his work. We should not think that we alone have the privilege of engaging in his work; that we have patent rights on his work, and can hinder others from doing what they may be able to do and take pleasure in doing.

FOREKNOWLEDGE.

Q280:1:: QUESTION (1913)--1--Does God's Word anywhere say that God knows at the time of anybody's consecration that the one consecrating would not be faithful?

ANSWER.--There is nothing in the Bible to indicate anything of that kind.

FORGIVENESS--How Comprehensive.

Q280:2:: QUESTION (1912-Z)--2--"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9.) How comprehensive is the word "all" here used?

ANSWER.--Except sin against the Holy Spirit (Matt. 12:31,32), all manner of sin amongst the sons of men shall be forgiven, either in this Age or in the Age to come. The Holy Spirit here denotes a light, an intelligence, respecting God's purpose. Whoever wilfully and intelligently would sin against Jesus, would be guilty of

{Page Q281}

blasphemy against the Holy Spirit. But if he blaspheme the name of Jesus, being deceived in some way, then the sin is not blasphemy against the Holy Spirit and may be forgiven. In the case of the Church, these forgivable sins will be

forgiven through the Advocate, who has appeared for us in the Heavenly Court and can restore us to favor with the Father, unless we sin against full light and knowledge. To do this would be to take ourselves out of His hands.

But there might be a sin partly wilful--a sin in which both superstition or weakness and a certain amount of wilfulness had a part. As to how this would be possible we answer that there is a difference between the forgiveness of the moral obliquity and the sin. For instance, a child has committed some trespass and the parent says, "I will punish you for what you have done." There might be two parts of the punishment, one corporal punishment, the other the displeasure of the parent.

With some children the latter part of the punishment, the cloud between the child and parent, would be unbearable. Then the parent might say, "Since you tell me that you are sorry and that you will never do it again, I forgive you. But I told you that there would be a penalty attaching to disobedience. I will make the penalty as light as would seem best in my judgment, but you must still bear punishment." And that which would be proper for an earthly parent we may consider might be done by the Heavenly Father.

In the case of the Prophet David: he committed two very serious, grievous sins--one in respect to Uriah and Uriah's wife, and the other in respect to Uriah's death. But we remember with what perseverance David pleaded with the Lord; and though the Lord indicated His forgiveness, yet there must be a punishment. David's child died.--2 Sam. 12:15-22.

Again, Satan provoked David to number Israel, contrary to the command of the Lord: God was displeased and smote Israel. Again David repented and prayed earnestly for forgiveness. The Lord offered him three things, one of which he must choose as the punishment for his sin. "Thus," said the Lord, "Choose thee either three years' famine; or three months to be destroyed before thy foes, or else three days the sword of the Lord, even the pestilence in the land, and the angel of the Lord destroying throughout all the coasts of Israel." (1 Chron. 21:10-14.) Realizing his own weakness, David, in humility declined to make a choice. The three days' pestilence was sent upon Israel, and there fell seventy thousand men; but in the meantime before the punishment reached David, he had received the Lord's forgiveness for his sin.

So with the sins of the Lord's people. If there is more or less of ignorance, then the punishment is in proportion to the amount of wilfulness. Temptations come to us and to all

mankind. Christ died for man's sin, from which He freely absolves the whole human family--the Church now, and the world in their day of trial.

FREE GRACE--Re Any Taking Up Cross to Follow Jesus.

Q281:1:: QUESTION (1911)--1--If "free grace" is not in the Gospel

{Page Q282}

age, why did Jesus say, "If any man will be my disciple, let him deny himself and take up his cross and follow me?"

ANSWER.--Jesus said, "If any man will be my disciple." He was inviting a special class. The Gospel at the present time is good tidings, the very best tidings that could come to the elect class that is being called out. God is not forcing anybody, He is merely inviting them. When Jesus said, "Let him deny himself, take up his cross and follow me," which is the narrow way, he was inviting whoever wanted to be his disciple, his follower, to walk in this narrow way, and said, "Where I am, there will that disciple be." Jesus, you remember, took up his cross, he laid aside every weight and faithfully laid down his life, and the Father raised him up to glory, honor and immortality. And so, Jesus said that any of us coming along who desired to do these things might do so, but no man can do them unless he first hear them. "No man can come unto me except the Father which sent me draw him," said Jesus. You see the drawing is of God, and through his word. Those of mankind who have no ear to hear, or who never hear the message, are not drawn, they are not called; not any more than if there were twenty people outside the door there, and I went to the door and suppose that of the twenty, ten were deaf, and I shouted aloud, "Every one of you that will come in I will give a ten dollar bill!" How many did I call? Only those that had the ear. The other men that had no ear, that were deaf, were not called. It would be foolish for me to say they were all called. Only those that had the ear were called. Now, as a matter of fact not one-half of the people have an ear to hear. There are various things which fill the ears of mankind. With some it is pleasure; with some, money; with some, weakness of the flesh, etc., everything else than the voice of God. But the voice of God is inviting a little flock to walk with God and be joint-heirs with Christ, associated with him in his glorious kingdom.

The Jews, you know, are a very intelligent people, the very

highest at that time in religious attainment. No other nation was so well advanced. The law that God had given them for several hundred years had brought the Jewish people up to a very high development, and I should not wonder if there are more Jews proportionately in the little flock than of any other class. But now they got the first call--to the Jew first--so in the next age, then comes the restitution, and it is the Jew first. The Scriptures clearly intimate that the blessings will come to the Jews immediately after this Gospel age ends; that the blessings from Messiah will come first to natural Israel, all that God promised them. He never promised Israel spiritual things. If you will read all through the Bible from Genesis to Malachi, you will see God never made a suggestion to the Jew of anything of a heavenly kind. To the contrary, the blessings promised to them were all earthly. For instance, after telling about the renewed earth, after Messiah's reign would commence, God said through the prophet, "Ye shall build houses and inhabit them, and shall plant vineyards and eat the fruit of them, and you shall long enjoy the work of your hands." These are earthly blessings, and do not belong to us at all. They belong to the restitution times when the blessings of the Lord will be to all mankind, beginning with the Jew and extending to all nations and kindreds and tongues.

{Page Q283}

FRUIT--Jehovah and Garden of Eden.

Q283:1:: QUESTION (1905)--1--Did Jehovah taste of the fruits of the garden when he beheld that they were good?

ANSWER.--That is too deep for me. I will not tell what the Lord did; the Bible does not.

GARMENTS--Keeping Garments Unspotted.

Q283:2:: QUESTION (1908)--2--"Keep your garments unspotted from the world." What does this signify?

ANSWER.--This, I think: The Lord's people in the third chapter of Revelation are exhorted to keep their garments lest they walk naked. The garment that the Lord gives us does not refer to our earthly garment, it refers to the garment of His righteousness, our robe of righteousness, that which, if we keep it and embroider it, becomes our wedding garment; this is the garment we receive of the Lord, the wedding garment of Christ's righteousness; the imputed righteousness of Christ, covering our blemishes, our justification. Now, we are to keep our garment unspotted from the world; that is to say, we

are to do all in our power to maintain this attitude of heart and this relationship with the Lord that will keep us in this pure and holy relationship with the Father and with the Son, not in our righteousness, but in the righteousness of Christ. We are to keep this from becoming contaminated with the world. We are in the world but we are not of the world, and we are to watch our garment, and the statement is, if they are not careful of their garments they will get them spotted and they will have to wash their robes and make them white in the blood of the Lamb. The exhortation to you and me is that there might be danger that we, through contact with the world, might in some careless moment become contaminated with sin, by word, or thought, or action, and that this would constitute a spot or blemish on the garment. How could any of us be without spot or wrinkle or any such thing as respects our garment? How could any Christian live for years in the world, where there are all kinds of evil--pitch-black evil--and keep his garment unspotted? I answer: It is not the thought of the Scriptures that any will ever be able to pass through this world without a spot or wrinkle upon his garments. But, suppose we find we have gotten a spot? Then those who are in the right attitude of heart, those who find they have transgressed the divine law, will hasten to the blood again which makes them clean. If you have ever made a mistake, go to the Lord in prayer, confess it and seek to undo that which was wrong and you have the assurance of the Lord's Word that He is pleased to have you come in this attitude, and that He will cleanse you from all sin. These sins should be less numerous as we go on. Years should bring wisdom as to how to avoid evil in the world, so that the Christian of years could find fewer spots on the garment, and have fewer needs of going to the Lord to confess his faults and to ask their forgiveness and to be cleansed. But, dear friends whether you have had many or few, the only right position for any of us to be in is this: to remember that with these spots on our garments, with these responsibilities for some wrong doing, or wrong thinking, or what not, we cannot have the proper fellowship with God. They will serve to come between

{Page Q284}

you and the Lord. There are those who become careless. First of all, it would be one spot and they would say, "Oh, I have gotten a spot on my robe," and they feel much hurt about it; but when there are thirty, forty, fifty or sixty, they say, "Oh, I know they are there; I do not like them, they will come,

you know." They get used to it, dear friends. You do not want to do that. You want to be on guard against that very spirit. Those who have this spirit will be the ones who will constitute the great company who will be obliged to go through the time of trouble and wash their robes and make them white in the blood of the Lamb. If we are in the right attitude of heart, the very first spot would cause us pain and sorrow, and we should go to the Lord, and nothing should keep us from going to Him--go the same day, do not let sleep come across your eyes until you have made the whole matter right with the Lord, until He has cleansed you from the responsibility of the matter, and start each new day with fresh resolutions that, by the grace of God, you will watch and keep your garments unspotted from the world--un-spotted from its selfishness, from its meanness, from its lying spirit; unspotted from all the contaminating influences of the world, the flesh and the adversary, that you may thus be more pleasing to the Lord and walk closer to Him. The more you look, the more you will find that with any sin there will be a disposition on the part of anyone, everyone, not to go to the Lord in the matter. "I cannot go to the Lord tonight in prayer; I feel there is a cloud coming between the Lord and me, and I cannot go tonight." Well, you had better watch out; if you cannot go that night, it will be worse the next night, and it will be still worse the night after. It will keep on getting worse, and the spots will keep on increasing in number until by and by you will find yourself far away from the Lord. My advice to all of the Lord's people is, to watch, keep your garments. Do it intently every day. See at the conclusion of each day what you have to say to the Lord on the subject; see how your account stands, and keep close account. He is willing to forgive us our sins and to cleanse us from all unrighteousness. You see that does not refer to the original sin. He has indeed done that; it is referring to those sins that have come to us after we were cleansed, and after we become His. He is willing to cleanse us from all unrighteousness, from everything that you did that was not just right. Mark again, He may cause that you have some pain, or trouble, or some difficulty in getting rid of the matter; if you have been careless, you will probably have His face withdrawn from you in order that you may have the more care in respect to the matter on another occasion. Do not think that you may sin with impunity and go to the priest and have it all blotted out instantly, and go out and sin again? That is not the style. Our Lord's method of cleansing from sin is different from that. You will find that with the sin would come alienation.

According to the poet, and in harmony with all your sentiments, I trust, and mine:

"O let no earthborn cloud arise
To hide thee from thy servants eyes."

{Page Q285}

GARMENTS--Significance of the Garments of Glory and Beauty.

Q285:1:: QUESTION (1910-Z)--1--Was there any significance in the fact that the High Priest, after having performed the services of the Day of Atonement, took off his linen garments in the Holy and left them there and put on garments of glory and beauty when he came forth to bless the people?

ANSWER.--The High Priest all through this Gospel Age is carrying on the work of sacrifice; it was not only when He offered up himself, but during all this age he continues to be the sacrificing Priest, and although he has passed beyond the vail, he is still, so to speak, in the linen garments of sacrifice; and his secondary offering, that of the antitypical goat, will be accomplished in the linen garments, when he will enter in beyond the vail and present the blood of his Body, which is the Church, at the close of this antitypical Atonement Day, when the Church shall have filled up its share of the sacrifice of Christ. Our Lord, the high Priest, will then, the second time, sprinkle the blood, the merit, upon the mercy-seat, thereby sealing the New Covenant and applying his merit on "behalf of all the people."

Having done this he will come forth to bless the people; but he will not again appear in the linen garments of sacrifice. The change will be made unseen to the world. The last they will see will be the going in of the priests after the sacrificial work of the present time, the Gospel Age, and the first they will see in the New Dispensation will be the appearance of the great Priest in glory and beauty--in "the glorious garments." Not that they will see these with their natural eye; but his glory shall be revealed through the ministration of the New Covenant blessings to Israel and the world, and this revelation of all the glorious things represented in the various garments of the High Priest will be a manifestation that will last all through the Millennial Age--the various robes, the ephod, etc., will all have their fulfillment then in the glorious work of the Anointed One.

The beginning of this manifestation in glory will be in the time of trouble, of which time we read: "All shall wail

because of him." It is his manifestation in power, the breaking in pieces of things of this present order of affairs, that will cause the great time of trouble that the Scriptures announce will be the conclusion of this Age and the inauguration of the Millennial Age. Thus the appearing in glory will have various stages, but all will be on the glorious plane; none will be again on the sacrificial plane of the present age.

In this picture of the robes of the Priest, we understand that the High Priest typified the entire Priesthood, the Under-Priests as well as the Head; that the Head did not need the covering, but that the covering of the linen garments represented the merit of Christ imputed to us, the members of his Body, whom the Father accepts and justifies and whose imperfections are covered through him. We understand that the white robe represents especially our share in the picture; that the High Priest going forth in glory typifies in large measure the glory of the Church in connection with her Head, as we read: "It doth not yet appear what we shall be, but we know that

{Page Q286}

when he shall appear, we shall be like him, for we shall see him as he is." Another Scripture declares that we shall be his glorious Body, or his Body in glory, and that "we shall be glorified together with him."

GENTILES--Vs. Jews.

Q286:1:: QUESTION (1911)--1--If a Gentile became a Jew under the Mosaic law, would he then be freed from the Adamic condemnation? If so, how would he be under the two condemnations, after transgressing the Mosaic law?

ANSWER.--I do not understand the question, but I will make another question in my mind and answer it. Any Gentile might under the law, became a Jew. There was a specified way in which they became Jews. There were some Gentiles who did become Jews. There is a record of them in the Scriptures--numerous places. When they became Jews, they had all the rights and privileges of Jews, as far as we have any knowledge.

GOD-LIKENESS--In Fallen Man.

Q286:2:: QUESTION (1909)--2--Is there any of the original God-likeness in fallen men? If so, is this what the Holy Spirit works upon and causes us to see the Truth?

ANSWER--I think there is. There are many elements of God-likeness, but the one particular element of character, so far as I am able to discern, that God operates upon when He draws us is first of all, that of HONESTY. If a man is not honest with himself, he is not to be called at all, to my understanding, and if perchance he hears a little, he will not stay very long under the influence. Whoever has an honest heart or mind has much advantage every way in the drawing and influencing of this present time.

GOLDEN RULE--Wrong Construction.

Q286:3:: QUESTION (1909)--3--Can the Golden Rule be construed that one ought not to do for a brother what he would not ask a brother to do for him?

ANSWER--No, I do not think that the Golden Rule hinders you from doing more than the rule requires. If you are a Christian, you ought to do more. The Golden Rule applies to everybody, but the Christian has another rule. As Jesus said, "A new commandment I give unto you," not to the world, nor to the Jews, but to His disciples, "That you love one another as I have loved you." If Jesus had loved us just according to the Golden Rule, He would not have died for us, but He did more, and He requires that you and I as His followers should do more for each other.

GOODS--Ruler Over All His.

Q286:4:: QUESTION (1916)--4--What are the "Goods" referred to by our Lord Jesus in Mat. 24:47 when He says, "Verily I say unto you that he shall make him ruler over all his goods?"

ANSWER--I think this would depend a little bit upon each individual's judgment. The Lord has not said what goods He refers to, and therefore leaves it with you and me for each one of the Lord's people, for the church to decide what kind of goods is meant. If the Lord had said, we would have no liberty in the matter; that would settle it. But since He has not told us, we have a good chance to speculate on what we think about it. Each one is entitled to his own opinion about the matter.

{Page Q287}

GOSPEL--How Many Heard?

Q287:1:: QUESTION (1909)--1--Col. 1:23,24.

Explain--In the first part does the Apostle mean every man under heaven had heard the gospel in his day?

ANSWER--For 1600 or more years the Lord had a message for the Jews--this gospel or message was declared only to the Jews. After our Lord's first advent there came a time when He said to the Jewish nation: "Your house is left unto you desolate." After the conversion of Cornelius, this message was no longer restricted to the Jews--it was preached for "every creature"--whoever has an ear to hear. Will the others never have a chance? Oh, yes. Will they ever see and hear? Oh, yes. All the blind eyes will be opened and all the deaf ears unstopped. Paul was a minister of this gospel. "Who now rejoice in my sufferings for you"--Paul was glad that he was a minister of this gospel message. He knew that only those who were favored of the Lord were thus privileged. He said: "I am glad to fill up some of the afflictions of Christ." You and I have the same privilege. We have not the high position the Apostle Paul had. Today we read his words. The example and words of Paul bring great consolation to us. Unless we drink of this cup we cannot be His disciple. You and I will be glad to do all we can.

GOSPEL--Preached First to the Dead.

Q287:2:: QUESTION (1911)--2--"For this cause was the Gospel also preached to those who are dead, that they might be judged according to man in the flesh, but live according to God in the spirit?" Please explain?

ANSWER--Who are the dead referred to in the question? They are the same kind of dead ones that Jesus referred to when one came to him and said, "When my father is dead I will become your disciple." Jesus said, "Let the dead bury the dead; go thou and preach the Gospel." What does that mean? That means that all mankind, from God's standpoint, being under the sentence of death, are counted as dead. Unless you have the Son of God you have no life in you. No one has even reckoned life unless he is in conjunction with the Lord Jesus as the great giver of life. "He that hath the Son hath life, and he that hath not the Son hath not life." So then, the whole world is dead in this way, and the Apostle says, For this cause was the Gospel preached to those dead ones that they might be judged according to men in the flesh, but live according to God in the spirit. That is to say! that you and I, although we are dead with the world by nature, are counted alive, reckoned as having passed from death unto life, and then have our trial here for life everlasting. How would we have a trial? According to men, they would think we were still in the flesh, but according to God, we would be considered as new creatures. And so we

recognize each other. But the world knows us not, and the world still thinks of us as a part of the world, and still judge us according to the flesh, but we are judged by the Lord according to the spirit. Now, says the Apostle, that is the reason the Gospel is preached to those dead ones that they might be judged according to men in the flesh, but live according to God in the spirit.

{Page Q288}

GRACE--Received in Vain.

Q288:1:: QUESTION (1911)--1--2 Cor. 6:1: "We, then, as workers together with him, beseech you also, that ye receive not the grace of God in vain." What grace or favor is meant, and how could it be received in vain?

ANSWER.--Since the apostle is here addressing Christians, we would understand he meant that some who had already made their consecration and had been begotten of the Holy Spirit, might still receive God's grace in vain.

Now the grace of God was with a view to this high calling, and whoever goes into second death under present conditions surely has received God's favor, or grace, in vain; and it would also be true that any who fail to run as they should do, would be receiving the favor, or privilege, of joint-heirship with Christ in vain; because they would fail to get that great blessing; even though they get a secondary blessing, they have failed to get the blessing to which they were called. Of course, it would also be true that those who have heard anything at all, received that degree of knowledge, or faith, or favor, of God, in vain. Any who are drawn or called of God and who do not accept him, receive it in vain, since they get no fruitage from it; no results or blessings from it they merely come in with the remainder of the world and get no special blessings in the present time.

GRACE--Once in Grace, Always in Grace, Contradicted.

Q288:2:: QUESTION (1912-Z)--2--What is meant by the Scripture which says that if one who has been righteous shall depart from his righteousness, his former righteousness shall not count, but that he shall die for his sin? And also the statement that one who was unrighteous and turned from his unrighteousness shall be saved?--Ezek. 33:13-16.

ANSWER.--This Scripture emphatically contradicts a doctrine held by some Christian people, "Once in grace, always in grace"; or that one who has been favored of God

can never lose His favor. The principle of this Scripture applies, at the present time, to those who pass from death unto life as New Creatures. They are on trial for life or death. Adamic sin no longer counts in their cases. If they remain faithful to the Lord they will get the blessing of eternal life if unfaithful, they will die. If one should make a covenant with God and then fail to keep that covenant, he would lose his covenant-relationship with God as soon as he abrogated the contract. If we are faithful, He will be faithful in giving us life eternal.

But this Scripture specially applies to the Millennial Age; for at that time all are to be brought to an opportunity for life everlasting. People will then realize that "the wages of sin is death." Then it will no longer be a proverb that the parents have eaten a sour grape and the children's teeth are set on edge, but each "shall die for his own iniquity." (Jer. 31:29; Ezek. 18:2.) There will be a test for life or death, just as there is now with the Church. Only those who are faithful in their trial will be granted everlasting life, in either case. All others will be cut off in death.

{Page Q289}

GRAVES OPENED--Was it First Resurrection?

Q289:1:: QUESTION (1911)--1--"And the graves were opened and many of the bodies of the saints which slept arose." Was this the first resurrection?"

ANSWER--No, we answer, it was not the first resurrection. Why? The words here used are used in this connection: We read there was a great earthquake, and many of the bodies of the saints that slept arose and came into the holy city after Christ's resurrection. The account is not very explicit, but any who arose there could not have experienced the first resurrection for several reasons: First, that Christ himself was the first that should arise from the dead; no one had a resurrection before Jesus. He was the first-born from the dead. Why, did not Jesus raise Lazarus from the dead? Oh, no. Lazarus was still in the condition of death after he was awakened. None were raised completely out of death. They were awakened for a little time, and again lapsed into death. They did not have a resurrection. A resurrection is a complete lifting out of death, and Jesus was the first that should arise; he was the first one lifted out of death to the perfection of life. Those, then, that were awakened at this time could not have been such, because the earthquake took place at the time of our Lord's death, and it was not for nearly

three days after that Jesus arose from the dead. But anyway, the second ones that are to have a resurrection from the dead are the church. Jesus' resurrection to the spirit plane was the beginning of the church's resurrection. The apostle says, it was his resurrection, and says, "That I may know him and the power of his resurrection, being made conformable to his death." In other words, the resurrection of Jesus is the only resurrection for all of these 1800 years. But the church, the Body of Christ, is to share his resurrection, and there can be no blessings come to anybody except after that. So in the eleventh chapter of Hebrews we read of the ancient worthies, who died in faith not having received the things promised them, God having provided some better thing for us--the church--that they without us should not be made perfect; they cannot get their resurrection until we get ours. So the very most that could have taken place at that time would have been that some might have been awakened in just the same sense that Lazarus was awakened, and not in any other sense.

GREAT COMPANY--Overcomes by Compulsion.

Q289:2:: QUESTION (1905)--2--If the great company is composed of "overcomers" does Rev. 3:21 apply to them?

ANSWER.--No, because the limitation is here stated. It is not he that overcometh under compulsion, but "even as I overcame." Those who overcome, even as he overcame, are the ones to be in the throne.

GREAT COMPANY--Re the Marriage Supper of the Lamb.

Q289:3:: QUESTION (1907)--3--When will the Great Company suffer the Great Tribulation, and will they be at the marriage supper of the Lamb?

ANSWER.--I answer that nearly all the Scriptural pictures with reference to the Great Company would indicate that the special time for their tribulation would be at the close of this age--apparently just after the Church will all be

{Page Q290}

gathered,--as, for instance, the parable of the wise and foolish virgins. We remember that when the wise virgins, saying, Lord, Lord, open unto us, and the wise virgins had all gone in, then came also the foolish virgins, saying, Lord, Lord, open unto us, and they were told that the Lord would not recognize them as the Bride Class, and that they would go into tribulation. That seems to indicate that the special tribulation

upon the Great Company class will be after all the Little Flock have gone in beyond the veil into the Most Holy. Now that is only a parable, of course, and we are building as wisely as we know how on that parable. Then in Leviticus it shows us the place where the Scape-goat is dealt with after the Lord's goat has been dealt with, but that is not proof positive that it will be entirely after the Lord's goat has been slain, and after its blood has been offered, because these types could not all take place at the same time, and there would naturally be an order for it,--this first, and that second, and so on, but the fact that the bullock is dealt with first, and that the Lord's goat is dealt with second, and then the scape-goat is dealt with thirdly, seems to imply that the tribulation of this class will come more specially at the end of the Gospel Age, after all of the elect shall have gone in, notwithstanding we think there is room in the Scriptures to suppose that there have been some of this Great Tribulation class all through the ages, while the great mass of them probably belong in this end, because of the peculiar circumstances now prevailing. Someone perhaps will say, what are the peculiar circumstances now that would cause a larger class of the Great Company living today than at any previous time? The conditions that are favorable to them now are, that Christianity now is in a measure popular, and a great many people have heard of Christ and made a kind of a consecration to the Lord, and there is not that open persecution now which is sharp and distinct; so that people are more likely to make a full consecration to the Lord now and suppose that it is an easy thing and when they get inside and find that it is not so easy as they thought, some some of them are disposed to hold back a little, and these will become of the Great Company, whereas in the past times when things were more turbulent and more sharply defined, it took more to make a decision. As our Lord mentioned, they sat down and counted the cost. In our day, they are not disposed to count the cost. They hear the preachers telling them that it is an easy thing. They say, in effect, come now, and you can have everything in a few minutes. You will be more prosperous in business, and get rich faster, and have better houses, more respect of your neighbors, etc. So, it is a time of enticing now, and these people are being enticed by these misrepresentations of the narrow way, and after they get in, they find it to be a narrow way, as the Lord will show them by and by, and so there is a larger number of this class today than in the past.

Now as to the marriage supper of the Lamb, we find the Lord picturing the Great Company Class. They say, "Let us

be glad and rejoice for the marriage of the Lamb is come and his wife hath made herself ready." She was ready and went in to the marriage, and we are left out, is the

{Page Q291 }

thought. Then they say, "Let us be glad and rejoice." Why should they rejoice? Why, by that time, their eyes are really opened, and they see Babylon as they never saw her before, and they see God's Plan as they never saw it before. They were not in the right attitude of heart to have a hearing ear and an appreciative heart, and therefore could not see the deep things, for God only gives us a deeper understanding of His Word as we come into the right condition of heart.

Now then, those of the Great Company in Rev. 19, are pictured as saying, Let us be glad and rejoice for the marriage of the Lamb has come, and his wife hath made herself ready, and they are glad of it all, and then they go on to say, Babylon is fallen, rejoice, rejoice, ye heavens, in her fall, etc. They are glad that Babylon has gone down when they come to see what it really was and how much they were bound by it, and they did not realize how much blinding influence was coming from that source.

I want to say now, because some might not have taken this view yet, or have seen it in this light. So far as my observation and experience would go, the greatest hindrance to the work of God in the present time--now mark you, to the work of God at the present time--is what is known as the "Christian Ministry." Why, someone says, Brother Russell, you do not believe that? Yes, I do believe that. Why, are they not doing thus and so, preaching a good deal of morality? Yes, but that is not the work of God for this present time. The work of God during this age is the taking out of a people for His name; finding the wheat is the particular work of God at the present time. Now they are doing a work that will be good in its way, and I admit that a great many of them are benevolent works, and I appreciate it all just as much as anybody does, and I am glad to see them doing that rather than doing wickedness, and I congratulate them on that. Nevertheless, you will find nearly all the obstructions to present truth is coming from the ministry. If it were not for the ministers in all the denominations over the civilized world, the truth would spread among God's people like wild-fire. It is just as it was at the first advent. Who was it that hindered the people from believing in the Lord Jesus in that day? Why, it was the scribes and Pharisees. Jesus said

to them, "You shut up the kingdom against yourselves, and you will neither enter in yourselves, nor permit those who are entering to go in--you have taken away the key of knowledge from the people." So it is with the ministers of today, dear friends. It is just a parallel of 1800 years ago. They are standing in the way. They do not fully realize this, I am glad to say, and they are not as responsible as though they did realize it fully. I do not think they are without responsibility entirely. I do not think that men who have had an education and know about sheol, and hades, and who are allowing the people to sit under their preaching year after year, and suppose that they believe in eternal torment, fire, etc., when they believe nothing of the kind, and allowing these absurd doctrines which hinder the people from rightly worshiping God, are inexcusable. But then, it is with their own consciences and with the Lord, and I have no fight to make against them. I am merely suggesting to you more than I would say to them;

{Page Q292}

because, why should we offend anybody needlessly? I should say to a brother who was in a right condition of heart, "Brother, if you are doing your duty, don't you think you ought to be setting forth the words of truth and righteousness, and the real character of God? Don't you think that is your privilege?" That is the way I would speak to anyone with whom I could speak in that way. But while they hold you at arm's length in their personification of dignity, if you were to ask any questions, you would find they could not answer the questions. They can hardly answer any Scriptural question properly. You try one and see.

I think of a brother who came to me and said, "Brother Russell, I think I have been doing wrong. I have accepted these doctrines of present truth and believe them, but I did not go to any of the ministers of the churches to ask them about them, and I think I should have done so. I think I have been doing wrong, because I am not a Greek and Hebrew scholar, and have not a great education, and here are these men with whom I am well acquainted, and who are learned and good men; I am well acquainted right here in this city of Pittsburg and Allegheny with some of the leading ministers, especially in the United Presbyterian denomination because I have myself been working in all their different Sunday Schools, organizing temperance armies, and they all know me very well, and I know them to be fine men. Now then, my

conscience has been telling me that I did not do right; I should have gone to them and said, Now, Doctor So-and-So, can you tell me about this matter, is it true or not? What do you think, Brother Russell?"

I saw that he wanted to go, and that it would be the better thing for him to do, so I said, "Brother, I would go and do that. If you do it in a proper manner, it will do good."

"What do you mean by proper manner, Brother Russell?"

"I will tell you what I think would be the proper manner; when you go to the residence, for instance, of Dr. A., you ring the bell and ask to see him, and when he comes to the door and you have your usual greetings, you say something like this to him: Doctor, I have some matters of a doctrinal nature that have been perplexing me and I thought I would like to ask your advice about them sometime when you have the time: I do not want to trouble you now, you may be busy, and it will take an hour, and I want to come sometime when you have time to spare. Would you appoint me sometime? He will likely say, come right in, brother, this will do me just as well."

The brother said, "Why, Brother Russell, do you say so particularly that I should mind that?"

I said, "This is the reason: if you do not take that method to get him to say he will give you an hour, you would find that by the time you had told him what your question was, he would say, Well, brother, there is a sick sister that I must go to see, please excuse me and come in some time again."

"Now Brother Russell, you don't know. I mean Doctor So-and-So, and Doctor So-and-So; they are such fine men."

"Yes, I know those gentlemen more or less, and admit that they are above the average, but Brother, you do not

{Page Q293}

know the difficulty they have when you ask one of these questions; they have a proposition before them they have never met before in their lives, and they do not know what to say, and that is the easiest way for them to get out of it. Of course there is in every large congregation one or two sick brothers or sisters at any time and they can truthfully say, I ought to call and see them,--and they know they ought to get away from you, and from your questions. They think they are doing good to you for they know they cannot answer the question, and they think that is the quickest and best way to do it, and they think you will never get a chance again, for they will dodge you every time."

"O, Brother Russell, you do not give them credit--"

"I do, brother, but you do not understand the situation, and I do. But, the minister will say, Yes, I can give you an hour now, come right in and sit down in the study. And you go in and he says, "Well now, what is your question?" I said to him, "What were you going to ask them?" And he said, "Well, I thought to ask him one question specially that I was interested in, that one about Restitution, where the Apostle Peter said, Restitution shall come from the presence of the Lord, etc. Now, that is the question I thought I would ask them." I said, "That is a very good question, you just stick to that question. But, when you get in and sit down and he says, What is your question, and you tell him the text of Scripture, you will have to be on your guard, for that man will say to himself, My conscience! That question, why, I do not know any more about the answer to that question than I would know how to jump over the moon. What will I do? I have told this man that he could have an hour. My conscience! what will I do? Well, what will he do? I will tell you what he will do, brother: He will say to himself, I have just got to mix this man up so that he will not know which end is to. I will razzle-dazzle his mind and confuse him all over--body, soul and spirit, hell, hades, sheol. I can do that. He does not know much, I know he is not an educated man.

"O, Brother Russell, Doctor So-and-So would not do that."

"Brother, I know they will do that because that is the only thing they could do. They would either do that, or else they would come out flat-footed and say Brother that is a Scripture that I do not understand. I wish I did, and if you ever find the interpretation of it, bring it to me. If they were thoroughly honest, that is what they would do. But after some large institution has said to them, 'You are a doctor of divinity, you are fit to doctor even divinity now'--when they have got all of that, then, for a little man to come in and say, here is a plain question to answer, and they cannot do anything with it, it requires a great deal of humility to acknowledge the fact.

I said to him, "Now, when he begins to talk this way, and tries to mix you up and ask you about so and so, and tries to confuse you, you say, 'O doctor, I do not seem to have stated my question properly.' Put the blame on yourself, you can do that honestly, you know, because you are not bound to suppose that he is trying to evade your question; you have just as much right to say to him--I have not stated my question properly. Say to him, 'Doctor, I do not

seem to have stated my question properly; that is not the question you are answering. The question I wanted to ask you was about the times of restitution of all things; what does that mean?' You must bring him back to that; and he will try again to get you mixed up. But you say, 'O Doctor, I do not get my question straight; I wish I knew how to state my question properly. I want to know about the times of restitution.' You hold him right down to that, brother, and there is not a doctor of divinity in this country or state that can match you with the knowledge of the Word of God, and you have been only three months in the truth."

"Brother Russell," he said, "instead of trying to catch him and hold him for an hour, I thought I would have to try to get loose myself, and prevent them from holding me."

I said, "No, brother, you have not the idea; you will have to try to hold them down to the question, because they cannot answer it, and they know they cannot, and they will try to get you mixed up. And they will not admit that they cannot answer it."

And this reminds me of another gentleman. As I was going down the street near the Bible House, walking a little more rapidly than usual, I passed him. I suppose he recognized me and said, Brother Russell, a moment. And he caught up with me. He was a man that I had never spoken with in my life. He was a very nice-looking gentleman, well dressed. I did not know who he was. He gave me his name, but I have forgotten it. He said, "I wanted to ask you a question about a parable." I thought that was very queer for a man to meet you on the street and ask you that kind of a question. I said, "What parable is it, brother?" He told me--I have forgotten now which one it was--but it was a very simple, plain parable, and I answered the question and explained it very easily, I think, in about two minutes' time. "Why," he said, "that is very simple, very satisfactory," and repeated, "very satisfactory."

I said, "How does it come you are so agitated about so small a matter as this?" He said, "I wonder why it is my preacher cannot tell me that. I belong to Dr. Kennedy's church, just opposite the Bible House--the principal Presbyterian church in Allegheny--and I have gone to him and asked him that very question."

"Now," he said, "you would have thought I was the most stupid man on earth, and he practically told me, why, you have not sense enough to understand it if I were to explain it

to you. He made me feel like a very small potato. I have never thought that I was a great man, but I thought I was deserving at least of reasonable treatment, that he might have tried to tell me, and then if I could not understand it, it would have been my fault. He just sat down on me instead of telling me; he did not tell me anything about it. Now, what do you suppose was the reason for that?"

I said, "Brother, I guess the reason why he did not was because he did not know how to answer it, and thought that was the best way to get out of it."

He said, "I wonder if that was it."

We know, dear friends, those of us who have had such an experience, that that was just the difficulty. Dr. Kennedy

{Page Q295}

is a very able man, a very fine man in many respects; I am not speaking to his discredit as a man, or saying a word against his character; for as far as I know, he is a well educated minister, and he must know about a great many things. He knows what sheol is--at least I cannot suppose that he is stupid and ignorant enough not to know, after all the opportunities he has had to know.

This man went on to say, "Well, I could not help thinking that if I was the most stupid man in the congregation, they should not have selected the most stupid man as an elder."

I said, "Brother, I do not think it is entirely your stupidity."

He said, "I have head enough to understand it when you explained it."

Now, I merely mention these things to illustrate the point.

But coming back to Rev. 19, where it says, "Let us be glad and give honor to God, for the marriage of the Lamb has come, etc." They were glad when they found out the true situation, that God had delivered them, and that the institution was a hindrance to God's plan in many respects. While they do good in the way of building hospitals perhaps, and inculcating some morals, and keeping some people out of the saloons, and sometimes getting up a saloon law, and sometimes an underground saloon so as to keep people from going to a saloon of a worse class, sometimes having a bowling alley to keep people from going to bowling alleys where they get whiskey,--with all of this they are trying to act in a moral way. I give them credit, I think, for all they claim themselves, but as for teaching sanctification of the spirit and faith in the precious blood of Christ, I do not think many of them pretend to be doing that; I do not think many would say

that was their true mission, and what they are trying to do. On the contrary, they would say that they must go after the people, save the masses, and in trying to save the masses from something, without having their hearts changed, they are neglecting the true people of God who need to have the feeding, as God tells us, "Feed My sheep." Our Lord when He spoke to the Apostle Peter did not say anything about going out and catching some wolves and putting sheep's hair on them, and finding some rattlesnakes and fixing them up and making them look like sheep. You take care of the sheep, and the lambs, and the Lord will take care of how they got to be sheep and lambs. He is to do the drawing. It is whosoever the Father draweth that comes to Him. "Whosoever cometh unto Me, I will in no wise cast out." You and I are not to try to smash people's hearts, or their heads either. Let the providences of God do all of the breaking of hearts. The Gospel He has given to us is to bind up the broken hearted, and take hold of the sheep and lambs and feed them; that is God's proposition. We want to stand by the Lord's Word. We have not the confidence in our own hearts that we are wiser than the Lord; we would not take a bundle of bramble bushes and tie a few bunches of grapes on them and say, these are genuine grape vines.

But these will find that the fall of Babylon, the complete overthrow of the human systems, has really worked a

{Page Q296}

good. Then they are represented as getting a special message from God, saying "Blessed is he that is called to the marriage supper of the Lamb." Now there is a difference between being at the marriage, and eating of the marriage supper,--that which is accomplished when the wise virgins go in and the door is shut, is the marriage, but the marriage supper did not take place for a little while after that. The marriage supper, of course, is just a grand picture before our minds. There is really no sitting down to eat or drink, but it is merely a picture of the joyous occasion that will follow. And to these great festivities, the Great Company are invited to come and share. They were not loyal enough to lay down their lives, but they had loyalty, because they would not deny the precious name and blood, and therefore the Lord would not deny them, and there would be a place for them; they would have an opportunity to come in to the marriage supper and have a share in the rejoicing. Just as in the 45th Psalm it is pictured, the Bride is all glorious within: her clothing is of wrought

gold. She shall be brought unto the King in raiment of needlework--representing the Church all going into the Father's presence at the end of this age, and then we read in the next verse, "The virgins, her companions that followed her." These were the foolish virgins. They are virgins, nevertheless, that follow her. They also shall be brought into the presence of the King. We are glad for them also. There is no selfishness in the love of God. We are glad to see what the Lord has arranged for the Little Flock, the Great Company, and the Ancient Worthies, and for all the world of mankind--for all who desire to be in harmony with Him when they come to a knowledge of the truth.

GREAT COMPANY--Of the Past Re the Great Tribulation.

Q296:1:: QUESTION (1907)--I--Those of the Great Company who died in the past ages, how will they come up out of great tribulation, as they died long before the tribulations came on?

ANSWER.--I answer that, according to our understanding, there have been some of this class all the way down through the Gospel Age, yet the most of this class are living at the present time. There are reasons why, in the past, there would not be nearly so many. For instance, when there was a sharp persecution against all who named the name of Christ, it was quite a test, and not so many were ready to make a full consecration of themselves. As a consequence, those who did make a consecration were the class more earnest and willing to carry it out. But today, we are living in a time when everything is more favorable outwardly, and a good many people want to say they are Christians, whether they are or not. It is rather popular today. So some people have no doubt made a consecration under the present favorable conditions who would not have made it in the past. So a great many, we believe, are in this condition that they have made a consecration to the Lord, but because of the favorable conditions in another sense of the word, they are not living up to their consecration; they are not becoming overcomers; they are bound in Babylon. And so, this is the time when the Great Company ones are specially prominent. We are not competent to say who in all these various churches belong to this class, but we see that a large

proportion of this class belongs in our day. Down through the age we would understand there were some who were unfaithful in a degree, in that they did not voluntarily and gladly and willingly lay themselves down after they had agreed to do so. We can see how the Lord might have allowed some of them to go through the persecutions, the thumb-screw and rack, and how they may have come through great tribulations then. I have no idea at all that all those people who suffered by being burned at the stake, etc., were saints. I am not judging them, but reading between the lines of history, I would infer that a good many of them were not saints in the highest sense of the word as we understand the Scriptures to imply.

GREAT COMPANY--Re Receiving Life.

Q297:1:: QUESTION (1909)--1--Does the Great Company receive life direct from God on the spirit plane?

ANSWER.--Yes, they receive life direct in that they have been begotten of the Holy Spirit, and when they are begotten they are just the same way as the little flock, because we are all called in the **one** hope of our calling. They do not make their calling and election sure, but not being worthy of second death, they therefore receive life on the spirit plane.

GREAT COMPANY--Re Life Giver.

Q297:2:: QUESTION (1909)--2--Who is the life-giver to the Great Company?

ANSWER.--Not the Lord Jesus, but the Heavenly Father. Ye are begotten of the Holy Spirit of the Father in this present age. That is what the Lord Jesus and the Apostles tell us. Our Lord Jesus has only restitution life to give, and He gives now to only those who come in under the Father's drawing, to be members of the Lord's Body; they and they only receive the Holy Spirit begetting to this new life. The world is not dealt with at all--restitution is not yet offered. The only restitution offered now is that of justification by faith, with the understanding that it will be laid down.

If you are unfaithful, after you have been begotten of the Holy Spirit, there will be no other life for you. Having been begotten of the Holy Spirit, you have come to the place where you are a new creature. If you fail to go on, you are still new creatures even if you go into the Great Company class; they are all spirit beings, because begotten of the Father for the

Father is doing all the begetting.

GREAT COMPANY--Spirit Begetting Re Tabernacle.

Q297:3:: QUESTION (1909)--3--How do the Tabernacle types illustrate or show that the Great Company are begotten of the spirit?

ANSWER.--We have already pointed out that God does not make very particular mention of the Great Company in the Bible, and we have found out the reason for this; namely, that if the Great Company were treated on the same plane and with the same degree of interest and explicitness as the Little Flock, it would imply that God had offered both and said, Here they are, take your choice. But that is not so; the Lord's statement is, "Ye are all called in the one hope of your calling," to be members of the Body of the Anointed. Thus the Scriptures merely give the hint that there will be some who will constitute the Great Company, who will get

{Page Q298}

a great blessing, to which there was never an invitation. This is rather than that they should be destroyed in the second death. Every one of that Great Company receives the grace of God in just the same way as the Little Flock, but not using it in the proper way, which was to lay down their lives with the Lord Jesus, for in carrying out the Plan it must all be laid down in death, all be given to seal the New Covenant. So, then, with the Great Company, it is a question whether they are copies of the Lord Jesus, or whether they come through great tribulation and eventually get spirit life.

GREAT COMPANY--Re Cancelling Sins of World.

Q298:1:: QUESTION (1909)--1--How can the Great Company cancel the penalty for the particularly wilful sins of the world? How does the scapegoat make an atonement with God?

ANSWER.--The Great Company has nothing to do with it, neither has the Little Flock anything to do with the cancellation of sin. It is the High Priest that does that work. He may use various things for the basis of His various steps, but He is the one that makes the application, and neither the Great Company nor the Little Flock do anything in the cancellation.

We have suggested in the Tabernacle Shadows, and still agree to it, that the scapegoat represents the Great Company. Many say, well, the Great Company or the

scapegoat do not go into the Holy. I answer that neither does the bullock or the Lord's Goat. What did go in there? The blood of the bullock and of the Lord's goat, representing the value of the sacrifice, was taken in to make atonement. The blood of the bullock was to make atonement for the sins of the Tribe of Levi, including the priests, called the body or house of the High Priest, the priestly family, and the blood of the bullock settled for the sins of all of those, the body members, or under priests. Then the blood of the goat was taken, which represented the under priests. The blood of the goat was not sprinkled by the goat, but by the High Priest, and it was applied for all the people. It is the High Priest who had the whole thing to do, and we would not be properly holding the Head, if we thought we had anything to do with it--it is merely as members of **His** Body that we are **counted** in at all.

Since the blood of the bullock cancelled the sins of the household of faith, and the blood of the goat cancelled the sins of all those outside, what sins, then, are left in connection with the scapegoat? The answer is that the High Priest took the sins of the congregations, and confessed them upon the head of the scapegoat. What sins are those besides the ones already mentioned, for which the blood has been applied? I answer that those sins for which atonement was made in the Holy and Most Holy were original sins which come because of Adam, and the imperfections inherited from him. Christ's merit passing through His Body is applied for all these sins. What other sins are there? They are the ones which are **not due to Adamic weakness**. The world is not doing the best it can and therefore they commit many sins that are not due to Adamic weakness. Some men's sins go before and some follow after, but the Lord will see to it that all sins are settled for. Every intelligent sin is a sin of this kind, and these are the ones that are confessed upon

{Page Q299}

the head of the scapegoat. We will give you an illustration: You remember reading, "Of this generation shall be required all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias," etc. What righteous blood is referred to? Evidently the wrong deeds done by mankind not due to Adamic weakness. The Lord sees some way in which the intelligent sins of humanity may be cancelled, and when you and I see the philosophy, we will say that it is all right. So the Scriptures seem to indicate that

there is to be another accounting with the world. You remember the Scripture which speaks of the souls under the altar crying out, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" The Lord has an accurate system of bookkeeping, and He will reward each one and punish each one according to what they did that was right or wrong. Those who have sinned intelligently will have a certain punishment coming to them which must come before the books are squared. In view of the fact that we are living here and looking back upon the "dark ages," we are to acquiesce in the things that come to pass. At all events, there is a great time of trouble coming at the end of this age, and they are to be allowed to share in that trouble. They are to be permitted to share in this to the extent of laying down their lives, because if they do not die, they cannot have a share in the spiritual blessings.

GREAT COMPANY--Re Marriage of Lamb.

Q299:1:: QUESTION (1909)--1--Will the Great Company participate in the marriage of the Lamb when we are told that the Bride will be complete sometime before? Is the marriage of the Lamb a particular event?

ANSWER.--I answer that the marriage of the Lamb is a particular event and that our marriage custom of today does not properly illustrate the matter, but the marriage custom which prevailed amongst the Jews does properly represent the matter, and we should therefore look there for the illustration as it has come down through history.

A marriage contract was entered into, a marriage vow, usually in the form of a written contract between the one who was to be the bridegroom and the one who was to be the bride, and thus these two were both espoused or betrothed, and this usually lasted for about a year; and this was as binding as though they were actually married, and any impropriety on the part of either would be considered the same as though they had been married. During that year, she was known as the betrothed, and properly so. At the end of the year the man would come and receive her to himself, and from that time, she was his wife. Next followed a sumptuous feast that might last a considerable length of time, and that was not known as the marriage, but the celebration of the marriage, the marriage feast. The Lord's dealings with the Church is along these lines: First of all, 1800 years the Church was betrothed to God's Son, and then He went into a far country. He first promised that when He came back again He would receive His betrothed Church to Himself. All

during this Gospel Age the Church has been waiting for Him, and has had the mark of her espousal, the Holy Spirit. When He comes and receives her to Himself,

{Page Q300}

she will be the wife, just as in the type--there is no ceremony needed.

What is the antitype? We understand that at the second coming of the Lord, the faithful ones of the Church who had died were raised and were at once received of the Lord, so that that portion of the Church is married to the Lord just as soon as they are received by Him. They were merely betrothed before, but now He has received them to Himself. We are going in and are being changed in the twinkling of an eye. This was represented by the five wise virgins; they did not all go in at the same instant, but followed one another. So with us, we shall be changed in the moment of our dying, we shall be changed in a moment and so we will be forever with the Lord. That will be the marriage with the Lamb. It is after that that the Lord sends the message to the Great Company, saying: Blessed is he who is called or invited to the marriage supper of the Lamb. It may take several days or weeks, or a year or more for this sumptuous feast. At that marriage feast will be the Great Company, the virgins which followed her, as we read in the 45th Psalm.

GREAT COMPANY--Re Being in the Holy.

Q300:1:: QUESTION (1909)--1--Should the Great Company class be spoken of as being in the Holy?

ANSWER. Well, I answer, the Great Company class are not the Great Company class until they are put out of the Holy. You see what I mean. All those who receive the Holy Spirit during this Age receive it because they make the consecration unto death, and that admits them as if they were going to be priests. Jesus admits them, but if they fail to comply with the conditions, they will not be worthy to remain as priests. They are cast out and they go out into the court. So, when one comes to the place where he must be of the Great Company class and not of the Royal priesthood, that means that he is out of the Holy. But at first when he made his consecration, he consecrated to be a priest and to all intents and purposes was treated the same as the others up to the time he failed to make good in his consecration.

GREAT COMPANY--Re Abihu As a Type.

Q300:2:: QUESTION (1909)--2--In what manner in the type did Abihu represent the Great Company class?

ANSWER.--There were two sons of Aaron, and we read that they served in the office of priests, and we read that they offered strange fire before the Lord. Nothing more than that is said and we have to guess as to what is meant. Nobody knows, but we believe it to be a type; for, as Aaron was a type of our Lord Jesus, so the under-priests were a type of the Church. So these two who offered strange fire and perished in so doing would seem to represent a class. Whether a class going into second death, I do not know; or whether one stands as a representative of that class, and one for another class, I do not know. There was a time when I thought that the two could not stand for those going into the second death. Why? That would be two-fifths of all the priesthood, and would imply that two-fifths of God's consecrated people would fail and go into the second death. But, dear friends, I have been thinking lately that perhaps

{Page Q301}

I did not take the right view of that matter. There may be a great many more going into second death than I had supposed. I remember I congratulated myself about the sheep and goats representing classes of people--sheep His people, and goats the others. I was glad there were so few goats. But when I was over in Palestine and looking over the flocks noticed nearly as many goats as sheep, I felt rather dubious about this illustration holding out.

My thought now is that none can be of the royal priesthood or get eternal life at all unless he shall have the perfect law of God, loving God with all his soul, mind and strength, and thy neighbor as thyself. And a new command give I unto you, that you love one another as I have loved you, etc. If this is the requirement, and it is, I really wonder how many will come up to that requirement. I have felt like being very careful myself, saying, "**My soul, be on thy guard.**" Whether these two represent those who go into second death, it will not hurt you to be on your guard. Be not satisfied with anything short of the divine standard for your own heart and life.

GREAT COMPANY--Re Consecration.

Q301:1:: QUESTION (1909)--1--Who are those that constitute the great company besides those who have failed to keep their consecration vow? That is, those dying before the time of trouble?

ANSWER.--I do not get that question. I do not know of any who will be in the Great Company but those who fail to keep their consecration vow, which is a vow to voluntarily lay down our human life, and if anyone will not do this voluntarily, the life will have to be taken away.

Did you notice this morning that we pointed out how our Lord ascended up on high, gave to the household of faith the human rights which He had purchased, and that He gave them under the terms and conditions that they would lay them down? Yes. Well, they that do so voluntarily and are of a good heart and earnest, they are the more than conquerors. And the others, what? It will have to be taken from them, because it must be passed on to seal the New Covenant, but they will fail to get the high reward.

GREAT COMPANY--Things That Lead to it.

Q301:2:: QUESTION (1910)--2--What are the chief things that will draw us from the little flock to the Great Company class?

ANSWER.--My answer would be, lack of zeal, lack of love for God, lack of love for the brethren. That is to say, the coolness on the part of your heart. But, to answer and go more specifically to the root of the question, would be this: Little sins on your own part would be the things most likely to separate you from the little flock and give you your portion with the Great Company. The thought is given in Revelation, where it says, "These are they which came up out of great tribulation, having washed their robes and made them white." Now that washing of the robes gives the clew. Why did they need washing? Because they were soiled, etc. The Scriptures tell us that we should keep our robes unspotted, that we might be presented without spot, or wrinkle, or any such thing. Here is the difference: The little flock will be the class without spot, etc., while the Great Company will be the class whose robes are spotted, and wrinkled and not fit to be of the Bride class. Let us apply this personally to

{Page Q302}

your affairs and to mine. Is it possible for any Christian person to so live as not to get a spot on the robe, and is that

the teaching of the Bible? No, that is not the teaching of the Bible. Having an imperfect body, you, as a new creature, loyal to God, desirous of doing his will, find that you cannot do all the things that you would do, and therefore you will have occasionally a spot or wrinkle come to your white garment, that was given to you when God accepted you as a new creature in Christ. You cannot keep from having some spots or blemishes, because of the imperfection, because you must use this imperfect body. You must use the one you have and so you are sure to do those things which you would not desire to do; or as our Episcopal friends say, and very properly, "We have done those things which we ought not to have done, and we have left undone those things which we ought to have done, and there is no help in us." That is true, I believe, of every one of us. We cannot do all that we would do. We all know it, but there is no excuse for our not making the effort. God is going to watch the effort, and it is according to the effort that he is going to judge you. He is judging the new mind, not the flesh, for it is the new mind that is on trial. Now, then, suppose that because of flesh or ignorance, you are overtaken in a fault, you get a spot, what are you going to do? That is the question. Well, here the Lord has made a provision, there is a cleansing fluid, and if applied it maketh clean, as we sometimes sing, "His blood avails for me." So the Scriptures state, "The blood of Jesus Christ cleanseth us from all sin." He is not speaking of the original sin, you did not get to be of the "us" class until you had come under the blood, and it had purged the responsibility for original sin. After you had received the robe of Christ's righteousness, then what? If you get a spot we are immediately to come to the Advocate, as we read, "If any man sin, we have an Advocate with the Father, even Jesus Christ the righteous." We have no Mediator with the Father, there is not a word about that in the whole Bible. We have an Advocate with the Father, Jesus Christ the righteous. We are to come to the Father through him, entreating him for the forgiveness of this sin.

This Advocate is our Advocate, by virtue of his having a merit of his own that he can apply for us, applying it first for the sins that are past, and as he has applied it also for every weakness and imperfection that is present, that he may present us holy and spotless before the Father. But it will be this class, you see. This class, that want to have their robes cleansed, that deplore even one spot upon the robe. That is the class for whom the Advocate will do the work of cleansing.

Now let me refer to your own experience. When you go to the Advocate with the matter, you say, Lord, Lord, through weakness or imperfection I have failed in this point, I am sorry, and ask for forgiveness, and ask that it be not charged up against me, because my real intention is right, and I really desire to do thy will in my heart. You ask forgiveness for this, and he forgives. You say, Lord, I will never do this again. Then perhaps a little while after, it may be a year or six months, you do the same again. You say, O, I said the other time I would never do it again, and

{Page Q303}

now I am ashamed to go to the Lord and tell him I am negligent. What shall I do? Only one thing to do, that is to be so anxious for the Lord's favor and smile, that you will go to the throne of grace to obtain mercy. But there are some who do not. They say, O, not tonight, not tonight, I cannot pray tonight. Then they get into bed and sleep. The next day it is very much the same. They are a little farther from the Lord, the cloud is a little larger, and they say, I will try not to think of it at all. So there becomes an accumulation of spots, and at first they deplored them, but now they do not. Then they say, I guess I was taking the matter too seriously at first, I find everybody has those spots. We do not like them and so they get to living a careless life, they are getting ready for the Great Company. You see they will have to wash those robes before they will be accepted to the heavenly condition. If you do not keep yours clean by constant application to the throne of heavenly grace, the spots will accumulate, and the only way to wash your robes will be in the great tribulation.

GREAT COMPANY--Who Depose Them.

Q303:1:: QUESTION (1910)--1--Tabernacle Shadows, page 69, states that the Great Company class cut themselves off from Christ. John 15:2, "Every branch in me that beareth not fruit He taketh it away," seems to indicate some additional act on God's part. Please define the two acts.

ANSWER--Well, God acts only because the others act. For instance, Jesus says, "I am the Vine, ye are the branches; every branch in me that beareth fruit my Father purgeth it that it may bring forth more fruit. Herein is my Father glorified, that ye bear much fruit." This pruning we see to be the trials and difficulties of life, but these are only for such as are branches in Christ. Now how do they get into Christ? By making consecration. And what was the legitimate intent or

purpose of your consecration? That you might be a fruit-bearer. That is the very object of your coming into the membership of the Vine, the Body of Christ. Therefore if you do not bear fruit, if you do not cultivate the fruits of the spirit, you are marking yourself off, or cutting yourself off, for your failure to bring forth the fruitage God is requiring. Then he would separate those from his Church of the elect--the elect Body of Christ.

GREAT COMPANY--Suffer for Sins of World or People?

Q303:2:: QUESTION (1910)--2--June 15 Watch Tower makes a distinction between the world and the people. Are we to understand that the Great Company suffer only for the sins of the people, or do the Great Company suffer for the sins of the world?

ANSWER--The Watch Tower did not know it was making any such distinction. I understand the people mentioned in the Scriptures to refer to the world, so if we made a distinction of that kind it was unintentional. It is very difficult to write and keep from tramping over somewhere in your writing and to remember all the different attitudes of mind, and how someone may look at it from this standpoint, and some from that, and some from another. You will have to read more carefully and I will have to write more carefully; so we will both take a share.

{Page Q304}

GREAT COMPANY--Re Seed of Abraham.

Q304:1:: QUESTION (1910)--1--Is the thought that the Great Company class is a part of the spiritual seed of Abraham contained in the question re the covenants? See February 15, Tower, 1909.

ANSWER--1--I do not know what the reference is. The questions should always be independent of anything, then if the Tower is out of harmony you will notice it. But I will answer the question without reference to the Tower--"Is the Great Company class a part of the spiritual seed of Abraham?" I answer, Yes, to my understanding they are, but there are two ways of viewing the matter. The type of the spiritual seed of Abraham was Isaac and Rebecca, Isaac representing the Lord and Rebecca representing the Church, the Bride class, the Little Flock; and then in the account of how Rebecca was called, you remember we read that certain maid-servants were given to her and they went with her. These maid-servants, you see, represent the Great Company

class. They traveled right along with Rebecca; they were not the Bride, but "The virgins, her companions," that went with her. So it was customary in all incidents of the Old Testament, that wherever the bride is mentioned, there is mention also of a maid as going along. There were the wives of Jacob, and each one of them had a maid. It was a custom of the times. So we read that Rebecca had at least two if not more. In the 45th Psalm, picturing the Church as the Bride of Christ, we read that the Bride is all glorious within; that she shall be brought unto the King in raiment of fine needlework. Then we read of the virgins, her companions, that follow her. These companions of the Bride are a part of the household. So the Great Company class is a part of the household. But take another picture that is given, the tribe of Levi. Go back and see where it came from. You remember the Passover night. In that night the Lord passed over the first-born of Israel. Then you remember that subsequently the Lord said to Moses, I have passed over and spared the first-borns of Israel, but now exchange these for the tribe of Levi. Thenceforth the tribe of Levi represented all of that first-born class, and that first-born class represented the Church, for ours is called the Church of the First-born whose names are written in Heaven. Now the whole Levite house, you see, was representative of this first-born class, this Church of the First-born. But among these Levites there were two classes. There was selected from the Levites a little flock of Priests--Aaron, and his family--and the remainder were the servants of this priestly family. Here we have another picture of the general fact that the household of faith includes Jesus, and the elect Bride class, and the Great Company class, and they are all the Church of the First-born whose names are written in Heaven, and they are all of those who are spared or passed over in this night time--in the present time before the Millennial morning begins. That night takes in the whole Gospel Age, and all of those who are spared in that night were represented in the whole tribe of Levi. Therefore the whole tribe of Levi represents the Church of the First-born, and these two classes are the elect Body of Christ, or Bride of Christ; and on the other hand the spiritual servants of the Church, the Great Company class.

{Page Q305}

GREAT COMPANY--Re Separation From Little Flock.

Q305:1:: QUESTION (1910)--1--Do you anticipate an outward separation of the Great Company from the Little Flock, or merely a separation in spirit, and a general

affiliation of both classes in one assembly to the end of the harvest period.?

ANSWER--I know of nothing to indicate that the Lord will make a separation between the Little Flock and the Great Company, as far as separating them into parties is concerned. You remember we pointed out in the Scripture Studies that Elijah was a type of the Church and that **possibly** Elisha was a type of the Great Company class, and subsequently of the Ancient Worthy class. We are not so sure about Elisha, but we are sure about Elijah, because we have positive proof in Revelation that Elijah was a type of the Church class; but **if** Elisha was a type of the Great Company class, then that type would seem to prove that there will be no separation, because there were frequent offers to separate as representing the trials and testings that would tend to turn them aside. As, for instance, Elijah said to Elisha, Now you tarry here, the Lord has sent me thus and so. But no, says Elisha, I will not stay; wherever you go I will go with you. So he went. Then presently another time Elijah said, Tarry here, the Lord hath sent me to so and so. But Elisha went with him everywhere. And finally Elijah acknowledged to Elisha that his getting a special blessing would depend upon his being with him down to the last. Elisha asked to have a special blessing--Cannot I have a special blessing, give me your blessing? Elijah answered, **If you are with me when I am taken**, then you shall have a blessing. In other words, if you continue steadfast and follow on and are not separated by the trials by the way, you will get a special blessing after the Elijah class is gone. And that is just what we would expect. You remember then the picture that when Elijah was taken up, his mantle fell from him for Elisha and Elisha went and got the mantle. The mantle is a symbol of power. You remember Elisha put on the mantle of Elijah and had some of the powers of Elijah. When he came to Jordan he smote the river with the mantle and it divided so he could cross over dry shod. All of which would be symbolical of the death of the Great Company class--that they would pass through death, which is symbolized by Jordan, victoriously, after they had the mantle of Elijah with them. Anything that happens beyond the crossing of the Jordan we would understand, if this be a type at all, to be typical of what the Ancient Worthies would do when their time would come after the Great Company had passed through the Jordan of death.

GREAT COMPANY--Fallen from Mark of Perfect Love.

Q305:2:: QUESTION (1910)--2--Can any one who has reached the mark of perfect love fall back into the Great Company?

ANSWER--I think he could; I think he could not only fall back into the Great Company, but I think it would be possible for him to fall away entirely. That if he had reached the mark of perfect love, and been a teacher of others, he might be a castaway himself if he did not maintain his standing and relationship to the Lord.

{Page Q306}

GREAT COMPANY--Re Serving as Priests.

Q306:1:: QUESTION (1910)--1--Are the Great Company Priests in the service of holy things?

ANSWER--No, they are not priests. They were accepted as priests. The picture is a double one. But the priesthood God is providing is one that belongs to the future, that is, the spiritual priesthood; the Royal Priesthood is future. We now speak of ourselves as members of the Royal Priesthood, but not in the actual sense; you are now probationary members to see whether or not you will be worthy of being members of the Royal Priesthood. The members of the Royal Priesthood will be those who will share with Jesus in his resurrection, the first resurrection. "Blessed and holy is he that hath part in the first resurrection; on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." But the Great Company are those that after having consecrated and proposed to take the proper steps to which they were called as priests fail to take the steps and therefore they will not be priests in the future. They are now in with us, and it is not for you and for me to determine who are the priests, and who are performing their sacrifices properly; that is for the Lord to determine. In this company there may be some who will be Priests and some who will be Levites, and will not attain to worthiness for the priesthood. But it is not for me or for you to make a distinction and say, You are not a Priest, but you are a Levite. The Lord did not give us any such authority. So we now speak of ourselves together. You consecrated and are going on but I don't know whether you are making your sacrifice properly or not, and you do not know about mine.

GREAT COMPANY--Re Losing Crowns.

Q306:2:: QUESTION (1910)--2--Are the words, "Take heed, let no man take thy crown," strictly applicable to the Great Company class? Can these be said to have the crown of life?

ANSWER--I answer that there is no Great Company class in the beginning. Nobody was received as a member of the Great Company. He was received as a consecrating priest, and everyone is elect at the time of consecration. A crown was apportioned to such one. The object in inviting him at all was that he might have a crown. But the question is, Will he maintain his right to that crown by being an overcomer? If he does that will mean that he continues to be one of the priestly class to which he was invited, for we are all called in one hope of our calling. But if he fails to be an overcomer, then he ceases to be of that Body of Christ class, the Little Flock class, and by ceasing to be of that class forfeits his right to a crown. But the crown was there when he consecrated for no one is accepted but to a crown.

GREAT COMPANY--Re Awakening of Great Company.

Q306:3:: QUESTION (1910)--3--Is it your understanding that since 1878 all the consecrated who are faithful pass immediately at death to the spiritual plane beyond, and would this include any of the Great Company? And do you understand that any of those of the Great Company who died previous to the present harvest-time

{Page Q307}

were awakened at that date.? And if this is true, how would it harmonize with the parable of the wise and foolish virgins?

ANSWER--I answer: I do not know anything in the Scripture that would give us a proper ground for reaching a conclusion, and I do not know that it is very important that you should reach a conclusion. The conclusion that you and I want to settle is that we make our calling and election sure, and that we try to keep out of the Great Company class, and try to get into the Little Flock. I can see no difference to any of us as to whether the Great Company were awakened in 1878 or not. That is our understanding respecting the Little Flock, that from that date, all those who were members of the Body of Christ experienced a change; but as for the Great Company, we would not undertake to answer. We do not know. We are rather inclined to think not, but we have no

ground on which to answer.

GREAT COMPANY--Ran for Prize and Lost.

Q307:1:: QUESTION (1911)--1--Will there be any among the great company class who ran for the prize and lost, and then went into the great company class?

ANSWER--We answer yes; to our understanding they will all be in this class--all those who started out to run. Some of them may only have run one step or two, but the running for the prize seems to me to begin right at the gate. Just the minute we enter the gate we begin running; you are on the race course and they are all running from that point. Whether you run fast or slow, you are on the race course and all enter by the same gate. As the apostle says, "We are all called in one hope of our calling." God did not call anybody to be of the great company class. Everybody that is called in this age is called to be of the little flock class. All of those go into the great company class; there will be those who having started to be of the consecrated class, and having consecrated to give up all, having made that much of a start in the race course, then fail, they must either then go into the great company class, or worse, into the second death.

GREAT COMPANY--Consecration But Not Running.

Q307:2:: QUESTION (1911)--2--Will there be any among the great company that made a consecration and never ran for the prize?

ANSWER--I don't know that anybody could answer that question except the Lord; but I would suppose there would be none in the great company class that had not made the start in the running.

GREAT COMPANY--Re Begetting.

Q307:3:: QUESTION (1911)--3--Is it correct to say that the great company class is begotten to the divine nature, seeing that only the little flock are born as divine, of the immortal nature? Please explain the Scriptural teachings on the begetting of the Holy Spirit.

ANSWER--I would think it entirely right to use that expression, "begotten to the divine nature." I did change it however, in "The Dawn," to read: "begotten to the Spirit nature," but I did that, not because I thought it as necessary to do so, but because I thought to make it easier for some to grasp the thought. The begetting is to a certain nature, just the same as we are all called in one hope of our calling.

The begetting of the Holy Spirit is the same begetting in every case, but if it has one turn, or development, the result will be the divine nature, and if it takes the other turn, or development, the result will be the nature like unto the angels. We think it is well illustrated by the fact that those who are begotten of the flesh may be born either male or female. The same begetting may result in the child being born male or female; so it does not follow, then, we must say that one is begotten to be a female or begotten to be a male. The begetting is the same in every case. So, with the Holy Spirit's begetting; they are all of one begetting, all by one Father, and all of the same kind. But as certain things in the human tend to determine whether it will be a male or whether it will be a female, after the begetting process is ended, just so with the spiritual; after the begetting of the spirit has been accomplished, certain conditions, etc., tend to determine whether the one will be born from the dead to the divine nature, or to the spirit nature like unto the angels, and that determining factor we find plainly stated in the Scriptures is with ourselves. In proportion as you and I are faithful to him who called us, and to the terms and conditions, we will make our calling and election sure. That calling, that election, that begetting, which we are to make sure, is to the divine nature. If we fail to make it sure in the highest sense of the word, there is still a possibility of a birth to a lower nature by the same Spirit begetting; or there is still a possibility of being utterly cast away into second death.

Another illustration you remember, brought to our attention in the Watch Tower, is that of bees. In bee culture it seems there are three classes of bees; there is the worker, and the drone, and the queen bee, and these are all begotten alike originally; but whether the cell shall turn out the one or the other depends upon certain subsequent treatment. When the bees desire to make a queen bee they apparently feed that larva more and more nourishing food until it becomes a queen bee, of larger size, distinct entirely from the other bees. I think perhaps we may learn a lesson there; that those who feed most upon the spiritual food have the best chance of getting to the royal position.

The Lord has given us plenty, and we are all called to be of this king bee and queen bee, class--the queen class rather suits us pretty well, since the Lord himself is king. We are to be his queen. So whether we shall be of that class depends

largely on how we shall assimilate the truths that the Lord has given us, and the assimilation includes also our use of the blessings and favors that are coming to us. So all having one begetting, much will depend on ourselves as to how we use the varied opportunities and blessings.

GREAT COMPANY--Re Part in First Resurrection.

Q308:1:: QUESTION (1912-Z)--I--Will the Great Company have part in the First Resurrection.?

ANSWER--Those in the First Resurrection will live and reign with Christ a thousand years. (Rev. 20:4,6.) Therefore those of the Great Company will have no part whatever in the First Resurrection. The Apostle Paul speaks of Christ's Resurrection--"That I might know Him and the

{Page Q309}

power of His Resurrection and the fellowship of His sufferings, being made conformable unto His death." (Phil. 3:10.) This is the First Resurrection.

There are, however, two other Scriptures which include the Great Company: Heb. 12:23, where the Apostle speaks of the Church of the First-borns whose names are written in heaven, and Rev. 2:27, where mention is made of those whose names are written in the Lamb's Book of Life. All will attain life on the spirit plane, whose names are written in the Book of the Lamb, and the Lord said that He would not blot out the names of any **overcomers**.--Rev. 3:5.

Do the Great Company overcome? Yes. God has no blessings to give to those who are not overcomers. What is the difference between the Great Company and the Little Flock? The difference is that the Little Flock are those who are more than loyal to God. The Great Company will be loyal to God in that they will not withhold their lives when the test shall come. They will perish rather than deny the Lord; and thus they will experience the destruction of the flesh. But they did not go forth with sufficient zeal to carry out their consecration. They were loyal to God, but they did no more than maintain their loyalty.

Then we have our Lord's statement as recorded in John 5:28,29:

"For the hour is coming, in the which all that are in the graves shall hear His voice and shall come forth; they that have done good, unto the resurrection of life." This will include both the Little Flock and the Great Company; both classes will get eternal life. If this statement includes the Ancient Worthies, then it means three classes: the Little

Flock, the Great Company and the Ancient Worthies, though there will be different planes of perfection--human perfection, the perfection that will be like that of the angels, and lastly the perfection that will come to those who shall be like Christ, namely, that of the Divine nature.

GREAT COMPANY-Not Shown in the Pyramid.

Q309:1:: QUESTION (1912-Z)--1--Is there nothing in the Great Pyramid to represent the Great Company--the Bride's virgin companions, who will follow her? (Psa. 45:14.) We understand your interpretation to teach that the Queen's Chamber symbolically represents those who will attain perfection on the human plane, and that the King's Chamber symbolically represents those who will attain to the divine nature. Is the Great Company not shown in the Pyramid or have you merely neglected to call attention to the feature which symbolizes it?

ANSWER--God, during this Gospel Age of nearly nine teen centuries, has been calling the Church to glory honor and immortality. During the next Age, under Messiah's Kingdom, He will open up a way of Restitution and return to earthly perfection for all the willing and obedient of mankind. God did not **call** any to be of the **Great Company Class**. Those who will ultimately be of that class, "saved as by fire," will get a reward to which they were never **called** or invited. There is but one call during this age; as we read, "Ye are called in one hope of your calling." (Eph. 4:4.) That call was to **self-sacrifice**--to walk in the footsteps of Jesus. Only by making that covenant of sacrifice were any of us accepted or begotten of the Holy Spirit

{Page Q310}

or privileged to call ourselves the elect of God.

In view of these things it would seem quite appropriate that the Great Pyramid does not show a place for the Great Company, as though they had been invited to such a place.

The ante-chamber, as we have already pointed out, marks the experiences of the Church in the School of Christ, which are necessary before any could pass, by the power of the First Resurrection, into the divine perfection symbolized by the King's Chamber. We may, therefore, assume that the Great Company class all come into this Ante-Chamber, or School, but that only the "faithful unto death" pass beyond it under the granite leaf into the King's Chamber.

GREAT COMPANY--Spirit Begotten, Levites, Court.

Q310:1:: QUESTION (1912)--1--Please explain about the Great Company, "Spirit Begotten"--the anti-typical Levites, as against the Court being the justified condition.

ANSWER--In the Tabernacle the Court represents a condition which is not yet complete or perfect at the present time. Let me illustrate the matter in our spiritual experience. We will suppose that we belong to the Camp, and over yonder in the background is the Tabernacle with its curtains and everything else which I need not describe to a class of Bible Students. We would, before long, say to ourselves that we had the desire to go across, and we learn that there are those who are special servants in there, and we wish ere long to become one of the servants of God in connection with the Tabernacle. We realize, however, that we are sinners and so imperfect, but still we turn to God, and we walk toward the Tabernacle and our Justification may be said to have its beginning from that very moment we turned toward the Tabernacle. We are enjoined to seek "that which is right" and it is right and just that we should have this attitude towards God, therefore we are taking the right course or the course of Justification. There are many people in the world saying that God is not far from everyone of us, but the inspired writer said that there are many who are "feeling after God, if haply they might find Him." Those who leave the Camp to come into the Court of the Tabernacle are feeling after God with the desire to find Him. When they come up to the Tabernacle enclosure they find that there is only one entrance (Faith in the Lord Jesus Christ), and that that one way is the only way of approaching the Tabernacle. They enter, and as they enter they must pass the Brazen Altar of Sacrifice before they have gone very far within the enclosure. The person who sees that much sees more than ever before of the matter. But he or she is not yet at the Tabernacle proper. Those who have come thus far must remember that they have still to go on for a bit more yet. At that Altar they have seen the fact that God has provided a way from sin. Recognizing this, they may stop there for a longer or shorter period. A danger is that some are so pleased with that portion that they would sit down there content with that. It is good that we thank God for having made that provision for salvation, but there must be a going forward for a distance yet. What is there after seeing this Altar and its meaning? The next step is to yonder Laver, and towards yonder Laver they go next. What do they find? Water! This surely means Cleansing. O! to put away the filth of this flesh and make myself--or rather

allow myself to be made--as nearly as possible right with God! Have I wronged anybody? Such questions as that must be asked of ourselves and answered by ourselves. This is the attitude of those who have reached the Laver for cleansing. We may cleanse ourselves at the Laver, but still we have not fully come to God. Is there not something I can do? That is the next question which turns up in the mind of those who have reached the Laver. We remain in a justified condition so long as we keep forward in our way, and we become more right with God and more justified, if we might say so, every step of the way onward. Now we come to the Door of the Tabernacle and we present ourselves as Sacrifices as represented by the Goat for instance. "Present your bodies" is the injunction which comes to us now. When we have done that, we have done everything in our power to do. There is nothing more we can possibly do after that presentation of our bodies as Sacrifices in that sense. But we are not justified by that action. Nothing of ourselves can justify us for our justification is not of works. "It is God that justifies." And there is only one way, namely, that way through HIM who is the WAY, the TRUTH, and the LIFE. He must be our Advocate. When we present ourselves at the Door of the Tabernacle, and say: "Here, Lord, I give myself," then is the time for God to put into operation the gracious arrangement He has made previously, and there and then the High Priest becomes our Advocate. When He applies His Merit the sacrifice is accepted. That moment we are justified, and then, as a consequence, the Heavenly Father receives us through the Holy Spirit and we are begotten of that Holy Spirit as New Creatures. The New Creatures are now in the Tabernacle; have passed under that first vail, and they should enjoy the light from the Candle Stick and the Shew Bread and the Golden Altar, and then at the close of life should pass beyond that Second Vail--the Resurrection, and should land on the other side of that Vail in safety. It is all in this present life. Whoever is coming near to God by believing in the work of Jesus, and who trusts in the precious sacrifice, these are in a tentatively justified position, but justified only as they have made a full consecration to the Lord. They are justified to the privilege of approaching, but they are not privileged to be Priests, and they cannot come into God's full favor without going on and still on. Suppose anyone went as far as the Laver and then began to reason that he was advancing too

rapidly, and then stands still arguing that he must stop this rapid progress by taking matters slowly and wishing to remain here for some time before going on to the Priesthood, that one never has his Justification completed. His Justification is never fully completed because he never takes the final step by which that Justification is vitalized. That is the step of FULL CONSECRATION. After wandering around in this way for a length of time without any sign of going on in the way, some grow cold and get out of the way, and perhaps out of the Court altogether. That represents the use of the Court at the present time. When it comes to the end of this Age and to the perfection of the saints at that time, those who were approaching unto God sincerely during this Age, and who have come all the way there will be accepted. The remainder will no longer be justified in this way, but will be

{Page Q312}

with the rest of the world waiting for the blessings of the next age. The Court will be emptied, so to speak, and all those who have entered fully into the Most Holy will then remain as the Members of the Body of the Christ. At the end of that time a distinction will be made between those who have been found worthy and those who have not been found worthy. Those who are found worthy shall pass into the Most Holy to be there forever with the Lord, but the others who are not found worthy will be excluded from that and they will belong to the second company. They still have Justification. They got it the moment they passed the First Vail of Consecration--the moment Jesus Christ became Surety for them. They cannot be of the Elect. They are of the Levites. These positions represent the attitude of the two classes. All the Levite Class represents the Court condition; all the Priest Class, the Elect condition.

GREAT COMPANY--In Holy or Court.

Q312:1:: QUESTION (1912)--1--Can one who has entered the Holy as a Priest, during the Gospel Age, ever drop back into the Great Company, or the Court condition?

ANSWER--This shows a misunderstanding--the Great Company are not in the Court. The only ones in the Court now are those in a **tentatively justified condition'--the Great Company are not in the Court. At the close of this Age there will no longer be a tentative justification.** There will be nobody in the Court condition, except the actually justified. If the Great Company will be excluded from the glory of the

priestly office, at the end of this age, then it will be theirs to serve in the Court, as the Levites of the next age. But those in the Court now, during this age, are only those in a tentatively justified condition.

GREAT COMPANY--Re the Holy.

Q312:2:: QUESTION (1912)--2--Can any be of the Great Company class who have never been in the condition typified by the Holy of the Tabernacle?

ANSWER--No, they could not be of the Great Company class, unless they had gotten into the Tabernacle--only those who make the consecration and those consecrations have been accepted, are tentatively counted as members of the Body of Christ. If, after entering the Holy they fail to have the Spirit of Christ, fail to be exercised by His Spirit, the end will show that they have not retained their position in the Body of Christ, but no one is competent to decide that point now. The resurrection will reveal the Master's decision.

GREAT COMPANY--Should We Fear We are in it?

Q312:3:: QUESTION (1913)--3--While we realize that fear is of the Adversary, would it be improper to expect that we would have some sure indication in our own hearts, that we have lapsed into the Great Company class, or made our calling and election sure in this late time of the harvest?

ANSWER--My thought would be that your head is poor and imperfect, and so is mine, too; that you would not be able to juggle all your thoughts sufficiently to know where you stood. If you attempt any such hair splitting with yourself the best thing is to say, I know the terms and conditions, am I

{Page Q313}

living up to the best of my ability to these terms? If you can say to yourself, I am doing all I can in the fulfillment of my consecration vow, you could not do any more, so do that much and let it go there. Say to yourself, "faithful is he that called us who will also do his part;" If you do your part the Lord will do His part--that is the end of it, it is no use arguing any more. If you were in the Great Company class you probably would not realize it at all. I would say simply this: did you make a consecration to the Lord? Yes; are you doing your best? Yes; do you think you could do any better? Yes; well, try and do a bit better.

GREAT COMPANY--Their Development.

Q313:1:: QUESTION (1913)--1--Have the Great Company class been developing all through the Gospel Age; or will they all come out through the time of trouble?

ANSWER--We have already answered that in the Studies in the Scriptures, and perhaps a second reading will give better light. The fact is, the Great Company is not to be known to you, or me, or any other individual. There will be no such class until the Lord shall make the decision as represented in the parable. He is represented as having given certain talents to his servants, and upon His return He reckons with the servants, and that means the church. Some will be in one class, and others in another. That classification will affect the dead as well as the living. In God's providence, some may have been experiencing the tribulation which belongs to the secondary class, during the Gospel Age. We cannot determine who are of the little flock.

GREAT COMPANY--Re 1914.

Q313:2:: QUESTION (1913)--2--Do you think those going beyond 1914 will go into the Great Company class?

ANSWER--I do not know, and my think or guess, would not be of any value. I think the less guessing we do the better. As respects 1914, we have some reasons for believing that to be a very important year. We have never set forth anything to indicate that our view in the matter was infallible. I do not know positively that the times of the Gentiles will end in October, 1914, or at any other particular time. We think there is strong reason for believing that the Gentile Times will end in October, 1914. We give it as our opinion, and set before you the Scriptural reason. Some may believe and some not. This is our thought and if it is correct, about that time, or shortly thereafter, a great time of trouble will come upon the world. Not a burning of literal fire, but a symbolic fire, in that the world will pass through fiery experiences, in the midst of which Messiah's kingdom will be established.

GREAT COMPANY--Expiating For Sin.

Q313:3:: QUESTION (1913)--Is it your thought that the Great Company expiate for the partially wilful sins committed against the Church so far as justice is concerned, in order that they may come from the tomb?

ANSWER--I would not put it in that form. I would put it in the form it is in the WATCH TOWER or DAWNS; I think that is better. This brother may be all right, but I do not

like the way of stating it. If you will read over again what is in the WATCH TOWER, that is what I prefer. On

{Page Q314}

most of these doctrinal questions I prefer not to say either at conventions or in private letters anything else than what is in the WATCH TOWER because I find that some of the dear friends are inclined to say, Oh, well, that is what Brother Russell used to believe, that is what is in the DAWNS and in the WATCH TOWER, I know, but since then he has changed his mind; he wrote me a special letter, but I heard him say at the convention this year so and so. I understand that even one of the Pilgrims has been telling what Brother Russell changed his mind about. I want to say that when Brother Russell changes his mind, he is going to put it in the WATCH TOWER; he wants you all to know. You just take it from the WATCH TOWER. I will make it as plain as possible there, and, if I cannot make it plain enough there, I am afraid I would not do so here.

GREAT COMPANY--Their Change.

Q314:1:: QUESTION (1913)--1--Are those of the Great Company class changed at the moment of death at the present time?

ANSWER--Do we understand that those of the Great Company class are changed at the moment of their dying? I think not. To my understanding, the Little Flock class will constitute the first resurrection; as we read, Blessed and holy are all of those who have part in the first resurrection: they shall be kings and priests unto God and Christ, and shall reign with Him a thousand years. This is the first resurrection. I would understand the Great Company class will not be changed until after the Church class, the Little Flock company, is all completed on the other side of the veil.

GREAT COMPANY--Their Change.

Q314:2:: QUESTION (1913)--2--About what time will the Great Company class be glorified?

ANSWER--I think shortly after the Little Flock has been glorified, and the great time of trouble has come upon the world in general in which the Great Company class will be amongst the first to share and that after they have all finished they shall be glorified and brought into the presence of the great King, as described in the 46th Psalm.

GREAT COMPANY--This Side the Vail.

Q314:3:: QUESTION (1913)--3--Is there any Great Company class on this side of the vail and is there any separation between the Little Flock and the Great Company on this side?

ANSWER--We tried to say last evening there is no separation, no two classes at the present time, and it would be quite improper for you or I or any others of God's people to try to say, This one belongs to the Great Company and that one to the Little Flock. No one decides that but the Lord Himself, and that apparently is left to the very close, therefore we think it would be quite improper to speak of two classes in the Church. "All ye are brethren." All come under one name. Seek to make your calling and election sure. No man can know nor say how well you are running in the race. Only God and you know how loyal you are, and the Apostle intimates that we might ourselves be fully confident as to how well we are doing. You remember he says, It is a light thing that I should be judged of you or any man. Yea, I judge not mine own self. I might pass a wrong judgment on myself and say, You do not belong to the Little Flock, or say, Surely you do belong to the Little Flock. So it

{Page Q315}

would be a small thing that we should be judged of each other or by our own selves. There is one that judgeth, even God, and He will decide the matter. No one else is competent to do so. We do well to avoid any such judging. Help one another, encourage one another, point out the conditions and terms and all that, but do not judge one another.

GREAT COMPANY--What Part in the General Assembly.

Q315:1:: QUESTION (1913)--1--To the General Assembly and Church of the Firstborn which are written in Heaven--does the church of this text include the Great Company and when does the text apply?

ANSWER--This question we had earlier in our service. It does include, as we then showed, the Great Company class, and it applies at the present time. That is to say, the Apostle is telling about the gathering of the Church. The General Assembly, we believe, is going on now; just the same as this convention has been going on now for two days; some came on Saturday morning, some in the evening and some have just come in. I saw some coming in with their valises just now.

So there is a gathering here and it has been coming together gradually. Just so God is gathering in the first resurrection, the Church of the Firstborns. The Firstborn of the Church, Jesus the head, went to glory 1,800 years ago, but the gathering of the Church which is His Body we understand takes place during this harvest time. Those who sleep in Jesus will be the first to be changed, then we which are alive and remain are to be changed gradually, each one in his own order, until all the church will have experienced the change. And this same process of gathering the Church of the Firstborn will include the Great Company class, and all of those will come in as part of the gathering together of the General Assembly of the Church of the Firstborn whose names are written in Heaven. Their names are not all written in the Lamb's Book of Life, because those whose names are written are the special class, the Bride class. Their names are written from the time they first made their consecration, and the Lord said He would not blot out their names unless they would prove renegade--unless they would turn against him and His arrangements. So we see that the Lord is dealing very graciously and even will bring some through great tribulation.

GREAT COMPANY--Re Chart of Ages and Tabernacle.

Q315:2:: QUESTION (1913)--2--On the chart the Great Company is represented above plane M of spirit begetting, yet we are told in the finished picture in the Tabernacle type they will be in the court condition below the spirit begetting. Please harmonize this.

ANSWER--The chart is a picture of the progress of the Church upward to the attainment of the High Calling, and then in the large pyramid at the end of the chart the different relationships of these the one to the other is pictured. We cannot say that we can harmonize it to everybody's mind. Take as much of it as you can and leave the rest. Some can get more nutriment out of a slice of bread than another can, so we cannot hinder the one that gets only a little nutriment from eating the bread, and, if he need it, eats more.

GREAT COMPANY--Re Teaching What is Understood.

Q315:3:: QUESTION (1915)--3--Cannot Rev. 7:9-17 be applied

{Page Q316}

to the saved world of mankind, rather than to a Great Company class? Is there not a very serious danger in teaching that there is to be a great company on the spirit Plane and that those who lack a thorough appreciation of the high calling, and a consecration thereto, will be saved notwithstanding?

ANSWER--It would be very dangerous for any person who does not see a thing to presume to teach it. The questioner evidently does not understand this subject, and that cuts the answer short. When we leave a subject as the Lord puts it, we have it right. "The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak My Word faithfully." "We speak that we do know." This is the privilege that we intend to have until we die. Is it not?

GREAT COMPANY--Their Change.

Q316:1:: QUESTION (1915)--1--Will the Great Company be taken Home before the Kingdom is set up?

ANSWER--I think not. I think the Kingdom will be set up before the Great Company is taken. I believe that after the Kingdom is set up and after the Time of Trouble is fully on the Great Company will wash their robes and will finish their course, during the period of anarchy, and will then be present at the Marriage Supper. They will not be a part of the Bride, but may nevertheless have the honor of being at the great Feast and have association with the Bride, become her honored servants--her bridesmaids so to speak.

GREAT COMPANY--And The Divine Nature.

Q316:2:: QUESTION (1916)--2--Are there any Scriptures to prove that the Great Company will not receive the Divine nature?

ANSWER--There are no Scriptures to prove that the great company will get the Divine nature, and there are many scriptures to prove that they will not get the Divine nature, because the Scriptures say that the Divine nature will be given only to those who are more than conquerors. The great company will finally be conquerors, but the Little Flock class will be more than conquerors and will consist of those who gain a great victory in that they fully follow the Lamb. Jesus went on voluntarily presenting His body as a living sacrifice. The little flock will be voluntary sacrifices, whereas the great company will not be voluntary sacrifices. They will therefore

be sent forth into the wilderness of the tribulation for the destruction of their flesh. Only those sacrificers who cooperate willingly and gladly with the sacrificing Priest, the Lord Jesus, will be members of the bride class and become partakers of the Divine nature--glory, honor and immortality. At first the Father only, had immortality, afterwards the Son received this as a reward for His faithfulness, and then the bride class will sit with Him on His throne and share His glory. St. Peter says He has given us exceeding great and precious promises that, by these (working in our minds and hearts) we might become partakers of the Divine nature. He speaks to the little flock class, and not to the great company class. Why not? Because the Word of the Lord is not for the great company. They refuse to go faithfully forward until death, so the Word of the Lord is not sent unto them. They will have

{Page Q317}

to be pushed in, you see; but those who will be willing to go in by the Word, they will share the Divine nature. St. Paul speaks of those who seek glory, honor and immortality as gaining this eternal life, but they must seek for it. It is something to be done. The worthy ones are those who seek for it. We must first apply that promise by entering into the covenant by sacrifice, and then, if we will run properly, we will attain unto that prize. Others will receive a lesser reward.

HANDS-Placed on Heads of Offerings.

Q317:1:: QUESTION (1909)--1--What was the significance of the High Priest always laying his hands upon the heads of the offerings?

ANSWER--I am not sure that he did always lay his hands on their heads, but when he did, it would imply that he accepted it, and that it would represent him, as being his sacrifice. The same also when a sinner laid his hands upon a sacrifice, it was accepted instead of himself and represented him. Also the same in the case of the Church laying their hands upon Paul and Barnabas, that act said, in effect, We accept them as our representatives, and when they go out they represent this Antioch Church, that they would bear their expenses, etc.

HARVEST--Difference Between Separating and Reaping.

Q317:2:: QUESTION (1908)--2--What is the difference in the character of work between separating the wheat from the tares, and the reaping?

ANSWER--Well, dear friends, I suppose this illustration of a harvest is not a perfect illustration; I would scarcely think that it would be a perfect illustration. If we were to think of it that way, we would have to suppose, first of all, there would be the cutting of the grain, and then the separating of it, and the threshing of it, and the gathering of it into the barns; and if we were going to apply that, we would see so many ways for cutting it down, so many ways of separating it, so many ways for threshing it out, etc., that it would not fit with the facts. To my understanding, this harvest work is going on for all of these forty years, and there are some who went promptly into the garner away back in 1881, and some have been going into the garner ever since, all the way down; so here in this beautiful figure of the harvest work I do not think we could expect the fulfillment of every little detail. The main features are given in the parable itself, namely the Lord taught that the harvest would be the end of the age, and in the harvest He would send His reapers who would gather the tares into bundles for burning. Now, the gathering of the tares into bundles to my understanding, represents the gathering and the tying tight of organizations. I am not going to limit this to so called secret orders; I think that probable they are part of it. All the various denominations are part of that great bundling system, and the effect is very similar in; fact I do not know why anyone who is a member of an ordinary church should make objection to a man being a member of the Odd Fellows or the Masons. So far as I can understand, they are a kind of a church, too, or they clam to be; they have their regular ritual service, and claim to go to the holy,

{Page Q318}

etc., when they die. Only a few days ago I heard a little dissertation along that line. Their comrades are all supposed to be welcomed when they die into the great hereafter; they pass them along gently, just about as well as any of the nominal church people could do it, and with just about as much authority, and with just about as much sincerity, so far as I can tell. I am not judging at all, I am merely saying, so

far as I can tell. But my understanding is, that all of these are bundles, and each bundle is getting tighter. Some of you know a great deal more about Freemasonry than I do, and I am not here to say anything against it, because I do not know anything to say, and I do not know as I would say it if I did know it. The Lord did not send me to preach against Masonry or Odd Fellowship, nor against Presbyterianism or Methodism. Our opportunity is to tell the truth, to preach the true gospel of Christ, and the Lord says that this message is to have its effects on the different hearts. Now, if you find yourself in any kind of a bundle, you know that is not the program so far as the wheat is concerned. The wheat is to be gathered into the garner; it is not to be put into bundles in the present life. The wheat is to be free. If you find yourself in any kind of a bundle, better get out of the bundle. Trust in the Lord, and be in harmony with Him, and this will take you out of all kinds of bundles and human organizations, I believe. I should, perhaps, say a cautionary word here to the effect that I would understand this would mean, for instance, that if I were a carpenter I would prefer to be at liberty, but if it were demanded of me that I should join a union before I could have work, and that I must pay so much of my money into that union's coffers, I should join. I should understand that I was making so much of a contribution to the general weal of the carpenters, and I would have no hesitation in the matter, because there is nothing of a religious kind there. There is nothing that would fetter my heart or mind. But if that organization should do anything I could not approve, I would feel perfectly free to withdraw at any time. So I would make that limitation. But, so far as wheat and tares are concerned, I think there are plenty of bundles all around you, and I notice, too, that these different worldly organizations, if we may so call them in contradistinction to church organizations, are also taking the same methods the church people are taking. It used to be very easy to withdraw from one of the churches and you could say, "I will thank you for a letter," and then they would take the letter and never deposit it, but burn it up, if they desired. And so with the Masons; they had a method by which anyone desiring to leave the order could ask for a demit and he would get that without any particular question. I have been informed that now this is changed somewhat. If you are a Presbyterian, and you wish a letter, they say, "To which church do you wish the letter addressed?" You say, "Oh, just make it out anyway." "Oh we do not do that now; we will give you a letter to a certain, particular church and it is to be deposited there--good when deposited there." And so I am

informed that our Freemason friends are doing the same thing; they do not give demits now. If you wish to be transferred to another lodge they will transfer you, but they do not give demits now in the same way they formerly did.

{Page Q319}

A Brother: Brother Russell, I am a Mason and, unfortunately, hold a high position in the order, and I would like to make a little correction on that. A Mason is perfectly free to leave when he feels so disposed. No restraint whatever is placed upon him.

Brother Russell: I told you in the beginning that I did not know about it myself; I was only relating what a brother told me.

Another Brother: I was a Mason in a different jurisdiction from that of the brother. It may be all right in his particular jurisdiction, but it is not the same in other jurisdictions, as I know.

Brother Russell: You will notice that we never have anything to say against any of these. We have not said an unkind word about Freemasonry, and you never read anything unkind that we have ever said about it, and I do not wish to say anything unkind about Presbyterianism, or Methodism. I think that many of the dear friends in these denominations are good people, and I appreciate their characters. What I talk about sometimes is Presbyterian doctrine, and they talk about it, too. And I have read things they have said about Presbyterian doctrines far harder than anything I have ever said. I sometimes quote in the Watch Tower some things Presbyterians say about their own doctrine, and I occasionally quote in the Watch Tower something the Methodists say about their doctrine, because they say it stronger than I should wish to say it.

HARVEST--Great Harvest, Little Flock.

Q319:1:: QUESTION (1910)--1--"The harvest truly is great." If it is a "Little Flock" that comes out, how is the harvest great or plenteous?

ANSWER--The Lord's illustration must be borne in mind; he was in the harvest time of the Jewish Age, and the whole Jewish nation was the harvest field at that time, so then we will have to find fault with the Lord. If there is any mistake, he made the mistake, for He said, "The harvest is great and the laborers few." Now, then, the harvest there, so far as Jesus was concerned, was the gathering in of 500

brethren at that time, but that was not all of the Jewish harvest, for more were gathered later. We must suppose that Jesus meant relatively, there is a great work to do in comparison with the few that are ready and willing to do it. Also they were a typical people and it was true then, and so it is true now. All of the Jews were not gathered then, for millions were not gathered, but the Lord spoke of those who were gathered as plenteous, all good characters, and he was satisfied. He will be satisfied with what he gets out of the Gentiles. But the point of the argument seems to be that the laborers are few, more work than the laborers could do. There is plenty for all, and work for more. So he said, Pray ye the Lord of the harvest that he will send more laborers. Such should expect that the Lord would send them. Apply the same thing now--do not expect that the harvest work here will include millions, but a considerable number, and in my judgment there is yet a great work to be done. I can see where ever so many more of the Lord's faithful people could be used in the Lord's work. I have been calling attention to the London office, that there ought

{Page Q320}

to be a great many more Colporteurs here. There is a great field for work to be done. If the Colporteurs do not do it, I presume the Lord will find some other way, but the opportunity will be lost.

As an illustration: the Lord hindered the books from being sold in book stores, and I presume it was to make the way clear for the friends to sell the books. For a long time the Lord did not open the way for the newspapers, so the friends could give out the tracts, but now the Lord is opening up the worldly newspapers, and sending them to millions of people. Why? There are not enough reapers. While praying, ask yourself, What can I do? If he has a work going on you want to get your share, so with everyone.

HARVEST--Re Ending in Spring of 1910.

Q320:1:: QUESTION (1910)--1--A thought is being advanced among the friends that the work will close next spring. Do you find any Scriptural proof for such thought, and are you in sympathy with the advancing of such theory?

ANSWER--I do not find any ground for such a thought. I am not in sympathy with the advancement of such a theory. I think it would be far better for the dear friends not to speculate about things of which they have no knowledge. At

least, I will say that I think I would do best not to speculate about things of which I have no knowledge. If they have any knowledge on this subject, they have some knowledge I do not have, and if they are sure that they have knowledge, of course to their own Master they are responsible for the using of it. But so far as I can see, dear friends, discussing such matters as that merely takes away from the friends opportunities for usefulness, and we would far better stop talking about such things and be busily engaged in the harvest work, doing what we can do, never minding whether it is going to stop next spring or not. I will tell you next spring how it will be. In the meantime, as far as I can see, we all have plenty to do. Do not anybody stop for lack of work.

HARVEST--Re Extent of Opportunities for Service.

Q320:2:: QUESTION (1910)--2--According to the present outlook, can you give us any idea how long the opportunities for service will continue, the pilgrim service, colporteur service, volunteer work, etc..?

ANSWER--I cannot. Some of the dear friends would seem to think that they have it all very nicely figured out. Well, I cannot quarrel with them, because I do not see it. If they say they see it, why they see more than I do. So far as I can see now, dear friends, I have no reason to think that the colporteur work or the other parts of the service are going to shut down immediately. It looks to me as though the work never had a more prosperous appearance than it has at the present time. My thought is that you and I, and all who are interested in the work, had best not be bothering our heads about when it is going to close. You will find out when it closes all right, won't you? Of course you will. So then do with your might what your hands find to do, and you will find lots to do now, large opportunities every day in all these various directions. My advice is, go

{Page Q321}

ahead; never mind what somebody says about when you can not go ahead; you will find that out in due time yourself.

HARVEST--Length of in Parab1es, Math. 13:30 and Math. 20:1-16.

Q321:1:: QUESTION (1916)--1--Does the harvest referred to in the parable of the tares in Mat. 13:30 cover a corresponding period of time to the work in the vineyard in Mat. 20:1-16?

ANSWER--I don't know.

HATE--The World Cannot Hate You --To Whom Spoken?

Q321:2:: QUESTION (1907)--2--Please harmonize these verses: "The world cannot hate you, but Me it hateth because I testified of it that the works thereof are evil." And the other text is: "If ye were of the world, the world would love its own. Now, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Please harmonize these two particular texts, and particularly the words, "The world cannot hate you," and "therefore the world hateth you."

ANSWER--The one was spoken to a mixed audience of people, and the other was spoken to those who were His disciples, whom He had gathered out from the Jewish people. He said, Them that you gavest me, they received my Word, and because they received My Word and became My footstep followers, therefore the world hates them because it hated Me. It did not hate them originally; it was not opposed to them originally. It might have ignored them, but it did not hate them. But He was bearing the light, and the light rebuked the darkness, and so they hated the light, and hated the light-bearer. Now you have become sharers with me in holding up the light--"Let your light so shine"--and in proportion as you do so, the world will hate you just as it hated Me.

HATRED--For Satan and his Sympathizers Proper.

Q321:3:: QUESTION (1915)--3--Please explain the Scripture: "Do not I hate them, O Lord, that hate Thee? I hate them with a perfect hatred." (Psa 139:21,22.)

ANSWER--We may not be sure that we get the full import of the Psalmist's words in this passage, but we can apply the matter to ourselves and say that all the Lord's people should hate that which is evil. We could not properly have any sympathy with that which is evil. And so, of our Lord Jesus it was said, "Because Thou hast loved righteousness, and hated iniquity, therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows" (Heb. 1:9). Now the great Head of the Church loved righteousness, and we must cultivate that same love for righteousness. He hated iniquity, sin, and we must have that same hatred.

There are people who are more or less under the influence of iniquity by reason of weakness with which they are born.

We must still hate the iniquity, but must learn more and more to have sympathy for the poor human race, as God has sympathy for them. His sympathy is so great that "while we were yet sinners, Christ died for the ungodly," the unjust, those out of accord with God's Law (Rom. 5:8). We must have the mind of the Lord; but we are to

{Page Q322}

have no sympathy with the evil. If there are any who have come to the place where they are in full sympathy with iniquity, and there are some such the Scriptures assure us, they are themselves iniquitous and would properly be classed with Satan.

Satan has shown this iniquitous spirit not only by his course when he first defied the Almighty and deceived mankind and became the murderer of our race, but all along up to the present time. Jesus said to Satan, "When he speaketh a lie he speaketh of his own; for he is a liar and the father of it" (John 8:44). Now if Satan had turned from his iniquity, then no doubt God would have found some way, even in Satan's case, by which he might come back to God. Since he has never made any manifestation of repentance nor of sympathy for righteousness, his name is properly used in the Bible as the synonym for iniquity.

What about the fallen angels? We are not able to judge of them all. The Bible tells us about the final destruction of the Devil and his angels--those who prove, like him, incorrigible. All such will be iniquitous--not merely under the evil influence of another, but they themselves inseparably identified with iniquity, because of their own choice and volition. This class will include both evil men and evil angels, and such will be the class that would be the haters of God referred to in the text cited by the questioner: "Do not I hate them, O Lord, that hate Thee? I hate them with perfect hatred."

Do I hate Satan? I certainly do! Is it a perfect hatred? I hope it is a perfect hatred, so much so that I would not compromise or enter into anything that would bring me into relationship with any of Satan's methods. We wish to be separate from everything that is occult, remembering that there are but two masters, the one **our** Master, and the other his opponent. We have no fellowship with him. All our interest is on the Lord's side. The Adversary, Satan, the Prince of Darkness, we hate with perfect hatred; and any who prove to be his followers or sympathizers under full light

deserve the same hatred.

But such a hatred would not mean on our part any pleasure in having them tortured throughout all eternity. It would be the same kind of hatred that God has. God is altogether righteous and His hatred will mean the destruction in due time of Satan and all who are of his spirit. This is the proper hatred that we should have, the hatred that would wish to see the opponents of God destroyed.

HEAD COVERING--Kind of.

Q322:1:: QUESTION (1906)--1--The modern hat is certainly anything but a convenience in an audience, and some of the sisters wish to know if any one can suggest some method by which women can have the head covered during service without wearing the objectionable hat, and yet be something that would not call undue attention to the fact?

ANSWER--Am I a Solomon, that I would have the wisdom to decide questions like this? I will tell you, dear friends, what I have noticed some sisters do, and thought that if I were a sister it is quite probable I would adopt it, though this is the first time I have ever mentioned it, I believe. I have noticed some of the sisters wearing a little lace covering, and thought, now that looks very neat, and as far as I

{Page Q323}

know, that covers everything the Apostle had in mind. It is merely a sign, and I would not know any reason why that would not be proper. But, mind you, I am not laying down any law.

HEAD COVERING--Authority for.

Q323:1:: QUESTION (1906)--1--Is it necessary for women to wear hats or some other covering during meetings?

ANSWER--Well, ask the Apostle Paul: he is authority on the subject and I am not.

HEADSHIP--Re Writing in Mannas, etc.

Q323:2:: QUESTION (1911)--2--Is it denying the headship on the part of a sister who signs her name in Mannas, etc., instead of her husband's full name, as for instance, Mrs. Mary Dodds, instead of Mrs. Joseph Dodds?

ANSWER--Well, it would be not necessarily denying the headship, dear friends; I would not say that; but it would be a matter of etiquette, and a question as to what would be the proper form. As a rule, the understanding is that when a

woman signs "Mrs." to her name she puts her husband's initials or name, but that if she wishes to sign her own name she leaves off the "Mrs." or else puts the "Mrs." in parenthesis.

HEALINGS--Call Elders, Pray and Anoint.

Q323:3:: QUESTION (1909)--3--How should

Christians follow the admonitions of Jam. 5:14. "Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil, in the name of the Lord. . . .and if he hath committed sins, they shall be forgiven him."

ANSWER--"And if he hath committed," that I consider the essence of it. The intimation is that such an one has committed sin, become estranged from God, and is unable to go to Him. Therefore in this sad and separated condition, "Though he hath committed sin," he may call for the elders of the Church and confess his fault, as the Apostle said: "Confess your faults one to another and pray one for another." This I would understand to be spiritual healing. Why not physical healing? To understand it so would he to understand it out of harmony with the whole Bible, which tells us that instead of expecting physical healing, we are to lay down our lives in sacrifice. There is not a suggestion anywhere that our Lord's disciples were healed by him. While Jesus sent forth His disciples to heal others, He never told them to heal themselves, and they never did, and Jesus never healed them. In the case of Paul, he mentions several brethren who were sick, and the Lord had mercy and finally healed them, but the Apostle did not command any magic work to be done for them, nor give them any aprons or napkins, etc., but he did to others. When Peter's wife's mother was sick of a fever, then she was healed, but not Peter nor any of the disciples. Hence, if James' statement is to be regarded as a general one to the Church, it would be contrary to everything else in the Scriptures.

When you and I were accepted, we were counted as having received restitution or life, and were admonished to present our bodies a living sacrifice. When our Lord was worn and tired from labor of preaching and teaching, did He pray to be healed? What did He do? He sat on the edge of the well and rested, just as you and I would do if we were tired. When He was hungry, did He command the

stones to be made into bread? No, He said it would be using power improperly. But, He did use that power for the feeding of the multitudes, and He may have eaten some of that which was provided for the multitudes, which would not have been a special use of His own power for Himself. **We** are called to sacrifice, and not called to restitution--that will be in the next age.

A friend of mine, believing in Present Truth, called upon me one day and said he had a cold. I drew out a drawer and said I would give him something that would help him. He said, "No, the Lord is my healer, and I will get over it in two or three days." "Oh," I said, "I thought I might help you over it sooner." I then remembered that he had the thought that if he had a toothache, or earache, or a corn that the Lord would heal him. He was inquiring for a brother and said he was so sick that his life was despaired of, and he also believed the same way. I said, "Brother, I will take this opportunity to tell you something. You believe that you should take your aches and pains to the Lord and then wait. Now, brother, I would like to call your attention to this fact that this brother, notwithstanding he has the Lord as his healer, is now so sick that you can't even see him, and then after being sick a long time, then gets a doctor and gets well. Now you are sick, and I remember several occasions when you have been sick. Now, while I am not boasting of the Lord being my healer, nor of my suggestions, I want to tell you that the Lord in His providences has so overruled in my life that I have been but one day in bed sick in forty-five years. Now, brother, do you think it would be better for the Lord to keep you well or to let you get sick and then heal you?" He seemed to see that the Lord could keep him well.

My thought is that you and I have a perfect right, according to God's arrangements, to do anything that we can properly, and to use anything for our physical health. When you are hungry, you eat meat and bread and potatoes, and they are some of the very best medicines. Also a little sleep. Now we do not think of doing without these. And if I thought that a pinch of catnip or anything else would arouse the liver and settle the stomach, I would not hesitate to take it any more than to take bread or potatoes, and I would think I was using the same common sense in caring for my body. We read: "Of all the herbs of the field you may freely eat." Do the best you can, you are a groaning creation, do anything for your relief. When I take some medicine I am not doing something but that is open and common to all mankind. I have consecrated all that I have to the Lord, but he never expected me to give up

the eating of bread and meat or of taking some catnip if it was good for my stomach.

HEALINGS--Re Jesus' Command.

Q324:1:: QUESTION (1911)--1--What does this mean: where Jesus commanded his disciples to heal the sick, raise the dead, and cleanse the lepers?

ANSWER--His disciples did go out and do that very work to a certain extent; but there is one passage of Scripture which this brother refers to, which reads like this: "And these signs shall follow them which believe. In my name

{Page Q325}

they shall cast out devils, and heal the sick, and if they drink any poisonous thing, it shall not hurt them," etc. What is the matter with that? As a matter of fact, that passage is not a part of the original Gospel; that chapter ends with the ninth verse; everything after the ninth verse is an interpolation, added somewhere about the eighth century as near as we know. It is not in the oldest manuscripts in the Greek, as all scholars know. Giving you an illustration of what has been added to the Bible take the last verse of the gospel of John. Anybody can see that it is an interpolation; it is not in any of the old manuscripts. It reads this way: "And I suppose that if all the things Jesus wrote and done were written the world itself would not be able to contain the books that should be written." What a whopper! Somebody who wanted to make it large felt at liberty to add that verse without any authority. Now, I do not go in for all the additions to the Word of God; I merely stand for what God said, as written by his prophets and apostles, nothing more.

HEALINGS--Result of Prayer.

Q325:1:: QUESTION (1913)--1--Has the due time come in God's great plan when the consecrated may pray for the removal of mental or physical defects in children?

ANSWER--I do not think restitution blessings are due to the world yet. I understand that restitution is God's provision to be inaugurated after the second coming of Christ and the establishment of His Kingdom. What Jesus did in the way of restitution at the first advent, and what the Apostles also did at that time, we are not to consider against God's plan, and if the Lord could and did do miracles there in advance of the restitution it would show that it was violation of God's law, and hence if God should grant more restitution

blessings now there would be no law to hinder it, as there was no law to hinder Jesus and the Apostles from performing restitution blessings. But the time for them is future. So, then, if I were to think of or pray for such, and in connection with their infirmities, my thought would be like this: I know that God has made full provision for the restitution of my children and other children, and for the whole human family by and by; I am not sure that God is ready now to give any special manifestations along this line; if I would pray at all on this subject I would pray with a certain limitation in my mind as well as in my expression, and I would say, "Lord, notwithstanding though I ask this, Thy will be done, not my will." I would see no harm in making such a prayer under such conditions, saying, "Lord, I know not whether the time has come that you will be pleased to grant some measure of restitution to my child, therefore I leave the matter in your hands. I pray, if it is in harmony with your will that such blessings may come to it. Father, I ask nothing of restitution rights for myself, because all of these earthly and restitution rights I have sacrificed and therefore I ask nothing for myself." My petition would merely be for this child, this one who is the subject of prayer.

HEARING EAR--Is it Miraculous?

Q325:2:: QUESTION (1909)--2--Do we have the hearing ear by a miraculous gift from God, or because the image of God has not been wholly obliterated?

ANSWER--I understand that this expression "hearing ear" might be viewed from different standpoints. If you refer

{Page Q326}

to the natural man, then it would have one meaning, but if to the New Creature, then it would have another meaning. As for instance, if I speak to Christians and speak of our eyes being opened, and of our ears being blessed of the Lord, I am speaking of our spiritual eyes and ears by which we can appreciate the spirit of the Lord. Another illustration, when you first came to the Lord, you were drawn to the Lord, or you heard His voice, and that attracted you, and you came to Jesus. This is where the natural ear had not been entirely vitiated by the fall. You perhaps were born with some reverence which would say, You ought to bring an offering to the Lord, you ought to render thanks to Him. This led you to feel after God and He was pleased to be found of you, and He took you by the hand, saying, this way, my honest soul, this is

Jesus, the one through whom I am pleased to have all come who would come to me. But don't make a mistake of confounding the hearing ear of the human nature with the hearing ear of the New Creature.

HEAVEN AND HELL--Did Pastor Russell Say There Was None?

Q326:1:: QUESTION (1909)--1--If there is no heaven or hell please tell us how you found it out?

ANSWER--We have already said that there is a heaven, and enough space for all the angels and the saints. Our Lord said, "In my Father's house are many mansions, but I go to prepare a place for you." But He did not say anything about preparing a place for mankind in general. The time to prepare for them is in the Millennial Age.

HEAVEN AND HELL--Are There Such Places?

Q326:2:: QUESTION (1909)--2--Why are heaven and hell mentioned in the Bible if there are no such places?

ANSWER--We believe that there are such places. We believe that there is a heaven, as the Scriptures say: Heaven is my throne, the earth is my footstool, sayeth the Lord.

Supposing that every one born into the world is eventually to go to heaven is one of the errors that we have fallen into. God, in the greatness of His wisdom and power, was pleased to create angels and then subsequently, in the further development of His plan, He was pleased to make this earth and then create mankind. He made human beings a little lower than angels. Man never was an angel, never fell from being an angel, and was never intended to be an angel. Made a little lower than the angels, just like them in respect to having the divine characteristics of mind and will, and in some respects God made man higher than the angels, in the sense of giving them dominion over the earth, but to the angels He never gave any dominion; He put all these things under the feet of men. Heaven was intended for the angels and for Himself. During this present time God is developing the New Creation and they are to be heavenly beings and are to go to heaven, and as the Scriptures state, they will have a nature not only like the angels, but in some respects superior to them, in that they will have the divine nature.

We do not know how many orders there are of spirit beings, but we read about Cherubims and Seraphims. He informs us that He has put these all under subjection to Christ. When Christ ascended up on high, God said, let all the angels worship Him. But this does not interfere with God's plan

respecting the earth, which He designed should

{Page Q327}

he inhabited. It would be very absurd to think that after God had spent six thousand years in training the world, and then 1,000 years in making them fit for eternal life, He would blot them out.

As for hell, we certainly believe more about it than others, for **we** understand that **all** go there, while others put only part of the people there; but it is a different hell, it is the Bible hell, the state of the dead, sheol, and the whole world goes to sheol. Get your Bible and compare how this word is used all through the Old Testament. Good and bad all go there; they are all gathered to their fathers, and sleep with them whether they are good or bad. It would be very strange to say that they slept with their fathers if their fathers were in hell, for they are awake in the theological hell.

We do not deny that there is a hell and a heaven, but we do deny the nocturnal hallucinations that have come down to us from the dark ages.

HELL--Its Opposite.

Q327:1:: QUESTION (1909)--1--We say that everything has an opposite; if so, why is there no place of punishment?

ANSWER--Well, I don't know that you ever heard me say that everything has an opposite, nor that the Lord said so, and whoever said so, he is the one you ought to ask this question of. It is true that wherever there is a mountain, there is pretty sure to be a valley, but there are some mountains rising up out of the sea and there is no valley present. Mean things are opposite to good things, and sweet things are opposite to sour.

The Bible places life and death as opposites, and he who will not serve God shall not have life but death, but he who will serve and obey Him shall have life. That is the best kind of an opposite, and we have the Lord's word for it, "I have set before you life and death, choose life that you may live." So the whole proposition during the Millennial Age will be, Obey and live, disobey and die. Those are the antitheses or opposites.

HELL--Re Destroyed by Pastor Russell.

Q327:2:: QUESTION (1911)--2--If you do away with hell, and its torment, why do you not do away with the devil?

ANSWER--I do not do away with hell, my dear friends. All of you who were here this afternoon will hear me witness that I preached more hell than you ever heard before, and said that everybody goes to hell--the Bible hell; but there are no demons in the Bible hell. The Bible never says anything about demons in hell. The Bible tells us that Satan goes about as a roaring lion seeking whom he may devour. How could that be if he is stoking fire off in some place beyond space or time, how would he be able to attend to things so well in Winnipeg?

HELL--Re Being Opposite of Heaven.

Q327:3:: QUESTION (1911)--3--What answer should be made to those who declare that if there is a heaven of everlasting happiness for the saintly, there must be also a hell of everlasting torture for the wicked?

ANSWER--Well, we would not like to answer such a person really according to the logic of the question, because that might seem rude, and Christianity is never to be rude.

{Page Q328}

The person who asks a question like that of us implies that he has not good reasoning faculties. There is no comparison between everlasting life in happiness, and everlasting life in torture, there is no such proposition set before us in the Bible. The antithesis of life is death. You will live or you will die. And so the Lord, you remember through the prophet, said, "I have set before you life and death, blessing and cursing; choose therefore life that ye may live." This is the whole invitation of the Gospel, that we might live. God is offering life. He declares that there is no everlasting life to any except through our Lord Jesus. "He that hath the Son hath life, and he that hath not the Son shall not see life, but the wrath of God abideth upon him." The wrath of God is a death penalty. As you and I look out into the world today, every funeral we see, every piece of crepe we see, everything that indicates sickness and death, speaks of the wrath of God--the sentence of God as the Bible presents it. Anything else is a misconception. We look back and see what the curse was that God put upon Father Adam. When Adam was placed in the garden of Eden, it was upon the condition that if he would remain obedient to God he might continue to live and live in happiness, live in an earthly Eden, and if he was disobedient to God he would die. "The wages of sin is death." "The soul that sinneth it shall die." This is God's sentence, and so it was

then, that when Father Adam was disobedient, this sentence or curse of death came upon him, and you and I as his children today are suffering this curse of death; all the aches and pains, all the mental and moral imperfection that you know about and possess, and that I have anything to do with all of these are so much of death working in us. This is the original penalty that is bearing the human family down to the tomb. That is the great hell of the Bible, **sheol, hades**. Death is the penalty for sin and all the aches and pains incidental to it are so much incidental to the full culmination of that penalty. And so it is that God set before Adam life and death, not heaven and hell. He might continue to live in Eden if obedient, he would die if he were disobedient. He did disobey, he did die. We are all witnesses that the whole race is in death. Saint Paul expresses this matter most clearly in Rom. 5:12 when he says, "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." It does not say a word about eternal torment passing upon anybody; there was no such sentence; the wrath of God is not revealed in eternal torment. The wrath of God is revealed in the death sentence that has been on our race for six thousand years. So the Apostle in another place says the wrath of God is revealed against all unrighteousness. Who will say that the wrath of God is revealed in hell fire? Did you ever see it? Not at all. Was it ever revealed to anybody? Not at all. How is the wrath of God revealed? I answer, you feel it, and you see it all about you in the dying of our race. And so in God's due time he has arranged that our race should be redeemed; he has laid hope upon one who is able to help, mighty to save, Jesus; and Jesus has appeared, and he was the manifestation of God's mercy, and has laid down his life! He did not go to eternal torment for us; he did not pay any eternal torment penalty, and if you and I were ever under any eternal torment

{Page Q329}

penalty, we would still be under it; it has never been paid by our Lord; it has never been paid by anybody. But what say the Scriptures? The Scriptures say the penalty against us was a death penalty, and that Jesus died, the just for the unjust, that he might bring us back to God. The penalty he paid therefore was the death penalty. "He tasted death for every man," "He poured out his soul unto death," "He made his soul an offering for sin," and the Scriptures also say that eventually he will see the travail of his soul and be satisfied.

I am glad, I will be satisfied first of all to see the saintly Church in glory, and I will be satisfied completely with the end of the work when the full knowledge of God shall have reached the whole human family, and every individual of our race shall have had an opportunity of coming back to God's favor and eternal life. The masses of mankind will have the privilege of coming back to perfect human life during the Millennium, during the time of Christ's reign, and the saintly ones will be coming to this high calling, the heavenly condition which was never lost; you never lost the heavenly condition; you lost life. God says if we walk in the footsteps of Jesus he will not only give us life, but he will give us life more abundant. So then we quote the text again which says, "He that hath the Son hath life, and he that hath not the Son shall not see life, but the wrath of God abideth on him." The death penalty will continue on him, he will go into the second death. Plain enough! We are in the first death through Adam's disobedience, now if when God sent forth his Son to be the life-giver, and the rescuer from death, and one neglects or refuses the Son, he will die for his own sin, and it will be the second death.

HELL--The Wicked Cast Into.

Q329:1:: QUESTION (1913)--1--Please explain "The wicked shall be cast into hell, with all nations that forget God." Is this hell the place for all, including the church?

ANSWER--In the first place, people who forget God must be people who have known Him. No man can forget what he has not learned. The time for most of the people to learn of God will be in the future. There are very few in Springfield who know God in the true sense. You and I find that we are daily coming to a better knowledge of God. Jesus said, "This is life eternal, that they might know Thee, the true God." How many know him in that sense? Every one must come to know Him before they can forget Him.

But who are these wicked ones referred to by the Psalmist? We have looked up that particular text and remember how it reads. According to the Hebrew it should read this way, "The wicked shall be returned into sheol, together with all nations that forget God." It means to go to sheol a second time, or it is another way of saying they will go to second death. Into sheol everybody will go the first time; not merely the wicked, but every one; the rich and poor, black and white, male and female, every one shall go to sheol. But they cannot go there a second time unless the son shall first set them free. We learn that it will be his work during the millennial age to

release these prisoners from the state of death. He will say to the prisoners, "Show yourselves. Come forth." During the thousand years of Messiah's reign all these prisoners will come forth. All who do not prove themselves worthy of everlasting life during that time will

{Page Q330}

be returned to sheol. It is simply another way of expressing the second death.

HIGH CALLING--Coveting Crowns of Others.

Q330:1:: QUESTION (1905)--1--If the called ones were all selected prior to 1900 are we not coveting the crown of another? I mean those that have started in the race since then?

ANSWER--I think the brother does not mean just as the question reads, for if the required number has been selected that would end the matter. I think what he means is that if a sufficient number had been called to complete the election, prior to 1900, would we not be coveting some one else's crown? We answer, no, not at all. It is according to God's grace, and not as we will. It is not because you or I do this or that, but because God has something to give away. God has done his own work in scattering the truth, etc., and God has favored those that come into the call. If they count themselves unworthy of the crown or do despite to God's favor they are not the kind God intends should get the crown. He intends to give them the opportunity just as though he did not know how it was going to result. Suppose a sufficient number at the present time have the grace of God and that there is no lack of numbers, and suppose I were one that had not yet made the consecration, and suppose I should like very much if the Lord had some blessing to give that I might be one of his favored ones, but I do not know, and the whole number may be completed and it might be useless to try, for I might be taking the crown from some one else? I ought to say, I have learned of the riches of your grace, Lord, and I give myself to you anyway, whether the number is complete or not, and you can give me what you please. Anything that the Lord would give would be a very great thing. All kings give presents in proportion to their positions as kings. It would be all out of harmony with God's character to give a mean thing. The Lord is going to give a blessing to thousands that are his. You give him your heart and you will get exceedingly abundantly more than you could have asked or

thought of. So it would not be coveting another's crown to consecrate yourself to the Lord. If he gives you a crown, take it, for it will not be coveting any one else's crown.

HIGH CALLING--Will Our Families Know About Us?

Q330:2:: QUESTION (1909)--2--Will those of our families who are left behind know that we have made our calling and election sure, and how will they know it?

ANSWER--I think they will. It will be just like our Heavenly Father to make something known of the richness of His grace toward us in Christ Jesus. A Scripture in Psalms says, It shall he said of this one and of that one, that such a one was born in Zion. What does that mean? I think that refers to the heavenly Zion, and to those who shall be born in the first resurrection, and our friends and our relatives will know of our resurrection and birth in Zion, and that we had passed beyond the veil, just as we know of our Lord Jesus having passed beyond the veil.

HIGHWAY--Will Force Be Used?

Q330:3:: QUESTION (1912)--3--Will it be consider walking up the Highway of Holiness if force or compulsion be used?

{Page Q331 }

ANSWER--There is no Highway of Holiness yet; hence nobody is walking on it yet. None can walk that way until it is prepared. There will be no such highway until the Great King takes control of affairs, overthrows the present order of things and sets up the Kingdom of Messiah--then there will be a Highway of Holiness. Then the righteous can **go up** thereon.

Now there is only the Narrow Way and the Broad Way. The Narrow Way is for those who wish to walk in the footsteps of Jesus, the steep and rugged way. To be forced is not the thought, it must be a voluntary devotion, a willing walking in the footsteps of Jesus, or it will not be acceptable at all.

The Great Company will have certain experiences in being forced. But they will not be forced to perform, but forced to decide for themselves. You see the difference between forcing a man to go into a boat and bringing certain influences to cause him to desire to go in. Will I turn my back on the Lord to escape the trouble, or will I take the way of the Lord? Even those who choose to take the way of the Lord under stress will be overcomers. In the next age, when the world's

Highway of Holiness will be opened up, force will be used to bring all to a knowledge of the Truth respecting God's provision for them. Wrong doing will be punished with corrective stripes. But it would be far from right to suppose that mankind will be then driven or forced along the Highway of Holiness. All who will go up thereon must exert themselves--it will be an upward way. Our Saviour stated the Father's sentiment respecting all to whom He will ever grant life everlasting: "He seeketh such to worship Him as worship Him in spirit and in truth."

HIGHWAY--Rod of Iron Used.

Q331:1:: QUESTION (1913-Z)--1--Will any one, be forced, or compelled, to walk up the Highway of Holiness?

ANSWER--At present there is no Highway of Holiness; consequently no one is walking on it during the Gospel Age. There will be no such Highway until the Great King takes control of affairs, overthrows the present order of things and sets up the Kingdom of Heaven. Then a Highway of Holiness will be prepared, upon which the righteous can walk. During the Gospel Age there are but two ways--the Narrow Way and the Broad Way. (Matt. 7:13-14.) The former is for those who desire to walk in the footsteps of Jesus, and is a steep, rugged path. The latter is the road that leads to destruction and is a broad way on which the human race are hurrying to the tomb.

Those who walk **acceptably** in the footsteps of the Master must do so willingly. Theirs must be a voluntary devotion'. To be forced is not at all. the thought. The Little Flock will thus run the Narrow Way; but the Great Company will have experiences which will force them, not to take one special way, but to **decide for themselves** what course they will pursue. There is a difference between **forcing** a man to go aboard a vessel, and bring certain influences to bear which will cause him to **desire to do so**.

In the next Age, when the world's Highway of Holiness shall have been opened up (Isa. 35:8), **force** will be used to bring all mankind to a **knowledge** of the Truth respecting

::Page Q332}

God's provision for them. Wrong doing will then be punished with corrective stripes. But it would be far from right to suppose that mankind will be driven or **forced along** the Highway of Holiness. All who **go up** thereon must **exert themselves**; for it will be an **upward** way. Our Savior

stated the Father's sentiment respecting all to whom He will ever grant everlasting life. His words were, "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him."

HOLY SPIRIT--In What Sense Received Before Pentecost.

Q332:1:: QUESTION (1908)--1--In what sense did the disciples receive the holy Spirit before the Day of Pentecost, as stated in John 20:22: "He breathed on them, and said unto them, Receive ye the Holy Spirit."

ANSWER--The record here would seem to imply that this was done some time before, at the beginning of the ministry. I was not there, and do not know to the contrary, but I fancy that while John recorded it here, the fact is that it was done some time before, at the beginning of the ministry of Jesus, when He sent forth the disciples in His name. That is the time I think He breathed on them and said, "Receive ye the Holy Spirit," and sent them forth; and when they went forth, they went in His Spirit, in his power, and they exercised His power in His name, and cured diseases and cast out devils, and did many wonderful works. So I presume then that this breathing on them, and giving them the Holy Spirit was in this sense of the word, and at this time. What could it mean? The Holy Spirit as it came to the Church at Pentecost was the heavenly Father's manifestation of His acceptance of the Church, and that was deferred until after Jesus had made His sacrifice at Calvary--until after He had ascended up on high and appeared in the presence of God for us; and it was an evidence to these disciples that God had accepted them, and that they might count themselves in as members of the Body of Christ, His spirit-begotten sons. The spirit that Christ put upon them was His Spirit, His power, before that. He had received the Spirit without measure; He used that Spirit Himself in the healing of diseases, because the power was thus put upon Him; so He gave the disciples of this power and sent them forth as His representatives in His name.

HUMAN BEINGS--Rights and Privileges--Belonging to.

Q332:2:: QUESTION (1908)--2--What are our human rights and privileges?

ANSWER--I suppose the thought in the mind of the person asking this question is, that you and I and all others propose to lay down all rights and privileges, to sacrifice these. What are these? Now I think of one that will serve as an illustration. I was on a sleeping-car not long ago, and the

porter and some fellow-traveler in the middle of the night got into a conversation, talking about a variety of things, loud enough to wake up all of those who were not as sound asleep as they might be. I exercised my right and privilege by calling the attention of the porter to the fact that he was not attending to his business properly, and that unless he desisted I would report him to the company. That

{Page Q333}

was my right; that was my privilege. He afterwards made some amends, and I dropped my privileges in connection with reporting him. That is an illustration and you can apply it in a thousand different ways in the affairs of life. You have rights, everybody has rights, and you will find that people trample on your rights every little while, and possibly unintentionally you may trample on theirs; it is your business and ours to see that we do not trample on anybody else's rights; we want to obey the golden rule and do to others as we would that they should do to us. But it is unnecessary to insist that they should do to us according to the golden rule. You have a right to demand justice, but you can forego these rights. Now in connection with this matter, I will tell you that I learned a little lesson myself and I have made a partial resolution; I have not made it a fixed resolution yet. When I go to make a resolution, or a vow, I usually think it over pretty well, and try it for a little while, see how it would go, and whether it would do to make it a fixed resolution or not. I have never been as much afraid of vows as some of the dear friends, but I have made a number of vows to the Lord, and I hope I will make some more. Whenever I find a place where I think I can improve on the old man, then I say, Here, put another strap around him and tie him down, and if you find it is likely to be able to hold, make it positive, clinch it with a vow, and that helps you ever afterwards. If you leave it open to be tried another time, every time that matter comes up you have to fight it over in your mind; but if you have once fought it over and gotten the conquest, and realized that it is the right thing, then nail it down, or as the Apostle says, put the body under and bury it--"I keep under my body." So when we find any part of the body sticking up a little from the grave, bury it again, stick it down and put a little more dirt on it. In this matter I was thinking some years ago to make a resolve, or vow, to the Lord that with His assisting grace I would never murmur or complain in respect to anything He permitted to come to me. I thought that was right. What right have I to

complain? Shall I receive blessings at the Lord's hand, and if He sees proper to give me some that are not quite so pleasant, shall I refuse those? No. Then I have no right to murmur or complain. So I said, with your assistance and your grace I make this vow, that I will never murmur nor complain with respect to anything that your providence may permit to come to me. Now as far as I know I have always kept that vow, and I am very glad I made it. If I could find another as good as that, I would make it right today. When I was thinking about this porter afterwards, and how I had hauled him over the coals, and it was all right, there was justice about it, but I thought this, Now how do I know but what that porter might some time have a kind of grudge at me, and suppose the truth should come to him. He would say, "That is the man that raked me over the coals, and I do not like anything he has, though it may be reasonable, or just, because he held me to account there." But it might keep him from getting the truth. I would not keep that poor man from getting the truth. I had better not say anything to him. It is a good principle to apply all through. This resolution that I would never murmur has been a great blessing to me. I find so

{Page Q334}

many people that are groaning, and working, and grunting, and complaining about things, and I think they are making a great mistake. All their burdens are harder after they have grunted over them a while; they make them worse all along. I find we get along much better by saying, If the Lord is pleased to let that come, I would not think of murmuring against His wisdom in the matter, but will accept it as of the Lord. If I break my leg this afternoon, shall I murmur? Not a bit of it. Not one of you would hear a murmur come out of my mouth. If something else happened I would not murmur. What right would I have to murmur? What good would it do to murmur? It is the Lord's will I want to be done, and He says He will not allow anything to happen to His children that He will not overrule for good. If the Lord thinks it is good for me to break my leg this afternoon, I hope I will break it. We want that which the Lord's will sees is best for us. So we have nothing to complain or murmur about; we are not to be complainers. You remember the Apostle points out that that was one of the difficulties of the children of Israel. They first murmured and complained, and afterwards it led up to opposition to the Lord. So when you begin to murmur you begin to get out of accord with the Lord. So I said to myself,

I think I will make a resolution, or a vow, that I will not murmur about what other people do to me. If they do something bad, I will not murmur; I am not bound to take it up and say, "I challenge you, sir; that is a lie." I need not do that. I need not murmur or make a complaint against him. Let him take his course; let the Lord deal with him. What will I do? I will try and take it as meekly as I can, and I will get a good lesson out of it in patience, perseverance, and self-control. I do not know how much of a blessing there may be in that resolution. I have an idea that resolution, or vow, never to murmur about anything anybody says, if I shall make it, will do me good. I have not made it as yet in full; I have merely thought to try it and see if it will not be good; but I think I will make it, and I think it is going to do me a lot of good. You can say anything you like about me and I think I will not say anything back to you.

HUMAN NATURE--Does It Desire Sympathy?

Q334:1:: QUESTION (1908)--1--Is it part of human nature to desire sympathy from others? And then, if so, does avoiding telling our troubles to others, even other members of the Body of Christ, bring us into nearer relationship with him, causing us to lean solely on the arm of the Lord?

ANSWER--I answer: Yes, to the first part of the question. The Apostle's suggestion is that each one should seek to bear, so far as he can, and not only should he seek to bear his own burdens so far as possible, but he should seek to bear somebody else's burdens. And whoever has burdens of his own and tries to bear them and to have the Lord's assistance for them, and then who is seeking and reaching out to help other people with their burdens, will find his own burdens thereby a great deal lighter, and that he has a blessing on the way. So then the proper attitude for each one of us is to seek so far as possible to bear our own burdens and then to help somebody else, and not to think too much of our own, not to imagine that we have all the labors and all the troubles and all the burdens, but to look out and see

{Page Q335}

how many other people have troubles, and you will find that many of them have more than you. But before that, when looking at your own, they seemed very large. This does not mean that you and I will never get sympathy from others; but we will not be seeking for the sympathy so much as before; we will be trying to bear our own; and the Lord will send

someone perhaps who will give us some sympathy when we did not reach out for it; sympathy will come as the Lord sees best. You remember the great Head of the Body is the Lord Jesus Christ and every member of the Body is under His superintendence and care; and just as if you had a sore finger, what would the finger do? Appeal to the foot? No. To the other hand? No. Well, what would the finger do? The nerves of sensation would telegraph to the brain, "I am hurt." And the brain would telegraph to the other hand, "Go and help that finger." And thus you see, our Lord is the One we tell our troubles to, and we are to look to Him for the aid, and then we are to expect whatever we may need and it may come from the fellow members of the body; and as fellow members of the Body, we must all be in that attitude of seeking to respond to the Head, knowing the Head would have us sympathize with one another, to give to one another in His name, so that we will be trying to do good, and to look for opportunities to serve one another. This is the way we will have the most blessings, the most peace, and the most joy, doing the best we can to bear our own burdens and to bear as much as possible for others, to sympathize and to help others.

IDENTITY--In the Millennial Age.

Q335:1:: QUESTION (1913)--1--Will you please explain if the identity of each individual will be maintained throughout the Millennial Age, and afterwards.

ANSWER I understand that it will, that the identity of each individual will be preserved; that is to say, all except those who go down into the second death. I cannot say I know of any Scripture to bear that out; it is merely a logical conclusion. God deals with us as individuals; He is not dealing with us as pieces of wood or metal or something that has no intelligence, but as an individual personal intelligence with a body to identify us as persons. And so we believe it will always be. We are not expecting that in the future things will be worse than the present, but when that which is perfect is come, those things of the present which are in part will be done away.

IMMORTALITY--When Brought to Light?

Q335:2:: QUESTION (1908)--2--Did our Lord bring immortality to light before or after; His resurrection?

ANSWER--The Apostle says that He has brought life and immortality to light through the gospel. It was neither His living, nor His dying, nor His resurrection, that brought this to light in the fullest sense of the word. It is the gospel

that brought it to light, and this gospel was not fully understood by the Apostles at the time of the Lord's resurrection, but only after they had received the Holy Spirit. There were certain things our Lord said that would imply this, but they did not yet understand the matter; the thing was still hidden from them, so that it was not brought to light until after Pentecost. Then they began to see that there was not only hope for all of mankind who would ultimately come into

{Page Q336}

harmony with God, but that there is another hope, still greater, still more wonderful, for the Church which is the Bride of Christ, the Body of Christ, and that is immortality. So Christ in His message--the message of which His death was the center, and His resurrection a share, this great Gospel which centered in His death and resurrection--this great gospel message brings to light to all who can see, both life and immortality. We find, as soon as the light comes in, we can see in our mind's eye the testimony, "As the Father hath life in Himself, so has He given to the Son to have life in Himself." We can see there a testimony with reference to the immortality of the Church; so we can see that He gave His life for the whole world that they all might have life, and life more abundantly. There is general testimony concerning life for all mankind, but to get it in clear form requires the blessing of the Holy Spirit given at Pentecost which would open the eyes of our understanding respecting these things which our Lord had said and illustrated in His own life experiences.

IMMORTALITY--Has a Believer in It Hope of Membership in Christ?

Q336:1:: QUESTION (1908)--1--Can a believer in the immortality of the soul, and in the doctrine of eternal torment, have a well grounded hope of becoming a member of the Body of Christ?

ANSWER--In considering that question, I would have in mind the fact that there have been people in the past who, so far as you and I know, were Saints, and yet held these erroneous doctrines, as for instance, I should not at all be surprised that John Wesley was of the class that would be covered by this description, if he believed in eternal torment, and if he believed in the immortality of the soul in some sort of a fashion. Therefore, I would think quite likely that it was possible in the past, at least, that a person might be that much

in darkness respecting God's plan and yet be a real member of the Body of Christ and a real sacrificer--a real believer in every sense of the word. I would add, however, that my understanding is, we are today in a peculiar position in that greater light has come into the world, and therefore there is greater responsibility on the people who are living today; as our Lord said in His day, you remember, that if He had not come amongst them, and that if the light had not shined in their hearts, they would not have had this responsibility. Those are not the exact words, but that is the thought. So, I think it is today: that the Lord is pleased in our day to bring increased light to His people, and to bring this to our attention, and we have a measure of responsibility in connection with the truth after it has come to us that we would never have had if it had not come to us. From this standpoint, we might suppose that the true light that is now shining would be granted to all who are in the right attitude of heart to receive it. In other words, just as at the First Advent, Jesus said of Nathaniel: Behold an Israelite indeed in whom there is no guile, and then he made the matter so plain to Nathaniel that it was very easy for him to believe the Lord. So I think it is today, that wherever there is an Israelite indeed in whom there is no guile, there we may expect the Lord will make the truth so plain and so clear and so simple that that person will be able to see it and appreciate it and enjoy it; and that where

{Page Q337}

there is not a reception of the truth it is an implication, at least, that there the person is not an Israelite indeed, or else he is not without guile. We are not to judge, but the truth is to do the judging. That is what we understand the Lord to mean, that His Word will judge. So His Word, we believe, is judging today in the Church, and His Word will judge by and by the whole world. But we think that His Word of Truth is acting as judgment now, and the Spirit and power now; that this is the sickle of truth that is going forth in His "harvest time," to gather all the true wheat and to separate them from the tares. So then we are content to let the Lord do this work, without particularly making tests in our own minds, but simply that our expectation would be that wherever there is an Israelite indeed, in whom there is no guile, the Lord would lead him to an appreciation of Present Truth.

IMMORTALITY--Who Only Hath Immortality.

Q337:1:: QUESTION (1913)--1--To whom does the following Scripture apply: "Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see?" (1 Tim. 6:16.)

ANSWER--This passage is somewhat ambiguous; that is to say, in the way it is presented, it would be possible to take two different views, and if someone would claim that it was the Heavenly Father who was meant, we would not have any special controversy with him over the matter. In giving our own view of what it signifies we have already stated, and still believe it refers to our Lord Jesus. If it referred to the Father, it would mean that He alone has immortality, and that would imply that the Lord Jesus would not have immortality, whereas the Scriptures declare that He has. Then, if we apply it to the Lord Jesus and say He only hath immortality, it does not cut out the Heavenly Father from having immortality, because, as the Apostle explains, God is always excepted in every rule and proposition; He always is excepted.

IMPERFECTION--Excuse For.

Q337:2:: QUESTION (1909)--2--In Paul's letter to the Romans, 7th chap. and 15th verse, we find these words, "For that which I do I allow not; for what I would that do I not; but what I hate, that do I." Does that apply only to the inability of those under the law to comply with its requirements, or does it apply to us in the Gospel Age and at the present time in our imperfect efforts to do the will of our Heavenly Father? In other words, have we a right to use this as an excuse for our imperfect ways?

ANSWER--I understand that the Apostle was speaking of the Jews and all who were under the law, that what they allowed or admitted was the just law of God they could not comply with, because of the imperfection of the flesh. You see the perfect law of God and you know you are not able to keep that in every thought, word and act, for in our flesh dwelleth no perfection. Our heads are more or less misshapen, and the New Creature finds that it cannot do the things that it would. You would be perfect, but you know that you are not. How then can God deal with us? Because He has graciously covered our imperfections; everything that we strive against, he covers with the merits of the sacrifice of Christ. If we could keep the law perfectly,

then Christ died in vain, for as the Apostle said, If righteousness could come through the keeping of the law, then Christ's death was not necessary, but we needed Christ to come, and die for us, and justify us. So this language, while used for the Jews, has an application for us as Christians. It does not mean that we should look at our shortcomings and say, O, you know I have so many weaknesses, and excuse ourselves that way. No, we have been given the robe of Christ's righteousness, and the Scriptural instruction is that we should keep it unspotted from the world. We are likely to get a spot on it by a hasty word or by our manner not being what it ought to be. The Scriptural injunction is that the blood of Christ cleanses us from all sin, not only from the original sin, but also from these imperfections, after we get the robe. After we have made a mistake, we should at once seek the Lord's arrangement for cleansing, thus getting rid of the spot, then our robe will be clean again. You go to the Lord, making application for this merit, acknowledging that you have erred, asking His forgiveness, you come to the throne of grace for help in every time of need, and you will get rid of the spot and then you can keep it unspotted.

There are a great many dear friends, which the Scriptures state will constitute a great company; they get one spot and say, I don't like that spot, then they get another and another, and then someone says, You have a great many spots on your robe. They say, Yes, but I guess I must have them. So they get used to them, they get so many of them that it is a difficult matter to get rid of them. So what you and I want to do is to keep as close to the standard as possible. See that you not only go to the Lord, but to the one you have wronged, whether your parent, wife, husband, brother, friend or enemy, and make it good to him. Take it to the Lord in prayer, and ask Him to apply the precious blood on your behalf.

IMPUTATION--Of Righteousness.

Q338:1:: QUESTION (1911-Z)--1--Does Christ impute His righteousness to the members of His Body?

ANSWER--When we say that our Lord imputes His righteousness, we are not to think that He gives His own righteousness as the High Priest, but that He imputes the merit of His human sacrifice on our behalf. When, as the Man Christ Jesus, He laid down His life, without being under sentence of death in any degree, there was a merit in that

sacrifice. The earthly life-rights, which the Lord laid down, were to His credit, giving Him the power of restitution for the world of mankind, the power for their regeneration. But before the merit of that sacrifice is given to the world, it is made the basis of **our** justification, for the covering of our imperfections. It could have been used for us in restitution but such was not God's Plan during this Age. Hence, Jesus' merit is imputed to believers who consecrate, and also covers the blemishes and unwitting trespasses of their imperfect earthen vessels to the end of their course.

IMPUTATION--Of Christ's Merit.

Q338:2:: QUESTION (1911-Z)--2--What is meant by the expression, "Christ's imputed merit?"

ANSWER--When speaking of Christ's imputed merit we should keep distinctly in mind that He has a **personal merit**, a **righteousness of His own'** which He has never given away.

{Page Q339}

He needs His own righteousness. In this sense of the word He could not give us His righteousness, without being bereft of righteousness. The same would be true of His life-right. He has a right to life; but it is not **that** right to life which He imputes to us; for **He needs it Himself.** He needs **His own personal merit.**

In what sense, then, do we say that He will **give** to mankind during the Millennial Age and **impute** to the Church during the Gospel Age, a life-right and righteousness respectively. In this way: He will give mankind His human life-right, the merit that was His as the reward for His obedience as the **maN' Christ Jesus, namely, the privilege, or right, to live as a human being. That right was secured to Him by obedience to the Law.** (Rom. 10:5; Gal. 3:12.) Now He is highly exalted, a partaker of the divine nature, and no longer needs that right to human life and the righteousness **which goes with that right.** He is quite satisfied and complete in his present condition. He has, to give to the world, by and by, the right to human life and the righteousness which goes with that right, the merit of that earthly sacrifice. Of this, He imputes to the Church at the present time a sufficiency to make good for their imperfection. We are complete in him, so that our offering of ourselves may be, through Him, an acceptable sacrifice to God and reckoned holy.

IMPUTATION--What Releases Imputed Merit?

Q339:1:: QUESTION (1911-Z)--1--In the case of the one who makes utter failure and who dies the Second Death, is the imputed merit released at the time his failure is determined or at the time when he actually dies?

ANSWER--The merit of Christ is imputed to those who come unto the Father through him. Those who repudiate this earthly merit of Christ have it no longer from the moment of their repudiation; from the moment of their rejection of the Lord all the merit that they had is released, forfeited, gone. This does not mean that they must die actually at that moment. But they fall into the hands of the living God; that is **out** of the hands of **Mercy**, into those of **Justice**.

And we know that no one can stand in the presence of the living God and Justice without perfection. Those who repudiate the Ransom seem to have no longer a sense of sin. This is illustrated by the parable of the man who takes of the "wedding garment;" from the moment of his repudiation, no longer is it his in any sense of the word.

IMPUTATION--Pastor Russell's View.

Q339:2:: QUESTION (1912-Z)--2--Have you changed your mind in regard to the following quotation? In Dawn, Vol. 1, page 232, par 1, we read as follows: "Our sins He consented to have imputed to Him, that He might bear our penalty for us, and He died on our behalf, as though He were the sinner." In Vol. 5, page 109, line 23, we also read: "Not imputed to them, but imputed to Him, who bore our sins in His body on the tree." In Vol. 5, page 444, par 2, we also read: "That God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, but imputing them unto Him."

ANSWER--The work of Christ is presented from a variety of standpoints, some showing modifications of one kind and some of another; some stating the matter from the human standpoint and some from the Divine. What we need in all Scriptural matters is to get at the real import.

{Page Q340}

From God's standpoint human sin is imputed to Jesus; that is to say. He was provided to be the sinner's Representative--to pay the price for the release of man from the death sentence; thus God pictures Christ as the serpent raised upon the pole. Thus the Apostle says He was made sin for us,

although He knew no sin--He was a sin-offering.

Viewing the matter from the other standpoint, from the human standpoint, we see our own weaknesses and shortcomings, realizing the necessity of our Master's imputing to us the merit of His sacrifice to make up for our deficiency. Thus the facts agree, whether we state them from one standpoint or another. Our sins were reckoned against Jesus when He died **for** sin. The righteousness of Christ is imputed to us when we offer ourselves to God and our Great Redeemer and High Priest makes good our deficiency.

IMPUTATION--By Whom?

Q340:1:: QUESTION (1916-Z)--1--If Merit is imputed, who imputes it? If Righteousness is imputed, by whom is it imputed?

ANSWER--Our Lord Jesus imputes His own Merit to His own followers under the conditions of their covenant of full consecration; but this imputation is with the full sanction of and in co-operation with Divine Justice--not otherwise. This imputation of Merit to the imperfect one desiring to be the follower of Jesus may be expressed as an imputation of **Righteousness** to such a one on the part of Divine Justice, on the part of the heavenly Father; as we read, "It is God that justifieth."--Rom. 8:33.

IMPUTATION--Old Testament Teaching.

Q340:2:: QUESTION (1916)--2--Is the imputation of Christ's merit shown by types and shadows in the Old Testament?

ANSWER--I know of nothing that teaches it directly. In the Tab. Shad. we have many things which teach a very similar matter, but not directly that I know of.

IMPUTATION--Meaning of.

Q340:3:: QUESTION (1916)--3--Define the meaning of the word imputation, please.

ANSWER--The word imputation signifies to make applicable to another. Something the other does not have. Not by a direct gift, but by an imputation. It is rather difficult to define the word imputation. We can illustrate it better. If I was in need of \$1,000 and asked you for it--that would not do. We never ask (laughter). I guess I had better change that illustration. Suppose John Smith needed \$1,000, and Henry Brown had \$1,000 and would give him the use of it, and yet, he said to himself, I think I will not give him the \$1,000. He promises he will work it out. Let him give me his note, and I

will endorse his note and let him go and borrow it of the bank. When you endorse his note you impute the \$1,000 to his note. John Smith did not have a penny. The banker says, have you any money or property? No, not worth a cent. Can you have some one endorse it for you? John comes to you, and you endorse his note; you have imputed full value to that note. He takes it to the bank and it is all right. Worth \$1,000 now, and not worth a cent before. So in this Gospel Age there are certain terms by which we can come to the father. The same terms by which Jesus came in that you will become a living sacrifice. You say, I am very willing to be a living sacrifice. You say, God

{Page Q341}

I would like to do what Jesus did. God will say, your promise is not worth a cent here. Why not? Why, you are a bundle of imperfection; I know you very well. You could not do anything at all. You get Jesus to endorse it for you. Let him be your advocate and take up the matter for you. So you go to Jesus. Will you, dear Lord, be my advocate with the Father? Will you make it possible for me to come in under these terms and present my body holy and acceptable? Will you help me do that? That depends. Oh, you have terms? Yes, very strict terms. You must turn your back against sin and enter into a special covenant as I have done. A covenant of sacrifice, giving up yourself absolutely. You say, I am willing to do that. Very well, you be my disciple and I will be your advocate and take care of the rest. You follow the lines I have laid down for you and you will come out all right. I will endorse for you. How does Jesus endorse for you? In this way--He has that corresponding price, that right to life, applicable to Adam and all his race. If you and I belong to the race of Adam, we had from the moment we were born, an inheritance in that great account. The Bible tells us in advance that the very object of God's having this plan of salvation was to give life to mankind. You and I have interest in that, because we belong to this race. If we can but know about it, we have the privilege of returning the human perfection, restitution; all that is included in that which Jesus put in the Father's hand. You could not accept restitution, for he has not offered it to any one yet. He said there will be a restitution of all mankind, and you and I merely know what is coming bye and bye. Then we learned that God has another feature of the plan separate and apart from the world and this is, that He is taking out a people for His name to be the Bride

class, to be associated with Jesus in the kingdom. Now we see on what terms; that you shall walk in His steps, be like He was, and He will be your advocate with the Father, and when we agree to this and give up our little all, what do you give up? Just what you have got. Some ten years, and some ten days of life, and some more. You might give up a very healthy or a very sickly body. No matter what you have; great influence in the world or no influence at all, and give yourself just whatever you have. But all that you have--not a thing to be kept back--time, influence, money, everything goes when you make a consecration such as Jesus made. To be Jesus' disciple and follower that is what we agree to do. But when we come to the Father and find out we have not very much, we say, will He accept this? No, not that. How will it go through? Well, says Jesus, you know I have an account with the Father and a right to give restitution by and by and that includes you. Well, now I am going to impute to you all that I would be giving you by and by, and you give what you have now in your possession and I give in your behalf what will be coming to you by and by, so you see it will be all that will be yours in perfection. Illustration: We are not to think Jesus deals with each individual as they come along. The way Jesus did was this when He ascended on high He appeared in the presence of God for "us." Who are the "us?" It took in all those who will be of the Church class and it appeared for you and me away back there 1900 years

{Page Q342}

ago. The Holy Church is one church from God's standpoint. The Church He predestinated and foreordained. The Bible says God foreknew Jesus, and us by Jesus. Now if Jesus appeared for the whole Church at once He made an application of merit in the sense that it was imputed to all of us. I tell the banker, I have \$1,000 I want to keep intact; I will be doing some endorsing. I will endorse a note for \$1,000 and when that note is in, it will be for a number of people; to S. & Co. and the R. & Co., and a number of them. You know you have the merit there in my deposit, and that will be the merit for this note I endorse. So as long as this note is unpaid there will be an embargo on that deposit and it could not be used for any other purpose. Embargo means it has a handicap; a note given that covers the whole thing. Not the money given, but an endorsement. The Lord endorsed for the whole Church at once. Therefore He first imputed the merit to the Church and afterwards to the world. The Church

does not need it now; we are going to join in with him in sacrifice; why should He give us the earthly life? We do not want restitution. We are looking for the better Hope; Spiritual Kingdom--glory, honor and immortality. Imputed to us, that which made our sacrifice acceptable to Him.

INCARNATION--Re Belief in.

Q342:1:: QUESTION (1911)--1--Do you believe in Reincarnation, the soul reverting into the physical body?

ANSWER--I do not. I believe it to be entirely foreign to God's Word in every sense of the word.

INCENSE--We are in Christ a Sweet Savior to God.

Q342:2:: QUESTION (1911)--2--Should the sweet incense burned by the high priest, and which represented the perfections of the man Jesus, be understood as having been offered also by the members of the body of the high priest, the under priests? If so, how was this shown?

ANSWER--Since there is nothing in the account in Leviticus that says that the incense was offered a second time, it is rather improbable that it was offered twice. And yet the thought is there that the sacrifice of the Church, made acceptable by the Atonement effected through Jesus' death, must continue to be presented until death, that these members might eventually be received into glory. "As our Lord was, so are we, in the world." As He was rendering obedience day by day, so are we rendering obedience day by day. As the spirit of loving zeal was demonstrated in His case, so in our case otherwise we should not be permitted to be members of that Body.

So we might say that the incense which He offered up, in a certain sense and to a certain degree, represented the whole Church, which is His Body; for in harmony with the Divine intention, before the foundation of the world, He was to be the Forerunner, the Representative and the Advocate of those who would be accepted as His members. Hence, in offering up His own perfections, He was offering up that which would, by imputation, be our perfection, as His members.

In view of the fact that nothing was said about offering the incense the second time, and since we do not go into the Holy as individuals, but as members of His Body, we are safe in saying that we are, "**in Christ**, a sweet savor to God,"

{Page Q343}

though a bad savor to the world. "Be ye, therefore, followers of God, as dear children; and walk in love, as Christ also hath loved us and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savor." "For we are unto God a sweet savor of Christ." (Eph. 5:1,2, Cor. 2:15, Rev. 8:3,4.) "Therefore, let us offer the sacrifices of praise to God continually;" "for with such sacrifices God is well pleased."--Heb. 13:15,16.

INCENSE--Re Lord's Goat.

Q343:1:: QUESTION (1913)--1--When the blood of the Lord's goat was taken into the Holy, was incense taken also the same as with the blood of the bullock?

ANSWER--There is nothing stated of that kind, and I do not understand it would be at all proper. The incense represented, I think, the personal value of our Lord's personal sacrifice; it ascended up as a sweet odor and that smoke entered in beyond the veil and covered the mercy seat. I understand that sweet odor and perfume remained there, giving the high priest full right thereafter of access to the Most Holy, and going in and out with the blood of the goat had no part with the offering of any more incense necessarily. Yet I do not know. I merely know that nothing is said about additional incense, and I would see no necessity for any additional.

INSANITY--Re Brethren.

Q343:2:: QUESTION (1909)--2--How would you explain the fact that several of the brethren thoroughly consecrated are lapsing into insanity, generally shortly before death? How would this "square" with the spirit of a sound mind that we would expect to be pretty well developed by this time?

ANSWER--I do not know, I have not heard of it. I should not think there was anything in the truth to make anyone insane. The Apostle speaks of the Spirit of the Lord being the Spirit of a sound mind. I think that if you go deep into the matter that we have fewer persons of an unsound mind than in any other walk of life. Look at the condition of the state of New York, the Empire State. I find there more than twenty-five thousand people in that state in the insane asylums, adults, which would mean that for every one hundred and fifty adults in the state, one is insane. The state

of New York has in it Presbyterians, Catholics, Methodists, as well as ourselves. How do you think we would compare, one in every one hundred and fifty insane? You would find fewer unbalanced minds in the truth than outside. If you find anything to the contrary, I would be glad to be informed. I do not know many who are insane.

Everyone knows that there are periods of life when there may be a temporary derangement of mind, and there are very few families who have not had some such experience. If some of those should be truth people, it would not be strange. I think of one who had typhoid fever and he became delirious or insane. I do not know very many in the Truth that are going insane, but I will be pleased to be informed if you learn anything of the kind.

INSANITY--Re Truth.

Q343:3:: QUESTION (1909)--3--How does this "square" with the spirit of a sound mind?

{Page Q344}

ANSWER--I do not think it would square at all. I do not feel insane, and you do not look that way. I hope my mind is getting better balanced every year, and I hope yours is also. If any of us had reason to be perplexed or confused in our minds it was when years ago we thought that our friends and neighbors and children, all who had not died as saints, were all going straight to eternal torment. That was the time when your mind would probably give way. Now that we have found that it is not eternal torment that is the penalty, but death, and then learn that Christ died for all to bring eternal life--if that makes one insane, I do not understand the process of his mind. I would understand that if one in the truth loses his balance of mind, it would be due to something in his family line.

Our Lord did not say that as soon as we came into the truth He would give us mental restitution and that we should have no more headache, etc. The promise He gives us is the promise of the kingdom. As the old flesh shall die, He intends that the blessing of the truth shall make us more glad and to have more peace and joy while we are seeking day by day to finish our race.

INSURANCE--Is it Right to Take Out Short Term Policies?

Q344:1:: QUESTION (1912)--1--Is it right to take out

a five years' insurance policy to be paid at death or which lapses in five years? Is it worth taking out?

ANSWER--I do not know the condition of your insurance societies here in Great Britain, but I know that we have many fine societies over in America. In many instances they are as strong as the banks, and in some other instances they have a stronger hold than the banks, and some of these societies are now in the course of issuing very cheap insurance. The man who can leave the money to his family may just as well leave it in insurance, for the insurance will be just as safe in the insurance company as in the bank. Would it be right to insure our lives? I should say that it is a great blessing to mankind. Do not, however, trust in the insurance companies instead of trusting in the Lord. Some of the poor worldlings are putting all their confidence in banks and insurance companies and exchanges. When these things smash, then their poor faith loses itself. We are not seeking to make provision for ourselves but we should seek to avail ourselves of every opportunity to help those around us and those who should remain after us in life. As to where to put your money; as to which bank to put it in, I do not know and so will not tell you. The Lord's advice was to have your treasure "where moth and rust doth not corrupt." I know of only one investment which is sure and certain, and that is a Heavenly investment. "Where thieves do not break through and steal." I cannot give, and will not try to give, any advice as good as the Master's words. I have merely thrown out some hints and suggestions, but this is not an answerable question finally and conclusively so far as I can make out.

INSURANCE--Is a Short Term Policy a Good Investment?

Q344:2:: QUESTION (1912)--2--Is it WORTH taking out a five years' insurance policy to be paid at death?

{Page Q345}

ANSWER--I feel so sure that I myself will come to a calamity; that my own experience will probably end in some kind of a calamity, that I have taken out small policies in the accident companies in order to leave something for my wife and my sister. Of course, this is private information. Don't tell anybody.

I.B.S.A.--Styled Truth People.

Q345:1:: QUESTION (1913)--1--When the

International Bible Students speak of themselves as truth people, do they mean that they alone understand God's truth?

ANSWER--I should not put the matter in that form. My thought is that we are those who put the truth before anything else, we love the truth and would sacrifice anything we have for the truth. We are not putting creeds and traditions before the truth. We are not sacrificing the truth for any sect or party, but rather sacrifice sect and party, and even self, for the truth, because we understand God has put the truth as His own representative. Jesus so presents it in the word, saying, "I am the truth." In standing for the truth we are standing for the Lord.

Besides, I might add, this word truth is sometimes used as in contrast with error. As we look at our past experiences we have held a great deal of error, and as we now find ourselves growing in knowledge and growing in truth, we have come to speak of the matter from that standpoint; it was not given a sectarian sense. The term was not given by myself, but sprung up amongst the truth people as those who love the truth. We are willing to welcome all people in the same general compliment.

I. B. S. A.--Re Denominational Affiliations.

Q345:2:: QUESTION (1913)--2--Why do all of the International Bible Students' Association speakers publicly advise people to abandon all denominational affiliations?

ANSWER--I did not know that they do. We do, however, dear friends, hold that it would be proper to break down the denominational barriers. That is to say, these different creed fences, some of which have existed for centuries and some for but one century, are keeping Christian people more or less apart. Some have high fences and others low ones, but they are separating in their tendencies, and we advise God's people to get over these barriers and get together. Get together in Bible study. These creeds are like so many stakes driven down and we have been chaining ourselves to them. Why not get free from these? We sing, "Send out Thy light and truth, O Lord, let them our leaders be," but are unable to follow because chained to the creed stake. Let us leave the stake and follow the light. We believe that is God's way. We are not saying anything unkind regarding Christian people in these denominations. What we say is against the creeds, for they have done us a great deal of harm, and are doing others harm still. If all creeds were smashed there would be a good opportunity for the people to come together to study God's Word and make more progress

as the days go by.

I.B.S.A.--Re Special Bible.

Q345:3:: QUESTION (1913)--3--Is it true that the International Bible Students' Association has its own Bible, which is different from others?

{Page Q346}

ANSWER--Some dear people think we have a different Bible because when we quote some text of Scripture it proves to be one they did not know was in the Bible. We think of a lady who said to me, "My pastor called to see me after the death of my husband." Her husband, who was a brother of International Bible Students' Association, had died, and her pastor, a Methodist, said to her, "Your husband had a strange religion, did he not?" She said, "He believed differently from others in some respects." "What were some of the things he believed?" She said, "One of the things was that a future time, during Christ's millennial reign, there will be an opportunity for restitution for the whole world of mankind. They will then be coming up out of sin and death, the opposite of what they are now doing. The Bible calls this restitution, and my husband believed that." He said, "There is nothing of that kind in the Bible." She said, "I think there is." He said, "You are mistaken." She replied quietly, "I think I can find it in the Bible. I think he has it marked." She looked and handed him the book, opened at Acts 3:19-21, which was marked, and he read it. He said, "What kind of Bible is this?" and looked into the front of it. There he found American Bible Society, and said, "Well, I never noticed that passage of Scripture before."

So with many other passages. We did not know some of the things which are there, and many things which we supposed were there are not there at all. We have not a different Bible. I might say, however, that we have a special edition of the Bible, which is the common King James version, but we have added in the back some special comments, gathered from selections from the Watch Towers and Scripture Studies, dealing with various passages of Scripture and explaining them somewhat. Some might call this a Watch Tower Bible, but we call it the Bible Students' Edition, because it is helpful in looking up what the Bible teaches on different subjects.

I.B.S.A.--How International?

Q346:1:: QUESTION (1913)--1--Why does your Bible Students' Association claim to be international?

ANSWER--Simply for the reason that it is international. Our Association has its headquarters, really according to its charter, in London, England, although it operates here. It is one of the auxiliaries of the Watch Tower Bible and Tract Society, which is the parent of several subsidiaries arranged for attending to different parts of the work. As the Methodist Church have the Epworth League, the Ladies' Aid Society, and I do not know how many other societies. They are all Methodist. Our society is international because it operates in all parts of the world.

I.B.S.A.--Relation to Other Classes.

Q346:2:: QUESTION (1913)--2--What relationship has the Springfield Class of Bible Students to the Class at Boston or Brooklyn?

ANSWER--These classes are all independent. They have a moral relationship of sympathy and brotherhood, as Christians have in all parts of the world. "One is your Master, even Christ." We are all Bible Students and in the school of Christ.

I.B.S.A.--Re Election of Its Officers.

Q346:3:: QUESTION (1913)--3--How does the International Bible Students' Association elect its class leaders and officers, if non-sectarian

{Page Q347}

as claimed?

ANSWER--Sectarianism is not the only method or method by which an election can be held. For instance, the Bible Class at Springfield, meeting as Christians, would select some one competent to serve them, after the manner of the early church. The election would be in the way prescribed by the Bible, by raising the hand, and the one chosen would be the elder, or teacher, as they are termed.

I.B.S.A.--Others Studying With Us.

Q347:1:: QUESTION (1913)--1--I am a Catholic. Do I need to renounce my affiliation with my church to take up study in one of the I.B.S.A. classes?

ANSWER--Not at all. You are welcome to take part in any number of them. We do not claim to have a mortgage on

them. Whether Lutheran, Methodist, Baptist, Catholic, or of no denomination, if you come in the spirit of the Lord and desire to know the truth, you are perfectly welcome.

I.B.S.A.--Re Membership Roll.

Q347:2:: QUESTION (1913)--2--What Profession does a person need to make before he is entitled to be called an International Bible Student? How many are on the entire roll?

ANSWER--There is no qualification for membership, no grips, no passwords. Any person of good deportment is welcome to our meetings at any time.

As to the full number attending these different meetings I do not know. I do not know how many attend the Springfield class or classes. I do not know how many classes are held here in Springfield, but suppose there are at least a half dozen, as there are forty or fifty in New York City. I will just give as an estimate, in a general way, that there may be 100,000. Perhaps more attend these classes; perhaps 200,000. Come to think of it I heard recently from Southern India that there are now about 3,000 attending classes there. At that rate the entire attendance may run up to 250,000.

I.B.S.A.--Length of Organization.

Q347:3:: QUESTION (1913)--3--How many years has the I.B.S.A. been conducting its public work?

ANSWER--This public work has been going on for the past forty years. Not, of course, with the same momentum as at the present time, and not the same numbers, but for forty years these classes have been in operation. We think we might be excused for saying, nearly 1,900 years there have been some of these classes. In the days of the Apostles they had some of these classes, and we have no doubt that during the dark ages there were classes of this same kind. But you will not find them mentioned in church history because the church had been neglecting the Bible and following the creeds. If we had an accurate history we would find there have been Bible Students for eighteen centuries.

I.B.S.A.--Relation to Church Union.

Q347:4:: QUESTION (1913)--4--How does the International Bible Students' Association stand on the question of church union?

ANSWER--We believe the union of church to be just the right thing, because we take the Word of the Lord on the subject. All ye are brethren and one is your Master, even

Christ. This is what we advocate when we

{Page Q348}

say, "Take away the creed fences and let us all unite, whether Baptist, Disciple, Lutheran, Methodist, Presbyterian, or Catholic; let us unite as Bible Students and followers of the Lord Jesus Christ." There is a difference between union of the kind we have described, and federation, of which we hear so much. The latter is quite unscriptural. The Bible tells us that it will have a measure of success, but denounces it.

I.B.S.A.--Aloof From all Denominations.

Q348:1:: QUESTION (1913)--1--What is the reason for the I. B. S. A. holding aloof from other denominations?

ANSWER--The I.B.S.A. do not hold aloof from any denomination. We welcome all to any class, at any time, in any denomination. We do not hold aloof from anybody. Why do we not go to a cathedral and hold meetings? They have not asked us to. Why not go to the Episcopal church? They have not asked us. Why not go to the Baptist church? They have not asked us either. We ask all in and try to have our meetings in public places, which will be free to people of all denominations. For instance, we have this beautiful hall until July 20th, and Jews and Gentiles, and people of all denominations have a full right to come here, and feel that they are invited. We do not hold aloof. Any aloofness is on the other side, I think. We say to people of all denominations, "Come with us, and you do not need to join anything."

I.B.S.A.--Re New Denomination.

Q348:2:: QUESTION (1913)--2--Does the I.B.S.A. pretend that it is the only true church? Are you trying to build up a new denomination?

ANSWER--The one true Church, dear friends, is the church of the Bible. There never has been but that one true Church. All others are false, and if I built up another church I would be building up another false one. That is not our proposition at all. The I.B.S.A. holds out the proposition which the Bible stands for, namely, that all people who are trusting in the Lord Jesus Christ, and consecrated to follow in his steps, are of the church of the living God whose names are written in heaven. The I.B.S.A. recognizes no other church. It does not say that only those in the I.B.S.A. constitute the church. It recognizes that all true Christians in the various churches should be awake, and we are trying to awaken them

to the truth. The I.B.S.A. recognizes that these true Christian people are in danger of falling into infidelity, unless they get the true light of God's Word, and so is trying to bring all Christian people to study the Bible, and thus into complete union as the church of Christ.

I.B.S.A.-Why Leave Nominal Church to Join it?

Q348:3:: QUESTION (1914)--3--If I am in harmony with Present Truth, as presented by Brother Russell, but live consistent in a church for years, what would I gain by coming out into the I.B.S. Association?

ANSWER--Shall I say they would gain a fortune, that it would be the making of your business, or entrance into society? What shall I tell him? I think he would gain a good conscience. Why, are there no good Methodists, Presbyterians, Baptists, Lutherans or Catholics? Yes, verily. I believe there is nobody in this world stands on a broader foundation than the I.B.S.A. No other class of people who recognize all that are saints of God regardless of denominational lines more thoroughly than we.

{Page Q349}

Why should anybody leave the nominal church and join the I.B.S.A. In the first place, you cannot join the I.B.S.A. in the same way you join anything else. You simply can't keep out. They won't need to receive you in. You become a Bible student just as soon as you become free. The difficulty all along was that your mind was fettered and you did not know how to study the Bible, and you were afraid of it, and just as soon as you get free you are an I.B.S.A member.

Now you say, why could I not just as well stay where I am? It is not for me to decide for you. If you think you hear the voice of God telling you to stay where you are, then by all means follow God's voice; but to some of us the matter is this way. (You see I am leaving this broad and open to each man's conscience whether you remain in the nominal church or get out. I have not a word to say in deciding anybody's course.) All I have to say is this: As long as I would remain a Catholic, for instance, I would be understood by all of my neighbors and friends to be a supporter of and a believer in the doctrine of the Catholic church. If my mind got out of accord with any of their teachings it would be my duty to the Catholic church to withdraw from it as one who could not honestly represent it, and in honesty to myself I should

withdraw. Why? Because I could no longer go to the people and say I am altogether satisfied. I would not longer believe its doctrines. For that matter I believe very few Presbyterians believe the Presbyterian creeds, and other churches the same; so, if they would all apply that same rule I am afraid all of the different churches would be depopulated at once and lose their membership, because people would say, I no longer believe that creed and can no longer stay in and be honest with myself, with God or with my fellowmen.

What then would happen? It would be splendid. How? If all would do that they would all come together and there would be nothing but Christians. Then what would they be? I.B.S.A.'s.

I.B.S.A.--Re Soliciting, Praying For, Accepting Funds.

Q349:1:: QUESTION (1914)--1--Pastor Russell. My Dear Sir:--I am much interested in your great philanthropy, and will be pleased if I may be privileged to have some part in it also. Can you use, and are you willing to accept, the enclosed check to assist in the work? If so, I will be pleased to have you use it in whatever way may be deemed advisable to you.

ANSWER--The check is for \$2,700.00, and the question is will I accept it or not? I answer in the affirmative.

I might say, my dear brethren and sisters, that although no money is ever solicited, all the money that is used is donated, and as a rule, those who give to the work are not very wealthy people. But very many people having had their own souls blessed feel as though they wanted to do something to give the blessings to others, and so they will hand in some money, in this form, and sometimes in another form, desiring that it shall be used in some way.

For instance, when I was at Asbury Park one day an envelope was handed to me and I had not time to open it so just put it in my pocket; but I was talking to a reporter sometime afterwards, and he was asking about the work, how supported, etc., and I explained to him that it

{Page Q350}

was by voluntary donations; that I had been in this work forty years, yet we never had taken up a collection at any time, and whatever money the Lord provided was used to the best of our ability and judgment and as wisely as we knew how, the Lord being asked for wisdom to use the money of His own

providing to His own praise, and that it keeps coming gradually, and that we never solicit it from the people nor ask God for it. Now that would seem very strange to some that we would not pray for money and tell the Lord how much or how little was in the treasury. But my dear friends, we have a God that knows all about the treasury, and what is the use of telling Him. He knows the account better than I do. I am not going to tell God how much He ought to put into the work. Let Him attend to that part. Whatever comes into our care is our stewardship and supervision. There our responsibility begins. Use it wisely and well and so it will gratify the Lord.

I said to the reporter: That is the rule we follow, and when God ceases to provide the money the work would decline in that proportion, for we would not ask, **but would use whatever He sends**. The reporter seemed somewhat doubtful, and I said, "I do not know but what I may have something in my pocket now." I pulled out some letters and found this one and said, "Here is one I have not examined," and I opened it and found five \$20.00 bills in it. He looked with bulging eyes. All that it said on the envelope was, **For the dear Photo Drama, from a sister**. That was all. But it tells the story, dear brethren and sisters, and so we thank this dear brother and will try to use this money wisely to the Master's praise.

If all of the questions are as easy to answer as this one, my dear friends, I will have no difficulty.

I.B.S.A.--Re Spirit of Babylon.

Q350:1:: QUESTION (1915)--Is it showing the spirit of Babylon to co-operate in methods promulgated from I. B. S. A. headquarters, Brooklyn, without closely scrutinizing those methods?

ANSWER--I would think that each one would have to use his own judgment about this matter. If anybody had been very badly "stung" he should be very much on his guard. If he had not been "stung" he would properly not be so much on his guard. It is quite right to use your own judgment about the matter. So far as the headquarters at Brooklyn is concerned, and my own identification with the work there, let me say: everything is under my supervision. Nothing emanates from there contrary to my conscience. But you must use **your** consciences. While there are many wise and capable brethren at the Brooklyn office, yet by present arrangement they are my assistants under my general supervision as long as I live. That was the arrangement made when I turned my property over to the Society, years ago.

This applies also to the Society's work in foreign lands.

I. B. S. A.--True Definition of Babylon.

Q350:1:: QUESTION (1915)--2--If the I.B.S.A. headquarters should promulgate methods not understood or approved by us are we to apply Rev. 18:4, "Come out or her, My people," and if so, how?

{Page Q351}

ANSWER--I think if the I.B.S.A. can be shown to be a section of Babylon, we all ought to get out of it. If we all get out on the same side, where shall we be then? I think we shall be pretty close together if all get out on the same side.

The word "Babylon" signifies "confusion," and in Rev. 18:4, it is used in reference to mixing the things of God and of men. There was a time when, throughout Europe, the kingdoms came very much under the influence of the Roman Catholic Church. To some extent those kingdoms came under the influence of Christianity--to the extent that there was Christianity in the Roman Catholic Church.

It is well to emphasize that there was a time when the Roman Catholic Church was the only church in the world, and when the people knew no better than to be in it and of it. Where would they have been otherwise? Then there came a time when the church officials, those who were high in the church management, succeeded in coming into affiliation with the Roman Empire; and the Roman Church became its successor. Then the Church of Rome began to sway the nations and to tell the people of this or that principality, "Your king is not in harmony with us. You can select another one." Then there would be a revolution. The Pope and the Catholic Church were back of these changes. That is the way it began. There is where the illicit marriage of the nominal church and the world took place.

In many European nations this has now been gradually changed. In some the church and the state are completely separated. But this change has not been made in Austro-Hungary. The people are strictly under the control of the Roman Catholic Church. The church has to do with everything. In Great Britain, the representatives of the church of England sit in Parliament, as part of the government. The church bishops are members of the House of Lords. In Germany and Sweden, it is very much the same. Their government and God's government are linked together in the minds of the people.

This state of things God calls Babylon--the professed Church of Christ being married to worldly governments. These have been called Christian governments by mistake. They are not Christian. Look at the present conditions in Europe. The governments at war are not manifesting the Spirit of Christ. There are Christians in all these governments, but the governments themselves are not Christian. The nominal church has been responsible for this state of things. The situation has so warped men's minds that they think their present course the right one. They think that Christ is now reigning. In their minds the reigning kings and the parliament represent God on earth. The Lord would have us separate from all this.

There is another way in which the spirit of Babylon manifests itself; as, for instance, in the Protestant churches-Methodist, Baptist, Presbyterian, etc. They pander to the worldly spirit. They take note of the rich, trying to work in with the rich and get the rich into positions in the church. Thus they recognize money above spirituality. In many cases money runs the church. That is not the basis under which the true Church operates. There is a system in connection with all of them, even in the Baptist church, the most liberal of all.

{Page Q352}

The Baptists will say, "We are in no bondage; we have no ecclesiastical control at all." They do not realize that the spirit of Babylon has gotten into the church. Suppose we have here a congregation of Baptists. As a congregation they call their own minister and attend to their own affairs. A certain minister, then, Brother A., is called to serve them. But he must be ordained as pastor of this congregation. So they send for some other Baptist ministers--say Brother B., Brother C., and Brother D. to ordain him. But Brother A. does not stand in very well with the ministers called to do the ordaining. So they say, "We will not ordain Brother A.; he is irregular." And the congregation ask, "You cannot ordain him?" Then they reply, "We have nothing at all against Brother A., but we will not ordain him." So you see the preachers have the rule, and the people do not know it.

The Baptists will tell you the preachers have no authority at all. But the Baptists cannot do a thing without the consent of the preachers; this they do not seem to know. The preachers hold a power that God did not repose there. God never authorized any men to go and ordain another men to preach the Gospel. God does the ordaining; and it is for the church

to decide, according to its best judgment, whom the Lord ordains or calls as a pastor. All this ordination by men is Babylonish, a species of machinery to manage the people. It is all worked just like politics.

Nevertheless, the Baptists are the nearest free, of all so-called "orthodox" sects. The people in the Methodist church have almost no liberty, except the privilege of giving money. That is the principal liberty they enjoy. The bishops rule in co-operation with the presiding elders. At each annual conference the presiding elder and the bishop have it fixed what minister is to go here and what one there. The minister that does not stand by the presiding elder will go to the country place which pays only \$400; while the one who does stand by him, though no more capable, will be sent to a place that pays \$1,000 or more. I have had several Methodist ministers tell me this. They complain about it, but do not want to get out of a job altogether. That is not the liberty wherewith Christ makes free. I realize that this is a system. Let me show you what a system it is. The bishops control the presiding elders, and under them the presiding elders control the preachers; and so it is all the way down to the class leaders. They have their head or chief amongst them. They have a human head. The General Conference is the highest authority.

So the Presbyterian church has a head in the way of a General Assembly which has the deciding of matters. All this is according to the course of this world. The simplicity of Christ is not generally observed, except amongst the friends of the International Bible Students' Association. There it is very general, and the Word of God is observed. They learn to take notice when things are going wrong. The simplicity of the matter is evident to all.

On one occasion I was called upon by a minister of the Reformed church. He wanted to know how I managed my church. I said to him, "Brother--, I have no church." He said, "You know what I mean." I answered, "I want you to know what I mean, too. We claim that there is only one Church. If you belong to that Church, you belong to

our Church." He looked at me in surprise. Then he said, "You have an organization; how many members are there?" I replied, "I cannot tell; we do not keep any membership rolls." "You do not keep any list of the membership?" "No. We do not keep any list; their names are written in heaven." He asked, "How do you have your election?" I said, "We announce an election; and any or all of God's people, who are consecrated and are accustomed to meet with this company, or congregation, may have the privilege of expressing their judgment of who would be the Lord's preference for elders and deacons of the congregation." "Well," he said, "that is simplicity itself." I then added, "We pay no salaries; there is nothing to make people quarrel. We never take up a collection." "How do you get the money?" he asked. I replied, "Now, Dr.--, if I tell you what is the simplest truth you will hardly be able to believe it. When people get interested in this way, they find no basket placed under their nose. But they see there are expenses. They say to themselves, 'This hall costs something, and I see that free lunch is served between meetings, for those living at some distance. How can I get a little money into this thing, anyway?' " He looked at me as if he thought "What do you take me for--a greenhorn?" I said, "Now, Dr.--, I am telling you the plain truth. They do ask me this very question, 'How can I get a little money into this cause?' When one gets a blessing and has any means, he wants to use it for the Lord. If he has no means, why should we prod him for it?"

There would be nothing to come out of, as an organization, if one is an International Bible Student. You cannot get out of anything you have not gone into. If anyone can tell me how he got into Babylon by getting interested in the affairs of the Watch Tower Bible and Tract Society, let him show me how he will jump out, and I will jump with him.

ISRAEL--Third With Egypt and Assyria.

Q353:1:: QUESTION (1906)--1--Please explain Isa. 19:24: "In that day shall Israel be the third with Egypt and Assyria, even a blessing in the midst of the land."

ANSWER--This is a picture, we believe, in the future. Prophecies that are not yet fulfilled are not expected to be clearly and forcibly seen in all their details. In what way Israel is going to be one with these others is not very clear yet; but the Lord not only speaks of the three here but He

speaks also of Egypt, Sodom and Israel in the book of Ezekiel, pointing out that a blessing shall be given to all three of these. Our Lord seems to have given prophecy more to be understood after it is fulfilled; and so you will find the prophecies relating to Christ were not understood until after they were fulfilled, and nearly all the prophecies relating to the second coming of Christ were not seen until they were fulfilled.

ISRAEL--Outcasts of.

Q353:2:: QUESTION (1909)--2--(Isa. 11:12.) "And He shall set up an ensign for the nations and shall assemble the outcasts of Israel and gather the dispersed of Judah from the four corners of the earth." To whom is the Prophet referring when speaking of the outcasts of Israel, and the dispersed of Judah?

{Page Q354}

ANSWER--You remember, dear friends, there was a time in the history of the twelve tribes when they were divided, the ten tribes being known as Israel, and the two tribes of Judah and Benjamin, called Judah. The ten tribes went into captivity and later the two tribes. After a long time, God arranged that Cyrus should make the proclamation that whosoever desired to return to his own country could do so, and the record is that some of all tribes went back to Palestine, but most of them were from the tribes of Judah and Benjamin, and from that time on they were all known as "all Israel." Our Lord, when speaking of Israel, recognized the fact that those living in Jerusalem represented the whole twelve tribes. Our Lord said in one place, Matt. 10:5,6: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, for I am not sent save unto the lost sheep of the house of Israel." We are not to fall into the mistake that some do that the ten tribes are lost somewhere in the world. No, they were lost for the reason that when they were taken captives to Babylon, they mixed with the people there to such an extent that they lost their relationship as Israelites. Now we come down to the present time; those whom we know as Jews belong mostly to the house of Judah, but some to all. Furthermore, we are to remember that any Jew who neglected circumcision was no longer considered a member of that nation. The people who mingled with the Babylonians back there were not longer considered Israelites from God's standpoint. Today the people who practice

circumcision and are called Israel are called Jews. Now we have the matter up to date. What shall we say of the dispersed of Judah and the outcasts of Israel? I would suppose that this was a statement to cover all Israel, not merely the two tribes, but to guard against any misunderstanding, both are included.

Just so when speaking of the New Covenant with the house of Israel and with the house of Judah. Not as though there were two houses, but so that those who were living at that day would know that the blessing would be not to the two tribes, nor to the ten tribes, but to all. That is my supposition.

Cast-off and **dispersed** mean practically the same. He is going to count them all in as one nation.

ISRAEL--Restoration of.

Q354:1:: QUESTION (1909)--1--Kindly give us some idea regarding the Jews returning to Palestine, in what numbers are they returning, and is the land more productive than it used to be?

ANSWER--The Jews are not going back very rapidly, but they are making ready to go back, and the land is becoming more productive. The prospects are that the new Turkish government, which has a kind of control over Palestine, will be more favorable to the Jews than the former Turkish government was, and so we look for something in that line before long.

You remember when we pointed out in the Dawns about the return of the Jews to Palestine, they themselves had not found it out. It is not coming as fast as we might have been inclined to expect. The Jews are to be re-established in Palestine, not that all the Jews that are in this country are going back, for many are better satisfied here. Those likely to go there are the ones called "orthodox"; and their

{Page Q355}

hearts are turning toward Jerusalem. No doubt but that when the land shall be open to them, then Russia will thrust them out of their country, and they will then go back in large numbers.

ISRAEL--Their Fall The Riches of The Gentiles.

Q355:1:: QUESTION (1909)--1--(Rom. 11:12), "Now if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles: How much more their fullness?" When was or will be their "fullness"

and what is it?

ANSWER--I understand the Apostle to be pointing down here to the end of this age, when God will give to Israel the fullness of His promise under the New Covenant.

Now, if God's dealings in the past were made contingent one upon another, what shall we expect of God's blessings which shall go out to all the world in the times of restitution? We can expect a blessing of all the families of the earth, as God intimated to Abraham, through both the heavenly and earthly seed.

ISRAEL--Smiting Jesus.

Q355:2:: QUESTION (1909)--2--Please explain the words of Jesus, "But if that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow~servants." (Mat. 23:48,49.)

ANSWER--We understand that a certain servant which the Lord would use at the end of this age, whether you like to call it a class or an individual, whatever it is, if the servant shall prove wicked and shall lose his relationship to the Lord, then we should expect that that servant would be cut off from his relationship to the Lord. One evidence of his being displaced and put out of commission is this: He would begin to smite his fellow-servants and to deny the presence of the Lord. He would lose the spirit of Christ and the truth respecting the presence of the Lord. It does not say that it will be so, but "And **if** he should." It implies that when the Lord selects a servant, it is upon condition that he remain in the Lord's favor and in harmony with Him, and if he does not, then thus and so shall follow.

ISRAEL AND JUDAH--Re Covenant Relationship

Q355:3:: QUESTION (1911)--1--When will the house of Israel and the house of Judah be in covenant relationship with God?

ANSWER--The house of Israel and the house of Judah will come into this covenant relationship through the new covenant just as soon as Messiah in his glory shall establish his kingdom, and that covenant shall be ushered in. He is already preparing the better sacrifices; he must accomplish this; soon he will be taking the blood and sprinkling the mercy seat. Then the next order of things will be the sprinkling, or blessing, of the people, and Israel and Judah will be the first then to come in under that arrangement; they will have the first share in that great blessing which will not be for Israel only, nor for Judah only, nor for these together

only, but for all the families of the earth. From them these blessings will go forth.

ISRAEL--"Seven Times" of Chastisement a Blessing.

Q355:4:: QUESTION (1915)--4--If the punishment for the righteous blood shed from Abel's day to our Lord's day came upon the Jews in the year 70 A. D., how can we explain the chastisements through which they have been passing all down the Gospel Age?

{Page Q356}

ANSWER--We certainly know that the Jews said at the time of our Lord's death at their hands, "His blood be upon us and upon our children." They not only were willing to bear personally the responsibility for Jesus' death, but expressed the desire that their posterity also should bear it. Doubtless God, with His foreknowledge in respect to what this people would do, as well as in respect to their general heart condition, had from the beginning planned their "Seven Times" of disfavor. This He had caused to be recorded by Moses in the book of (Lev. 26:18-45). God had there declared that if the Israelites did not repent of their transgressions against their Covenant, and if His repeated chastisements failed to reform them, He would bring upon them "Seven Times" of punishment and discipline.

In Bible chronology a "Time" is a symbolic year. According to Jewish reckoning each year was composed of 360 days; hence when used symbolically each year would mean 360 years, and seven such symbolic years would be a period of 2520 literal years. These Seven Times, or seven symbolic years, began in 606 B. C. at the destruction of Jerusalem and the carrying away of the entire nation into Babylon, at the time when the foretold 70 years of desolation of the land began (Jer. 25:8-12; 2 Chron. 36:14-22), and has continued ever since, we understand, or until about September 21st last

During this long period of affliction upon Israel, the Lord has given the Gentile nations an opportunity of showing what they could do in the way of world-government. God had declared that during these "Times" He would deal very differently with His Covenant people from His previous dealings. He would walk contrary to them and would scatter them among the heathen (Gentiles); and they should be under the domination of their enemies, etc. It is a matter of history that the Jews have indeed ever since been oppressed by the

other nations, "without a king," in full harmony with what was foretold by the Lord. This experience has been favorable to Israel as well as unfavorable. It has not been merely a chastisement for their sins. It has been an experience which the Lord has given them for their good.

"BEFORE I WAS AFFLICTED I WENT ASTRAY."

During the "Seven Times," then, the Jews have had severe tribulation and discipline. All of God's people, of every Age, have needed chastisements for their correction and development, some more and some less. God says to Spiritual Israel, "For what son is he whom the father chasteneth not? If ye be without chastisement, then are ye bastards (spurious) and not sons." (Heb. 12:8.) And so it has been with the House of Servants, Natural Israel. Because they were God's Covenant people, therefore He dealt with them; and He has really given them, during these 2,520 years, experiences which will prove favorable to such of them as will incline to do right. Those bitter experiences proved so favorable that when Jesus came they, as a people, were the holiest in the world; and at that time they had suffered only a small portion of these "Seven Times."

So we find that the preaching of the Gospel by our Lord and His Apostles found about five hundred of the Jews ready to believe and accept Jesus as Messiah. And soon afterwards, just after Pentecost, there were quite a number of

{Page Q357}

thousands who believed. These, we are told, were Israelites indeed in whom there was no guile. It is very remarkable that there was so large a number in Israel ready to receive the Messiah. This would not have been the case had they not been passing through disciplinary experiences. These experiences were all such as would tend to keep them separate from the Gentiles, keep them from mixing with any of the peoples of the earth.

If the Jews had prospered under the various governments -- Babylon, Medo-Persia, Greece and Rome--they might have intermingled with these other peoples and have ceased to be Jews altogether. And the same is true of their prosperity since their national overthrow under Titus, A. D.70.

In God's providence the Jews have continued to have such tribulations throughout this Gospel Age as to have kept them separate from the rest of the world; and thus their minds have

been kept in that condition of humility in which they will be best prepared for the Lord's service when the time of their complete restoration to favor shall come.

Our thought is that when the proper time arrives the Israelites will be more ready for the Kingdom than any other nation. The afflictions through which they have passed, their obedience to the Law, etc., will have prepared them for the Kingdom. We are not, therefore, to consider this long period of their suffering and affliction merely as tribulation, as punishment. For their ultimate good the Jews were to be trodden down of the Gentiles until the full Gentile domination.

ISRAEL'S GREAT REGATHERING.

St. Paul tells us that just as soon as the Gospel Church shall be completed, God's favor will return to the Jews--return in the full sense. "Blindness in part is happened to Israel until the fullness of the Gentiles (the full predestined number of the Church to be gathered from the Gentile nations) be come in. And so all Israel shall be saved. As it is written, There shall come out of Zion (the glorified Gospel Church, spiritual Zion) the Deliverer (The Christ, Head and Body, Jesus and His Bride), and shall turn away ungodliness from Jacob (Natural Israel) for this is My Covenant unto them when I shall take away their sins." --Rom. 11:1-33.

The Lord purposed to take away all sins--the sins of Israel, the sins of those who were to constitute the Gospel Church, and the sins of the whole world. For this cause Christ was manifested, for this cause He died. This cancellation, or doing away with the sins of the whole world, will progress as each shall recognize the Heavenly gift of forgiveness and obey the Government.

The orthodox Jews, those who still hold to the teachings of the Law and the Prophets, and have faith in God, will be the first to receive the blessings of the New Age. "As concerning the Gospel they are enemies for your (the Church's) sakes; but as touching the election (the natural election), they are beloved for the fathers' sakes." So, then, this condition of affliction in which the Jews have been throughout the Gospel Age, in addition to the overthrow of their nation in the year 70 A. D., has really been a favor from God. All the tribulation through which this people have passed during the entire "Seven Times" of chastisement

{Page Q358}

will be finally found to have been to their advantage, preparing them for the blessings of Messiah's Kingdom. The Church will be the first in the Kingdom, Natural Israel with the Ancient Worthies at their head will be the second. Subsequently all nations will come into Divine favor and blessing, becoming members of Israel. All will be blessed through our Lord and Savior Jesus Christ.

JEHOVAH--Alpha and Omega.

Q358:1:: QUESTION (1908)--1--"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." What does this text teach?

ANSWER--We have entered into this text more fully than we will be able to do now in the Fifth Volume of the Millennial Dawn studies, and there we refer you for a more particular answer to the question. We would suggest, however, that the "first and the last" does not necessarily signify that the person who is the last is going to end, or cease to be. We might say of our heavenly Father, in one sense of the word, that He is the first and the last, that the whole matter begins with Him and ends with Him; or, as we would otherwise express it, He is the all in all. Everything is comprehended in the divine, Almighty power. For instance, we might apply this text to our Lord Jesus and say that he was the beginning and the ending of the creation of God, as He is referred to in one place; that He is the first one God created and the last one God created, and that God never directly created any but Him, and that all of the creation of God was through Him and by Him as the divine agent.

JEHOVAH--His Spirit Will Not Always Strive.

Q358:2:: QUESTION (1909)--2--In Gen. 6:3, we read: "And the LORD said, My spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years." When will the Lord's spirit cease to strive with man?

ANSWER--I have a thought in my mind respecting this verse which is a little different from what I once had, and the two are still struggling, and I don't know yet just what I think.

JEHOVAH--His Inheritance.

Q358:3:: QUESTION (1909)--3--Kindly explain the

passage of Scripture contained in Eph. 1:18 (Diaglott), "The eyes of your heart having been enlightened that you may know what is the hope of this invitation, what the glorious wealth of his inheritance among the Saints." How could God have an inheritance, He being the Possessor and dispenser of all? This is the point, dear brother, we wish to have explained, as various opinions are entertained by the Truth people.

ANSWER--The word "inheritance" seems to be the point in question. In what way is the Church the Lord's inheritance? I would presume that the word used here would be in the sense of that which He possesses, that which He has come to possess; because, remember that the Lord does not possess us in the sense that He takes hold of us and says, "I have the authority, and you must submit, because you are mine." No, He possesses us by giving us certain promises, allowing us to accept the promises, and if we take hold of them He will own and possess us, and we shall be His. We

{Page Q359}

need to have the eyes of our understanding or hearts open, as the Apostle says, so that we may comprehend, and so that then the Lord can have us in His inheritance, or special treasure, as He puts it in another place.

He owns the whole world in one sense, yet He has given it up and He has allowed Jesus to purchase the world and to give it back at the end of the Millennial Age. During this Gospel Age He is sending out a special invitation to find those whose hearts are in the proper attitude to give them special favors to receive them to Himself, and then He will have a new inheritance on a new plane, or on a plane not formerly recognized.

JEHOVAH--Questioning His Methods.

Q359:1:: QUESTION (1911)--1--Why did God, who is all loving, permit his Son to be crucified? As a perfect God, why did he not make some other plan by which his Son would not have needed to be crucified?

ANSWER--Well, my dear friends, this would be a large question to go into; it would involve the permission of evil in a general way, and that alone would take us at least an hour. And those of you who are following our weekly sermons will find that will be a topic for a weekly sermon sometime in September next--and in that sermon you will find the answer to this question--why evil is permitted. Or, if you wish, you

will find a chapter in the first volume of the Studies in the Scripture on the subject, "Why God permitted evil." That covers why he permitted his Son to suffer evil, to suffer death, to suffer pain, to suffer sorrow. Why did he permit you to suffer sorrow? Why did he permit any of his people to suffer pain, sorrow or death? And the reason of it all lies in the same direction? The proper attitude of mind from which to approach this subject would be, not to find fault with God, and to tell him we know he should have done something else, but rather say we believe there is a great God, who made our earth, and made us, and who made all things, and we believe him to be the very personification of justice, wisdom, love and power, and then, from this standpoint, let us look into the Bible to see just what he says, and just why he does this; and if we should never be able to see just why, let us give the credit to our own small reasoning capacity rather than to God's insufficiency of wisdom, because we are not great enough to judge our Creator. If our minds were large enough we would undoubtedly understand his ways to be altogether right, and just, and true, and good.

Jehovah--Re Author of Everything.

Q359:2:: QUESTION (1911)--2--If God is the very personification of all good and perfection, he must be the author of absolutely everything from the earliest conception of creation, attributes and elements. But God, being all good, the author of everything, God must be the author of sin.

ANSWER--What a wonderful logician this is! There is not a word of Scripture in it. I was asking for Scriptural questions. The Scriptures say, "All his work is perfect." There is no suggestion that God is the author of sin, or that he is the author of anything that is imperfect. He is not the author of sin; he condemned sin. Do you suppose he would make sin, and then provide his Son to redeem us from

{Page Q360}

sin? How ridiculous that we should think Almighty God is the author of sin, and then working against his own works. Dear friends, let us have reason.

Jehovah--Re Seeing God.

Q360:1:: QUESTION (1911)--1--Please explain Exodus where it says they saw God; as compared with Timothy, where it says, No man hath seen God.

ANSWER--The apostle in Timothy is saying that no

man has seen God at any time, the only begotten of the Father, he hath revealed him. Now, Saint Paul means that no man ever saw the person of God. And in the Old Testament, it speaks how that at various times he was seen and how He showed himself; that he was seen through his representatives just as Jesus was the most precise representative of the Father; for instance, on the Mount, when the law was given. Moses saw the Lord; that is, the Lord's special messenger, the angel of the Lord. In one place it says, the angel, and in another place it says, the Lord. The thought is the same, namely, that no man could see a Spirit being, but the angel of the Lord could appear as a man and could confer with human beings.

JEHOVAH--God's Occupation Previous to Creation of Earth.

Q360:2:: QUESTION (1911)--2--What was God doing during the eternity of creation, prior to the creation of the earth?

ANSWER--Now, John Calvin would have been the man to answer this question. It is beyond me, except this: I can tell you some things beyond that. The Scriptures say in John 1:1, that in the beginning was the Logos, and the Logos--the Word--was with the God, and the Logos was a God; the same was in the beginning with the God; and by him were all things made that were made, and without him was not one thing made. Here is a description of the Lord Jesus in his prehuman condition, before He became man, when he was with the Father, before the world was, and the Scriptures tell us that he was the beginning of God's creation, and then that through him angels and all things were made. Now what was before the Logos, I do not know. The Scriptures merely tell us that our heavenly Father had no beginning. I accept that. My head is not big enough to fathom it. There are some things that you and I do well to recognize as limitations to our thought. If you want another illustration that you can easily grasp, it is this: Suppose I should throw a stone and it should keep going on forever and forever--where would it land? It would not land at all if it kept on going, would it? Well, could that stone, if it went on forever, ever reach the end of space? No, you cannot reach the end of space, for there is no end of space. You see you cannot imagine unlimited space, neither limited space. What is the matter? Why, our heads are not large enough, we have not the information necessary for us to judge on some of these things. When it comes to anything connected with our Almighty Creator, we have to admit that we are lowly. We know just as much as he has

revealed. What he has not revealed we are not able to know.

JEHOVAH--First and Last.

Q360:3:: QUESTION (1912)--3--Please explain the statement, "I am the Lord, the first and the last," in Isa. 41:4; Isa. 44:6.

{Page Q361 }

ANSWER--Well, I suppose it means that God is the only one that should be recognized. All others go into forgetfulness. I will be the God eventually, in the end. So this primacy of the heavenly Father is recognized by the Lord Jesus when He said He would deliver up the Kingdom to the heavenly Father that He might be all in all.

JEHOVAH--Meaning of Voice of.

Q361:1:: QUESTION (1913-Z)--1--It is said of Adam and Eve, "And they heard the voice of Jehovah." What is meant by the "Voice" of Jehovah?

ANSWER--We suppose that it refers to our Lord Jesus in His pre-human condition. The Logos was a god. The Logos, Word, Voice, of God, communicated with man, as the Representative of God.

JEHOVAH-Determining Our Standing Before.

Q361:2:: QUESTION (1913-Z)--2--Is there any way of determining our standing before GOD?

ANSWER--The Apostle John says that "If our hearts condemn us not, then we have confidence toward God." (1 John 3:21.) In order that we may begin to measure ourselves and our progress, to know whether or not we are pleasing God in the affairs of life, we must know first of all whether we have taken steps to come into His family. Have we made a full consecration of ourselves to do the Divine will? If we know that we have made a full consecration of ourselves, the next question should **be**, To what extent do I **know** God's will, and to what extent am I seeking to **do** it? Do I use my time, strength, influence and all that I have, sacrificially, to the best of my ability, not counting my life dear unto myself? If we find that in a general way this is the course we are following, then there is every reason for us to have great satisfaction.

Then we find that the thing to be expected is that all those who will "live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) If we find that we have not the witness of the

Spirit, if we have no persecution, then we have not been letting our light shine out. This should not lead us into anything foolish, but we should examine ourselves to see whether we are laying down our lives in His service. If we find no suffering in the present time, it should be a cause of perplexity to us.

If we find persecutions, then we should make sure that our persecutions are not from any wrong which we have done ourselves, nor from busy bodying in other men's matters, but that we are suffering for the Truth's sake, for the brethren's sake. If we have these evidences that we have come into God's family, if we are studying to know and to do His will, if we are having trials and difficulties in the pathway and are being rightly exercised thereby, we may count ourselves as His faithful people.

JERUSALEM--How the Mother of Us All?

Q361:3:: QUESTION (1912)--3--Gal. 4:26,

"Jerusalem, which is above, is the mother of us all." Who is the us? How is the Spiritual Jerusalem the mother of us all?

ANSWER--The Scriptures frequently use this figure, and refer to a city as a mother of her inhabitants--"Jerusalem and her daughters, Sodom and her daughters," etc. So, God declares, "Jerusalem, which is the mother of us all." The citizenship of the Saints is in Heaven, in the Heavenly

{Page Q362}

Jerusalem, which will not be built until the First Resurrection. But we look forward and by faith speak of that promised condition and of our citizenship therein. The New Jerusalem was symbolized by Sarah, the wife of Abraham. The New Jerusalem is our Covenant, under which we become New Creatures in Christ, members of the Spiritual Isaac.

The Church is developed under the same Covenant-Mother as Christ--for we are His members. His was a Covenant of Sacrifice, "Gather unto Me My Saints, those who have made a covenant with Me by sacrifice." (Psa. 50:5.) The man Christ Jesus entered into a covenant with the Father, which meant the sacrifice of His flesh, His earthly nature, as a reward for which sacrifice the Father made Him a new creature of the divine nature, "far above angels," constituting Him the great Messiah which should bless the world. And Jesus, carrying out the Father's plan, imputes His merit to such as now follow His example, walk in His steps, performing the same Covenant of sacrifice and if we are

faithful, we will share in the great work of Messiah in blessing the world, and will be that New Jerusalem, that Millennial Kingdom--we are by faith its children. Even now our citizenship is in heaven.

JERUSALEM--Mother of Us All.

Q362:1:: QUESTION (1913-Z)--1--In the text,

"Jerusalem which is above is free, which is the mother of us all" (Gal. 4:26), who are meant by "us," and how is the spiritual Jerusalem the "mother of us all"?

ANSWER--The Apostle here uses a figure of speech which is common in the Scriptures, and in which a city is referred to as the mother of its inhabitants; for instance, "daughters of Jerusalem," "daughters of Zion," "Sodom and her daughters," etc. The "us" class means the saints of God. The citizenship of the saints is in Heaven -- in the Heavenly Jerusalem, which will not be built until the First Resurrection.

By faith we look forward and speak of that promised condition and of our citizenship therein. The Church is developed under the same Covenant-Mother as was Christ; for we are His members. His was a covenant of sacrifice. "Gather My saints together unto Me; those that have made a covenant with me by **sacrifice**." (Psa. 50:5.) The Man Christ Jesus entered into a covenant with the Father, which meant the sacrifice of His **flesh**, His **earthly nature**.

As a reward for this sacrifice, the Father made Him a New Creature of the Divine nature--"far above the angels," constituting Him the Great Messiah who shall bless the world.

Carrying out the Father's Plan, our Lord imputes His merit to such as now follow His example, and walk in His footsteps, performing the same covenant of sacrifice. If these are faithful, they will share in the great work of Messiah in blessing the world, and will constitute the New Jerusalem, the Millennial Kingdom. By faith we are **its children'**. **Even now, our citizenship is in Heaven.**

JESUS--Not the Son of Joseph.

Q362:2:: QUESTION (1907)--2--Does the first chapter in the New Testament lead us to conclude that God may have miraculously used Joseph as well as Mary in naturally bringing forth the perfect man Jesus from perfect, purified origin and nature?

ANSWER--I answer, no. It could not teach anything of the kind, and does not teach anything of the kind to my mind. The fact is, that if Jesus was a son of Joseph and Mary, He was just as much a son of Adam as you are and as I am, and He was just as much an inheritor of Adam's sin as you and I are, and if He was an inheritor of Adam's sin, He was just as much under the death sentence as you and I are, and if under the death sentence, He could not have redeemed Himself, let alone the world. So the Scriptures clearly teach that the Redeemer should be one whose life was not from the condemned source. But, as the Scriptures say, Jesus' life did come from the Father, and as He Himself said, He was with the Father before the world was, and as the first chapter of John says, "In the beginning was the Word, and the Word was with the God, and the Word was a God. The same was in the beginning with the God. Without Him was nothing made that was made!" Here the prehuman existence of our Lord is affirmed, and how He left the glory He had with the Father, humbling Himself and did not stop, as says the Apostle Paul, with the angelic nature, but stooped to the human nature and was born of the woman, not of the man. He was born under the Law that He might redeem the world. So the whole thing, according to the Scriptures, sticks together. If we bring Joseph into it, we spoil the whole matter. Jesus could not be your Saviour and mine, if Joseph had anything to do with His birth in any sense. I suggest that the one who made this question read in the fifth volume of Scripture Studies, the chapter, "The Undefined One."

JESUS--Human or Divine Since Resurrection.

Q363:1:: QUESTION (1908)--1--If our Lord was not a man after his resurrection, and will not be a man at His second coming, how are we to understand Acts 17:31: "He will judge the world in righteousness by that man whom He hath ordained"?

ANSWER--I answer, the word "man" is used in a variety of senses in the Scriptures, as, for instance, the Apostle says God is to make of twain one new man. What twain? Well, there were the Jews, for instance, who had been God's favored people, and He took of them all that were ready, all that were in a condition of heart to receive Him as the Bridegroom, and He received them to Himself. "He came to His own, and His own received Him not; but to as many as

received Him, gave He liberty to become the sons of God." Then He took from the Gentiles, all through this age, a little flock, and of this twain will make one new man, of which He is the head,--Jesus Christ the Head of the Church which is His Body; so that this is the new man through whom God will judge the world in righteousness.

JESUS--Became Christ.

Q363:2:: QUESTION (1909)--2--When did Jesus become the Christ, and when do we become actual members of His Body? Is it at our begetting or at the resurrection?

ANSWER--Jesus was at the time of consecration begotten of the Holy Spirit, and God so recognized Him, saying, "This is my well beloved Son, hear ye, Him," but it was on probation. You remember how that in the garden, He offered up strong cries and tears to Him who was able to save Him from death, and He realized that if He failed, it

{Page Q364}

would mean eternal death. He did not fully come to the place of being the Christ, the anointed of God, in the full sense of the term until He rose from the dead. He was declared to be the Son of God with power by His resurrection from the dead.

Just so with us. We receive the Holy Spirit because of the covenant we have made, and if faithful we will have all that, but if unfaithful, we will lose all. We will also be the sons of God by the power or share in His resurrection.

JESUS-Re Prehuman Existence.

Q364:1:: QUESTION (1909)--1--When did Jesus know of His prehuman existence?

ANSWER--I do not know; He did not tell us. We merely read that He proceeded forth and came from God. We know also that He said, "Father, glorify me with the glory I had with Thee before the world was." Again, He said to Nicodemus, "If I have told you of earthly things and you believe not, how would you believe if I told you of heavenly things?" How did God give Him this knowledge? That is not revealed, but I can give you a suggestion that is helpful to my own mind. When our time shall come to have a resurrection change, and we shall be new creatures, that new spiritual body will not be this old earthly body. No. Well, how will we ever remember the things of this present life? You cannot imagine now, except that God has the power to give that new body, also has the power to impress upon the convolutions of

that brain whatever is now stored in this brain, and then we would have all the thoughts of this present time vividly before us in the new state. And so, we might suppose similarly, in bringing our Lord Jesus into this earthly condition, God stamped or impressed upon His brain the knowledge or recollection of his prehuman condition. To allow the one would be to allow the other.

JESUS-The Man as Ransom and Mediator.

Q364:2:: QUESTION (1909)--2--We tell people that the man Christ Jesus was the ransom price, because Paul says so in 1 Tim. 2:6, and that no other being could be a ransom, or corresponding price for Father Adam. Should we not also and for the same reason tell them that the man Christ Jesus is the Mediator between God and man, because Paul says so in 1 Tim. 2:5?

ANSWER--Certainly, I always say that the man Christ Jesus is the Mediator between God and men. What, then, do we say further? We say that by God's arrangement the man Christ Jesus is counted the Head of the Church which is His Body, and the Christ is Jesus the Head and the Church His Body; so, both are the Mediator, both are the Priest, both are the Judge, both are the King, for we are all one in Christ Jesus, for God gave Him to be the Head over the Church which is His Body, and we are members in particular of the Body of Christ. Therefore, if, as the Body of Christ, we suffer with Him, we also, the Body of Christ, shall reign with Him; and, we also, as members of the Body of Christ, if we be dead with Him, we shall also live with Him. So Christ in the flesh was Jesus up to the time He died and rose again. Then at Pentecost and since, Christ in the flesh has been all those who are recognized as Members of Him, and it is because Christ is in the flesh that you and I are met here today. It is one body, one Lord, one faith,

{Page Q365}

one baptism, one God and Father of all. The body is in the world, but as Jesus said, "Ye are not of the world, for I have chosen you out of the world." You were before, but you had certain peculiarities which led the Father to draw, and Jesus said, "Whosoever the Father draws, I will in no wise cast out."

JESUS--Perfect Human Life Aside from Law.

Q365:1:: QUESTION (1909)--1--Did not Jesus possess perfect human life and accompanying rights and privileges, aside from the keeping of the Law, which He gave us as a ransom for that which was lost?

ANSWER--A person would not have a right to a double life. No one could do any more than keep the Law. The Law, you remember, called for this : "Thou shalt love the Lord with all thy soul, mind, and strength," and you cannot do more than that, except as Jesus did, by laying down that life. As a perfect man He did have a perfect life, but He had to be tested and His testing during the three and one-half years was a proof or test of His consecration vow unto death. He was keeping the Law and sacrificing His life at the same time. Father Adam was perfect and had a right to live, but he needed to be tested. The keeping of the Law merely proved that Jesus was a perfect man and it gave Him no additional rights than those of a perfect man.

JESUS--Then Jesus Turned Questioner

Q365:2:: QUESTION (1910-Z)--2--Whose Son was Jesus?

ANSWER--The Great Teacher asked the Pharisees "What think ye of the Messiah? Whose son is he?" They answered, "The Son of David." The teacher then queried, "How then doth David in spirit (prophetically) call him Lord saying, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool? If David then calleth him Lord, how is he his Son?"

Of course the question was too deep for the Pharisees. The Great Teacher could answer all of their questions, but they could not answer his. How beautifully clear we see it to be that the Messiah, according to the flesh, was born of the lineage of David, but that God's purposes were not fully accomplished in Messiah of the flesh--that he lay down his flesh, sacrificially, and was raised from the dead to the plane of glory, honor and immortality, "far above angels, principalities and powers." We perceive that in the days of his flesh he was the Son of David but that in His glorification He is David's Lord in that David will receive through him in due time, not only resurrection from the dead but also the blessings of participation in the Messianic Kingdom. The father of Messiah in the flesh will thus become the son of the Messiah of glory, whose earthly life is to be the restitution price for the whole world, including David. Thus it is written, "Instead of thy fathers shall be thy children, whom

thou mayest make princes (rulers) in all the earth." --
Psa. 45:16.

AN ILLUSTRATION IN AN EARTHLY PRINCE.

At a German function in Berlin the story goes that a Colonel met a young officer unknown to him whose only decoration was a large medallion set in brilliants. The Colonel inquired, "Lieutenant, what is that you have on?" The young man replied modestly, "An order, Colonel." The Colonel replied, "Not a Prussian Order I know of none

{Page Q366}

such." "An English Order, Colonel," said the young man. "And who in the world gave it to you?" asked the Colonel. The reply was, "My grandmother." The old Colonel began to think that the young man was making game of him and inquired, "And who may your grandmother be?" To his utter astonishment and dismay the answer was, "Queen Victoria, of England." Here was a Prince in disguise. And so Jesus was the great King of Glory in disguise. "He was in the world and the world was made by him, and the world knew him not."-- John 1:10.

JESUS--Resting in Grave on Sabbath.

Q366:1:: QUESTION (1910)--1--Was there any significance in our Redeemer's resting in the grave all the Sabbath day?

ANSWER--I have never thought of any significance. There may be, but it has never occurred to my mind. He was to rest on the third day, and he was to rest on the first day of the week, because that first day of the week would properly symbolize or picture a new beginning, a new dispensation; as the seventh would be the completion of an old dispensation or order of things--the earthly order of things to him--so the resting on the first day of the week would properly represent him as rising a New Creature--the beginning of a new order of things. But I have never had any thought respecting the Sabbath day, and why that one day more than another was spent by the Lord in the tomb.

JESUS--Re Adam and Eve Before Separated.

Q366:2:: QUESTION (1910)--2--Was the man Christ Jesus like unto Adam before Eve was taken from his side, or after Eve was taken from his side, and before sin entered?

ANSWER--I do not know, and nobody else knows, and I do not think it makes any difference to us about the matter. There is certainly nothing in the Scriptures that would tell us which way our Lord was perfect--whether he was like unto Adam in his perfection before Eve was taken from his side, or like the perfect Adam after Eve was taken from his side. I know of nothing in the Scriptures that would enable one to answer that. I feel there is no difference whichever way it was, the sufficiency for the ransom-price was in Christ because he was the Head anyway. If he was merely as Adam was after Eve was taken from his side, he was then the responsible one; and if he was like Adam before she was taken from his side, he was the responsible one also.

JESUS--Our Lord the Express Image of the Father.

Q366:3:: QUESTION (1910-Z)--3--When did Christ become the express image of God, as recorded ?--Heb. 1:3.

ANSWER--Surely our Lord Jesus was an express likeness of the Father's person before he came into the world; he left that glory, however; he became a man--"He humbled himself." It was from this standpoint that he prayed, "Glorify thou me with the glory which I had with thee before the world was." There is a glory of human nature which our Lord possessed while He was a man, "the man Christ Jesus"--a perfect man in the likeness of God. However, the Apostle's reference in the above text was not to his prehuman existence nor to his earthly glory as a perfect man, but to the glory which he attained in his resurrection, as the Apostle declares, saying, "Wherefore, God also hath highly exalted him and given him a name that is above every

{Page Q367}

name, that at the name of Jesus every knee should bow, of things on earth and things under the earth" (Phil. 2:9,10.) This, we believe, was the particular time to which the Apostle referred.

We are not to understand that he began to purge our sins when he left the heavenly glory nor when he made his consecration, nor when he died on the cross. In all these sufferings our Lord was demonstrating his worthiness of the high exaltation. Having fulfilled the Law and laid down his life, our Lord had the human life, the earthly nature and earthly rights, to dispose of. He had not forfeited these by sin. They were his, therefore, to give away. When "he ascended up on high" he presented this merit of his as the

satisfaction for our sins, the sins of his followers, to purge or cleanse, not only those who were waiting in the upper room at Pentecost, but also all others of the same class down through this Gospel Age, till the full number of the "elect" should be found.

JESUS--Following in His Footsteps.

Q367:1:: QUESTION (1911)--1--In what sense do we follow in His footsteps before we reach the mark?

ANSWER--There are different parables, you remember, representing different thoughts, different phases of the Kingdom. One parable says the Kingdom of Heaven is likened unto this, in another it is likened unto that, and in another it is likened unto something else; just the same as you might get one view of this tabernacle from one quarter, and another view from another quarter, and still another view from another quarter, and they would all be somewhat different, but all would be pictures of the same building. So these different pictures of the Kingdom represent God's Kingdom that is to be, that is to rule the world, that is to put down sin and to lift up humanity, represented from different standpoints. It is the Church now, or it is the Church in glory, etc., different phases of the Kingdom experiences. And so with this question: one of the pictorial experiences of our Lord is walking in his footsteps. He says, "Unless you take up your cross and follow me you cannot be my Disciple." We are to walk in his footsteps. That is one picture. In no sense while we are sinners are we walking in his footsteps. No sinner is invited to walk in his footsteps. He must first be forgiven of his sins, first come under the blood of atonement before he can become a Disciple at all.

JESUS--Responsibility for His Death.

Q367:2:: QUESTION (1911)--2--Who killed Jesus Christ, the Jews or the Gentile's?

ANSWER--We answer, it was the Jews that killed Jesus. The fact that Pilate and his soldiers, the soldiers being Roman soldiers, did the crucifying, amounts to nothing. Suppose a man were hanged. What was it that killed the man? Was it the man who pulled the rope? Why, of course it was the rope in one sense, and it was the man who pulled the rope in another sense, and it was the court that gave the order for the execution that was behind that. Now, who was it that caused Jesus to be crucified? St. Peter tells us most emphatically. He charged it up to some of those who were

present with him on the day of Pentecost. He said, "You Jews have taken, and with wicked hands crucified the Prince of Life." And they were cut to the heart, and said,

{Page Q368}

"Men and brethren, what can we do about it?" And St. Peter said, "Repent and you shall be forgiven, for I wot that in ignorance ye did it, as did also your rulers." St. Peter did not mention the Roman soldiers at all. Pilate was merely the representative of law and order, and when it was demanded by the high priest, and scribes, and Pharisees, that he must keep order, and this is what they insisted on as being necessary, he could make no report to the Emperor, except he would obey the conditions. You will not understand me as holding that against the Jews. In God's providence, and God's intention, Jesus was to be crucified; there would not be any other way out of it; that is the way it must be. The Jews did not know whom they were crucifying, and they were not a bit more to be blamed than was Paul for assisting in the killing of Stephen. If I had been a Jew under the same circumstances, I might have done the same; I could not say.

JESUS--Called Son of Man.

Q368:1:: QUESTION (1911)--1--Why is Jesus called the Son of Man?

ANSWER--We answer that this is one of his titles by which he is called. There are a great many titles, and this is one of them, and a very proper one. You remember when God arranged to give mankind the earth, he did give it to Father Adam, and Adam was looking forward to a son who might become an inheritor, and amongst all the sons of Adam, there was no one that could claim the inheritance. He himself had lost his right to it by virtue of his own disobedience, and all of his children are imperfect--none of them could claim the inheritance. If any man at any time could have come forward, able to keep the divine law perfectly, he would have had the right to claim all the inheritance Father Adam had prior to his disobedience;

but in due time, our Lord came to earth, having left the glory he had with the Father, and was made flesh--not that he got into the flesh, but that he was made flesh, for the time being he was a man; and so the Scriptures say he was the man Christ Jesus. He divested himself of the glory and honor of the spiritual nature which he previously had and was made flesh. He humbled himself to this degree, and he was the son

of man; the one, who, by obedience to the divine law, claimed the inheritance of the earth; it was his; and after he thus established his right to the inheritance as the son of man, he gave up that inheritance that it might go as the purchase price for Adam and his race.

JESUS--Re Man and Mediator.

Q368:2:: QUESTION (1911)--2--Since the man Christ Jesus gave himself a ransom for all, how can we say that this same Jesus is to be the mediator of the New Covenant?

ANSWER--I am not sure if I get the point of this question. The questioner may mean, "How could Jesus be the ransom price and the mediator both?" If that be the thought, the answer is, that he is to be a king, and he is to be a priest, and he is to be a judge, and he is to be a mediator, and at the present time, also, he is our advocate; He fills many offices. So, also, in the type of the atonement day, he was typically represented by the bullock and at the same time he was typically represented as a priest

{Page Q369}

who slew the bullock. So, you see, dear friends, that this would not be any argument against the fact that he would be both the ransom price and the mediator

Again, the questioner may mean, "How could the same Jesus be one who would be the ransom price, and be the one who would be the mediator?" And I answer that the name Jesus is one of our Lord's names; it particularly referred to His fleshly, or earthly, condition. As a man, he was Jesus, and yet the Scriptures identify our Lord in glory with this name; as, for instance, the angel who spoke to the disciples, said, "This same Jesus shall also come in like manner as he went away." And Jesus also identified the church as being members of Jesus, when he said to Saul of Tarsus, "I am Jesus whom thou persecutest."

JESUS--This Same Jesus.

Q369:1:: QUESTION (1911)--1--When we read "This same Jesus which you see go up into heaven shall also come in like manner,"etc., does it not have reference to the new creature begotten at Jordan and not to the man Christ Jesus who gave himself a ransom for Adam--what does it mean?

ANSWER--The expression "This same Jesus" was made to the apostles when they were still men, when they had not been begotten of the Holy Spirit, when, therefore, they

were not able to understand the spiritual things. They had a great lesson in the fact that Jesus had arisen from the dead, and that he was changed somehow from what he was before--that was demonstrated to them by his coming and going as the wind, appearing and disappearing, etc., but still they were not able to understand the matter. They were still children in the primary grade, trying to learn something, and when telling them about the coming of the Lord the messenger did not include any particulars respecting the manner of the Lord's second coming, but simply the plain fact. This same Jesus,-- is it the same Jesus, the new creature Jesus, or is it the old creature Jesus? Well, I answer that Jesus was the name of the man, and Jesus was the name of the new creature, and Jesus is still his name, and he will still be Jesus when he comes. So when he would express himself on the subject in Revelation, you remember he says, "I am he who was dead, and behold, I am alive forever more," the same one. It was not the new creature that was dead, it was the old creature. But he preserved his own identity. He holds himself to be the same Jesus all the way down; the change is in the nature, but he is the same Jesus. It was this changed Jesus, the Jesus of the resurrection: it was the Jesus born of the Spirit, the Jesus who could go and come like the wind--this is the Jesus who would so come in like manner as they saw him go. He went away in a manner unknown to the world, a manner that was very quiet, nobody knew about it, the world did not see him go, therefore when he comes in like manner the world would not see him come.

JESUS--Same Today, Yesterday, Forever.

Q369:2:: QUESTION (1911)--2--Please explain this text: Jesus Christ, the same yesterday, today and forever?

ANSWER--We are not to understand this text to be in conflict with any other text in the Scriptures; we are not to interpret all Scriptures so as to harmonize all. The Lord Jesus Christ did experience his changes. That is made plain

{Page Q370}

to us. He was merely the man Jesus at the beginning of his ministry; he was the Spirit-begotten Jesus at Jordan, and was the one born of the Spirit in his resurrection, but he is the same Jesus, the anointed one and the significance of this term "yesterday, today and forever" means that he has the same office, authority, and relationship to mankind, and the same character, and the same sympathy and the same love, all the

way down. The changes of nature--this progression in the divine plan--has not altered his character in any manner or in any degree.

JESUS--Live Forever as a Man.

Q370:1:: QUESTION (1911)--1--Could the man Jesus, by obeying the law in every Particular, live forever in an imperfect earth?

ANSWER--If Jesus as the man had not consecrated his life, had not made this full surrender symbolized by his baptism, he would have had all the human rights that belonged to the first Adam, because he was the only one to take the place of the first Adam. Whatever, therefore, the first Adam had a right to and could have claimed of divine justice, Jesus could have claimed because he had taken the place of the first perfect man. What would that mean? He could have said, "Now, Father, here I am; I am perfect and I intend to keep your law, and I do keep your law, and now, according to your law, I am entitled to everlasting life. And it means I am entitled also to have things pretty nice. You gave Adam a perfect Eden and everything nice there, and now I am looking around for what you have for me, because I keep your law and in nothing do I transgress," And then it would have been part of the Father's duty--shall I say it that way, duty ?--according to his own law, his own arrangement--it would have been part of the heavenly Father's duty to have provided some good suitable place, some Paradise, for Jesus where he would not have had any inconvenience of any kind, because being perfect he would not necessarily be subjected to the imperfections that belonged to the sinful race. But nothing of this kind could come in, because just as soon as Jesus was a perfect man, at thirty years of age, he immediately presented his body a living sacrifice. There he gave up all his earthly rights, everything he could have asked for, he there voluntarily laid at the Father's feet--"Lo, I come to do thy will, O God; everything that is written in the Book, everything in the Holy Scriptures I am prepared to do"--all the Scriptures there prefigured in the Lamb and the Bullock, all the various sacrifices that pertained to him in the Father's plan--"Here I am, ready to do thy will, even unto death." He therefore, in that one instance, gave over every earthly right, and hence could not have claimed anything the next instant; it was all gone.

JESUS--As Perfect Man and Live in Imperfect Earth.

Q370:2:: QUESTION (1911)--2--Could Jesus as a perfect man live in an imperfect earth forever?

ANSWER--That is the same question we had before. Had he maintained his right to human nature, without making his consecration to death, our Lord would have been fully entitled to have a Paradise and the heavenly Father would undoubtedly have provided it; that was the promise of the law--"he that doeth these things shall live by them"

{Page Q371}

--not live in a sinful or in an unsatisfactory condition, but under proper conditions.

JESUS--Father's Obligation To Give Him a Paradise.

Q371:1:: QUESTION (1911)--1--You stated that the Father could have provided a Paradise for him. Do I understand, then, that the curse would have had to be removed from the earth before it would have been possible for him to have obtained this everlasting life?

ANSWER--No. Our brother's question is, "Would the Father have been obligated, according to the law, to give Jesus a paradise home, free from sin and so forth," and the brother wants to know whether this would imply that the whole earth must have been made perfect. No, I answer, when God gave to Adam a Paradise condition the whole earth was in an unfavorable condition, God merely preparing a Paradise eastward in Eden, and God could just as well have prepared some place for Jesus.

JESUS--Re His Prehuman Existence.

Q371:2:: QUESTION (1911)--2--Did Christ remember his prehuman existence?

ANSWER--Very evidently he did. I cannot see how he could have been devoid of knowledge on the subject when he was praying to the Father that he might be glorified with the glory he had with the Father before the world was. For him to have spoken in this manner, if he did not remember this glory, would seem rather inconsistent. The question might then be raised, how would Jesus remember this glory since he as a man had never been on that plane of glory? We do not know how; we can only merely surmise. My surmise is that when our Lord was begotten of the Holy Spirit and the higher things were opened to him, that in some manner it gave him memory and recollection of the spirit things. We could not be

so impressed because we never had such a spirit existence. We know however God has promised that in our new condition, when we shall attain to the higher nature, the spirit nature, while that body will be a totally different body from the one that we now have, it would therefore not have the marks of memory that this body had. We understand that God nevertheless will somehow or other, in some miraculous way as far as our knowledge is concerned, transfer our knowledge so that we in the future, will remember the things of the present and have full knowledge of our present experiences; otherwise our present lives would be of practically no avail to us; all the experiences of life would be lost. So with our Lord Jesus. Had he not a knowledge beyond all other people? Did he not have a knowledge of his prehuman condition? We think so, else he could not so fully as he did have been the victor, because the Scriptures declare in so many words, "By his knowledge shall my Righteous Servant justify many when he shall bear their iniquities." Father Adam did not have that knowledge, therefore Father Adam made a failure. Our Lord Jesus did have knowledge that Father Adam did not have and this superior knowledge, the Scriptures imply, was a great aid to his faithfulness. By his knowledge the Righteous Servant was able to justify many.

JESUS--Re Only Begotten and First Creation.

Q371:3:: QUESTION (1911)--3--Jesus is called the only begotten Son

{Page Q372}

of God. Does this expression refer to his being the beginning of the creation of God, or to his consecration at Jordan? If the latter, what is the distinction between his begetting and our begetting to the spirit nature at our consecration?

ANSWER--I understand that this refers to our Lord from the very beginning of his existence. He was the only begotten Son of God. God sent his only begotten Son. He was his only begotten Son before he sent him. After he sent him, he was made flesh. After he was made flesh he grew to thirty years of age. After he grew to thirty years of age, he made his consecration. Then he was begotten of the Holy Spirit to a spirit nature; but he was the only begotten Son of God the whole time, to my understanding.

JESUS--Re Immersion Into Moses.

Q372:1:: QUESTION (1911)--1--Was Jesus a man immersed into Moses?

ANSWER--The whole nation of Israel was immersed into Moses. Moses became the mediator or representative of the whole Jewish nation and the whole Jewish nation was immersed into him when they passed through the Red Sea, the cloud overhanging and the sea on either side. This was their immersion into Moses. Of course since Christ belonged to the Jewish nation, he was immersed into Moses, he was responsible to Moses, he was responsible to the law of Moses, and responsible to every feature of the law just as much as any other Jew was, exactly--no more, no less. The difference between him and other Jews was the same as the difference between him and the Gentiles. He was perfect and all the race of mankind are imperfect. He could keep the law and none of the rest of mankind could keep the law. He could keep the law because he was perfect. We cannot keep that great law that Moses gave because we are all imperfect, hence our need of one to make up for our deficiency.

JESUS--Re Life Rights.

Q372:2:: QUESTION (1911)--2--If Jesus laid down his life-rights in consecration, how could he still have them at his resurrection?

ANSWER--It would seem as though we had never learned the English language properly--or at least, as though we had learned in different schools, and had different dictionaries--because, apparently, the Lord's people, with the very same thought in mind, will use different forms of expressing that thought. Now, what is it to lay down life-rights?

When Jesus said, in his consecration, "Lo, I come to do thy will, O my God," what did he lay down? He laid down his will. What did his will include? His will included everything that could happen to him--his life and all of his rights of every kind; when he gave his whole will, his entire heart, to God, it included everything. Had he, therefore, no life-rights left? The heart he still had left, and he still had that life to lay down until he cried out, "It is finished," on the cross, So he had not laid down his life, in one sense, and he had laid it down in another sense; he had laid it down in the sense that he had agreed he would not hold anything back that might be the Father's will--no matter what might

be the Father's will, he would do it. In that sense of the word, he had made a consecration of his all. But it is one thing to lay it down, and it is another thing to apply it. I laid down my hat here somewhere, but it does not follow that I do not own my hat, does it? I do not even know where my hat is now, but I laid down my hat; I gave it into the care of another. Now, it does not follow that I have nothing further to do with that hat. It does not follow that I should not direct that person into whose care I gave my hat to give it to you. I have laid it down; I put it in his hands; I could direct him that he might give it to you. Now just so, our Lord Jesus put his whole life into the Father's hands, and declared himself ready and willing to do the Father's will in every particular, keeping nothing back. Now, in the Father's will there were trials and experiences came to him, the final one being death on the cross, and he was faithful; he kept nothing back he let his life be laid down even to the very last, and finished the work of laying it down; but it does not follow that he had no right to that life; he had not given his life away. To lay a thing down, or to give it into the care of another is not to give it away. So these life-rights that Jesus had and that he committed to the Father, are not given away but are his still to bestow. If he did not have these life-rights to bestow, if he did not have any hold on them, if he did not have any right to them, he could never be the world's Savior, because it is these life-rights that he laid down sacrificially, or permitted to be taken from him at Calvary by wicked men--these very life-rights that the world needs, and that he, as the great mediator between God and men, intends to give to the world of mankind under the terms of the New Covenant. And it is for that very purpose that he may give these earthly life-rights to the world, that God has appointed that he shall have a kingdom, and shall rule the world, and instruct them, and bring them to an appreciation of what he has to give to them, so they will be ready to accept it on his terms.

JESUS--Re Giving Up Life Rights.

Q373:1:: QUESTION (1911)--I--How could Jesus give up his life-rights twice, at Jordan, and at Pentecost?

ANSWER--He did not give up any life-rights at Pentecost. He gave up his life-rights at Jordan. He completed the giving up of his life-rights to do the Father's will at Calvary. He finished the matter of giving himself

there, but while he was thus giving himself, that was a different matter altogether from making application of the merit. That is the point that seems so difficult to some minds to grasp. I do not know why. To my mind it is just as simple as anything could be, but apparently to some other minds it is a very difficult thing to see the difference between our Lord's laying down his life in consecration and the finishing of the laying of it down actually at Calvary and his application of the merit in the "Most Holy." Let me see if I could draw an earthly illustration that might help you: Suppose you had a property and you sold it for \$10,000 and you said, "I have a special purpose or use for \$10,000 and I will sell that property." You first entered into a contract with the agent that you would give a deed. That

{Page Q374}

would correspond to our Lord's covenant at Jordan. Then by and by at the proper time, say a month afterwards, you signed the deed--gave over all your interest in the property, and you got the \$10,000 and deposited it in the bank. Now that money in the bank is the proceeds of the sale of that property. Now the money in fact is still yours; you have sold the property that you might do certain things with the results and the results are now represented in the \$10,000 in the bank. Then it is for you still to give an order or check on the bank giving or appropriating that money for some particular purpose.

Now these four procedures correspond with our Lord's four transactions. First he made his consecration, which is like the signing of the contract with the real estate agent.

Secondly, he finished the matter at Calvary, and that corresponds to signing the deed and making full delivery of the deed.

Thirdly, he has the money placed to his credit in the bank, and that represents how he delivered himself up into the Father's hand--"Into thy hands I commit my spirit."

And fourthly, he had the disposition or use of that merit in the Father's hands in the same sense that you would have the use or disposition of the money in the bank. It is to your credit. You are the one that can draw the check. So our Lord's merit was to his own credit in the Father's hands, and he also could draw the check and could make the application of that merit and he does make an application of that merit now, as the apostle says on our behalf. And the evidence that it was made on our behalf was indicated at Pentecost when a

blessing came on certain members of the church, which is the body of Christ.

JESUS--Was He Born Three Times?

Q374:1:: QUESTION (1912)--1--Would it be correct and proper to speak of our Lord Jesus Christ as having been born three times? Col. 1:15, Luke 2:11, Rev. 1:5.

ANSWER--I do not see anything improper about speaking thus of our Lord. The word "Birth" is more or less of an elastic nature. Was Jesus not created? Yes! Well then, birth and creation are both the same to my mind. The begetting is the beginning of life. That beginning of life carried out to its consummation means birth or the full attainment to life. Jesus obtained life as the "Only Begotten" of the Father long ago in the beginning. That was the first birth referred to in the texts given in this question. Jesus came as a babe and so we have the account of that birth in the second text above. Then He did come to life from the dead, and thus we have the last text answered. So you see that it is true in all these ways as is asked in the question. It is the same thought in everyone of them, although it is expressed in different words. That is all the difference.

JESUS--Was He Begotten in the Court?

Q374:2:: QUESTION (1912)--2--Was Jesus begotten in the Court?

ANSWER--Jesus' begetting was just the same as all the rest; He was in the Court, according to the flesh, and at the moment of His consecration He passed beyond the First Vail. He was a New Creature the moment the Holy Spirit came upon Him. Jesus' consecration was evidently before He went under the water. It was because He made His

{Page Q375}

consecration and was accepted that God indicated His acceptance by giving Him the Holy Spirit. But the moment He received it the New Creature was beyond the First Vail, in the Holy. So then, as a priest, He was in the Holy attending to that part of His work, from the moment of His spirit-begetting. Yet His flesh represented by the Bullock was taken outside the camp. He was a New Creature--was in this "Holy" condition all the time, every day and every night, whether awake or asleep--all the time He was in the Holy condition, for this is the condition which represented the New Creature.

JESUS--Re Keeping Law.

Q375:1:: QUESTION (1912-Z)--1--If Jesus had kept the Law blamelessly, yet had failed in some feature of His covenant of sacrifice, what would have been the status of human redemption? Would the Ransom-price of humanity have been paid by Jesus' keeping the Law perfectly, even though He had failed in obedience to His covenant of sacrifice, and thus failed to attain to glory, honor and immortality--the divine plane? If not, why not?

ANSWER--Under the circumstances mentioned in the above question, the entire matter of redemption would have failed, so far as Jesus was concerned. His death would not have ransomed man from the death penalty. Indeed, the question pre-supposes an entirely wrong view of the Ransom. Jesus' death was a Ransom-**sacrifice**. That is to say it was a **sacrificial death** intended to effect the ransom of Adam and all lost through his disobedience. But a Ransom-**sacrifice** is one thing, and the payment of the Ransom-**price** is quite another thing. For instance: Jesus did His work perfectly; it had the Divine approval; the Ransom-**price** was laid down and was satisfactory to the Father, and Jesus has been rewarded for His loyalty and obedience manifested in that Ransom-sacrifice; but the **value** of that sacrifice, quite sufficient to be the off-set, or satisfaction, for the sins of the whole world, has not yet been applied.

The merit of that sacrifice is in the hands of Divine Justice, subject to application for the sins of the whole world as soon as God's time shall have arrived. But that time has not yet quite arrived, and the world is still not redeemed, even in a judicial sense. Hence we read, "The whole world lieth in wickedness" and are all "children of wrath." (1 John 5:19; Eph. 2:3.) If the Ransom-price had been applied and accepted, the world would not lie in the hands of the Wicked One, and would no longer be "children of wrath."

Before the merit of Jesus' sacrifice can be applied as a Ransom-price for the world's sins--to secure the world's release from Divine condemnation, and the turning over of the world to Jesus and the establishment of His Kingdom for its blessing--before all these things, or any of them, can take place, another matter must, according to the Divine Program, be attended to. That other matter is the calling and acceptance and begetting to the divine nature of an elect "Church of the First-Borns, which are written in Heaven." (Heb. 12:23.) This is the work which has been in progress for nearly nineteen centuries. As soon as it shall have been

completed the glorious Redeemer with His exalted Bride class will inaugurate His glorious reign of a thousand years, by binding Satan and ushering in the New Dispensation, for

{Page Q376}

which the whole groaning creation has so long waited.--
Rom. 8:22,19.

Thus it will be seen that our Lord's testing, which began at Jordan at the time of His consecration and which ended at Calvary, was **two-fold**, and the two trials progressed simultaneously, and to have failed in either particular would have lost all. As a man from the human standpoint, born under the Law, He was obligated to keep the Law in **every particular**. To have failed would have been **death**. As a New Creature, who had entered into a covenant of sacrifice, our Lord was obligated to sacrifice willingly and obediently, His life, His rights, everything that He possessed, in harmony with the overrulings of Divine providence. "The cup which My Father hath given Me, shall I not drink it?" (John 18:11.) To have failed of the full, complete sacrifice would have cost Him everything, and He would have accomplished **nothing** by all of His previous experiences and loyalty.

Our Lord's faithfulness in sacrificing during the three and a half years of his ministry added nothing whatever to the perfection which He had at Jordan. He was perfect and an acceptable sacrifice **to begin with**, and He merely **maintained** that perfection and that acceptance with the Father "faithful unto death." Wherefore He has attained His present exaltation and is in readiness to be the world's merciful and faithful High Priest, and He has also the merit of His sacrifice in the hands of Justice ready at the appropriate time in the end of this Age to be applied for the cancellation of the sins of the whole world.

The Church shares in the benefits of our Lord's death in a different way from that of the world. She has her Redeemer's merit **imputed** to her by (because of) **faith**--to cover the weaknesses and blemishes of her flesh, so that her flesh may be presented holy and acceptable to the Father by the Redeemer, who imputes the merit of His sacrifice to it and makes it acceptable as a part of His own sacrifice. "For if we suffer **with Him**' we shall also reign with Him"; "If so be that we suffer with Him, that we may be also glorified together"; "Present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service;" "Fill up that which is behind of the afflictions of Christ." (2 Tim. 2:12; Rom. 8:17;

Rom. 12:1; Col. 1:24.) These are some of the invitations offered to the Church who are now qualifying to be members of the Royal Priesthood in the great work of blessing and uplifting mankind as God has foreordained and promised.

JESUS--Re Everlasting Life.

Q376:1:: QUESTION (1912-Z)--1--Was Jesus, at the time of attaining the perfection of manhood, possessed of everlasting life, or was it necessary for Him to be placed on trial as a perfect man before He would be accounted worthy of everlasting life?

ANSWER--According to the Divine Law, under which Jesus was born into the world, His perfection proved His worthiness of everlasting life, just as Adam's perfection meant everlasting life to him. But as Adam, who when created was in covenant relationship with God, by disobedience, by breaking the Covenant, **lost** the right to life which was His by that Divine Covenant, so Jesus, as a perfect

{Page Q377}

man, was in covenant-relationship with God, and as a human being could have **forfeited** His right to life only by **sin'**, **or, otherwise**, have disposed of it by **sacrifice**--the latter of which He did.

JESUS--When Perfect

Q377:1:: QUESTION (1912-Z)--1--At what Period in Jesus' life was He a perfect man?

ANSWER--He was always perfect, but did not become the perfect man until the 30th year of His life. In the very beginning, "the beginning of the creation of God" (Rev. 3:14), He was sinless, perfect on the spirit plane-- next to the Heavenly Father. When He humbled Himself, in harmony with the Divine Plan and in order that He might be man's Redeemer and Restorer, He still maintained His perfection, His sinlessness. When born of the virgin, He was still "Holy, harmless, undefiled and separate from sinners." He was the perfect babe. As He grew to manhood, His perfection was maintained--He was the perfect boy, the perfect youth and finally the perfect man. Thus we read, "Jesus increased in wisdom and stature and in favor with God and man."

JESUS--Re His Perfection.

Q377:2:: QUESTION (1913)--2--How could Jesus be a perfect man as Adam was, without being sexless?

ANSWER--This is a question that no one in the world can answer because there is no information on the subject. The Bible presents to us the fact that Adam was created originally somewhat after the order of the angels. That is to say, he was not capable of producing his own kind, but for the purpose of having a race God divided him into two persons, taking Mother Eve from his side. Thus Adam became twain, and filled the earth with a population, in order that all might come from one man. Whether Jesus was like Father Adam before Eve was taken from his side, or like Adam afterward, no one can answer today. Nor is it necessary for us to do so, as we are all satisfied, I am sure.

JESUS--One of His Titles.

Q377:3:: QUESTION (1913)--3--Why is Jesus called the Only Begotten Son of God?

ANSWER--In the first chapter of John's Gospel the Apostle describes the Lord Jesus in His prehuman condition. He says, "In a beginning was the Logos (the Word or messenger or mouth-piece), and the Logos was with the God, and the Logos was a God; the same was in the beginning with the God. By Him were all things made that were made; without Him was not one thing made that was made. And the Logos was made flesh and dwelt amongst us, and we beheld His glory as of the only begotten of the Father." John beheld His glory as of the only begotten of the Father. The chapter declares He was the only one the heavenly Father ever created, and all things were made by Him. He Himself was the Father's creation, and in all subsequent work of creation He was used as the Father's active agent. This agrees with all other statements of Scripture; that He was the beginning of the creation of God; the Alpha and Omega, the beginning and the ending, the first and last. He was the one whom the Father created, and the Father through Him proceeded with all creation. So the Apostle says,

{Page Q378}

"There is one God, the Father, and one Lord Jesus Christ, by whom are all things, and we by Him."

JESUS--Trial for Human Life Rights.

Q378:1:: QUESTION (1914)--1--Did Jesus prove His right to human life from His birth to thirty years of age, or did He prove His right to human life from thirty years of age to the cross?

ANSWER--We have no reason to doubt that our Lord Jesus as a perfect boy lived up to the highest standard that could be expected of a perfect boy, and so we read in the Bible that He grew in stature and in wisdom and in favor with God and man. That is pretty plain for the boy, and He kept on growing and He kept on coming up to full manhood and He did not reach full manhood until thirty years of age. Of course He was subject to the law all the way along, and any violation of that law would have impaired Him more or less directly, but the time at which He is specially brought to our attention as being on trial for life or for death is from the time that He gave himself at thirty years of age. So far as our judgment is concerned, we therefore would say that is where Jesus was under trial before the law and His covenant of sacrifice. But without doubt all of the previous years of His life He had lived up to the standard of His knowledge and perfection.

JESUS--Re Ransom Price.

Q378:2:: QUESTION (1916-Z)--2--Was Jesus at the age of thirty years qualified to give Himself a Ransom-price for Adam and His race, or was it necessary that first He should have a personal trial, or testing, in respect to His loyalty to God before His sacrifice could be accepted as the Ransom-price for Adam and his race?

ANSWER--Jesus was at thirty years of age qualified and competent to present His body a "living sacrifice, holy, acceptable unto God," as man's Ransom-price--and this He did. God accepted the offering and sacrifice and signified His acceptance of it by the anointing of the Holy Spirit, by which he begat Jesus again, this time to the divine nature as a reward for the obedient sacrifice of that which He had consecrated unto death.

Nevertheless, the necessity for a testing of One who would become man's substitute was not overlooked in the Divine arrangement. Two tests, or trials, proceeded at the same time, and both were necessary, As a man' He must prove loyal to the principles of righteousness represented in the Divine Law, otherwise He could not be a suitable substitute or Ransomer for Adam and his family. On His own account, to prove Himself worthy of the divine nature, Jesus needed to

have trials as a New Creature. His begetting of the Holy Spirit could reach the fruition of the divine nature only by His faithfully carrying out His covenant of sacrifice. Hence, if He had failed to perform the sacrifice as He covenanted, He would have failed entirely, and would not have received the great reward of Divine glory, honor and immortality which came to Him in His resurrection.

As St. Paul declares, "Wherefore, God also hath highly exalted Him, and given Him a name which is above every name." (Phil. 2:9.) The entire test of our Lord Jesus was along the lines of His faithfully sacrificing Himself, in the

{Page Q379}

doing of the Father's will--in submitting to all things "written in the Book"--in the prophecies and in the types of the Law. Had He failed to keep His covenant of sacrifice, not only would He have failed to gain the exaltation to the divine nature, but He would have lost everything--even life itself.

But the keeping of His covenant of sacrifice, obligatory upon our Lord as a New Creature, meant also that He kept the Law, obligatory upon Him as a human being because the things required of Him under His covenant were in harmony with the Law. To keep His covenant meant that He should keep the Law, and much more than that--to sacrifice His rights and interests which the Law did not demand should be sacrificed.

JEW--Our Attitude Toward Them.

Q379:1:: QUESTION (1907)--1--Isaiah 40:1,2,

"Comfort, comfort, ye my people, saith your God. Speak ye comfortably to Jerusalem, cry unto her that her warfare is accomplished, and her iniquity is pardoned; for she has received at the Lord's hand double for her sins." Do you consider this applicable to our attitude toward the Jews at the present time?

ANSWER--I would think that it would be proper enough for us to speak comfortably to Jerusalem, but I do not think it implies that Jerusalem is going to hear at first. Now, we have spoken a good many comfortable things to the Jews. If you will take into consideration what is written in the 2nd volume of Dawn on the subject, and what is the future hope for the Jews, and in the 3rd volume calling attention to this very Scripture, and the booklet in the Hebrew jargon that gives the Tabernacle Shadows, and what we believe to be the true interpretation of the book of Hebrews, you will notice

that we have tried to speak to the Hebrews some of these comforting words, but we have not found it has made very much impression on them--perhaps a little, we do not know. But the Lord says the time is coming, and that those who have an ear to hear will hear, and the others that do not have an ear to hear will have to wait until the trumpet blows loud and long.

JEWS--How God Will Deal With Them.

Q379:2:: QUESTION (1909)--2--By what process or method will the Jews be in a position to be dealt with by God?

ANSWER--I can only give you my guess, which is that, at the end of the great time of trouble, the Jews as well as the rest of mankind will be in a great deal of tribulation and general distress, and about the closing time of the trouble, the Ancient Worthies will appear amongst the Jews, not the infidel Jews, for there are some real earnest Jews, who are longing and waiting for the Messiah, and I presume it will be that kind to whom He will reveal Himself, and as He makes Himself known to them, they will believe and then a neighbor will be found, and then other Jews will be gathered to them. There are probably plenty of unbelieving Jews who are with the Gentiles, and when they see the blessing coming upon Israel, they will want that blessing too. All the blessings of God are to be with those in harmony with Him.

JEWS--Jesus Sent to Them First.

Q379:3:: QUESTION (1910)--3--Please explain, "Unto you first, God

{Page Q380}

having raised up his son Jesus, sent him to bless you in turning away every one of you from iniquity."

ANSWER--This refers to the Jews "unto you"; the blessings of God must be first to the Jew and afterward to the Gentile. You remember that the Gospel did not reach the Gentiles until after the seventy weeks had ended, till three and a half years of favor to the Jews after Jesus died; then Cornelius was the first Gentile to come into favor with God. So Peter was right when he said, it cannot go to the Gentiles until this three and a half years of favor is over.

JEWS--Number in Paul's Day.

Q380:1:: QUESTION (1911)--1--Some time ago you suggested that probably not more than ten thousand Jews came into the early church. In reading Saint Paul's letter to

the Romans eleventh chapter, we note he refers to the 7,000 of Elijah's time, and then adds, "Even so at this present time there is a remnant according to the election of grace." Do you think it would be reasonable to interpret this expression, "Even so now also" to mean that the remnant numbered 7,000?

ANSWER--No, I would not be so critical. We will ask Saint Paul by and by and see what he says.

JEW--How Get Life by Keeping Law Without Ransom?

Q380:2:: QUESTION (1912)--2--How could God offer the Jews Life if they kept the Law without a Ransom?

ANSWER--God was not really offering the Jews anything mysterious. He practically said to them that He would make a proposition to them, and that proposition was that if they kept His Law they would have Eternal Life. This was an offer to everyone and anybody. They could not keep the Law, however, and they required somebody to help them, and the Lord was authorized to help them. They were in the fallen condition, and thus they required somebody to keep the Law for them. The Lord gave to Israel the same proposition as that given to the whole world from the time of Adam, namely: "Keep My Law and you shall have Life forever." The Lord requires that everyone in order to have Life must keep His Law. You and I must keep His Law. We are not, however, to keep that Law in the letter and form, but we must keep that Law in spirit to the extent of our ability. The full meaning of the Law is fulfilled in us, and it is accepted with this modification ("to the extent of our ability") because we are Members of the Body of Christ. The Jews, however, were NOT justified by God without the Ransom Price. It was merely a proposition, merely an offer to them. God merely stipulated in a formal way that if they kept His Law (which they boasted they could do) they would have life, but you know what the result was. No, I would say, God did not offer the Jews eternal life as we know it, for all were guilty before God and Justice and had not yet been appeased.

JOSEPH--Re His Brethren as Types.

Q380:3:: QUESTION (1909)--3--When will we be living in the parallel time when the Joseph class will be made known to their brethren, the Benjamin class?

ANSWER--Well, it is only a speculative answer, for the Scriptures say nothing definite on this question.

Our inference would be that the Benjamin class--the Great Company, and the Joseph class--the Little Flock, will be made known to each other in the great time of trouble. In the 19th chapter of Revelation, we read that a great many people will see after Babylon has fallen. There is a difference between Babylon falling in a judicial sense, by being rejected by the Lord, and the actual falling, as when she goes down like a millstone. In the 19th chapter of Revelation we also read that a great multitude said: "Let us be glad and rejoice and give honor to him; for the marriage of the Lamb has come, and his wife hath made herself ready." They rejoiced in the fall of Babylon. This is the Benjamin class rejoicing to know the Joseph class--it is after the Little Flock is changed and the Great Company is still in a measure of tribulation that they will recognize the Little Flock.

JUBILEE--Re Millennium and Earth's Great.

Q381:1:: QUESTION (1905)--1--When does earth's great jubilee commence, and is it different from the Millennium?

ANSWER--No, it is not a continuation of the type. We are in the time of the great jubilee now. We do not see the restitution then, you ask? Well, how was it in the type? Did they begin in the middle of the night and take possession of things? The people did not know, but the priests were to let the people know by blowing on certain silver trumpets. We are in the anti-type of that time now. You are blowing the silver trumpet of truth in your neighborhood and I am blowing in mine. Proclaim the jubilee.

JUBILEE--The Land Was Forced to Keep its Sabbaths.

Q381:2:: QUESTION (1911-Z)--2--In a chapter in Vol II of Studies of the Scriptures it is shown how the Israelites while in captivity were forced to observe the Sabbaths which they did not observe before. Why are these Sabbaths called Jubilees in Vol. II.?

ANSWER--What the second volume of Studies says is, not that the Jews were forced to keep their Sabbaths while in Babylon, but that the land was forced to keep these Sabbaths, while the Jews were in Babylon. God says so. (2 Chron. 36:20,21.) The Jews were commanded that in the Jubilee year the **land should rest**. Like the rest of humanity, somewhat selfish, they were afraid that if they should let the land rest a whole year they would get behind in their taxes, etc. So they did not properly keep those Jubilees. Israel had

kept nineteen Jubilees up to the time when they went into captivity; and the Lord was greatly dissatisfied with them. He said: While you have had the land, the land did not observe the Sabbaths. You did not keep the Sabbaths properly. We are not herein blaming the Jews, for we believe that if the Lord should put such a commandment upon the United States or any other country, very few would keep it.

According to the Law, the Sabbath year occurred every seventh year. The people were instructed to count seven times seven years, and then came the fiftieth, the Jubilee. Thus two Sabbaths came together, one of which, the fiftieth, was the great Jubilee year. The Jews kept these Sabbaths in a half-hearted way; so the Lord put them out of their land into the enemy's land, until their

{Page Q382}

land should accomplish her Sabbaths. Evidently God did not wish the Jew to understand the full import of these time features; for the Jew does not understand even to this day. If God had meant for the Jew to understand, the Jew would have understood. But we believe that these time features were meant chiefly for the Spiritual Israelite, and that the number 70 was put there to show us when the time should come for the Lord to bless Israel and the whole world. When the time comes, then the Jews will understand about their Sabbaths, the captivity and the fulfillment of all things. But we get this information from the spiritual source, a higher source than the Jews and the remainder of the world.

JUDAS--Betrayal of Jesus a Duty.

Q382:1:: QUESTION (1905)--1--If it was necessary for one to betray the Savior why was Judas condemned for performing his duty?

ANSWER--I do not know any place in the Scripture that says he had that duty to perform. The matter is simply this: Prophecy said that our Lord would be betrayed, just as it was also stated when our Lord rode into Jerusalem that there would be a shout, and so, afterwards, our Lord said that if the people had not shouted, the very stones would have cried out. It was not compulsion on Judas' part. The Scriptures say that he had a devil and that he was a thief. I do not have any sympathy to waste on Judas.

JUDAS--Final Trial.

Q382:2:: QUESTION (1909)--2--Was Judas' trial final?

ANSWER--I do not know, I am not authority to say anything more than is written, which is this, that "It had been better for this man if he had not been born." I do not know how it would be better if he had an opportunity in the resurrection.

We know that Judas and the other disciples had the Holy Spirit in a certain sense that the others of the Jewish nation did not have. The Lord put His spirit upon them and sent them out as His representatives, giving them power over unclean spirits and all manner of diseases, and this power operating in and through them seemingly gave them more power and advantage in every way over the other Jews. But if God has anything for Judas in the future, you will not find me making any objection--I have too much respect for the Lord to do that.

JUDGMENT--All Appear Before the Seat of Christ.

Q382:3:: QUESTION (1907)--3--How shall we understand this text: "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad?"

ANSWER--In one sense of the word we are all standing before the judgment seat of Christ now. Are we not on trial? Yes. Who is the one that is trying the Church? Jesus, as the Father's representative. All judgment is committed unto Him. And you remember how he tells the different churches that unless you hear My voice, etc., I will remove your candlestick out of its place. He was judging the Church, you see. When He comes to the Laodicean Church, He says, "Behold, I stand at the door and knock." The judging and testing is going on now. And if you hear

{Page Q383}

my voice, I will come in and sup with you, etc. And so the Lord all the way down has been judging His people. We are in the school of Christ; He is our teacher, and instructor, and discipliner, and when we need to receive corrections, the Lord Jesus, as the Father's representative, attends to that matter.

JUDGMENT--In Re The Dead Judged.

Q383:1:: QUESTION (1908)--1--"Who shall give an account to Him that is ready to judge the quick and the dead."

For, for this cause was the gospel also preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit."

ANSWER--I understand here, making it brief as possible, that you and I, and all the Lord's consecrated people, called out from the world, are judged according to men's judgment, as in the flesh, and they look at us from the fleshly standpoint, and they say, Well, there are just as good people outside as there are inside. Not many great, not many wise, not many learned has God chosen. And that agrees with the Scriptural statement that God is not judging us thus. The Apostle tells us God is judging us who have come into Christ, we who have accepted of His favor, we who are trusting in the merit of His sacrifice, we who have made a consecration of ourselves to Him, not according to the flesh, but according to the Spirit. To be judged according to men in the flesh is one thing, but to be judged according to God's judgment in the Spirit is another thing. And so we are glad that our case is in His hands, and we must all be ready to give an account to Him that is able to judge both the living and the dead. And this is the kind of judging we will have. Thank God for that--not according to the flesh, but according to the Spirit.

JUDGMENT--Fearful Looking Forward.

Q383:2:: QUESTION (1911)--2--"But a certain fearful looking forward to of judgment and fiery indignation, which shall devour the adversary." Who are the fearful ones in this case, the ones who have sinned, or the ones who are looking on?

ANSWER--This text is found in Heb. 10:27. The apostle is speaking of some who sin wilfully, and he says that there would remain nothing for them but a fearful looking for of judgment and fiery indignation that would devour them as adversaries of God. The apostle does not say whether those individuals themselves would realize their mistake and feel their alienation from God, and we are not to be wiser than he said. He simply said that it will be so. Nothing will remain for them, if they understood it. Those who once repudiate the blood of Christ are putting him to open shame, and there remaineth nothing for them but to be destroyed--fiery indignation which will devour them as adversaries of God.

JUDGMENT--He that Judgeth Me is the Lord.

Q383:3:: QUESTION (1912-Z)--3--Suppose one addicted to the use of tobacco and who began to realize its filthiness should resolve to discontinue it and should really

desist from using it for a time, but later should resume the occasional use of it, and thus did not conquer in the matter, the spirit being willing, but the flesh being weak--would this cause the

{Page Q384}

loss of the crown and relegate such an one to the "great company"--or might it lead to the Second Death?

ANSWER--The use of tobacco is a very filthy habit; and there are other habits that are esteemed filthy by some people, but not by others. We are not to draw any line which the Bible does not draw. It is not, therefore, for any of God's people to judge another in the meat offered to idols, or in the chewing of tobacco, or in any such matters. We should encourage each other in cleanliness of life. To our understanding, no one would be condemned to death for not controlling the tobacco habit or the coffee habit or the morphine habit. God alone knows how each is struggling; He alone knows those who are fighting courageously day by day to the end. We are not competent to judge. St. Paul says, "With me it is a very small thing that I should be judged of you, or of any man's judgment; yea, I judge not mine own self . . . He that judgeth me is the Lord." 1 Cor. 4:3,4. We may not even too hastily judge ourselves to be worthy of the Second Death. It is to be left to God as to whether we are overcomers or not. With this in view it is our duty to strive earnestly and not to be discouraged ourselves nor to discourage others, but rather to uphold them and help them to greater courage, to greater zeal and in the service of our Lord.

JUDGMENT--Difference Between it and Criticism.

Q384:1:: QUESTION (1912)--1--How may we differentiate between "righteous judgment" and "criticism"?

ANSWER--The Lord says that we should "judge righteous judgment." And again He says, "Judge nothing before the time." What, then, is a righteous judgment?

A righteous judgment would be to reach a right decision. And how can we? Can we read the heart? The answer of the Scriptures is that we do not know and, therefore, should not attempt to judge the heart. Well, if we cannot judge each other's heart, motives or intentions, what can we judge?

We may judge each other's conduct. If I were to see you doing something, I might say, Brother or Sister, you are doing something contrary to the Word of God, and it is bringing forth bad fruit. If that person should say, Brother Russell, it

does not seem to me that I am doing wrong, I must not judge or condemn the brother's heart, but I should judge as between good and evil conduct, and at proper time and place call the matter to his attention, and leave it there. I can only appeal to the evil doer showing the fruitage, and say: Look into your heart and make sure that your motive is right. There is a difference in judging the heart, which we have no right to do, and judging the conduct, which is right to do. But it would not follow that our judgment of another's conduct must always be right either.

If we should come to a brother and say, Your conduct seems to be wrong and I am sure you want to do right, can you explain? He may be able to explain and show us that the fruitage is good when we thought it was bad. We are not to condemn our brother, but go directly to him to get his view, and if we cannot agree, tell him how it seems to us and ask him to judge of his own heart.

{Page Q385}

JUDGMENT--Righteous and Criticism.

Q385:1:: QUESTION (1913-Z)--I--How may we distinguish between "righteous judgment" and "criticism"?

ANSWER--The Lord says, "Judge not according to the appearance, but judge righteous judgment." (John 7:24.) St. Paul says, "Therefore judge nothing before the time, until the Lord come." (1 Cor. 4:5.) The question then arises, What is "righteous judgment"? A righteous judgment is a **right decision**'. **But since we cannot read the heart, how can we render a right decision? The Scriptures answer that we cannot read one another's hearts and therefore should not attempt to judge them.**

If, then, we cannot judge each other's hearts, motives or intentions, what can we judge? The answer of Scripture is that we may judge each other's **conduct**. If we see one of the Lord's people doing something improper, we might say, "Dear Brother (or Sister), your conduct would seem to be contrary to the Word of God, and to be bringing forth bad fruitage." If that person should reply, "It does not seem to **me** that I am doing wrong," we must not judge or condemn that one's heart. But we should judge between good and evil conduct, and at the proper time and place call attention to the matter and leave it there

There is a difference between judging the **heart**, which we have **no right** to do, and judging the **conduct**, which is **right** to do. But it does not always follow that our

judgment of another's conduct must always be right. We are all prone to make mistakes.

If we should come to a brother and say, "Dear Brother, your conduct seems to be wrong, but I am sure that you want to do right. Will you explain?" He may be able to show us that the fruitage was good when we thought it bad. We may have misunderstood the matter. We are not to condemn our brother, but to go directly to him and get his view. Then if we cannot agree, we should tell him how it seems to us, and ask him to judge his own heart. We can do no more.

JUDGMENT--Israel's Priests Died Typically.

Q385:2:: QUESTION (1915)--2--Please explain Hebrews 9:27: "It is appointed unto men once to die, but after this the judgment?"

ANSWER--This is explained better, perhaps, in the Studies in the Scriptures than I can take time to explain it here. It is difficult to explain a matter like this in three to five minutes, because the whole thought has gotten into people's heads upside down and back end first. They all think it refers to the time when people die. The Apostle Paul, in that statement in Hebrews, is giving a lesson on type and antitype. He is comparing the work of the Jewish priests every year with the work of Christ, and telling how these earthly priests went into the Holy and afterwards into the Most Holy. The priest took with him the blood of a bullock, then of a goat. He went into the Holy; and, after the cloud of incense had passed through the second veil and covered the Mercy-Seat, he went into the Most Holy, representing heaven itself.

The antitype is that our Lord Jesus offered up Himself as the bullock. The bullock represented Jesus as a man; the goat represented the human nature of the church. As High

{Page Q386}

Priest, Jesus slew the bullock; at baptism He offered the sacrifice of His humanity. The typical priest took His two hands full of incense and crumbled it in the fire on the incense altar--that represented the three and one-half years of our Lord's ministry. This picture of the incense falling upon the fire represented the glorious qualities of Jesus as He came in contact with the trials of life. In every case His faithfulness yielded a sweet perfume.

When Satan came to Him with temptation, His loyalty was an offering of sweet odor to God. When he had the suggestion come to Him to avoid giving what He had agreed

to give, He put the temptation away and would have nothing to do with it. "The cup that My Father hath poured for Me shall I not drink it?" was ever His sentiment. The sweet incense went before Him and appeared in the presence of God before He finished His course at Calvary. His death upon the cross was the last crumb of incense falling into the fire, in the antitype. Then our High Priest went under the veil--into death. He was parts of three days under the veil, arising on the other side of the veil on the third day. This was the resurrection of Jesus. He arose on the spirit side of the veil, a spirit being. Then, forty days later, He sprinkled upon the Mercy-Seat in the Most Holy, in heaven, the blood of Atonement on behalf of the church.

The apostle here is trying to get the church to see that the Jewish high priest did something of this kind in type. The Jewish high priest went into the most holy of the tabernacle, not without blood. That blood, in every case, represented the blood of the high priest--his life. Every high priest, when he passed under that veil on the Day of Atonement, was in danger of being stricken dead. If he had not done perfectly, according to the requirements of the Lord, he would have died as he attempted to pass that veil, under that curtain. And so it would have been death to Jesus if He had not done perfectly the will of the Father.

Then the apostle declares, "It is appointed unto men (**men-priests**--get the thought) once to die (typically, in passing under the veil) and after that the judgment," or decision. They typified their death in the sacrifice of the bullock, and carrying its blood under the veil. If the priest had not done it perfectly, he died. The bullock represented the priest. After he had sacrificed it he passed with its blood under the second veil. "After death the judgment." There is no reference here to the death of mankind, but merely to these priests offering their sacrifice. Jesus died, passed the second veil, and was raised on the third day. After the high priest in the type had made his offering, and had passed beyond the second veil, and sprinkled the blood upon the Mercy-Seat, he came out and blessed the people.

Our Lord Jesus, the High Priest, has not yet come out to bless the people. The antitype is a very large thing. Jesus went under the veil into the Heavenly Holy over eighteen hundred years ago. He has not yet appeared for the blessing of the world. But "To those that **look** for Him, He shall appear a second time, not as a sin-offering, but unto salvation." This is the best I can do on this question in the limited time I can give here.

JUDGMENTS--Binding Kings and Nobles.

Q386:1:: QUESTION (1916)--1--The 8th verse of Psalm 149 reads:

{Page Q387}

"To bind their kings with chains and their nobles with fetters of iron, to execute upon them the judgments written. This honor hath all His saints." Does this apply to the present time? If so, how is it being fulfilled?

ANSWER--We have already had something to say on this very subject in *The Watch Tower*. (Z1914, p. 135, par 3; col. 1.) It would be better, perhaps, to read this article. We pointed out that this Psalm evidently pictured a time when the Lord's people on this side the veil would in some way be prominent before the world. It says, "Let the saints be joyful in glory." Once we thought that this meant joyful in Heaven; but now we see that to be joyful in glory need not be on the other side, but on this side of the veil. The Psalmist proceeds to say, "Let them sing aloud upon their beds." He declares that the saints upon their beds will have a two-edged sword in their hands. The bed signifies a condition of ease, so far as the faith is concerned. We shall, of course, be at ease on the other side; but this evidently means an ease of faith on this side of the veil. The two-edged sword means the Word of God. That must mean **here**; for no one will be smiting anything with a two-edged sword over there. It will surely be here. This two-edged sword in the hands of the saints means that, while they are resting in their faith, they have the Word of God, sharp and powerful, and with it are able to oppose everything opposed to the Truth. All this belongs to this side of the veil. These are the saints who are to execute the judgments written. How? I cannot give all the details. Undoubtedly there will be a great many details when we reach that time. We should be ready to take any part which the Lord may give us. He will give all of His people a share.

We shall see what this judging may mean a little later on. The river Jordan means a judgment, and the smiting of this Jordan may mean to put the Truth in such a way as to do the judging. The Elijah will handle this sword. The details are not given; but it is left to us to watch the leadings of the Lord. The Lord has kindly veiled our eyes to this matter. Until now we have never thought much about Elijah's going down to the Jordan and the important work he did there as having any special significance. But now we see that we went to the

Jordan in 1914; and that Elijah and Elisha stood there, talking as we are doing now. After they had talked awhile, Elijah wrapped up his mantle, evidently referring to some special power given to the Elijah class; and he then smote the waters. We are watching daily to see what this may mean.

Everything led up to that smiting. Everything went ahead to prepare for this. Now we see that what has preceded has only been preparing the way for this. I am daily looking for what the folding up of the mantle may signify. It looks as if it may mean a great deal of money. We are trying to wrap up whatever mantle comes. This smiting will probably affect the whole civilized world. They are going to feel the influence of this smiting. Let us be ready.

JUSTICE--When Satisfied.

Q387:1:: QUESTION (1908)--1--Has justice as yet been satisfied? If not, when will it be satisfied?

ANSWER--Justice, dear friends, is the representative of God. While it is stated that God is love, that represents the very essence of His character; and when He represents Him-

{Page Q388}

self, He pictures Himself from the standpoint of justice. "Justice is the habitation of thy throne, O Lord." So that the satisfaction of justice is the satisfaction of God in that sense. Now has God been satisfied? In what respect? If we were speaking of God as being satisfied with respect to His own plan, certainly He is satisfied; He made the plan; but so far as justice is concerned, He has allowed these different qualities of His being to be manifested separately. For instance, under the operation of divine justice, the Lord pronounced the original sentence. "Dying thou shalt die," and for more than six thousand years our race has been under that sentence of justice, and is still under it. Justice is calling for the death of the whole world, and that is the reason the whole world is a dying world. Well, has God made any provision for the satisfaction of His justice? Yes, we answer, God has declared that He loves the world, and that although His justice sentences the world, nevertheless He has provided a way out, and He has shown us what that way is: that our Lord Jesus is the way, the truth, the life. What is it Jesus did? We answer, He died for our sins. For whose sins did He die? I answer, He died before He appropriated it to anyone. When Jesus died, there was no appropriation of it to anyone; He simply died, and then what? On the third day He arose from the

dead. The Father raised Him from the dead by His own power, and forty days afterward He ascended up on high. What for? There to appear in the presence of God for somebody. What does it mean by appearing for somebody? In the same way an attorney would go into court before the bar of justice and appear for you. If you employed him to act as your attorney, he would appear before the court for you. Now I might be guilty and he might not appear for me; he might even be a friend of mine, or at least have given assistance to me, but he is not my attorney unless I have engaged him, and he is not therefore authorized to appear for me unless I engage him. Now when our Lord Jesus ascended up on high, He appeared in the presence of God for us. Who are the "us"? Us believers, us of the household of faith. Did he not appear for the world? No. Did he appear for Adam? No, he did not. Well, had he not merit enough to appear for all? O yes, He had plenty of merit, no lack of merit! The one sacrifice was necessary for any one member of the race. No one member of the race could be reconciled to God, or atoned for, except by the death of Christ. But suppose in God's plan it had been to make reconciliation for your sins alone, individually: it would have taken the whole death of Christ to make that possible, would it not? And if it were I alone, it would have taken the whole merit of Christ to atone for me; nothing less than that would have done; so that if Adam had been atoned for, it would have required all; any member of the race would have required all; but since all died through one man's disobedience it is possible for that one person who paid the ransom price to apply His blood for a thousand individuals, or for a hundred thousand individuals, or for a million individuals, or for the entire membership of the human race, and for Adam himself. He could appear for just as many as he chose; He could apply the merit of His sacrifice for one or for all,

{Page Q389}

but less than His sacrifice would not do for any one. And more than His sacrifice was not necessary for all. Now, who did He appear for? He appeared for the household of faith. Where have we anything to illustrate the matter? I answer in the 9th chapter of Leviticus, in the Tabernacle Shadows, we have a picture which shows the very matter, how the high priest after having offered up the bullock, which represented himself, went into the holy. For whom did he appear? He appeared for himself, his body, and his house. He appeared

for his own sons, who were the members of his own body, the underpriests, and he appeared for his own tribe which was the tribe of Levi; he appeared for all of these, and he sprinkled the blood for all of these. Was it accepted? Yes. For whom? Just accepted for those for whom he applied it. It was not accepted for any except those for whom he applied it. He could have applied it for all, as we see, looking at the Lord Jesus, the antitype, but it was not made available for all. It was only applied to his members, to his house. Now it is so with Christ. He applied the merit of His sacrifice for us, the household of faith, all believers; and amongst these believers are consecrated ones, the members of His body. He did apply it for us; and what was the consequence? The consequence was that justice was satisfied so far as we are concerned. How do we know? Because the Scriptures tell us that the Lord Jesus has made a reconciliation for our sins. The Scriptures tell us that the Father Himself loveth us. The Scriptures tell us that we have access to God through the blood. Who has access, sinners? No. Well, who? **Believers** have access; those who have turned their backs on sin, those who have become members of the household of faith have access through His blood. Others do not have any access to God through the blood; it is not intended that they should; He has applied His blood only for this particular class. Now what is the second step? We answer, the second step is shown in the type also. After he appeared for us then he appeared in us. That is to say, He accepted these consecrated ones as members of His body, accepted them as the Lord's goat in the type; they were no longer their own. "Ye are not your own." All those whom He accepts as joint-sacrificers with Him have first of all given up their individuality, their own personality, "Ye are dead." Now there is the point a great many of our dear friends are mixed on, I think. They do not see that, "Ye are dead." There is no **you**; you are out of the question. Some of the dear friends will say, "Brother Russell, don't we offer the sacrifice?" I say, not at all, my brother. Did the goat offer itself in sacrifice? Not at all; the high priest slew the goat; the goat had nothing to do with slaying itself; you, according to the flesh, and I, according to the flesh, when we presented ourselves to God in sacrifice are represented by that goat, which does none of the sacrificing at all. So you did not do the sacrificing, and you are not sacrificing now, and you are not going to offer your own blood. Nothing of the kind. You simply gave yourself to the Lord and your individuality was lost immediately; you are dead. When the goat was killed it represented you dying as a human being, as an old

creature, and henceforth what? "Henceforth for me to

{Page Q390}

live is Christ"--and a member of the Body of Christ. That is the only standing I have, and the only standing you have, because we are members of the body. And what part of the Body is to do the sacrificing? I answer, it is the Head. All of your intelligence is in your head, and all the willing is in your head. So with the Head of the Church, Jesus Christ; all the willing for the Church is in the Head, and all the responsibility of the Church in the sacrificing is in the Head, Jesus Christ; and He may use the hand or some other member to assist in the sacrificing, but it is He, the Head, the great priest, that does the whole work, and you and I merely as individuals have ceased to be; we have nothing to do with the sacrificing at all. As members of His Body we have something to do with it, namely: we are to co-operate with Him as members of His Body. Suppose your little finger were in the body of the Lord, figuratively speaking, and it was in opposition to the Lord? It would have no longer a right in that Body. But if that little finger is in harmony with the Head, all that the Head shall direct, it will do; but that little finger is not according to the flesh; it represents my membership in the Body of Christ as a **New Creature**. So get that thought, and the whole matter straightens out before you. It is all Christ's sacrifice, first and last, and He that began the good work will finish it. The whole work is of Christ. He is the mediator. The Head was the mediator to begin with; He began the work of mediation at the first advent in the sense of the word that He began the work the basis of which He was then doing; He was giving His own life which was the basis of the new covenant with the world, and the basis of the mediation of the next age; He gave His own life, and after having done that, He is taking on, during this Gospel Age, members of His body, but He is still the Head, and the whole Body is growing; it is merely Christ coming to an enlarged position, if you please; it is the great Christ,-- Christ, the Head, and the members which He has added to that Head by the will of the Father; so the same great Christ that began the work at Calvary is the same great Christ that will do the work in the Millennial Age. It is the same great Christ that began the work with His sacrifice on the cross, and has been carrying it out throughout this Gospel Age, and has been sacrificing himself in the flesh, namely--those whom he accepts, He has been sacrificing all through the Gospel Age;

and He has not finished His sacrifice; and not until He has finished this work of His sacrifice will He make the full atonement, the full presentation. You remember, in the type, the High Priest, after he had killed the goat, took its blood and brought it into the Holy and then immediately into the Most Holy. It has taken, dear friends, more than these 1,800 years of the Gospel Age to kill the goat and to take the blood in; but it is His own blood, for, remember, "Ye are not your own." It was all given over before He did any work with it at all. Until you had made a full presentation and let go of it, He would not accept it. So, if you are still holding on to yourself, you are not His, and not a member of the Body at all. It is those who have given up all to the Lord, those who recognize that their all is in His hands, that it is His blood,

{Page Q391 }

and He is doing for them, and eventually He will represent it, not as your blood, and you will not present it, and I will not present it, nobody will present it, except the great High Priest; you may be in Him as a member of His Body when that presentation takes place, but the whole responsibility, the whole merit rests in the Head of the Church. And when He shall present you before the Father and shall present the merit of the sacrifice, His own sacrifice it will be, you merely joining in as acceptable members in Him. Then it will be that the blood of the goat at the end of this Gospel Age will be fully presented to justice, and what then? What are we told? With that presentation to justice, the whole world shall be turned over to Christ. What to do with them? To do what He pleases with them. Well, what will He be pleased to do with them? The Scriptures tell, dear friends, of all the riches of God's grace and loving kindness Jesus will manifest during that thousand-year reign. Justice, you see, will let go the world there; justice will be satisfied there, so far as divine justice is concerned; and just as soon as justice turns over the world and is satisfied to turn it over to Christ, then all of this reign of sin and death comes to an end; it continues now because justice is not satisfied; because the world has not yet been turned over, and it is not yet turned over because the sacrifice is not yet complete; and not until the last member shall have finished his course, not until the last member of the Body of Christ shall have suffered with Christ, being made partakers of His sufferings, can this presentation before divine justice take place, and the transfer of the world to Christ be effected. Now, get that matter before your mind, and I think

the whole matter of the satisfaction of justice will be clear. It is all the one satisfaction; it could have been done long ago; it is not done yet. It is not yet finished. Our Lord's sacrifice, which is the basis of all, was finished at Calvary, but He began the intermediate work of dealing with the Church which is His Body, and He has not finished the intermediate work of grace in you, and in me, and in this faithful class; but by and by He shall have finished it, and the same High Priest who presented the first sacrifice is the same High Priest who will present the second sacrifice, and that will bring the transfer of the world.

JUSTICE--When Satisfied?

Q391:1:: QUESTION (1909)--1--We read in 1 Tim. 2:5,6, that "The Man Christ Jesus gave himself a ransom of all." Are the claims of justice satisfied at this present time?

ANSWER--I answer that the claims of justice against the world are not satisfied at this present time, except that the world is under sin and justice is satisfied to hold on to the sinner. So we may claim that the justice is satisfied, but justice is not satisfied to let the sinner go and have eternal life.

Well, how does this text apply, that the Man Christ Jesus gave Himself a ransom for all? Why, dear brother, the giving of something for a particular purpose and then its application are two different things. We give an illustration: We might say that John Smith gave a million dollars to build a college to educate all the Scandinavians

{Page Q392}

on the Pacific Coast. It is one thing to give the million dollars, another to build the building, another to get the people into the building, and still another thing to educate them after you get them inside. When he gave the million dollars, he gave it for that purpose. So, when Jesus died, He gave Himself a ransom for all, to be testified in due time according to a purpose God has already marked out and from which He cannot deviate.

JUSTICE--Satisfaction vs. Christ's Death.

Q392:1:: QUESTION (1910)--1--"While we were yet sinners, Christ died for us." Please explain this with the thought that justice is not satisfied with sinners.

ANSWER--It is a mistake to express it that way. Justice is satisfied with sinners who turn from sin and have

accepted God's provision in Christ. That is the "us" class. Such are no longer sinners in that they are not willful sinners. As long as you are a willful sinner you are a part of the world. It was after you have left sin and drawn nigh to him that he drew nigh to you. Still he did not receive you except as you came unto the Father through the Advocate.

JUSTICE--Re Application of Merit for Only a Part.

Q392:2:: QUESTION (1910)--2--Could Divine justice accept an application of the merit of the ransom-sacrifice for only a portion of the condemned race if there was to be no subsequent application? If so, please explain this principle of justice.

ANSWER--We have already explained it, that this is a misconception, for the ransom-sacrifice was already in the hands of Justice from the time our Lord finished his work, that **it has not yet been applied for anybody in this sense of the word**, except as his merit has been imputed to the Church. **There is a difference between applying the merit, and imputing the merit.** What the great High Priest will **give** to the world of mankind will not be an imputation of his merit, but the world will have that given back to them which was lost in Adam, and purchased or secured by the death of Christ. But not in the case of the Church. We are not to get restitution, we are not to get the things that Christ laid down, and that he will give to the world. We are not called to get restitution blessings, we are called to have the privilege of suffering and sacrificing with Christ. The only difference is that our bodies are not perfect, and therefore we must ask the great High Priest to be our Advocate and impute enough of his merit to make good for our deficiencies, that we may be accepted of the Father.

JUSTICE--Re Experience in Gospel and Millennial Ages.

Q392:3:: QUESTION (1911)--3--Would it have been in harmony with justice to have given the human race only the experience of evil without the experience of the Millennial Age?

ANSWER--Yes, I think it would be, as far as we know what justice is--as far as we are able to properly reason along the lines of justice. We should say, for instance, that a dog has no hope of a future life, and a dog's life is given as a synonym for a pretty rough and tumble experience. As some one would say, "He has led a dog's life." He does not

mean it was a very nice life. Shall we say that God arranged it so for the dogs that they have an injustice practiced against them in that they are permitted to live? No. They have a sort of happy day that fits their condition very well, they have their pleasant times--even when they wrangle over a bone. In man's case, sin against the divine law brought upon him the sentence of death, and then that death had the same operation against him it would have in all the rest of the animal creation. God owed him nothing; there was no obligation on God's part to do anything for man's recovery, and the sin, disaster, trouble, pain, sorrow, in the world, are not something that God has provided, but something that man's sin has brought upon himself. Hence there is no obligation on the part of justice to do anything for mankind. Nor is there anything in the present order of things which permits this reign of sin and death that would imply that divine justice had been derelict and unfaithful, that God should have done something more. I understand, therefore, all that God is to do in respect to man's recovery, restitution, etc., is all of grace, all of favor, and not of any necessity or demand of justice against him.

JUSTICE--Was it Demanded?

Q393:1:: QUESTION (1913)--I--Did Divine Justice demand a sacrifice for Father Adam?

ANSWER--Divine Justice did not need to demand anything; Divine Justice took Adam without waiting to demand anything--Adam you die. Justice does not wait at all. Justice has not been waiting for these 6,000 years, but when God's love got ready to move it had to reckon with justice and God's love said, Here is this human family and my purpose is to bring them a blessing; I believe the lessons they have learned, the sorrows, the tears, the sighing and crying, might be made profitable to many of them if now they will be brought to a clear knowledge and opportunity of returning. And God's purpose is to give them an opportunity to return, but when God would carry out that loving purpose it became necessary, according to His own arrangements, to observe the sentence of His own justice and to meet the sentence of His own justice and provide a substitute. It was not that Justice demanded anything. Here I have this handkerchief; I am not demanding it, I have it already. So Justice was not demanding a substitute for Adam; Justice says, I have Adam. But when Love said, I would like to take Adam out of your hands and give him a further opportunity to come to

everlasting life, Justice said If you take Adam out of my hand, put something else in it. So God made the requirement and provided the ransom price for all, Jesus Christ the Righteous.

JUSTICE--Just for Unjust.

Q393:2:: QUESTION (1914)--2--Justice is the foundation of God's throne. How could justice allow the innocent to suffer that the guilty might go free?

ANSWER--The best answer to that question would be for me to suggest that the inquirer read the fifth volume of Studies in the Scriptures. He will get it all there so plainly that he could not think or see it any other way. If he

{Page Q394}

can, we would like to see what he looks like after he gets through reading it (laughter). Briefly: God's justice did not force anything upon our Lord Jesus Christ. Justice could not have forced our Lord Jesus to die for our sins. The Bible nowhere says that God forced Jesus to die for our sins; but the Bible does say, in full line with justice and in full line with love, that God has set before His Son a great and glorious proposition, leaving it open for Him to choose it or to disregard it; and the Bible says that He chose to accept that proposition and that in accepting that proposition He gave himself a ransom price. It was a voluntary matter so far as Christ was concerned. But the Father's proposition was this: that if the Son would manifest His love and obedience and loyalty to the extent of humbling himself to leave the heavenly plane and come to the earthly plane of being, and then would give himself completely unto death on man's behalf, and give up sacrificially this earthly nature in the interest of humanity, that God would appreciate all these demonstrations of love and that He would reward it; and the Bible goes on to say that God did reward it! and St. Paul says, speaking along this line, "Who for the joy that was set before Him endured the cross, despising the shame." Mark you that it was not forced upon Him to endure the cross or despise the shame, for He himself states that He could call forth legions of angels for His own defense. He was not compelled to do one bit of it; but for the joy that was set before Him, for the great promise that God gave Him in respect to the Kingdom, in respect to the blessing of mankind and His own glorification, for these things He endured the cross and despised the shame. "Wherefore," says the Apostle, "God hath highly exalted Him and hath given Him a name above

every name, that at the name of Jesus every knee should bow, of things in Heaven and things in the earth." The things in Heaven already have bowed, acknowledged Him as Lord of lords, and things of earth will bow during the Millennial Age, for unto Him every knee shall bow.

JUSTICE--Basis for Jointheirship.

Q394:1:: QUESTION (1916-Z)--1--How can any one be a joint-sacrifice with Christ, if Justice was not fully reconciled by Jesus Christ when He ascended into Heaven?

ANSWER--Deposit was made of sufficient merit to satisfy for the sins of the whole world and on the strength of this Deposit, Justice was perfectly reconciled to the releasing of these members of the race who came into a special covenant-relationship with God through the Lord Jesus Christ, who made a Covenant by Sacrifice.

JUSTICE--Satisfaction of.

Q394:2:: QUESTION (1916-Z)--2--Did Jesus satisfy Justice when He ascended into Heaven?

ANSWER--Justice is always satisfied. Justice never **lets go** until it has an **equivalent**. Justice was satisfied, for instance, when Adam was condemned to death on account of transgression. Justice has been satisfied all along in holding Adam and his race for that sin. Justice is satisfied now to allow the Church to pass under the present conditions, because a deposit is in the hands of Justice fully equivalent to the requirements of the Church, and more. Justice will

{Page Q395}

not be satisfied to release mankind until the Ransom-price shall have been fully **paid over** into the hands of Justice. This will be after the Church is completed and glorified.

JUSTICE--Satisfaction of.

Q395:1:: QUESTION (1916-Z)--1--When and how is Justice satisfied?

ANSWER--This question is answered above.

JUSTIFICATION--World's Justification at End of Millennium.

Q395:2:: QUESTION (1907)--2--When is the world justified, at the beginning or at the end of the Millennium?

ANSWER--We answer that the world will be justified at the end of the Millennium. According to our understanding of the Scriptures, God's dealing with the world will not be the

same as His dealing with the Church. Now, those who believe individually are reckoned as justified. Mark you, they are not justified, but **reckoned** as justified. The word justification means, to make right, and you know your body is not right and I know that my body is not right. Believing into the Lord Jesus Christ did not make the body right or set the organs in proper balance in your head, and did not grant you perfection of being at all. But when He comes to deal with the world, He will not so deal with them, the dealing with the world, as the Scriptures point out will be an actual justification, and instead of saying to the people, during the Millennium Age, now you are justified by faith, the message will be, You will now obey the law of this kingdom and if you are obedient you will make steps of progress back, back, back to perfection, and when you get back at the farther end of the Millennium, you will be perfect and you will be just. They will not be justified, but they will be just. So God's proposition is for the world, that of bringing them back to actual perfection.

JUSTIFICATION--Vs. Sanctified Through the Blood.

Q395:3:: QUESTION (1909)--3--Please explain the difference between "justification through the blood of Jesus," and "sanctification through the blood of the covenant."

ANSWER--We are justified through the blood of Jesus in the sense that we realize that the blood or death of Christ paid the penalty for sin, and that by God's grace and application of that blood to the household of faith since the day of Pentecost, to whosoever would receive it and come under its terms. In the present time it is being passed through the Church, and ultimately will be passed through Israel to all the world of mankind. but all the merit proceeds from the blood of Christ. That justifies us to the human nature. Nobody was ever justified to the spirit nature, nor had it given to them through justification. Justification signifies "making right." The whole world is under condemnation, unjust, unrighteous, and what they need to restore them to God as perfect men and women is justification, and during this age it is reckoned to them through faith in the blood of Jesus Christ.

Now the other part of the question: What is it to be sanctified through the blood of the covenant? We are sanctified through the blood of the New Covenant, because it is the opportunity or privilege of coming into relationship

with that New Covenant, the privilege of coming into relationship with the sacrifice of Christ. How? The Lord Jesus invites you and me, now that we have been justified through the blood of Jesus, to consecrate ourselves, our lives, a living sacrifice, holy and acceptable to God. What for, why should we do it? In order that we may have a share thus in His suffering, in His sacrifice, that we may have a share, as members of His flesh now, that we may have a share with Him in laying down our blood, or our life, in connection with the sealing of the New Covenant, which, in connection with Israel, is to bless all the families of the earth. That is a very important question, and I am not certain that I have made it clear. Will all who do not see it clearly, please raise your hands. (No hands went up.) Well, I am very glad.

But by way of emphasizing the question, because of its importance, I might say that, justification comes through the blood of Jesus, while sanctification comes through our privilege of suffering with Him, in connection with the pouring out of our blood, or death of the old body, which is to seal the New Covenant. If that New Covenant were not to be sealed, then you and I would have no opportunity of laying down our lives with Jesus.

JUSTIFICATION--Refusing to Consecrate.

Q396:1:: QUESTION (1909)--1--If a person is justified, and loves truth and righteousness, and wants to please the Heavenly Father, and then comes to understand Present Truth, and the difference between justification and sanctification, and the Divine Plan of the Ages in general; and then deliberately concludes not to consecrate, but is satisfied to be on the human plain, does the Lord hear their Prayers after they reach this point, if such a one is trying to overcome weaknesses of the flesh and asks the Lord's help? In what degree does the Lord help them, and how long can they remain in the justified condition?

ANSWER--I answer that justification by faith is the only justification that God has arranged for during this present time, and by "justification by faith," is meant that such a person is reckoned as being right or perfect. God's object in providing this reckoned justification is to give the individual an opportunity to consecrate himself, and thus to become a joint sacrifice with the Lord Jesus Christ, as a member of His Body. Consequently, this justification is not a matter for the world in general, but merely for those who desire to approach God for the purpose of making a sacrifice with our Lord. If, therefore, a person decides that he will not

consecrate himself to the Lord, I would understand that from the time he had reached that conclusion, he would be considered from the Lord's standpoint as outside this class that the Lord intended to benefit, that he had had all the benefit from this knowledge, and had received the grace of God in vain, in the sense that he was not willing to use it. I should think that such a person would do well to consider that he has taken himself entirely out of God's special arrangement at the present time. He would still have, in conjunction with the world of mankind, an opportunity for restitution. But our thought is that he will not fare as well in the next age as some who had less opportunity and less privilege in the present time. They who

{Page Q397}

had much light have correspondingly much responsibility, and those who reject much light, correspondingly may expect many stripes.

JUSTIFICATION--By Faith.

Q397:1:: QUESTION (1910-Z)--1--Will any of the Gentiles be justified by faith during the Millennial Age?

ANSWER--We understand that justification by faith applies to the present age and to our salvation--the Church's salvation--which is called "salvation by faith" in contradistinction to the salvation that was offered to the Jews in their Age, the salvation by works, under the Law Covenant, and also in contrast with the salvation that will be offered to the Jews and to the world in the next Age, which will be a salvation by works under the New (Law) Covenant. In other words, this Gospel Age is the only Age in which faith takes the place of perfection. It is true, of course, that no Jew could have been justified before God by keeping the Law Covenant unless he had believed in God; and it is equally true that no one will be justified under the New Covenant arrangement except he believe in God and is in harmony with the arrangements that will then be open to all. However, this will not make it a faith-salvation, a salvation by **faith**, but a salvation by **works**--the works of the Law.

The works of the Law were unable to save the Jews during the Jewish dispensation because they could not keep the Law, and because there was no arrangement made through an efficient mediator to lift them up out of their degradation, but this arrangement has been made future for all Israel and all who will come in under this arrangement in the Millennial

Age. They will be enabled to perform the works. They will be helped out of their degradation. So we read in Revelation that the sea will give up her dead, the grave will give up the dead that are in it, and that they shall all stand before the great white throne during the Millennial Age, and shall all be judged out of the things written in the book; according to their **works** shall they be judged, then. The distinctive statement made regarding us now is that it is not according to our **works** that we are judged, but according to our **faith**. So, then, there will be faith and works in the Millennial Age, and there are faith and works in this Gospel Age; but the faith of the Millennial Age will be less meritorious in proportion because everything will be very plain and easy to believe, and hence it will not be the **faith** that will be specially rewarded then, but the **works**. In this Age faith takes the most important place, and we are not rewarded according to our works, for we have none to reward. But it is the **faith** that will be rewarded.

Faith and works apply to both ages, but in the one age it is the **faith** that is rewarded, and in the other the **works** will be rewarded. In the one, **faith** is the standard or test of whether one is worthy or unworthy and in the other **works** will be the standard or test of whether one is worthy or unworthy of eternal life.

Gal. 3:8 seems very particularly to show that the reference is to the Gentiles who are justified through faith and not by works; hence, we understand that this text

{Page Q398}

applies to the Gospel Age in the sense that God foresaw that during this Gospel Age he would justify certain of the Gentiles through faith, just as he intended also to justify some of the Jews through faith. The Gentiles never were under the Law of works, but are accepted under the Gospel arrangement, by faith.

JUSTIFICATION--Re Ancient Worthies and Justified of Gospel Age.

Q398:1:: QUESTION (1910)--1--What is the difference between the justified condition of the Ancient Worthies in their day, and the measure of justification of those who have not gone on to consecration in this Gospel Age?

ANSWER--We answer that one made consecration and the other did not. We are in a justified state from the time we turn from sin, but the justification is only a part, only as far as

we have gone. It is just the same as if you were going to the City Hall, and we should ask, Where are you going? To the City Hall. Later on, we would ask, Why, are you still going? Yes, I am not there. So with justification; you start out and you will have to keep going until the very end or your justification will not be completed. The only thing God will accept is full consecration. The Ancient Worthies did make a consecration, and God accepted them. He said, if those men had perfect bodies they would not do anything wrong. I will count them as though they had perfect bodies. Only in a prospective sense were they justified in life, which they will get "in due time." They must wait until the due time, after Jesus has made "reconciliation for iniquity," before they will get the benefit of their justification, and reach the full perfection of being in the resurrection.

JUSTIFICATION--Basis of Sonship in the Past.

Q398:2:: QUESTION (1910)--2--In view of the clearer light on justification and other Scriptures, what is the basis of the sonship mentioned in Proverbs, "My son, gave me thine heart"?

ANSWER--During this Gospel Age, dear friends, God is calling out sons, and that is the whole work of this Gospel Age. Adam was originally a son, but he failed, became disloyal to his Heavenly Father, and was not worthy to be further called a son of God, and was sentenced to death, and so you and I were all born with a share of that condemnation, so that we were not worthy to be called his sons. God purposed that eventually he would give the whole world an opportunity to come back into sonship during Messiah's reign. Now, during this present time, he proposes something for a special class, those who have an ear to hear and the heart to appreciate when they do hear, and he is calling to see how many have the ear. Many are called. Many hear the call, but few are chosen, for the reason that many refuse to respond to this call when they hear it. God wishes some to deny themselves and to walk in the way of righteousness. The majority of the people hear the call, and say, I think I will pay attention by and by, but will taste of sin a while first, so the call passes them by. Whether they hear it again after it has passed by or not, is another question. There are some, who when they hear are of a different disposition, they appreciate and lay hold upon it, and are thus accepted of the Lord to the extent that they lay hold. When immediately they turn

from sin, they are turning toward righteousness. What is righteousness? Justification is righteousness. If those two words can be held together as meaning the same thing, you have something that will assist you to know what justification means. Justification means that which is right, so that when you turn from sin to serve the living God, that was a conversion, a turning round, from sin to the way of righteousness. That was a measure of justification. The heart was coming into the right attitude toward God and he began to draw near to you. The Lord said, "Draw near to me and I will draw near to you" and as you drew near to the Lord, he came a little nearer toward you. Now you were in a justified condition all the time. That is to say, your justification was not perfect, not righteous in the absolute sense, but in a condition which God approves--turning from sin to righteousness. Therefore we call that justification, or the condition that leads up to ultimately attaining justification. I do not know how long you may have been in this condition of knowing God's will, but whether a longer or shorter time, God showed you if you would be one of his sons what the conditions of said sonship were, namely, that you must love righteousness so much, and hate iniquity so much, that you will be ready to lay down your life in the service of righteousness and truth, and in opposition to the wrong. Now it is not everybody that is willing to lay down life, to give up the pleasures of sin, or of the world, and of earthly objects, and aims and hopes--not all are ready to follow in the Master's footsteps; therefore the words of Jesus came to such, "If any man will be my disciple, let him deny self (give up his own will), take up his cross (in the sense of being sacrificed, even of earthly interests) and follow me." It is plainly stated. He has come as far as he can, up to that point. Now he bears the Master's words. He wanted to be a disciple, when he first turned from sin. He began to draw near unto God, his standard of righteousness and now he has come up to the point when the Lord shows him what is the final test by which he may be accepted as a son. He cannot be a son and be justified to life, except upon one condition. If he wants to have restitution, etc. God says, I have a provision for that by and by, during Messiah's reign, with all the rest of the world, and I will see that the way is a shining way, that knowledge will be there, etc., but if you want to come now, there is just one way left open. "Straight is the gate and narrow is the way that leadeth unto life." That will take you out of this death condition. It's narrow and there is only the one way. Had

you seen the gate when you started you might not have entered, but when you have come a certain distance he shows you the terms of sonship, and no one has the right to make the terms one whit less than God shows, namely, deny self, take up your cross, and follow me. If, then coming to the condition, you say. I am ready to do thy will what would he say? Paul tells us in Rom. 12:1. My brethren, this a blessed thing, this is a grand opportunity, so grand to be privileged to come in now, under this high calling, and become joint heirs with Christ in his kingdom. The world does not know it, but to you it is given to know because you had this inclination to feel after righteousness, and God has gra-

{Page Q400}

graciously made known to you something respecting this call, and the terms and conditions. Now, then, take the step, and so he says, "I beseech you, brethren, by the mercies of God (these mercies that you have been enjoying while you have been drawing near to him), present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." That is the only way you can get it.

What is the philosophy of it? Well, now, we are not saying that those who do not enjoy the philosophy cannot enjoy the fact. Before you ever heard of the ransom and what it signified, you enjoyed the benefits of it, though you did not understand the philosophy, and you were accepted as children of God--I was, before I knew God in the sense that we now speak of God and his plan. I had given my heart to the Lord, and he had given me the spirit of sonship, whereby I called him Abba, Father, without a knowledge of the philosophy, and I had to take the step of consecration before I could know the philosophy. But now in this day, when the Lord is permitting a whirlwind of error to sweep down upon his people, and to call his book a fable, and to allow higher criticism to make light of his Word, now he is giving us something whereby we may be strong in the Lord and in the power of his might. He is permitting us to understand his word and the philosophy of the atonement, that the Lord Jesus is the great Redeemer. You realize that you were already condemned to death, that you had nothing whatever to offer to God but that as you accepted Christ in your mind and realized that he is the Son of God, the Redeemer of mankind, and thus the basis of your faith in him, you presented your body a living sacrifice, and your Redeemer stepped forth to be your and my Advocate, and then your sacrifice and mine

could be acceptable to God with its imperfections, because of his imputed merit, which made them holy in his sight, and at the very moment he imputed his merit, that moment the Father could accept you. Then he gave you a token of his acceptance, by the impartation of the Holy Spirit. You are begotten again, you are new creatures, you have received the culmination of your justification. Everything was leading up to it. It was at the moment when you gave up, and Jesus put his merit to it, that the Father accepted the same. Now, then, this is in accord with this whole thought, "My son, give me thine heart." We are treated as sons in a relative way, the moment we turn from sin, because we wish to be sons, and he is dealing with us as sons. Just as you and I today, if one is here meeting with us, and is seeking to turn from sin to the Lord we say, brother or sister, even if they have not made the full consecration. They belong to the household of faith, but they will not be sons in the full sense, until they do make the consecration. When we see them take the final step and receive a blessing of the Lord, and acceptance of them as children of God, we are glad, and then the matter they started out for is accomplished, but all the way down they are treated as sons, because they desire and are approaching that glorious standard.

JUSTIFICATION--Illustration of Tentative.

Q400:1:: QUESTION (1911)--1--Please illustrate tentative justification, and also vital justification.

{Page Q401}

ANSWER.--We are tentatively justified from the moment we turn our backs upon sin, and turn toward God with longing desire and with good intentions of heart. Here is an individual who has been delving in sin, and walking according to the flesh, and he hears and comes to some understanding that this is the wrong course, and that God is willing he should draw nigh to him. So he is converted, turned around, and now he is facing toward God, and begins to take steps in that direction, and puts away the filth of the flesh, and strives to walk in a more orderly way. If he has been a drunkard, he puts away his cup, if he has been vile in some other respect, he puts away those vile practices, and he seeks to draw nigh unto God. Now, what is the Lord's attitude toward him? The Lord says, "Draw nigh unto me and I will draw nigh unto you." So he goes a little nearer. Now, what is his attitude? We speak of him as being in a justified

attitude. Why so? Justified means right. He is not fully right yet, but he is in that attitude; he is making an approach toward the right. He is there tentatively; to be spoken of as a justified person; he is seeking to walk righteously. So he draws nearer, and as he draws nearer, he says, "Now, Lord, I would like to come very near and be your child." Well, the Lord says, "Now that you have come this near, I will explain what is necessary."

"Lord, I would like to know upon what terms I can be fully your child and receive your Spirit, and receive share in all that glorious inheritance which you have provided in Jesus for those who will be joint-heirs."

"Well," the Lord answers, "they are very severe terms. They are very strict terms. You must take up your cross and follow the Master. You must be prepared to lay down all that you have, even life itself, in my service. Only thus can you become a child of mine in the full sense of the word, because this is the only class I am calling now."

"Well," the person says, "Lord, I do not care to sacrifice, and make a consecration to death, but would like to simply do right, and if I do right--"

"Well, but you cannot do right; in your own flesh there is no perfection, and you cannot be right; you can never approach me on the basis of the law, because by the deeds of the law, no flesh can be justified."

"Well, Lord, how can I be justified, then, if it is impossible to keep the law?"

"You can only be justified in one way, and that is through the merit of the great Advocate."

"Well, Lord, will he be my advocate?"

"He will only be your advocate if you come to the place where you make a full surrender of all that you have."

"Well, will he do nothing for me?"

"O, yes, he is prepared to deal with you as with all the remainder of the world; he is prepared to be your Mediator under the new covenant arrangement; he is prepared to bring you restitution to full perfection and harmony with God as Adam had, and that Adam lost."

"But, Lord, I would like to come in now."

"Well, you cannot come now, except under the call that I have issued now; the call which I now have issued is the call we term the high calling of God in Christ Jesus, to become heirs of God and joint-heirs with Jesus Christ to an

inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven. This heavenly call is the only one that is open now, and the heavenly call demands a full consecration of your life to the Lord, and to follow in the foot steps of Jesus. If you do not now wish to take this step, stand aside."

You see, this one has been tentatively justified up to this time. Now he has come to the place where he has knowledge, he knows what the Lord requires of him, and if he takes the step of consecration he will be begotten of the Spirit a new creature; and this will continue until the last number of the elect shall be completed. But if he does not, then his tentative justification lapses; it does not hold up; it is not confirmed; it is not made actual or vital. The only way in which this faith--justification--is made actual, or vital, is by consecration,

Now, suppose he consecrates. "Now, Lord, I have sat down and counted the cost. I have concluded to accept your terms; I give you my whole heart and everything I am and have; I make a full surrender. "Use it, Lord, in ways of thine." Now, having made that consecration, the great Advocate becomes his personal Advocate, and imputes of his merit to cover his blemishes, so that his consecration may be accepted by the Father; and in that way his justification is vitalized, it is made complete; it is made a living justification, he is justified to life; and then being justified to life in that same moment he presents that justified life a living sacrifice, acceptable to God, a living consecration that God accepts through Christ as a sacrifice; that is the vitalizing of that justification. Up to that point it was not made vital; it was merely a tentative one. He was going in the right direction, and God treated him patiently and encouraged him to go on until he got to the point where he must decide. If he decided to give up all, then the great Advocate vitalized his justification, and by faith he was recognized as being perfect, and by faith he was recognized as presenting himself, and God accepted the sacrifice.

Now, in the world's case in the next age, justification will not be by faith, but by works. You remember, in the book of Revelation where it speaks of the world coming forth to their day of judgment, we read, "They were all judged, every man according to his works."

The test, then, will be works; the test now is faith. Why not works now? Because you cannot work perfectly. Why not? Because you have imperfect bodies, and because God is dealing at the present time along this line--he is treating with those who, with imperfect bodies have perfect minds, perfect

wills, fully submitted to his will. And thus he draws that new will, that new mind, and justifies the new creature and accepts the consecration, and the matter is thus vitalized. But for the world in the next age, all through that thousand years they will be coming up, up, to perfection, and every day they will be getting more justified, more justified, and more justified, and they will be getting more nearly right every day. So they will be approaching gradual justification, and every one of that time who will be in the right way, and seeking to be in harmony with the Lord, will be said to be tentatively justified; but his justification will not be reached in the same way as ours, as he would be coming up gradually out of his

{Page Q403}

imperfection and he would be justified actually when he would reach full perfection. Then he would be put right, perfect, and being in that condition at the end of the thousand years, the Mediator would step from between and allow that just, perfect person, to be presented to the Father. And he would be acceptable to the Father, and then would stand the trial to see whether or not he would be willing and able to stand the tests. Just as Adam was perfect and in harmony with God, and was subjected to a test, so all the world of mankind in their perfection will be subjected to a test. So, in Revelation we read, that at that time, after Christ shall have delivered over the kingdom to the Father, and the thousand years are finished, and the Mediator shall step from between, then Satan will be loosed that he may test all who dwell on the face of the whole earth, the number of whom will be as the sand of the seashore. Those who shall succumb to the temptation will be those who have not the proper condition of heart, and God will give them no further opportunity. They have had all the blessings ever intended for them. And those who will stand the temptation of that time will have the grand entrance into the everlasting condition, fully approved of God, as worthy of life everlasting.

JUSTIFICATION--Previous to 1881.

THE GRADUAL END OF GOSPEL FAVOR.

Q403:1:: QUESTION (1911-Z)--1--Do you understand the Scriptures to teach, either directly or indirectly, through the Parallels of the Jewish Dispensation, that it was necessary that all who would eventually constitute the "little flock" must have been in a justified condition previous to October, 1881?

ANSWER.--No we do not so understand the matter.

JUSTIFICATION--Completed at Consecration.

Q403:2:: QUESTION (1912-Z)--2--Are we grafted into the olive tree when justified or when consecrated?

ANSWER.--Both. That is to say, the completion' of justification is at consecration'. No one has his justification complete, or full, unless he has consecrated himself. Our justification begins when we turn toward that which is just or right, and away from that which is unjust; and we get more justification, more nearly right (for justification means being right), as we proceed toward consecration. When our justification has progressed to the point of full consecration, only then are we recognized as begotten of the Spirit, and as branches in the Vine, pictured by the Lord in the 15th chapter of John. In the picture of the olive tree the same is true. Only **spiritual** branches are grafted into this "olive tree."

The question is doubtless based upon Rom. 11:17, where the Apostle tells us that the Jewish nation represented the olive tree which had the good root. The root of the olive tree was the definite promise made to Abraham--"In thy Seed shall all the families of the earth be blessed." (Gen. 12:3.) The promise then began to produce branches. Every individual Jew claimed to be connected with this Abrahamic Covenant. The Apostle tells us that because of unfaithfulness many of these branches were broken off. The time that they were broken off was during that forty-year period which began with our Lord's ministry and ended with the destruction of Jerusalem.

{Page Q404}

During that time all the branches that were not fit to be kept in were broken off, and those that were fit to stay in were "cleansed by the washing of water through the Word," and transferred from Moses into Christ, and begotten of the Holy Spirit. The Apostle proceeds to say that ever since the Jewish branches were broken off God has been gathering branches out of the Gentiles, and that **we** are being grafted in instead of those **broken off branches**. Thus you and I may get into the olive tree. We who were by nature children of wrath, aliens, are now grafted into the real tree through which the blessing is to come.

If we can get into that olive tree, into that Vine, into Christ, the next thing to do is to **abide** in Him. There are certain tests applied; and those who do not conform to those tests will

not be permitted to abide, but will be cut off. Respecting the Vine the Great Teacher said, "Every branch in Me that beareth not fruit He (the Father) taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." (John 15:2.) So, if we have the trimmings and prunings that He gives to the **fruit-bearing** branches, let us rejoice that we are in the good Husbandman's care and are in good condition. If we abide in the true Vine the time is not very far distant when we, with the remainder of the Church, will be glorified and constitute the Kingdom of Messiah, which in turn shall bless natural Israel and, through natural Israel, all the nations of the earth.

JUSTIFICATION--View of Today.

Q404:1:: QUESTION (1913-Z)--I--Have you changed your views respecting the justification of the Church, so that the presentations of Studies in the Scriptures, Volume I, on this subject no longer represent your thought?

ANSWER.--Surely not! If we have, why would we continue to publish and circulate the Volume? "The path of the just is as the shining light, that shineth more and more unto the perfect day." So the subject of our justification is clarifying daily to many of the Lord's dear people. Features of justification not previously discerned by them are now very clear. For instance, many failed to see in the past, and some still fail to see, that justification by faith is a gradual process. Each step of faith brought us nearer to the climax.

But the climax was not wholly reached until our faith manifested its perfection by our obedience and full surrender in consecration to the Lord. Then our great Advocate accepted our consecrated bodies and imputed to them of His merit, absolutely justifying them in the sight of Justice--the Heavenly Father. Then it was that the Heavenly Father accepted that completely justified soul by the begetting of the Holy Spirit. Thenceforth he was a New Creature, and a son begotten to the spirit plane.

During the period of progress in faith, justification was being gradually approached, and the individual had more and more of the Divine favor. But not until the final step was taken did he become fully justified to human nature--a son on the earthly plane. And **only for an instant** did he there remain. Then the begetting of the Holy Spirit dictated the acceptance of the sacrifice of the perfected one, and started him as a New Creature.

TENTATIVE AND ACTUAL SONSHIP.

All this is indicated in the Chart of the Ages. Plane N' represents the justified condition in its various steps. Thus Abraham and others of the Old Testament times were justified before God by their faith. They were not justified to life, not justified even to sonship. They were justified to God's friendship, favor and supervisory care. After Jesus had died, risen, ascended and made application of His merit on the Church's behalf, He became the Advocate of all this class, desirous of walking in His steps in full consecration. The imputation of His merit constitutes for each one the work of justification, and this makes it possible for God to accept his sacrifice and to beget him to the new nature.

Abraham was styled God's friend, because of his faith and desire for harmony with God. So was John the Baptist, of whom we read, "The friend of the Bridegroom * * * rejoiceth greatly because of the Bridegroom's voice." The term "servant" is in the Bible specially applied to those Jews who were under the Mosaic Law Covenant. By that Covenant they enjoyed God's care and blessing, and were permitted to be His servants. Although many of them, as well as Abraham, were friends of God, and would have been fully qualified for all the sonship privileges, nevertheless it was not possible, in harmony, with the Divine arrangement, for them to be recognized as sons. For, as the Apostle explains, a "son abideth forever," and not until Christ's sacrifice had opened the way for the cancellation of sin and death, could any be received to Divine sonship.

Likewise our standing even now as sons of God is tentative. If we abide in God's love, we shall abide as His sons and be perfected in due time. But if any man draw back to wilful sin and its service, he will lose his sonship. His name will be blotted out of the Lamb's Book of Life. The Advocate with the Father would cease to recognize him. He would have no standing with the Son, and another would be permitted to take his place as a member of the Body of the Anointed.

Thus the Apostle declares, "Now are we the sons of God **in embryo**", and it doth not yet appear what we shall be; but we know that, when He shall appear **our Redeemer, our Head**', we shall be like Him, for we shall see Him as He is." (1 John 3:2.) That is to say, our present sonship is tentative. The actual sonship will begin after we shall have passed our probationary trial. As many as shall prove acceptable by their faith and loyalty will be made sons in the fullest sense, by the

glorious resurrection change. Thus we see that as none are fully received to plane N' until they have gone the full length of consecration, so none will be fully received to sonship until they shall have reached plane L.

THE "BETTER RESURRECTION."

Although the Ancient Worthies, Abraham, Isaac, Jacob, Moses, the Prophets, etc. (Heb. 11:38-40), could not be styled sons of God, and were not so named, it was not because they were not worthy of such a station and such a name. The Apostle draws our attention to this, assuring us that they "pleased God," and nothing pleases Him short of perfection of heart. The only thing which hindered their acceptance as sons was the necessity that first the Atonement

{Page Q406}

blood should be presented on their behalf. In the "better resurrection" which the Ancient Worthies will experience, they will, we understand, come forth perfect men. They will be perfect as was Adam before his sin, and with minds, hearts and wills developed, exercised, tested, proved loyal to God. In that perfect condition they will be samples of what all mankind may attain by obedience during Messiah's Reign.

From the moment of their resurrection, these perfect men would have the same right to come to God as had Adam, and would be as fully entitled to be called sons of God as was Adam, except for one **thing**. And that is, that the Ancient Worthies, as well as the rest of mankind, will be in the hands of the great Mediator of the New Covenant for the thousand years of His Messianic Kingdom. And, according to the Scriptures, not until the end of that period will He deliver up the Kingdom to the Father.

Hence we understand that the Ancient Worthies will have no direct dealing with the Father as sons, and no direct recognition from Him as such, until the end of Christ's Reign, when He will deliver over to the Father all things, that He may be "all in all," and that all may be directly subject to Him. During the thousand years, however, under Christ's Mediatorial arrangements, the Ancient Worthies, perfected, and all others, in proportion to their attainment of perfection, will enjoy privileges and blessings, because they will no longer be under a reign of sin and death and of Satan, the "Prince of this World," but under the Prince of Life and His reign of Righteousness unto Life.

JUSTIFICATION--Received in Vain.

Q406:1:: QUESTION (1913)--1--In regard to those who were justified but do not go on to consecration, will it be better or worse for them in the restitution? If worse, how?

ANSWER.--There are none justified who do not go on to consecration. There are those who take steps looking toward justification; that is, they come into a justified attitude, they are drawing near to God, but they do not reach the place where they are counted as having been pardoned and reconciled to God through the death of His Son until they come to that place where they make the full surrender. As, for instance, the entire call of this Gospel Age is for the Royal Priesthood. Ye are all called in one hope of your calling. It is not that some are called to justification, and then some others called to sanctification, but the one invitation that goes out is, God has caused the way to be opened up and whosoever will may draw nigh to God since Jesus has died and redemption has been arranged for. Whosoever will may now approach if he has an ear to hear and understand. Look at the Tabernacle as being God's picture of this matter. We see that those who approached the Tabernacle might be at a distance, and they are drawing nearer and nearer. When they come to the door, the gate, there they see first of all the gate itself, which is an embroidered gate, and which tells in a figurative way certain lessons about the necessity for the forgiveness of sins, symbolically; and they look past the gate and see the altar of sacrifice standing right in front of them. That means they cannot make any further progress unless they believe in the sacrifice of Christ which that altar represents, and if

{Page Q407}

they are of good courage to still go on they go past the altar, being more nearly justified--not completely justified, you see, but being more nearly justified. That is, they are approaching more and more closely to the justified condition. Then they go on a little farther and they see the laver filled with water put there for the washing away of the wilderness filth--the filth of the flesh. They say, I would like to be cleaner than I am, and that means putting away of some of the filth of the flesh; it means they are striving to be more nearly in harmony with the laws of divine righteousness which they come to see more and more clearly. Then finally they come right up to the door of the Tabernacle, and there according to the picture,

if they are the Lord's they are tied--tied to the gate. In other words, the goat was brought and tied at the door of the Tabernacle--not at the outside door, the gateway, but tied at the door of the Tabernacle proper; and that means the presentation of your body as a living sacrifice. The goat was not dead, but was a living goat when it was tied there, and that represents how you, as one of the goats by nature, was tied up, or consecrated, or bound to the Lord, presented your body a living sacrifice. Now nothing more could be done except what the High Priest would do. The next step was for the High Priest to come and accept that goat in sacrifice by killing it, and that meant that your consecration to the Lord was accepted of Him through the High Priest; you do not directly kill your own goat, but you bring yourself to the Lord and present yourself to the Lord, and if it is acceptable to the Father at all it will be because He accepts that goat as being a part of Himself, and a part of His sacrifice. Then because it is His sacrifice, justified by the merit of His atonement, therefore it is acceptable with the Father. All of His sacrifices are accepted, and thus we are accepted in the Beloved, and from the moment of the acceptance of our sacrifice we are in Christ, members of that High Priest, no longer of the goat, but now counted in as part of the High Priest who is officiating in all the work. So we are members of the Body of Christ, and this Christ of which you are members was typified by that Great High Priest, and the anointing oil came on the head representing the Holy Spirit that came on Jesus, and subsequently ran down clear to the skirts of the garment, thus covering, or acknowledging, or begetting of the spirit all of those whom He accepts as members of His Body. This, then, is the completion of our justification. It is a very fortunate arrangement when we think of it, because if we were accepted of God at the time of our first coming to Him before we had really made a consecration, and if He would impute His merit to us then, there would be no more for us to have in the future, for when once the merit of Christ is imputed there is no more to be imputed. In other words, when Christ died for our sins there was one share for you and one share for me, and one share for each member of the race. When you get your share you will never have it duplicated. If you misuse that share after you get it that is your responsibility, you are not to get a second share, Christ dies no more, death will have no more dominion over Him, and He makes an imputation of His merit only once on behalf of the human family; you get

your share, and each other member gets his share. The thought then, is, you see, that if God would accept us and justify us and thus give us the merit of Christ, and we do not go on to make our sacrifice, then we would lose all the privileges of the future; there would be no hope for such a person in the future life that he might get it under Christ's Kingdom because he has had it now. Therefore, God kindly arranges the matter that we may approach and may speak of ourselves as being in a justified attitude, and our families as being in a justified attitude, in the sense that they are drawing nearer to God and feeling sympathetic with His arrangements, and thinking more and more about where they will take the great step and complete the great transaction which God has offered; namely, present your bodies a living sacrifice, holy, acceptable. If you do present it, and in time, then it is acceptable to the Father, and the moment it is accepted is the moment of your begetting; then you are a New Creature. So there is just one moment between; there must be the instantaneous moment when you will be justified according to the flesh, and it is just the same consecutive moment that you are accepted, because all that God is waiting for to accept any of us is that our sins should be forgiven and Christ should present us; and He does that the moment you are ready. So He says, If any man will be My disciple I am ready to be his advocate. If you want to be My disciple take up your cross and follow me.

JUSTIFICATION--Re Christ's Robe.

Q408:1:: QUESTION (1913)--1--In Tabernacle

Shadows, page 21, paragraph 3, it says: "We see, then that justification by faith, our first step toward holiness, brings us into a condition of peace with God through our Lord Jesus Christ (Rom. 5:1). When our sins are forgiven, or reckonedly covered with Christ's righteousness, we are a step nearer to God, but still human in the court." What does the covering of Christ's righteousness mean here? Is it a receiving of the robe?

ANSWER--Justification means "to make right." It does not signify a change of nature, merely means to make right that nature which was. In our Lord's case, fully justified in His trial or testing of His faith which proved Him to be just and perfect; but in our case we recognize we are all sinners, there is none just, none righteous, no, not one; when we, therefore, approach God, before we can have anything to do with sacrificing, we must be justified, that is, made right; our

sins and imperfections must be set aside either actually or reckonedly, and thus justified by faith. The world will get her justification in the next age, but not by faith, an actual one. Their justification will be a gradual one; as they obey the laws of the Kingdom they will become more clearly perfect mentally, morally and physically until at the end of the thousand years when they will have reached human perfection they will be justified, right, perfect. It will not be justification by faith, but the process of works which the Master will arrange for that time for the world. But the Church is justified by faith; it is reckonedly to us; it is counted to us; we are not actually made right or perfect; we are merely reckoned perfect, the Lord imputing His merit to us and making up for our deficiency.

{Page Q409}

That constitutes us right or acceptable. For what purpose? for the purpose of this Gospel Age. And what is the purpose of this Gospel Age? That we may offer sacrifice holy and acceptable to God; that is the only object for one if permitted to come near to God. God's time for allowing the whole world to come near Him is that time during the Kingdom, but now He has opened up a new way for us who are desirous of being sacrificed as the Master was sacrificed for us, who are desirous of laying down our lives, giving up all our human rights and interests. There is a new way opened up for us entered, first, by justification, and secondly, by the acceptance of that justified person or body. God could not accept us as a sacrifice unless first we were justified. Now, it is not necessary that we should be justified for a year, ten years, or ten months, but justification must come first, for God cannot accept an imperfect sacrifice. We must be made right by the imputation of Christ's righteousness; and we believe that the very next instant after Christ has imputed His merit, the very next minute the Father accepts our sacrifice and grants us the indication that we are accepted by giving us the Holy Spirit. Taking the picture of the Tabernacle, we see that none are permitted to go into the Holy except the priests, and so if we are ever permitted to go in, it is because God accepts us as priests, and He will accept us as priests if we go by the terms and requirements He has arranged. We endeavor to draw near to God because we know that He desires us to draw near Him, as it is written, "Draw nigh unto God and He will draw nigh unto you." We come to the gate looking beyond, we see the brazen altar which speaks to us of

justification on our behalf, because that altar is always symbolical of sacrifice. As we face the altar it signifies that we believe and accept the fact that Christ died for our sins; all who do not believe that are represented as being outside; all who pass inside accept the death of our Lord for the forgiveness of their sins. We are drawing nearer to God, and we go on until we approach the laver, in which is water for washing, for cleansing, washing the hands and the feet before entering in. This signifies that we must put away the filth of the flesh if we desire to be of the priestly few. But we are still drawing near to God and are said to be in a justified condition from the time that we enter the gate and see the altar and accept of His forgiveness and believe in the Lord Jesus Christ; at the laver we are said to be in the justified condition; we are going in the right direction, we are becoming more reconciled to God every step we take, until we come right up to the door of the Tabernacle. There, according to the type, the goat was tied, representing our full consecration to the Lord. We are now acceptable to the Father and this was represented as accomplished when the High Priest comes out of the Tabernacle and lays His hand upon the goat and kills the goat. By laying His hand upon the goat He signifies that He has accepted it as a sacrifice, as a part of His sacrifice. That means He has imputed to us His merit, for He would not begin to offer except by imputing the merit. The laying of His hand would represent the imputing of His merit and the killing the acceptance of our consecration. All this is before we enter in at all and before we receive the new nature,

{Page Q410}

but the moment He does that He receives us as members of His body that we may be counted in with Him and pass with Him into the first place, the Holy, and there, the Apostle says, we sit together with Christ in the Heavenlies. We have already entered into the Holy, and there privileged to enjoy the light of the golden candlestick, the privileges of prayer, as represented by the golden altar, and spiritual feasting, as represented by the tables of shew-bread. After we have done all our part in coming to the Lord, accepting the sacrifice at the altar and coming to the laver and doing what we could to wash away the filth of the flesh and purifying ourselves, then we have come here up to the door and tied ourselves here and made a consecration, presented ourselves, as the Apostle says, "Present your bodies a living sacrifice," but we do not do our

own killing; we do not do the sacrificing ourselves; He does all the sacrificing. It is not everybody who offers sacrifices and we were not priests; we were merely represented by the goat; the goat could not sacrifice itself ; it is the High Priest who sacrificed the goat, and so we are accepted of the Father in the beloved for He is the Father's agent in all dealings with the Church.

JUSTIFICATION--By Whom?

Q410:1:: QUESTION (1916)--1--Who does the justifying--Jehovah or Jesus?

ANSWER--Both Jehovah and Jesus justify. The Apostle says, "It is God that justifieth." (Rom. 8:33.) We are justified through faith in the blood of Jesus. God's justification is provided through the blood of Jesus. God's justification was not provided for any one apart from the blood of Christ. It was necessary first for Christ to die, before anyone could be justified. Even as the Apostle says, "By the grace of God He tasted death for every man." (Heb. 2:9.) No one who preceded Christ had anything more than a tentative justification, no matter who he was. This actual justification depended upon what Jesus would do on the cross.

It is God that justifies; for it was God who condemned. It was not Jesus who put Adam on trial. Adam did not sin against Jesus nor against any law of Jesus, but against the Father's Law, against Divine Justice. It was Divine Justice that brought the sentence against Adam. Therefore he cannot be justified except Divine Justice first be satisfied. Before we can be justified we must come into a certain condition ourselves, and then we must have an Advocate with the Father, Jesus Christ, the Righteous. This Advocate is the great High Priest whom God has set apart for this service; and God accepts us on the basis of that High Priest's atonement work.

JUSTIFICATION--Legal Basis of.

Q410:2:: QUESTION (1916)--2--In a recent expression from your pen it was stated that there could be no legal justification without actual justification; but that if it was legal, it was actual. How can this be true? Is not the justification of the Church at present legal, and their perfection reckoned, not actual?

ANSWER-- The written statement made is a correct one; but the questioner has not the proper view of the matter.

The mistake in the mind of the questioner is this: He thinks of the New Creature as being justified. But the New Creature did not need justification, and never did need it. The New Creature has done nothing wrong. It was the old man that was the sinner, that inherited sinful tendencies and that was under condemnation. It was this old man that needed to be justified before he could become a New Creature; and this justification must be an actual one--a bona fide one. We **are** justified--not that we **hope** to be; but being justified we have been accepted by the Father.

It is an actual transaction, and took place, so far as we are individually concerned, at the time when we put ourselves over into our Lord's hands by a full consecration; and at that time Jesus accepted us. That was real--so real that henceforth God counts us as dead, and will no longer recognize us as having any right to restitution or anything else human. As the scriptures declare, "Ye are dead, and your life is hid with Christ in God." The New Creature is addressed here, and the New Creature does not need justification. It was the old creature that was justified; and the evidence that you have that it was justified is that you have received the Holy Spirit, your old life is henceforth dead, and your new life has begun; and that new life is in Christ, and with that new life alone God will deal.

In the Lord's arrangements He does not justify each one individually as though each one had to wait until the Lord was through with other matters. This whole matter was arranged for and attended to in advance. Our Redeemer imputed the merit for us in the beginning once for all. We are all represented in that one act. The whole Church was included when He appeared in the presence of God for us. (Heb. 9:24.) The imputation made at that time was sufficient for the whole Church, and by that merit we are justified. We get our share of this imputation when we comply with the conditions, the terms. The High Priest deals with us along automatic lines. Jesus accepts as many as will come unto God according to his own terms. He made provisions for the sins of the Church over eighteen hundred years ago; and if He receives you, He receives you in the Father's name. We get our share in the provisions made by the High Priest, and we comply with the conditions of a full consecration of ourselves to God. It is the same as the Pentecostal blessing, which was given to the Church once for all in the beginning, and each member of the Church gets his share when he comes into Christ. When one becomes rightly

related to the head he receives his share of the anointing. You are a member of the body of Christ and have your share of the blessings of the Anointed company. It is thus the imputation made by the High Priest for the whole Church at the beginning of the Gospel Age, works automatically in the way of justifying each individual when he presents his body a living sacrifice.

JUSTIFICATION--Relation to Consecration.

Q411:1:: QUESTION (1916)--1--Is it correct to say that previous to consecration believers are justified, or are they merely approaching justification?

ANSWER--They are approaching justification. These steps of tentative justification in the Court are simply leading him to the point of vitalizing his justification. Jesus

{Page Q412}

justifies at the Door of the Tabernacle; but He does not justify a person who merely wishes to put away the filth of the flesh. Only when one comes to the Door, ties himself up and makes a covenant with God, can he be fully justified. There the High Priest is ready to impute to him His righteousness and to accept him as a member of the Body of Christ--while at the door.

If the Lord should justify any one just as soon as he entered the Gate and came into the Court to the Brazen Altar, there must, of course, be some object in that justification. What could the object be? The object of justification is to make one amenable to or ready for the reception of the Holy Spirit. If, therefore, he should be justified at the Brazen Altar and receive the Holy Spirit, all his **earthly** chances or privileges would be gone. He might want to go out--as many do--but it would be too late if positive justification had taken place. Whoever has not come to the point of making a Covenant with God, has not given up his restitution rights. Until his consecration, he still has an opportunity for these in the future, in the Millennial Age. But whoever makes this consecration and is accepted by the Lord, will never get restitution or anything else on the human plane in the future Age. In mercy, therefore, the Lord does not recognize any one until he has taken all these steps in just such a tentative justification, has thoroughly decided that he wants to be the Lord's disciple, and has truly said so after he has sat down and counted the cost. Until he has come to this point of decision, the Lord will have nothing to do with him. But if he

will bind himself up to that door by way of making a covenant with God, then the Lord will take charge of him and make everything work together for his good--but not until after he has taken that step.

JUSTIFICATION--Re the Court.

Q412:1:: QUESTION (1916)--1--In connection with the Tabernacle in the Wilderness, is justification shown in the Court? If so, how?

ANSWER.--In the Court is shown what we term a tentative justification'. Suppose now that this room were the court; that the Tabernacle were down there at the other end entered by those doors; that at this end we have the white curtain running all around, instead of these walls; and that right in front here we have the Brazen Altar. Anybody entering into the Court condition would thereby intimate that he has a desire to draw near to the Lord. God is represented by the Holy or Holies, away back there; and away over here represents the general condition of the world. The person seeking God, draws near as he enters the gate and comes to the Brazen Altar. He sees this Altar and what it means. To him it means that he knows that he is a sinner, and has no means of access to God except by way of sacrifice for sin. He recognizes that the sacrifice was necessary to make atonement for sin. Seeing that, he says, "I do not wish to stop here, but to go on to that polished copper Laver, in which there is water for the purpose of washing away the defilements of the wilderness--the feet and the hands especially.

Here at the Laver he begins to wash, and thus signifies that he recognizes the necessity of cleansing, even after he has beheld the sacrifice on the Altar. He says, "I see the

{Page Q413}

necessity for a cleansing of myself from sin and defilements which came to me in common with the world of mankind on the outside of the Court." This washing at the Laver means, of course, that he does some cleansing of himself. This is the right disposition; and unless he has this disposition, the blood on the brazen Altar would not benefit him. By going to the Laver he shows that he desires to be cleansed from the filth of the flesh, to be cleansed in word, in thought and in act from everything that is defiling and wrong.

After ridding himself of the impurities of the flesh at the Laver, he may wish to draw still nearer to God. He can come

as near as the curtain, no nearer; for the First Veil represents the death of the will. The death of the will means that one is willing to give up every earthly interest to the Lord. Unless he do this, he cannot go any further. Up to this time he may have been very much under the control of his own will. But when he had his own will controlling him it was not satisfactory; and now he wishes to get into harmony with God and do His will.

He knows enough about God's will to know that it is better than his; and now he is sure that he wants to do God's will. At this point he will find that it will cost him something to have God's will done in his life. He is therefore directed by the Word of God to sit down and count the cost. How much will it cost? Possibly the friendship of the world. His friendly connection with the world will be broken; for they will want an easier course in life than he will have. They will say that he is too good, that he wants things too good and that he cannot get along that way. Presently they will cut loose from him because he is too good for them. His company will no longer be agreeable; for they are working along different lines. He may previously have been keeping company with some people who used immoral language. He will have to be free from them; for he wants to be in fellowship with the Lord. This does not mean, of course, that he will not trade with them; but it means that he will not want them for his companions, neither will they wish his companionship.

The washing process will thus be going on; and as it proceeds in his mind and heart, as well as in his conduct, he will by and by come to say, "At any cost I would like to be the Lord's. I understand that He has some great favor and privileges or blessings for those who become entirely His. I know enough to know that I would like to be on the Lord's side and stand for the things that are lovely, good and true."

The thing for him then to do will be for him to tie himself up to the gate post. It is necessary for him to restrain himself, to give up his own liberty. He may say that this is a pretty hard undertaking. Yes, but it is necessary to give up the liberty of his will and to say, "Hereafter, nothing but the Lord's will for me. I agree that God's will shall be first with me henceforth." Do you say, "I have concluded that I will do it?" Then tie yourself up, making a covenant with God. Give yourself wholly to God, and like the Lord, say, "Hereafter, not my will, but Thine be done." When you do this, you have tied yourself up at the door of the Tabernacle.

Then the High Priest comes out and kills you according to the flesh. In the type the high priest takes the goat and

cuts its throat, and it is dead from that moment. That act of the great High Priest represents that God accepts your consecration. In that same minute you are begotten and become a New Creature in Christ. You are now counted as a member of the Body of the Priest. As a New Creature you have become a member of the Body of Christ. But according to the flesh, you are that dead goat. In the type the high priest took the fat of the goat and put it on the Altar in the Court to be burned. The blood of the goat represented the life given up, that which is precious in God's sight. You may say you did not have much to give; but when you gave all that you had in your right to Restitution blessing, you gave all that you could give. The blood of the goat the high priest took into the Most Holy and sprinkled on the Mercy Seat, just as he did the blood of the bullock. The fat was put upon the Altar in the court to be burned; and everything else was taken outside of the Camp to be consumed by burning outside the Camp.

What a stench it would make! That shows how your life will look to the world. It will be considered as the filth and off-scouring of the earth, the same as was that of the Apostles. Jesus went outside of the Camp first. He sanctified the place of burning. The Apostles also went out; and throughout the Gospel Age all the saintly ones of God's people have been "burned without the Camp." That is the best thing for us. The High Priest's directions are that we should go outside the Camp with Him. It may be that some of your relatives will do the burning; for you are there to be burned, according to the flesh.

How about you spiritually, as a New Creature? That new life is not to be burned. It is the flesh of the goat that should go outside the Camp to be burned. You are a New Creature, and a member of the Body of Christ. Spiritually you have all sorts of privileges and blessings--the Peace of God passing all understanding ruling in your heart--while the burning goes on in your flesh at the same time. While the Apostle was being "burned outside the camp"--in the Philippian jail--inside by faith in Jesus, he was having a fine time; so much so that he sang praises to God. You may have some very trying experiences and at the same time be able to sing praises unto God. (Provided you do not disturb your neighbors!) The Scriptures assure us that if we suffer with Christ, we shall also reign with Him. We can therefore rejoice in our sufferings--not in sufferings for foolishness sake; but in the

sufferings that are on account of our faithfulness and loyalty to the Lord and to the Truth. All such sufferings give us joy. We rejoice that we are in the Holy, where we can have some of the joys of the Lord. In the Holy we have the Bread of His Presence, and enjoy the light of the Golden Candlestick, as well as having the experiences of the Golden Altar.

Now, the Court represents all the believer's experiences in justification, from the time he enters the gate, coming into the Court passing the brazen Altar, till he comes to the door of the Tabernacle. It is tentative justification, from the time the individual begins to take the first step. He begins to draw near to God just as he passes through the gate to the Brazen Altar. He draws still nearer while he is washing at the Laver, and still nearer when he ties himself up at the

{Page Q415}

Door of the Tabernacle. When he has done this, he has done everything **he** can do. The next thing must be done by the Lord, represented by the high priest of Israel. The antitypical High Priest there accepts you as a member of His Body, presents you acceptable before the Father; and the Father, in accepting you, gives you the Holy Spirit; and you become a New Creature. This justification, sanctification and spirit-begetting are all done at once. The process of tentative justification may in some be very slow. Often they progress very slowly because of the doctrines of Babylon and false teachings. They will wander in and out, playing hide and seek, not realizing what are the proper steps to be taken. What a condition! We were all in it ourselves. We knew not what to do; neither could we tell any one else what to do; but it is now getting very plain. All the various steps in connection with tentative justification are getting quite clear; for God's time has come for making things plain. We are, therefore, seeing things. We can now run down to the Laver, wash away the filth of the flesh, and tie up at the door in a very short time; for we know how to do it. How blessed it is to live in this time!

JUSTIFICATION--Basis of.

Q415:1:: QUESTION (1916-Z)--1--Is it Merit or Righteousness that is imputed to the one who is justified by faith?

ANSWER.--We would here need to qualify the expression, "justified by faith," because in Bible usage this term has two different significations. We read, for instance,

that Abraham was justified by faith, but surely not in the sense that the Church is justified by faith! Abraham was justified to fellowship with God, to receive the Promise, to know about certain things that God purposes in the future, and to demonstrate his loyalty to God under a Divine standard. But he was not justified to eternal life. He was not justified in the sense that he could be invited to present his body a living sacrifice and become a redeemer for Adam, or in **any sense a meritorious** sacrifice for another. No one could be thus justified by faith until after the death of Jesus, until His imputation of His merit after He ascended up on High and appeared "in the presence of God for us"--the Church.

JUSTIFICATION--Order of Re Consecration.

Q415:2:: QUESTION (1916-Z)--2--Which takes place first, Justification or Consecration, and why?

ANSWER.--It depends upon the meaning attached to the word consecration'. The Bible recognizes consecration from two different viewpoints; first, the consecration of the individual; and second, the making of this consecration valid by the Lord Jesus Christ, and its acceptance by the Father. The consecration of the individual to do the Lord's will, the full surrender of his own will, as typified by the tying of the goat to the door of the Tabernacle, precedes justification. But the second step is this: namely, that it is necessary for our Lord Jesus Christ to become the Advocate for those who desire to become members of the Royal Priesthood, before they can be acceptable to the Father. Hence, their justification by the Lord Jesus Christ, who imputes of His merit to them, follows their consecration of themselves and is immediately followed by the Heavenly Father's act of consecrating these, in the sense of accepting them as consecrated

{Page Q416}

persons and giving them all the rights and privileges included in this covenant arrangement.

JUSTIFICATION--For Past Sins.

Q416:1:: QUESTION (1908)--1--As Christ died for our sins in Adam, would not that imply that at justification we are at peace with God for all of our past?

ANSWER.--I answer Yes and no--in this way: It is according to your faith. What God says now is merely on the basis of faith. Those who cannot exercise faith cannot have present blessings. Everything that God gives during this age

is according to faith, and to those who exercise the faith. You see there are some people so constituted that they cannot exercise faith, and they cannot get the blessings of this present time unless they can exercise faith. Must they go to hell because they cannot exercise faith? We are not talking about going to hell; we are not talking about eternal torment. We are glad, thank God, that is not the divine provision for those who cannot exercise faith at the present time, but that in due time, in the Millennial Age, they will be treated according to sight. If they cannot exercise faith now, they will have an opportunity of having sight by and by in the Millennial Age, and they will then see the things that you and I now see with the eye of faith. The eye of faith is directed by God's Word and to those that have the eye of faith, and the ears of faith, there is a special blessing now, because this class which God is now calling out of the world are those that do hear and see with this power of faith. Others are left waiting for the time when God will deal with them. You remember how the Apostle and the prophet declare that the time is coming when all the blind eyes shall be opened and all the deaf ears shall be unstopped. Thank God! It will not be merely to those that have faith, but now the present offer is only to those who have faith, because God is now gathering out the elect class, the little flock, who will be with Christ, and no one will be suitable for this position unless they can exercise faith. Therefore God is leaving the matter in such form that only that class can receive it now. "Blessed are your eyes, for they see; and blessed are your ears, for they hear." For others who cannot see and who cannot hear for the lack of faith, or for lack of something else, God has a blessing of another kind. Now suppose you did exercise faith, what would be the result to you? If you can exercise faith in Christ, and know that Christ has died, and fully believe it and accept it, then it is your privilege to realize that you are one of those who were covered by the merit of that sacrifice; and if you are governed by his sacrifice, it is your pleasure then to feel, Now from God's sight, all my blemishes and my imperfections according to nature are covered by the merit of Christ's sacrifice, and now God will not hold them against me. But mind you, that is yours only so long as you exercise faith. If you lose the faith before night you have lost all of the justification that went with it, because it is only a reckoned justification, it is not an actual justification; you are not made actually free from those imperfections and sins; they are merely covered; the Lord covers them on account of your faith, and if your faith goes you are back exactly where you

were before. So, according to your faith be it unto you, in this present time. Thus the Lord teaches those whom he is now schooling,

{Page Q417}

namely, those who are in the school of Christ, the household of faith, he is teaching the importance in his sight of full confidence and trust in Him. When he tells us that our sins are covered and we are willing to receive it so, why then his blessing is with us. That does not mean that all your sins in the future and in the past are covered. What is covered then? I answer all the sins which come to you through Adam and through heredity, through your parents; but whatever you did personally and wilfully, knowing it was wrong, and not of heredity or weakness, is still yours to settle for. Now, of course, heredity and weakness will cover, I trust, nearly all your blemishes and shortcomings; but to whatever extent you have done wilfully aside from these weaknesses you have inherited, and aside from ignorance, you are responsible for, and you will have to have some kind of stripes for them still. That is the way I understand it. And if today, or at any time, you commit sin, with knowing intelligent wilfulness, the Lord may see better than you that some portion of it was attributable to ignorance, or to your heredity, and he will give you credit for all of that. You will not have to settle that. Therefore the Apostle says, I judge not mine own self. He says, it is a small thing with me that I should be judged by any of you. What do you know about me? You cannot read my heart. It would be a small thing for me that I should be judged by any of you. Yea, I judge not mine own self, the Lord is the one who is going to decide. And the Lord knows exactly how much wilfulness or ignorance there is in connection with anything you have done, and according to that reasonable arrangement he is going to cover through faith in Christ everything that was of ignorance, and every element that was of heredity. You will have a clean sheet, so far as that is concerned, and you will stand responsible and be held accountable only to the extent that you did wilfully and intentionally. What a comfort that is to us, and what a restraint. It is a great mistake some seem to make, some perhaps who are Catholics, and some perhaps who are Protestants, that there is forgiveness for everything. Catholics say, we will go to the priest and confess it and it will all be over, no matter what it was. I heard of one man who had stolen two hams, and he confessed to the priest and said, I

brought you one of them as a present. The priest found after he had given him absolution that he had stolen them from himself so; he was just in one ham. I am not giving that as a true story, or a reflection against our Catholic friends, but merely as illustrative of the point that we cannot do any shilly-shallying with our heavenly Father, for he knows all about our matters, and he has made provision for one class of sins, all that was from Adam, all the ignorance and heredity, are provided for freely, fully, graciously, and we have nothing to pay at all; but we must feel that we have a personal responsibility for every action and for every thought, and for every word. If you get that thought into your minds, it will make you very careful. You will realize that however much Christ may have done for us through forgiveness of sins that are past, nevertheless there is a responsibility on our part for everything that we do, think, or say.

JUSTIFICATION--Legal and Actual.

Q417:1:: QUESTION (1916)--1--In September 15th Tower, page 281,

{Page Q418}

Article on Justification, discussing "Legal and Actual" Justification, is this statement: "It is legal and it is actual at the same instant." Is the thought here meant to be that our justification is actual and not reckoned?

ANSWER.--That is what we tried to say and apparently did not succeed in saying it properly. We cannot say it so that all of God's people will understand it.

JUSTIFICATION--Pastor Russell's Views Not Changed.

Q418:1:: QUESTION (1916)--1--Comparing articles on Justification in Volume 6, Tabernacle Shadows and Sept. 15, 1916, Tower Do these harmonize? Has Brother Russell changed his views on Justification?

ANSWER.--Brother Russell has not changed his views on Justification. Justification is justification, has always been justification and will always be justification, and Brother Russell could not change justification for himself or for anybody else. Justification means to make right, to make just. As, for instance, if we had a pair of scales in our hands, and placed something on one side, then by placing something of equal weight on the other side, we would balance the scales. That is the basis of the thought of justification--the balance. Apply this thought to the world of mankind. You and I and

the whole human race get out of balance. The true balance of Adam was a perfect mind, and God required nothing more than he could do. He was therefore a balanced man, and being separate from sinners, needed no justification to be made right. Jesus was the same. He was "holy, harmless and separate from sinners," was not wrong in any sense, and therefore needed no balancing, required no justification, or making right. He **was** right. Only that which is wrong, or unbalanced, needs justifying. The whole world has been tried in Adam, placed in the scales, and found wanting and consequently sentenced to death by the Righteous Judge. He has adjudged all in Adam to be unworthy of life, and He will never alter or change His mind. How, then, you inquire, will He bless the world? God tells us that all this condemnation came through the disobedience of one man, and then passed down to all the children of Adam, so that all are subject to this unbalanced, undone condition started in Adam. We were born with an unbalanced mind and body. We are not to be held responsible for that in the sense that we caused the wrong, but still, we are wrong, although not responsible for the wrong. Adam is the one responsible for it. As by a man' came sin, by man came death. We did not bring in this death-condition; we were born in it. We were born in this unsatisfactory state which is unworthy of life. God has provided that we shall be justified, or made right. In the case of Adam, it would mean that he must be made right with God, or else he can never have everlasting life, and Christ will do something for him in the way of justification that will make him acceptable to God. What will Christ do for Adam and the whole race of mankind? What He will do for Adam and the race will be different from what He will do for the church. In the Millennium He will make Adam and the race perfect. All the obedient will become perfectly balanced, well-poised, in full harmony with God in all their talents and powers by the time Jesus gets through with them at the end of the Millennial Age. They must, however, be willing and cooperate with Him. God

{Page Q419}

does not intend to force any man's mind contrary to its natural bend, but, if willing, He will help them up to the perfection that was lost in Eden, and give them the privilege of complete recovery. This is the way the world will be justified, or made right. This has been stated in the Sixth Volume; the same justification has been taught in the Tabernacle Shadows, and

twenty times in the Watch Tower. It is the same in every one of them. No new meaning has been given. This justification, however, applies to the church differently because the church is separate from the world in God's great plan; consequently the justification comes to them in a different way. Why? If the Lord were to justify you and me in the same way that He will justify the world, He would make us perfect human beings. However, He did not make us perfect, for our flesh is the same as when we gave our hearts to the Lord. Being imperfect in the flesh proves that we are not justified in the flesh. How, then, does He justify us? From the type we see that the merit of Jesus is imputed, or reckoned, or counted to the church for the purpose of covering their blemishes, as though God would hide these blemishes from His sight, so that with this covering or imputation of the merit of Christ to us, God can accept us as sacrifices. He could not accept us as sacrifices so long as we were sinners. We must be granted the right to life before we can present our bodies as living sacrifices. We can't give anything before we have it. We must therefore be justified by FAITH. Mark the difference between the making one actually perfect during the Millennial Age, and the justification by faith during this age. We have this justification by faith. It begins with us. "Too late! too late! will be the cry when we have been glorified. When did we get started? When we turned our backs upon sin and began to feel after God. To convert is to turn around. If I were going in one direction, the natural course of sin and the world, and I hear something about God and the truth, and come to have some knowledge on these subjects and that God is willing to receive sinners back to Him, what shall I do? Turn around and get on the side of righteousness. I am then converted, or turned around. This turning around does not mean that you become a saint. O, no! You were not a saint because you turned around. You turned around because you wanted to find God: "If haply you might find Him." We found Him when we turned around from the wrong course and wanted to go in the right way. We found Him when we began to walk in the right way. We then took steps toward putting away sin, putting away filthy habits, for we must put these away. So we began to divest ourselves of the filth of the flesh. We kept on trying, and said, we want to draw nearer to God. Finally, we said we want to get fully to God and we hear that we must get into touch with Jesus and He will justify us and make us acceptable to the Father. How shall I get acquainted with Jesus? You begin to have reverence. You learn from the Bible, Scripture Studies,

tracts, friends, etc., and get the understanding that you must make a full surrender of yourself to Jesus in order to be His disciple, and you learn that if you do thus come to the Lord and He accepts you that He will then justify you and immediately present you to the Father, who will indicate His acceptance of you by giving you the Holy Spirit and thus

{Page Q420}

begetting you to a spirit life. Just as soon as the great Advocate with the Father accepted you in the name of the Father, your spirit begetting was the next thing in order. Instantaneous with your full consecration and acceptance came the begetting of the spirit. Up to that time you were in the process of being justified. You had turned in the right direction to become justified, and you were getting a little nearer to the justified condition where God would be pleased with you, but He would not give you any hearing at all until you had first turned around. As you went on in this way you were always progressing toward justification; each step was leading you to the point of justification. Was this shown in the Tabernacle, and if so, how? An Israelite on the outside who wished to approach God would first see the white curtain surrounding the court, representing our standing before God, and would learn that he must go to the gate, and by invitation, pass through to the brazen altar and the sacrifice made thereon. This would say that he was turning from sin and desired to approach God. This altar and sacrifice represented God's provision for the sinner. He made a sacrifice in the interest of sinners that he might be able to receive you justly and treat with you. We went to God along that way. Then he would pass on to the copper laver. That contains water, and the water represents truth, and also cleansing, and so, as the picture shows, everyone who goes to the laver puts away some of the filth of the flesh, and consequently gets into a purer and better condition. Should we not go to God first and get rid of the filth of the flesh afterwards. Never! You are now going to God and it is very proper for you to show your desire to do everything in your power to put away filth from yourself and this is represented by the laver, and then, you go on still further and draw near to the first vail, and inquire, what shall I do now? I would like to go on now and become a priest. I know that God is now calling for priests. But you can't be a priest unless you are a sacrificer. You will have to sacrifice if you have any hope of being a priest. You must have the priest to make the sacrifice. Jesus is this priest.

Previous to being sacrificed you must first be tied up at the door of the tabernacle just as the goat was tied up. You tie yourself up by giving up your will to the Lord--all that you have and all that you are. The tying of that goat at the door of the tabernacle represents your consecration and my consecration. The consecrated goat is smitten by the high priest. It is the high priest who kills us. He does this. Just the moment that he accepts you and the killing or sacrifice takes place, that is the very moment that He justifies you. God won't accept you before His merit is imputed to you. Then you are begotten of the holy spirit and become a new creature, and it is this new creature, begotten of the holy spirit, that is a member of the Christ, and goes beyond the second veil. The goat never goes beyond the veil. Neither goat went in; neither did the bullock. The bullock and the goat represent the flesh, and the flesh never goes in. It is the new creature that goes in. The moment the Lord accepts you, you are justified, and that moment you receive the Holy Spirit and are received into the body of the high priest, and because you are in that body, you are in the holy. The next thing will be faithfulness until death where you will pass under the second veil.

{Page Q421}

Now you see where this justification comes in. This might be stated in a variety of ways, but it is the one start, the one sacrifice necessary, the one consecration necessary, and the one justification by the precious blood.

KINGDOM--Outcast Children of the Kingdom.

Q421:1:: QUESTION (1906)--1--Please explain 1 Mat. 8:12?

How shall the children of the kingdom be cast out into outer darkness where there shall be weeping and gnashing of teeth, while many from the East, and West and South, sit down with Abraham, Isaac and Jacob in the kingdom?

ANSWER.--I answer that the Lord was here discussing the matter of the earthly kingdom with the earthly children of the kingdom, and He was telling them that because they were rejecting Him, the time would come when they would be rejected. He was explaining to them spiritual things, and did not try to explain the difference between the heavenly and the earthly parts of the new kingdom; it was not proper that He should do so; they were not yet begotten of the holy spirit and could not have appreciated spiritual things, if he had taught them spiritual things. Therefore our Lord, in all His

teachings of the people during His three and one-half years of ministry, did not attempt to teach them spiritual things; he merely taught them natural things. Anything beyond the natural was stated in parables and dark sayings, and He told the disciples, who were able to receive those messages that the time would come by and by, as a result of this going to the Father, that the Holy Spirit would come, and bring these things to their knowledge--not to the knowledge of the others. Therefore those who are addressed, and who were rejecting Him, were not intended to understand in its fulness and clearness the earthly and heavenly phase of the kingdom. From their standpoint the best way He could talk to them was on their level: that Abraham, Isaac and Jacob would be in the kingdom, not saying whether the earthly or heavenly phase. We know from other scriptures that they will be in the earthly phase of the kingdom, but the Lord did not undertake to explain matters or dilate on that feature of the subject, but merely that they would be in the kingdom, and that these others when they come forth will find that, instead of being companions to Abraham, Isaac and Jacob in the kingdom as they hoped to be, being the chosen nation of God, will find themselves in the outcast condition. When do they get the weeping and gnashing of teeth? We answer they went into weeping and gnashing of teeth at the end of their Age. Those who rejected the Lord found a great time of trouble coming on their nation. That fits that part of the statement very well. By and by when they come forth, in awaking, they will find what a great mistake they made, and the prophet speaking of them and respecting them says that they shall look upon Him whom they pierced, and shall mourn because of Him.

KINGDOM--Spiritual or Earthly.

Q421:2:: QUESTION (1909)--2--When our Lord in His parables spoke of the Kingdom, did He always refer to the spiritual phase?

ANSWER.--Apparently in one case He was speaking of the earthly when He said, "Ye shall see Abraham, Isaac and Jacob," etc. I do not remember any other parable referring to the earthly phase except the parable of the sheep and

{Page Q422}

goats, when all mankind as sheep and goats will be gathered before the Millennial throne, the earthly phase of the kingdom, but in general the kingdom referred to by our Lord is the spiritual kingdom, from which proceeds the power and

authority.

KINGDOM--Concerning Messiah's.

Q422:1:: QUESTION (1910-Z)--1--Please give briefly your understanding of the expression, Messiah's Kingdom, and the work of that Kingdom.

ANSWER.--Our understanding is that Messiah's Kingdom will be a spiritual one, invisible to mortals, yet all-powerful, for the accomplishment of the great things promised in the Law and in the Prophets. The Empire which he will establish, invisible to men, will take the place of the Empire of Satan, likewise invisible. The King of Glory will replace the Prince of Darkness. Principal amongst Messiah's earthly agents and representatives will be Abraham, Isaac and all the Prophets, resurrected in full human perfection. Instead of their being, as heretofore, the fathers, they shall be the children of Messiah, whom he will make princes in all the earth. (Psalm 45:16.) With this Kingdom the nation of Israel will speedily unite, and eventually every nation will come into harmony with Messiah, and all people will be privileged to come in under Israel's New Covenant, then established by the great "Messenger of the Covenant, whom ye delight in."-- Jer. 31:31-34; Mal 3:1-3.

The glorious Messiah, whom the Jews identify with "Michael, the great Prince, which standeth for the children of the people" (Dan. 12:1), the Mohammedans also expect and identify with Mahomet of the past. The Free Masons also expect the same glorious personage and, in their traditions, identify him with Hiram Abiff, the great Master-Mason. This same great Messiah, Michael, the archangel, the anti-typical Melchisedec, Priest as well as King, we identify as "The Man Christ Jesus, who gave himself a Ransom for all, to be testified in due time." (1 Tim. 2:5,6.) But when the great King shall appear in his glory and establish his Kingdom with Israel he will be, as promised by the Prophets, "the desire of all nations." (Hag. 2:7.) Then all the blinded eyes will be opened and all the deaf ears will be unstopped. Then who he is and how he should be identified with Abraham's Seed and David's line, will be clearly known to all, in heaven and in earth. Not now, but when the King shall reign in righteousness, all shall fully understand the significance of Zechariah's prophecy (Zec. 12:7-10) and Psalm 22:16. Content that Messiah shall show the Truth in his day of revelation, we are glad to point Jews, Mohammedans, Christians, all, to the glorious Messiah and the great work of blessing for all the nations which he will accomplish through

the Seed of Abraham, according to God's Covenant and his Oath.

KINGDOM--Breaking Least Commandment.

Q422:2:: QUESTION (1911)--2--Please tell us to what party and people Christ was referring in the nineteenth verse of the fifth chapter of Matthew, when he said, "Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom

{Page Q423}

of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven?"

ANSWER.--The kingdom of Heaven is spoken of in two different senses of the word. In one sense the kingdom of Heaven is not at hand. We are waiting for that kingdom of Heaven when the Elect shall all have been completed, and shall all have experienced the change to glory. But in another sense you and I are the kingdom of Heaven now. We are the ones who represent the kingdom in the world, and we are spoken of by the Apostle Peter as a royal priesthood, a holy nation, a peculiar people, now; even though it is not certain you will be one of these, and it is not certain that I will be; still we are spoken of in this way. In this sense, all the church is spoken of as the kingdom of Heaven. So, Jesus said, you remember. The kingdom of Heaven suffereth violence; the violent taketh it by force. Now, the heavenly Kingdom of the future was not suffering violence then? No, but Jesus represented that kingdom and he was suffering violence, and his disciples represented this kingdom, and they were suffering, for the violent ones were taking them by force, and they caused the Lord's death, and the scattering of the church, etc. So then, in this scripture also; whosoever in the church class will make little of any command of God, he will make himself less, or should be considered that much less amongst the Lord's people; if anyone would do or teach anything contrary to the Lord's commandments, no matter which they are, anything we believe to be of divine institution--whoever would go contrary to God's arrangement or will in any respect, we should consider him thereby less on that account. He that breaks the commandments and teaches others to do so, and sets a bad example, count him least in the kingdom and those who teach the will of God, and strive to do the will of God, consider those amongst the greatest; and so that is the advice of the Apostle to the church. Look out amongst

you those who are walking the most in the footsteps of Jesus if you want to elect elder brothers and deacons in the church. Look out amongst you those who are copying the most closely the divine arrangements, and choose of this kind. And those who have these qualifications for service, let them be the servants of the church. They will be the least and the greatest in proportion as they are doing the divine will. That is the proper standard for you and me to recognize.

KINGDOM--Turning Over to Father.

Q423:1:: QUESTION (1911)--1--When we read in first Corinthians, the fifteenth chapter, that Christ shall deliver all things over to the Father who put all things under him, will this turning over of everything to the Father be before or after the little season mentioned in Revelation, the twentieth chapter, where we read that Satan shall be loosed for a little season that he might tempt the world?

ANSWER.--We answer that it will be before. When the thousand years are finished Christ will deliver the kingdom up to the Father and Satan will be bound for a thousand years. So during all of that thousand years evil will be restrained, Satan shall be bound and Christ will do his work completely of restoring; and then having finished his work, he will turn it over to the Father, and then all mankind, being perfect, will be under the control of the Father. Then

{Page Q424}

you say, "What is the difference between the control of the Father and the control of the Son? Do they have different laws?" No, there is no difference in the law. The law which Jesus will enforce, during the thousand years, will be exactly the same law that God will enforce after the thousand years, but Jesus stands for, or represents, divine mercy; as the Mediator, he stands between divine justice and the sinner; he stands as Mediator by virtue of having redeemed the sinner. And so in this position he represents the Father's mercy. Now if God were to establish a precedent and he himself were to exercise mercy, he would have to set aside his justice, and God does not propose to do that. If every now and then he would set aside justice, he would be destroying the order of things, would be rather cultivating the spirit of error. For illustration, suppose one angel should say, "Now, heavenly Father, I have sinned; please overlook this matter." Suppose the Father would say, "Very well, I will overlook it." Then another one would say, bye and bye, "Well, heavenly Father,

I have sinned; please overlook this matter." By and by it would be fashionable among the angels to say, "I have not had my turn yet at forgiveness." God does not propose to have any such operation as that. He makes all his creatures perfect; as we read, his work is perfect. And having made them perfect, he expects them to maintain that perfection, and therefore he makes no allowances for imperfection. And in the case of man, he allowed this course of sin, and arranged in advance that Jesus would redeem man, so that thus he might illustrate the glorious qualities of his nature in condemning man to death, and allowing this reign of sin and death, his justice in not forgiving, then the justice that would require a ransom for them, and would send forth his Son to be the Redeemer--all of that was a great lesson to the angels, and it is a great lesson to us, and will be a great lesson to mankind, that God is not trifling; that God's word, "Thou shalt not be disobedient," is something that is to be recognized; there is no trifling with our God. You cannot say, "Well, he will forgive me, and it won't matter." Sin would be common amongst a great many people if God in that manner--in carelessness, so to speak--in dealing with them, and in following out his own will, would be careless with the sinner; it would be very common to sin; and it would really be an invitation. But God sets a ban on sin. He says it is injurious to every person, that righteousness will be a blessing, and that he will not allow a single case of sin. And then he illustrates that in man's case and allows it to go on, then provides a Redeemer, and allows the Redeemer to stand as the Mediator for a thousand years, dealing with mankind and helping them up. He does not take any part in this, they are all under the care of the Mediator during that thousand years, until the Mediator shall bring them up to full perfection. But at the end of the thousand years they are perfect and do not need a Mediator any longer. A perfect man does not need a Mediator, any more than a perfect angel needs a Mediator, or any more than Adam needed a Mediator--and not as much, because Adam did not have the experience that these perfect men at the end of the thousand years of Christ's reign will have had with the reign of sin and death and the reign of righteousness, and having seen the goodness of

{Page Q425}

God, and now then they ought to be thoroughly fixed in their character. No doubt about it. So then the Mediator steps out from between. What does it signify? It means that mankind

will be turned over to simple, pure justice--nothing more, nothing less; and God will require them to do right, exactly right in every case; no allowances whatever; no way of making good if they go wrong. If they infract the divine law a little bit, it will mean that they do so with knowledge, and it will mean that they will die the second death. However, we are not to understand that the Son will have nothing to do with the matter. While Revelation says that fire will come down from God out of heaven and destroy Satan and those who go with him in the error of that time, and that indicates that it comes from justice, nevertheless we understand that in all these things the Lord Jesus, and the church, his body, associated with him, will be the Father's agent; but in the one case, as Mediator, he is acting upon his own initiative, upon that which he bought with his own precious blood, this right which he has to rule the world having come to him through his redemption of the world, but that work being finished, he will resume active operations in the universe as the representative of Jehovah, just as he was before he came into the world. He was God's representative in the creation of the world, in the creation of the angels--all things were made by him; and just so after the thousand years, when he shall resume his relationship to the Father, he will be the Father's agent in all things that shall be done. So I presume it will be the Lord Jesus who will have the supervision of this matter, and the destruction of Satan and the others, and that seems to be the picture given us in the twenty-fifth chapter of Matthew, where the parable of the sheep and the goats carries us down and shows us that Satan and those associated with him will be cast into the lake of fire, which is the second death.

KINGDOM--Messiah's Kingdom Will be Spiritual

Q425:1:: QUESTION (1912-Z)--1--What is meant by Messiah's Kingdom?

ANSWER.--Our understanding is that Messiah's Kingdom will be a spiritual one, invisible to mortals, yet all-powerful for the accomplishment of the great things promised in the Law and the Prophets. The Empire which He will establish, invisible to men, will take the place of the Empire of Satan, likewise invisible. The King of Glory will replace the Prince of Darkness. Principal amongst Messiah's earthly agents and representatives will be Abraham, Isaac and all the Prophets, raised to full, human perfection. Instead of their being, as heretofore, the **fathers**, they shall be the children' of Messiah, whom He will make "Princes in all the earth." (Psa. 45:16.) To this Kingdom the nation of

Israel will speedily unite. Eventually every nation will come into harmony with Messiah, and all people will be privileged to come in under Israel's New Covenant, then established by the great "Messenger of the Covenant, whom ye delight in."-- Jer. 31:31-34; Mal. 3:1-3.

The glorious Messiah, whom the Jews identify with "Michael, the great Prince, which standeth for thy people" (Dan. 12:1), the Mohammedans also expect, and identify Him with Mohammed of the past. The Free Masons also expect the same glorious personage and, in their traditions,

{Page Q426}

identify Him with Hiram Abiff, the great Master Mason. This same great Messiah, Michael, the Archangel, the anti-typical Melchizedek, Priest as well as King, we identify as "the Man Jesus Christ, who gave Himself a Ransom-Price for all, to be testified in due time." --1 Tim. 2:6.

But when the Great King shall appear in His Glory and establish His Kingdom with Israel, He will be, as promised by the Prophets, "The desire of all nations." (Hag. 2:7.) Then all the blinded eyes shall be opened and all the deaf ears shall be unstopped. (Isa. 35:5.) Then, who He is, and how He should be identified with Abraham's Seed and David's line, will be clearly known to all in Heaven and all on earth. Not now, but when the King shall reign in righteousness, **all** shall fully understand the significance of Zechariah's prophecy (Zec. 12:7-10) and of Psa. 22:16. Content that Messiah shall show the Truth in His Day of revelation, we are glad to point Jews, Mohammedans, Christians, **all**, to the glorious Messiah, and the great work of blessing for all the nations, which God will accomplish, through the Seed of Abraham, according to His Covenant and His Oath.

KINGDOM--Bringing Forth Fruit for.

Q426:1:: QUESTION (1912)--1--When the Lord said in the parable that the seed would bring forth some thirty, some sixty and some a hundred fold, are all these classes belonging to the Church or to the Great Company?

ANSWER--He does not say, and I would suppose it would represent all that are fruitful, that would bring forth the fruits of the spirit. One hundred fold might be those who came up to the very highest standard, and those who would bring forth sixty might refer to that same class, but not to shine quite as highly in the Kingdom, as we read that "Star differeth from star in glory." And the thirty fold might mean

those who perhaps will be of the Great Company class, who will develop the spirit of the Lord, but not in such an abundant measure. They will all bring forth fruits of the spirit, in any event; just the same as those who are of the two classes, the wise and the foolish virgins. They are all virgins--all pure, all acceptable to God.

KINGDOM--Will Children Be Born in the Millennium?

Q426:2:: QUESTION (1913)--2--To whom do you understand Isa. 65:23 to refer, especially the last clause, "They shall not labor in vain nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them"?

ANSWER--Apparently, it would refer to a human class and under the administration of the Kingdom. If we inquire, would they be having offspring there, the answer would be that in all probability the cutting off of the matter of human families will be a gradual one and not an instantaneous one. For some time there may be sexual lines, but this condition of things will be gradually eliminated as they attain nearer to the perfection in which "there will be neither marrying nor giving in marriage." So I believe this text would refer to an early stage in the Millennium.

KINGDOM--A Point Yet in Doubt.

Q426:3:: QUESTION (1915)--3--How are we to know when the Kingdom is set up?

{Page Q427}

Well, dear friends, I am sure I will know when I get set up! (Laughter.) When I get set up, it will be when I receive my "change;" it will be when you receive your "change" to the spirit nature that each of you will be set up, passing through the door into the Most Holy, beyond the veil. We believe that the majority of the Kingdom class have already passed beyond the veil. To our understanding of the Bible all the sleeping saints of this Gospel Age were resurrected and passed beyond the veil in the spring of 1878. Of course it is by faith that we understand this. We think there are reasonable evidences for so believing, but we do not believe that the Kingdom was fully set up then. These saints are glorified in that they have now their glorious spirit bodies; but their spirit bodies do not constitute the Kingdom. The kingdom is the reigning power. The Bible intimates that Jesus is to take to Himself His great power and reign before

the great destruction of the present Order comes about. This destruction means "Armageddon," and probably all of the Bible class will be with their Lord in glory by the time that Armageddon, the final phase of the great Time of Trouble, is on. Yet we are not wise enough to surely know.

We have pointed out in the Watch Tower the possibility of the last members of the Body of Christ remaining yet for a little time. You remember the words of the Psalmist: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth and a two-edged sword in their hand," etc. (Psa. 149:5-9.) This intimates a rejoicing, and it appears to be on this side of the veil, and seems to imply that there might be some of the saints during this time of smiting the nations who would be exercising power while still in the flesh. But we do not know. It looks that way. Some of us might be set up in that sense before our "change" takes place; for the Prophet goes on to say that they shall "execute vengeance upon the heathen **the nations'** and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgments written. This honor have all His saints." This honor has not come to us yet. You have not bound any kings; neither have I. We are looking to see what this means. We are not to expect the prophecy to be clearly understood until the fulfilment.

Look back at the First Advent. The prophecies relating to that time were not understood until after they had been fulfilled. It was so with the disciples after the Lord was risen from the dead. When He explained the prophecies to them after His resurrection they understood. When He told them before what would take place, they did not understand. It was not then due time for them to understand these things. So it may be with us, that we will not understand until we are in the midst of the fulfilment. We had better leave it for the present with an interrogation point.

KINGDOM--The "Pearl of Great Price."

Q427:1:: QUESTION (1915)--1--The kingdom of Heaven is like unto a merchantman seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it." (Matt. 13:45,46.) What is this pearl?

ANSWER--We might very properly understand the pearl of this parable to represent the Kingdom of God. You and I and all persons have intelligence or something to sell, some

thing to give away, something to exchange. What are you giving? What kind of exchanges are you making? Well, as children we were taught to exchange our time for knowledge; so we began our trading early. We traded off our hours, our minutes, our attention, to get instruction and knowledge. As we grew older we said, "Now we must do something in the way of business." So we went into business, some as bakers, some as clerks, others as dressmaker or milliners, others as wash women, to which we gave our time in exchange for money. One says, "I will be a lawyer, and I will make money and then become able to have an automobile"--an automobile comes first, you know (laughter)--and I will get a house of my own and become prominent and have a good name. Then when I go out with my family people will say "There comes Mr. So-and-So--well thought of!" That is the prize that many set before them. That is the pearl they intend to buy. That is what they are living for. That prize they spend their days and hours and minutes in attaining, planning how they will work their business so as to make money.

Others set before them a different prize. One says, "I would like to be a great physician." So he goes to medical college. He works hard to get his education, thinking, "I will be one of the greatest surgeons in America. That is my ambition." Therefore he spends his time along that line, bending every energy to its attainment. Another man says, "I would love to be a great musician. I love music best of all." This one spends his time and strength and money in mastering this great art. Everything goes for music, because that is his one ideal. And so each person, properly, has some ideal in life toward which he labors.

A child should be early taught to have some ideal in life; and according to the wisdom of the parents will the ideal be more or less reasonable, more or less valuable to the child. Every child should have a good ideal, something worthy for which to work. Children not blessed with good parents or teachers who are able to guide them aright do not get the proper blessing out of life, because the child's mind is feeling out and wishing for something to exercise itself upon.

A young girl in her early teens may say, "I would like to be the wife of some great orator or musician." The youth may say, "I would like to marry an intelligent and accomplished lady." Then is the time for parents to carefully impress the proper and noble ideal, so that the children will early begin to

get a real blessing out of life.

Before we come to the Lord, we have one or more of these different ideals or aspirations, some having more valuable ideals and some less valuable. Any of these ideals are better than having no ideal in life. The person who has no ideal and is not aiming at any particular attainment is not doing the best he or she can do for himself or herself. But when we come into Christ, we come to know about the Gospel, about the wonderful High Calling now open, and we have the grandest ideal of all. We have heard about this "pearl of great price," of great value, and have given all we had to purchase it. All the other pearls--the pearl of being a great doctor, a great artist, a great musician, or a model housekeeper, or something else--all these are trifling and insignificant in comparison with this great Pearl, so large, so wonderful, so priceless!

{Page Q429}

What is this great Pearl, this great High Calling? This Pearl, my dear brethren, is what the Gospel sets before us. The "Pearl of great price" is the Kingdom of God, in which you and I are offered a share. Is it possible for us to get such a Pearl as that? What does it mean? It means glory, honor and immortality, the Divine nature, sitting with Christ in His Throne! We do not get merely a part of these glories. We get all or none. To get into the Kingdom means to have a share with Jesus in blessing "all the families of the earth," and to have a share in all His future glory and honor. This is the Pearl of great price.

Our Lord very forcefully pictured this matter in this parable of the merchantman seeking goodly pearls. You and I and everybody else seek something valuable for which to exchange time and influence. But when we come to see this **one thing**, this choicest of all pearls, we are so enraptured with it that we are only too glad to sell everything else we have to obtain it. You say, "I will give everything I possess for this!" Then the Lord says, "That will be just the amount required to obtain this great Pearl." If you say, "I would like to keep just a little," the Lord will say, "Then you cannot have it. It will take all you have." Jesus gave all He had, and He had far more than any of us. So we must give our all, whether we have much or little according to worldly estimates. We are getting a Pearl worth a great deal more than thousands of millions of dollars, and all for a few paltry pennies, so to speak! You haven't much to give; none of us have! But our God says, "This great Pearl is for sale.

Anybody who has the disposition to appreciate it may have it." So, dear brethren, it is our blessed privilege to obtain this wonderful Pearl if we will.

KINGDOM--Heirs of the Kingdom.

Q429:1:: QUESTION (1916)--1--What great lessons will be required of those who will be heirs of the Kingdom?

ANSWER.--(1) A proper, thorough appreciation' of Justice, and a manifestation' of that appreciation of justice by an endeavor to comply with the requirements of the Golden Rule--to love our neighbor as ourselves. (2) A further lesson is that of Love, sympathy, compassion, mercy.

However exacting we may be respecting **ourselves**, our own thoughts, words, and deeds, we are not to **exact** from others, but be willing to **take** from them whatever they are pleased to **give**--as did our Savior. This will mean (3), suffering with Christ, having **fellowship** in His **Suffering**. It will mean the learning of valuable lessons to fit and qualify us for the work of being kings, priests and judges with our Lord in His coming Kingdom.

St. Paul emphasized the importance of having the Christ-character engraved on our hearts when he wrote that God's predestination is that all who will be of the Church in glory must be copies of his dear Son--must have the Epistle of Christ written in their **hearts**. (Rom. 8:28-30.) No matter how imperfect their **bodies**, how imperfect their **attainment of their ideals**, those ideals must be **according to the Divine standard**. And they must be so in sympathy with those ideals as to be glad to **suffer** for their **attainment**.

KISSING--Re Promiscuous Kissing

Q429:2:: QUESTION (1909)--2--Is promiscuous kissing advisable among the sisters in the truth?

{Page Q430}

ANSWER.--Well, I might be entrenching upon somebody's rights if I were to give some law on the subject, but I am not a law-giver, merely a law interpreter, that is all. Some people might like it, and some sisters might not; so, love in the matter should be the rule, and it should lead us to be very careful and considerate, and if I were one of the sisters that liked to be kissed, I should not take offense if they did not. Besides, scientists tell us that kissing is a means of communicating diseases, and therefore, not a very wise

proceeding. I should think that as a rule a good, hearty handshake would be quite sufficient, but if any like to kiss, I do not know of anything in the Scriptures to hinder, and the law of love is the only thing between the sisters kissing each other and the brothers kissing the brothers.

LANGUAGE--What is the Pure Language?

Q430:1:: QUESTION (1909)--1--What does the Scripture mean which says, "I will turn unto them a pure language?" (Zeph. 3:8,9.)

ANSWER.--We understand this "pure language" to mean a **pure method**--the pure method of God's plan. The world doesn't know this method now. Only we know what is the pure method. It has brought us life and joy and blessing, and the promise is that in due time He will turn into them all a new method-- they will not hear the babble that is now going on. One says: I believe you must get into the water--another says it is free grace, etc., etc. The people have no pure method. Each has a different method. After this great time of trouble, when the whole world will be humbled, then He will turn to the people a pure method. They will not be serving Methodism or some other ism, but will serve the King of Kings and Lord of Lords.

LAST DAYS--Conclusion of This Age.

Q430:2:: QUESTION (1916)--2--Are we in our last days?

ANSWER.--I don't know. This may be my last day for ought I know. If so, I am in the last day for me. The questioner may mean, Are we in the last days as that expression is used in the Bible? If that is what he means, I think that is the right thought. The Bible uses this term "last days" to refer to the conclusion of this age and the inauguration of the new because this one is to pass away with great commotion and the new order brought in. So the one is represented as being burned up, or destroyed, while the other as the new heavens and new earth will be brought in. The new heavens will be the church in glory and the new earth will be the new social order or condition of things. We are in the last days of the old order, and in the dawning time of the new dispensation.

LAW--Abstain from Things Strangled.

Q430:3:: QUESTION (1909)--3--Why does St. Paul command us to abstain from things strangled and from meats offered to Idols?

ANSWER.--This was not Paul's command, for he did

not so command. Paul had been teaching the Gentiles that all the regulations of the Law were given to the Jews, and were not upon the Gentiles, but that the Jews were bound by them until they came into Christ. Then there arose a discussion as some came down from Jerusalem and said that they had to be circumcised and keep the law. Then some said Paul tells us

{Page Q431 }

this, and another tells us something else; so they had a general conference to ascertain to what extent the law of the Jews was upon the Gentiles. You remember James was the Chairman, noting God's providential leadings, and then Peter told how the Gospel was first preached to the Gentiles. Then the Conference of the Apostles concluded that there were no mandatory laws upon the Gentiles, and that they should not put any upon them. But they said, let us enjoin this upon them rather as a recommendation, that they abstain from things strangled, from fornication, and from meats offered to idols. Why did they make that recommendation? Because they believed that at that time it would be a wiser matter to advise. We would suppose that abstaining from fornication would always be in harmony with God's will. But about meat offered to idols, Paul explains that the idol is nothing but a block of wood or of stone; it had not hurt the meat at all, but if any man would think that it had been hurt, if he had thought that something had happened to the meat, and that he would be dishonoring God if he ate of it, then Paul said: If there be any among you that are weak, and think that it is wrong to eat it, those that are strong should condescend to such an one.

Then as to things strangled. That was a custom among the Jews because blood was a type or symbol of life, and God commanded the Jews not to eat anything strangled. They do not state why they advised it, but they did advise it and they advised it after they had stated there was nothing in the law that was binding on the Gentiles.

LAW--Eating Thing that Dieth of Itself.

Q431:1:: QUESTION (1912)--1--"Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is within thy gate, that he may eat it; or thou mayest sell it unto an alien: for thou art a holy people unto the Lord thy God." Please explain this.

ANSWER.--It seems to me that it means what it says. It was said to the Jews, not to us. An animal might die of itself without being put to death and yet not be unfit for food except

to those forbidden to eat animal food not specially killed. For instance, an animal might get caught and strangle itself or might fall over a precipice and die without being killed in the manner prescribed to the Jews. That meat might be just as good; it would not produce sickness or death; and, therefore, giving it or selling it to a person not under the Law would not mean injury to him.

LAW--When Put At An End.

Q431:2:: QUESTION (1916)--2--When did Jesus put an end to the law? At Jordan, or at Calvary?

ANSWER--This expression "Putting an end to the law" is one that is apt to be misunderstood. The question might be viewed from various viewpoints. Jesus never put an end to the law in a very important sense of the word. The law is the Father's law. It existed before Jesus came. It still exists. It will always be in existence. Jesus did not put it to an end and never will put it to an end. It is God's law briefly summed up in this: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, mind and strength and thy neighbor as thyself." When will that law be put an end to? Never! Never! We get a little nearer to an

{Page Q432}

appreciation of it every day. Neither at the Jordan or at Calvary, nor at any time will He ever put an end to that law. What, then, is meant by this expression? Upon the basis of that law as God gave it through Moses to the Israelites was made a covenant, and that covenant was often called the law because it was the law--covenant and consequently this word covenant, because the covenant and the law were so closely associated and vitally connected, was sometimes used when the law was meant, and the word law was used to include the covenant based upon it. It was in this sense that Jesus made an end of the law, that is, the law-covenant or the covenant based upon that law. He made an end of this covenant, and yet, He did not make a full end of the law--covenant even, for, to my understanding, the Jews are still under that law-covenant, and certain blessings are to come to them in consequence. They are now under the condemnation part of that law-covenant, but, if it were dead, they would not be under its condemnation phase. They could not be under the condemnation of a dead covenant. Jesus therefore made an end simply of the favors, privileges, opportunities granted to the Jews under that covenant. How? By Himself fulfilling all

its obligations and Himself thus becoming the Heir of God to the things which the law had promised to the One who would keep it. The whole Jewish nation had an opportunity of becoming heirs of these blessings if they had kept the law, but they failed to keep the law; but Jesus coming in, He kept all its requirements and thereby became Heir and inheritor of all the blessings which that law had promised, and thus He made an end of those blessings, so far as others were concerned; and from that time on no Jew can come in. Jesus got all the blessings. The Jews can get the curse, but not the blessings. Jesus is dividing these blessings with all those who become His disciples. We became joint-heirs with Him to all that inheritance which He inherited by keeping the law. We are unable to keep the law, and these Jews were not able to keep the law, but Jesus kept it and won its blessings, so that we may now become (both Jews and Gentiles) joint-heirs of all the promises made to natural Israel, through faith in the Lord Jesus and becoming members of His body. We come in and we get possession of all these things. What Jesus made an end of then, was, such requirements upon the Jews except certain obligations they had. Then coming under the new arrangement they are liberated from the requirements of the old. For instance, the Apostles coming in, the requirements of the law covenant were no longer binding upon them, when Jesus made the new provision whereby they might enter in. The new provision was to enable them to come in under the new arrangement. The Apostles became dead to the old things of the old arrangement in order that they might become alive to the better things--to God--by choosing to become the disciples of Jesus.

LAW COVENANT--Testator of.

Q432:1:: QUESTION (1909)--1--Who was the testator of the (old) Law Covenant? "For where a testament (covenant) is, there must also of necessity be the death of the testator. For a testament (covenant) is of force after men are dead; otherwise it is of no strength while the testator liveth." (Heb.9:16,17.)

{Page Q433}

ANSWER--The Apostle's argument here in using these words was particularly respecting our Lord Jesus, and he does not say anything about the Law Covenant. We may not improperly suppose that Moses, as mediator of the Law Covenant was its testator to some extent, and his death was

represented in the bulls and goats that were offered back there under the Law Covenant. It was only a typical covenant, and the sacrifices were only typical sacrifices. Our thought would be that if it were applicable at all to Moses, it would be in the sense that these sacrifices represented Moses.

But the force of the Apostle's words in speaking of Jesus as being the testator of the New Covenant is one that it is well to note very closely. While it is not the question here, if you please, I will add a few words on this line which may be helpful to some. Get the thought that under the Law Covenant, God had offered to any Israelite who would keep the Law, all the blessings, and rights, and privileges that belong to a perfect man, so that if any Jew had lived at any time from the institution of the Law Covenant down to the time of Christ, and could have kept the Law, he would have had the right to all that Adam had lost; he would have proved himself to have been a perfect man, and, therefore, would have had the right to everything under that covenant, of everything that Adam had; he would have been worthy to have taken Adam's place. But, we know, as a matter of fact, for over sixteen centuries the Law Covenant was in force, but not a Jew was able to keep the Law, and so Paul said that "through the deeds of the Law, no flesh should be justified." But our Lord Jesus, coming into the world with a special body, a body having been prepared, and that being holy, harmless, undefiled, and separate from sinners, was able and did keep the Law, and thus by keeping the Law, He proved Himself to be perfect, and was able to be the ruler of mankind. Did He do this? No. Why not? Because God had a broader and deeper plan. What was it? It was this, that the Lord Jesus should not only demonstrate His worthiness to be a perfect man, but having demonstrated that, He should sacrifice that perfect life, that He should lay all down in death, and this He did. Then, the Scriptures tell us, "God raised him from the dead," as a reward for His obedience. Then He had, so to speak, all the merit, all the virtue, all the value of a perfect human nature at His disposal. All the perfect rights of a perfect man were in His hands, to do with just as He pleased. What did He do with it? He could have applied it for all of the human race, or He could apply it for Adam or for any number of the human race. What did he do? Well, we naturally would have expected Him to have applied it in favor of the Jewish nation--you see He had something to give away. He was going to die, and He was going to give these earthly rights away; He was the testator and He was going to make a will, which represented His earthly life laid

down in sacrifice. To whom has He given them? Not to the Jews, as we might have expected, Jesus did not seal the New Covenant with His blood. What did He do with it? He ascended up on High and appeared in the presence of God for us, whosoever would respect Him and come under the conditions and terms of justification and sanctification. He applied the whole of that merit to the Church; He did not seal the covenant at all.

{Page Q434}

How was He going to use it in the Church? The Scriptures show in the type that the bullock represented the Lord Jesus, and that the High Priest took the blood of the bullock and sprinkled it upon the mercy seat for Himself and His household of faith, all who belong to Him in the true and proper sense of the word. To these, then, He gave the merit of His earthly life. He did not give them a spirit life; He did not give them immortality, but only that which He had to bestow. He had no spirit life to bestow, because it was not spirit life that He had secured by keeping the Law--only earthly rights, and therefore, He had only earthly rights that He could bestow upon anyone. So, when He ascended up on high, He bestowed those rights upon believers who took a certain stand in harmony with His teachings, that, if any would be His disciple, let him take up his cross and follow him--only to such would the full benefit of justification come. Others who failed to make their consecration would fail of receiving the full benefits that had been offered, but those who would come into the right attitude, would have imputed to them the merit of Christ's sacrifice, **on condition that they would lay down' their lives**. In other words, He gives us the full restitution rights and blessings of perfect manhood, the only thing that He had to give away. So what He gives to you and me as a free gift is justification, on condition that we lay down our lives with Him in sacrifice. Any who will not do that is not included in this class.

The faith comes first, and that is a certain introduction to other blessings and opportunities, but they do not become a fixed matter until the consecration which follows. It is then unchangeable; neither angels nor God can change it after giving His recognition of His spirit. All who receive justification and then the impartation of Holy Spirit at their consecration, which seals them as the lord's people, all such are counted in with Christ in His death. Those are the conditions, those are the terms. Whether members of the

Little Flock, they must go into death with Him or if members of the Great Company, they must also go into death--there is nothing else for these, but not all who make the consecration go on and follow in His footsteps, and hence they do not get the same reward. Some hold back and the Scriptures tell us that they will be the Great Company who come up through great tribulation; their flesh will be destroyed that their spirit may be saved in the day of the Lord. The restitution blessing that God is giving the Church is not to stay; no, not one particle, but having received it, it is passed through the Church and passed on for further use. It is the same precious blood that He shed and applied to the Church, which the Church passes on, so at the end of this age there is just as much to dispense as there was at the beginning. It was the whole merit which was given to the Church, and when the Church shall have passed beyond the veil, and shall have laid down these justified lives and earth rights, then the New Covenant will be sealed and its benefits applied to the whole world.

So, then, Jesus is the testator of the New Covenant, and when He laid down His life, it was with a view of mediating that covenant, but, instead of doing it at once, He first of all, in harmony with the Father's Plan, gathered out His Church, that we might be members of His Body, participators

{Page Q435}

with Him in the work of laying down our lives and sharing in this testament.

Paul, in the 11th chapter of Romans, tells us that they shall obtain mercy through your mercy; it will be the mercy of the Father and of the Lord Jesus, but it will be the Father's mercy through Christ, and through the Church. His mercy will proceed until all the families of the earth have received His blessing.

LAZARUS--Parable, Its Foundation.

Q435:1:: QUESTION (1909)--1--It is generally accepted that all of our Lord's parables were suggested by certain facts. How about that of the "Rich man and Lazarus?" It is the only one founded upon imagination?

ANSWER--I had never thought of the matter that way before, and I do not know. But, what are you going to do? It is there. If any one takes it as a fact, he has a tough brain. Brother Russell then went on to show how ridiculous the whole parable would be if each item in it were a fact, how

that the rich man would be sent to torment simply because he had enough to eat, wore linen and purple, so Brother Russell said according to that, many of us here would have to go to torment, simply because we had enough to eat, had on a clean shirt and wore some purple. Also, in the case of Lazarus, he went to heaven simply because he was full of sores, laid at the king's gate, and had the dogs lick his sores. He then showed that if taken as literal facts, Abraham's arms would soon be full of people full of sores, for he could not hold very many.

LEVITES--Represented in Great Company.

Q435:2:: QUESTION (1910)--2--In what way do the Levites represent the Great Company?

ANSWER.--Well, now, I thought that I answered this yesterday. I will repeat. Those who were separated on the night of the Passover, when the destroying angel destroyed all except the first-born that were under the blood, all of these first-born that were separated represented the Church of the First-born whose names are written in heaven, and these first-borns of Israel, according to God's direction, were subsequently exchanged for the whole tribe of Levi; so that the whole tribe of Levi represents the household of faith, or the Church of the First-born. In that tribe of Levi there was a certain special family, or class, selected that were the priestly family, and were representative of that portion of the household of faith, the Church of the First-born, who are to be the Bride, the Lamb's wife, and it leaves all the remainder of the Church of the First-born corresponding to the Levites and antitypical Levites to be the Great Company that follow with the Little Flock of priests and constitute the servants on the spiritual plane.

LEVITES--Theirs Will Be a Heavenly Inheritance.

Q435:3:: QUESTION (1912-Z)--3--If the antitypical Levites have no inheritance in the land, as shown in the type, what will be their reward?

ANSWER.-- The typical Levites were the whole tribe of Levi, a part of which was selected for a little company of priests. In the wilderness of Sinai, the Lord set the Levites apart for His service. (Num. 3:11-16.) Thenceforth, that one tribe represented the first-borns of Israel, who, the

{Page Q436}

Apostle says, were typical of the Church of the First-born (Heb. 12:23)--typical of the spiritual class.

In the type, the entire tribe of Levi was cut off from having any possession in the land. No title to land was given them; no field was given them. The land was divided amongst the other tribes, but not amongst the Levites. God thus typified the fact that the antitypical Levites would not have an earthly inheritance. All the Gospel Church are called to heavenly conditions; and therefore they are cut off from their earthly rights as men, that they may have the heavenly rights as New Creatures. The Apostle says God has "called us with a holy calling," a "heavenly calling," a "high calling."--2 Tim. 1:9; Heb. 3:1; Phil. 3:14.

The tribe of Levi was divided into two classes, a priestly class and a Levitical or servant class. In the antitype are two classes on the spirit plane--the Royal Priesthood, composed of Christ and the Church, His Bride; and also the servant class, "the virgins, her companions, who follow her," and who are to enter into the King's Palace with rejoicing. As these do not come up to the high standard required for admission into the Bride class, they are not counted worthy of being in this class who are presented unto the King "in raiment of needlework." Nevertheless, they must all be grand characters, worthy to receive palm branches, indicating their victory over sin and all evil.--Psa. 45:13-15; Rev. 7:9-17.

LEVITES--In Court on Atonement Day.

Q436:1:: QUESTION (1913)--1--Did the Levites have access to the court on the Day of Atonement? Are the Levites represented in the camp or court?

ANSWER--I do not remember anything particularly stated about the Levites being in the court on the Day of Atonement. I should think quite probably they were. I do not remember any prohibition of their being in the court. The Levites we see represent two pictures. We are keeping a Levitical attitude toward God when approaching Him and willing to do any kind of service, and we say, Yes, if you have something to do I would like to have a share. Are you consecrated, brother? No, not consecrated, this brother might say, but I am sympathetic with what you are doing. Well, in a figurative way he stands related to those who are consecrated and who are sacrificing. He is not one of those necessarily who will ultimately be of the Levite class. Those ultimately of the Levite class, have the future advantage also, such as have made a covenant with the Lord and they have failed to fully keep it, but in the present time all of those who will make the covenant at all are called priests. There is no Levite class recognized in this distinction at the present time, and

anybody who is sympathetic with the Lord's work and comes in and does a kind of sympathetic work, tentatively or temporarily, occupies the place of the Levites. So in this sense of the word we may be said to be in the position of Levites up to the time that we accept the Lord's arrangement and make our full consecration.

LEVITES--Antitypical Levites and their Work.

Q436:2:: QUESTION (1915)--2--What is the antitype of the Levites?

ANSWER.--We understand, first, that the antitype of the Jewish priests is Jesus, the High Priest, and the Church, the

{Page Q437}

"little flock," the under priests. The Great Company class, as it will eventually be, is the antitype of the Levites. Their relationship to the Bride class is that of "the virgins her companions that follow her" (Psa. 45:14). The work of the Great High Priest will be that of teaching and healing. The high priest's work in olden times, after his work of atonement, was to heal diseases and give instructions to the people; and the under priests were associated with the high priest and under his direction. Then came in the Levites, to do a less important part of that great work. So we understand that during the Millennial Age the Great Company class will have a great work--not so important as that of the Church, but a secondary work, more of a servant work, though honorable.

Our idea of their work is this: The high priests, you know, will be small in number in comparison--only 144,000. When we compare that number with the world's population since Adam--twenty thousand millions--it would be a good many for each one of the Bride class to care for. Apparently many more than that number will be necessary. Every individual of the Royal Priesthood is to have the honor of managing and instructing, and we understand that the Great Company will be their instruments and assistants in connection with all this work.

Let us illustrate: There are vast numbers of people in a large city to be governed. There is a mayor at the head of the city. Then there are the police judges coming next. In New York City there are a great many police judges. Then there are many thousands of policeman. The police judges do not go out and try to attend to everything throughout the city. But the policemen are on the street corners and along their beat. They are on the street-crossings, attending to the traffic,

on congested streets guarding pedestrians from being run over, seeing that the law is not infringed, making necessary arrests, etc. These policemen report to the police judges. Thus the city's government is carried on. Certain important matters might come directly to the mayor, and not be dealt with by any others.

Now all this, to our mind, furnishes a sort of illustration of how Christ will be the great Ruler, or King, corresponding to the Mayor in our figure. All the saints, the Bride class, will be under kings, corresponding to the police judges. They will be rulers and priests, having authority--ruling over two cities or five cities or ten cities, as Jesus parabolically represented the matter (Luke 19:17). But ruling over these would mean that they would have individual inspection of every case. Suppose some one were about to shoot another. The ruling judges would not take personal cognizance of each offender, because there might be many trying to do wrong at the same time. Therefore it would be necessary to have somebody to look out for each of these.

It is so now with the saints. You know that each one of the Church is guarded by holy angels. "Are they not ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14.) They are looking out for our interests, and are reporting us if we are not in the right way. They give us blessings and assistances according to our need, shielding us from harm; or if the report be for wrong-doing, we are given certain stripes and punishments.

{Page Q438}

So "the angel of the Lord encampeth round about them that fear Him, and delivereth them" (Psa. 34:7).

With the world in the next age, the Lord's power will be represented through the Great Company class, under the Bride. They will be a great police force, looking out for the whole people. They will have a big job; for God has guaranteed that "nothing shall hurt or offend in all His holy Mountain"--Kingdom (Isa. 11:9). That will mean a careful supervision. Yes, indeed! How will they hinder wrong-doing? If a person were about to speak blasphemy or slander, the tongue might be instantly paralyzed. Very easy! A policeman right on the spot!--not waiting until the offender had done the mischief and then punishing him, but fixing him so that he will not get the chance to do it, and punishing him for trying to do so.

You may ask, "Brother Russell, what about those who try to

do good?" There will be a great blessing for every one doing a good deed, a kind deed. They will get a blessing at once. All who come into harmony with the laws of the Kingdom will be rising up and rising up all through the Millennial Age, until all the willing and obedient will be restored. This will come through the agencies God is now preparing--Christ the High Priest, and the Church, the under priests, under kings, under judges, of the world. The Great Company class will be the instructors of the world under the Bride class. Then on the earthly plane, will be the Ancient Worthies, to do a certain work of judging and directing, making known to mankind the conditions of the Kingdom. These will be human, visible to men, serving under the invisible, spiritual guides.

All this great provision to handle the twenty thousand millions of mankind! Won't it all be fine! There will be a host when all are awakened from the tomb! "But how do you know this? Is there Scripture for it?" Someone will ask. Yes, right to the point. It reads like this: "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). The judgments of the Lord will then be everywhere. Just as soon as anything wrong is intended--not committed, but intended--the punishment will follow prompt and sure. There might be a temptation to do wrong, but if resisted it will not be sin. But any evil planned and purposed will meet swift retribution. This, we understand, will be the rule that will obtain all over the earth, bringing blessings to every well-doer and punishment to every intentional evil-doer.

As the number of the Bride of Christ is to be 144,000, it would be reasonable to think that each member of this class may have 144,000 to look after, as 144,000 x 144,000 equals 20,736,000,000 (twenty billion, seven hundred and thirty six millions). Evidently just about the right number to be cared for--couldn't fix it better myself. Now 144,000 would be quite a host for each individual of the Bride class to look after. So we can see the necessity for the work of the Great Company and the Ancient Worthies.

LIFE--How Attain Perfect.

Q438:1:: QUESTION (1909)--1--How can an imperfect being attain perfect life?

ANSWER--If any fail to attain perfect life, they will attain to second death. This is my understanding. I understand this is God's law and nobody will ever be acceptable

to the Father except they come up to the standard of that law. "Thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy mind and with all thy strength, and thy neighbor as thyself." That is the simplest and slightest obedience that the Lord will accept. If you and I do not come up to that standard you and I will not get perfect life. How can we do that? Will all the world in the Millennial Age attain to that standard? Yes. That will be the work of the Millennial Age. Every one who will be worthy of eternal life will be worthy of that perfection. God does not have different standards. This is the standard of all creation. No angel will be granted eternal life with the Lord unless they have this perfection. As for the world of mankind, they will all have to reach that standard, full love for God and for their neighbor. But, you say, here we are with our misshapen heads--how can we get there? You are not on trial according to your flesh. You are on trial as a new creature. If we do not learn our lessons as new creatures we will not be fit for graduation when the time comes. If we do not let the Lord develop this character in us we will not be fit for life on any plane. There are certain principles the Lord lays down, and if we are to have eternal life at all we have to get it on these principles. He is not dealing with us after the, flesh, but after the spirit. Our hearts, our wills, our intentions, our endeavors, will be to manifest that perfect love for God and for our fellow creatures. Suppose in my imperfection I do something unkind. Just as soon as the New Creature finds this out as a new creature I must go and make it right. But, you say, "Suppose pride in my heart will not enable me?" Then you are not the kind He is looking for. If you have done something amiss and have been angry with a brother or sister, go to the Lord and confess your fault. If you are solely His you will want to do those things that are pleasing to Him. Get the principle fixed; to what extent is my heart loyal to God, to the Word of God and to righteousness? While we are natural men we cannot help having these imperfections. One time in Allegheny after I had been preaching about speaking no evil, showing how contrary it is to the Lord's will and to the admonitions of His Word, a certain sister said, as she shook my hand, "Brother Russell, I am so glad you preached that, for it is just what is needed," and before she let go of my hand she began to speak evil. The poor sister was doing the best she could and I thought the poor sister will gradually learn.

She approved of the things she had heard and she thought she was applying them most thoroughly. If sometimes you find some of the brothers and sisters do not appreciate some of the higher principles, remember the Apostle says God hath chosen the mean things of the world. They are not all mean--some of the Lord's people are the noblest people in the world, but "Not many mighty not many noble are called," but chiefly the mean things. And do not be too sure that you have not some of the meanness yourself. Be very sympathetic and glad if you see your brothers and sisters are getting the advantage over the old creature. It is the old creature that He accepted that is mean. The transforming grace of the heart, the new creature, is proving more and more what is that good and acceptable will of God. I sometimes give the example of a scale, beginning with zero. Some have 40, some 50, some 20, some

{Page Q440}

30, and some only a tenth of the perfection belonging to a perfect human being. Now when these consecrate, whatever they may be, the Lord agrees to take them and He gives them sufficient grace. Suppose a man is only rated at fifty, or seventy, or here is one with only thirty marks. The Lord makes up the other 70 per cent. His grace is sufficient--sufficient for the needs of each one that He receives. The Lord's grace is sufficient and makes up for every deficiency. He is going to judge you at what your heart or intention is. Your will must never be at the 90 or 50 mark. Your intention must be at the hundred mark, and if you are doing his will to the best of your ability it is counted to you for a hundred and you are His and in full fellowship with Him. That 100 mark means a perfect heart. But the Lord requires more of us than He will require of the world. He requires that we love him with all our mind and strength and our neighbor as ourself, but He will require this of the world also. You say how can He ask more? He is asking more of you and of me. How? Jesus said, "A new commandment I give unto you, that ye love one another as I have loved you." You are to deal with your neighbor as with yourself. You are not to give all that you have or sacrifice your own interest and go without yourself. But when it comes to the Lord's disciples it is a different matter. It meant the sacrifice of our Lord's life. We have got to love one another as He loved us. You have bound yourself by that arrangement and you cannot be one of the little flock unless you are a sacrificer. Every one who is of

that little flock is a sacrificing priest, so if you belong to the Royal Priesthood you will be sacrificers.

LIFE--At End of Millennial Age.

Q440:1:: QUESTION (1910)--1--Will the purified humanity at the end of the Millennial age have eternal life or everlasting life?

ANSWER.--I answer that these terms "everlasting" and "eternal," as used in the Scriptures, are not used with that same exactness that the writer here seems to infer. The general thought of the Scriptures would seem to be not eternal life, but everlasting life, if you are going to make a distinction between them. But the majority of people do not make a distinction between them, and consider that if they say eternal life, they mean life that lasts forever; and if they say everlasting life they also mean that life which lasts forever; so with that definition they are right anyway. But if you are going to add to the word "eternal" life something that means immortal life, then it is a mistake. It would not be proper to use it with that thought in mind; the world is not to have immortality, but the world is to have everlasting life, or, in that sense of the word, eternal or unending life.

LIFE--That Possessed by The Man Jesus and by Jesus Christ.

Q440:2:: QUESTION (1916)--2--Does Jesus Christ our Lord have the same life that the man Jesus had?

ANSWER.--Again we are not sure what the questioner had in mind. We have said in volume one that all life is the same. Life is life. God has life. Angels have life. Man has life. Beasts have life. Birds and fishes have life. So, of course, Jesus had the same life as He had before. The nature is different, and so God has life on the divine plane

{Page Q441 }

or nature. The cherubim have life on their own plane, angels on theirs, man on his, and beasts, etc., on theirs. Each has life according to its nature. Suppose the questioner meant, Does Jesus have the same nature and life on the same plane as before? Our answer would be, No. "He was put to death in the flesh and was quickened, or made alive, in the spirit." He was a spirit being with a spirit nature and therefore had a spirit life after his resurrection; on the other hand he had human nature with human power and with human life when He was the man Jesus. As the Logos or mouthpiece of God, He had a spirit life. After this He came into the world to

sacrifice Himself. When He had sacrificed Himself He had finished the work the Father had given Him to do. The Father then raised Him up from the dead, and He showed this change in appearing in various forms, manifesting that He was a spirit being with a different nature. He did not manifest Himself as a man, but after His resurrection manifested Himself as a spirit being and at the same time showed the change from human to divine nature.

LIFE EVERLASTING--The Final Testing Will Determine It.

Q441:1:: QUESTION (1912-Z)--1--Will restitution include the right to everlasting life, or will the right to everlasting life be determined by the final testing that will come at the end of the Millennial Age?

ANSWER.--Perfection was given to Adam originally; and by virtue of his perfection he had a right to continue to live, if he were obedient. But as God saw fit to test Father Adam, so He will test the human family. And the final test, after the Kingdom shall have been turned over to the Father, will be by way of testing their worthiness to attain these life-rights and to keep them everlastingly. The thousand years of Christ's reign will be for bringing mankind to perfection. At the end of that reign those who have reached perfection will be delivered over to the Father. The New Covenant will have accomplished for them all that it was intended to accomplish. But before God determines them worthy of the fulness of His everlasting life, He will see that all are tried individually and without any Mediator between. We may be sure that the test will be a crucial and a just one.

LIFE-GIVER--Spiritual Father and Mother with Earthly Children.

Q441:2:: QUESTION (1905)--2--If Christ is to be the life-giver and the Church the mother, how can the children of the restitution class be of the human nature?

ANSWER.--This is a case of adoption as far as the earth is concerned. They were children of Adam and Christ proposes to give them a life in place of the one they lost through Adam. They are not begotten in the sense that we are begotten; their promise is of restitution to that which they lost through Adam. The second Adam is to take the place of the first Adam. They get the life Christ laid down for the world, otherwise there would not have been any for them.

LIFE-RIGHTS--When Given Up?

Q441:3:: QUESTION (1911)--3--When do we give our life rights, at consecration, or at death?

ANSWER--We give up our life rights at consecration. That is the principal thing that you give up. You give what you have, and what you have is very little--what anybody has is very little. But God has provided in Christ for every member of the race earthly life-rights through Jesus, and these belong to you in a reckoned sense from the time you believe in Jesus and understand that God has a restitution plan for mankind. You might say to yourself, and I might say to myself, "Oh, I have a little life now, very little indeed, but God's provision through the Redeemer is that I shall have a future human life. This will be imputed to me now through God's mercy, that I may give up all that I have. I give up what I have a right to now, and all of these rights of mine that would belong to me if I had maintained my human nature, and claimed my rights as a human being, under the general merit of Christ's sacrifice." So we give up all our life rights the moment we consecrate--the present life and that which is to come. When did Jesus give up his life rights, at Jordan, at Calvary, or at Pentecost? Jesus gave up his life rights at Jordan. He gave everything into the Father's hands. "Lo, I come to do thy will, everything written in the book." He held nothing back, everything was given up.

LIFE-RIGHTS--Are they Sacrificed.

Q442:1:: QUESTION (1911-Z)--1--What rights did our Lord possess when He was a spirit-being, before He became a man, and what became of those rights when He became a man?

ANSWER--Our Lord was rich and for our sakes became poor (2 Cor. 8:9) by exchanging the heavenly rights and perfection' for the earthly rights and perfection'. This exchange was not a sacrifice not an offering'; for it was the man' Christ Jesus who became a ransom. There is no statement in the Scriptures that He sacrificed any pre-human rights. He did, however, resign these for the "joy that was set before Him."--Heb. 12:2.

The rights that man needs are earthly rights, human' rights; and it is those rights that Jesus redeems through giving His earthly life sacrificially. As a spirit being He could not have sacrificed the rights of a spirit being; for there were no spirit beings condemned to death. It was the man' Adam whom He was to redeem. "Since by man' came death, by man comes also the resurrection of the dead. For as all in Adam die, even so all in Christ shall

be made alive."--1 Cor. 15:21,22.

LIFE-RIGHTS--Vs. Merit.

Q442:2:: QUESTION (1911-Z)--2--How shall we distinguish between the merit of Christ which He will appropriate for the sins of the world, and the life-right of Christ which He will give for the sins of the world?

ANSWER.--Our Lord's righteousness on the human plane of course appertained to Him while He was a man. He has no righteousness as a man' now. He has merely the credit of that righteousness in the Father's sight, in the sight of Justice, constituting a merit which is to be appropriated to the world in due time, but which is loaned to the Church during the Gospel Age.

The human life-rights Jesus had need for up to the moment, He died. In dying He committed them to the

{Page Q443}

Father, according to the Father's arrangement. He said, "The cup which My Father hath given Me, shall I not drink it?" (John 18:11.) When a man, those life-rights were His to use; but He does not need them now; for He has better rights. But He has a **right** to human life, which He does not need **personally**--but which He **needs** in order to **give for the world of mankind**, that they may have life everlasting if they will.

The Lord is to be viewed from the standpoint of His own personality. First of all, He was a spirit-being; secondly, He was made flesh--holy, harmless, undefiled, separate from sinners; third, for **permitting** the earthly life to be taken from Him, God rewarded Him personally with a high exaltation.--Phil. 2:9.

God has arranged that this glorious Personage shall do certain things for the world of mankind. The **power to do these things** lies in the fact that **He still has a right to earthly life**, which He does not need. He holds it over to **give to the world** in the **Millennial Age**, gradually, as they will come into harmony with the terms of the New Covenant. He imputes now a share of that value to such as desire to become his members--to cover their blemishes and make their sacrifices acceptable to the Father.

Christ's **merit** was in **doing the will of the Father**. That merit the Father rewarded with the new nature on the other side of the veil. And, of course, **that merit still persists**; and He will always have, in God's sight, a

personal merit, irrespective of anything that He may do for mankind. Therefore we cannot suppose that He would **give away His Merit**; in that case He would be left without merit. But having obtained His reward, He has a right to human life, which is so recognized by God. And this constitutes a thing of merit in God's sight--a value for the redemption of Adam and his children--his **purchase-price**, so to speak. **This** He is to use for the world shortly and **this** He is now imputing to us.

LIFE-RIGHTS--Do We Actually Sacrifice them.

Q443:1:: QUESTION (1911-Z)--1--Do the under-priests sacrifice their earthly life-rights?

ANSWER.--Since God purposes to give eternal life only to those who are perfect, and since we of Adam's race are all imperfect, therefore, we had no life-rights to sacrifice. But Jesus appeared as our Advocate and purposes to help us if we are desirous of becoming followers in His steps, and thus of being sharers with Him in His sacrifice and afterwards in the glories of His Kingdom.

To enable us to do this, He purposes to make up for us a sufficiency of His merit to compensate for all of our blemishes and defects. But we do not present this merit imputed to us by our Lord. Our whole part is faith that our great Advocate is able to make up for our shortcomings. He makes up that which is imperfect, and then offers us in sacrifice; and the Father accepts the sacrifice. **Really**, we never had any life-rights to sacrifice.

LIFE-RIGHTS--Represented in New Covenant.

Q443:2:: QUESTION (1911-Z)--2--During the Millennial Age where will be the life-rights that Jesus laid down at Calvary?

{Page Q444}

ANSWER.--That which we speak of as the life-right of the great Redeemer is, we understand, that which is typified by the blood of Atonement. According to the type, in the end of this antitypical Day of Atonement, that blood of Atonement will be applied to Justice on behalf of the whole world of mankind and will be accepted on their behalf--that is to say, as the Apostle expresses it, "to make reconciliation for the sins of the people." (Heb. 2:17.) As soon as the people shall have been released from their death-condemnation they will be in a position to begin to receive blessings, but not

before. As the great High Priest, our Lord undertakes, at the close of the Gospel Age, to seal with the Blood of Atonement a New Covenant between God and the seed of Abraham, natural Israel; and He, together with the "Church, which is His Body," undertakes to stand as the Mediator of that Covenant. All who come into full accord with that Law will have eternal life. Through all those years the Mediator will merely carry out the provisions of that Covenant, which promises that they shall have the privileges of Restitution. If they avail themselves of the opportunity they shall have eternal life.

At that time, the right to human life will have passed out of the hands of our Lord as Redeemer, and will all, thenceforth, be represented in the Covenant itself, which guarantees all the things that God declared man should have. The stony heart of mankind will give place to a heart of flesh; and all who will live up to the terms of this Covenant shall have eternal life. During the Millennial Age the New Covenant will represent the life-rights laid down by our Lord. Whoever fails to observe that Law will receive chastisements. By this arrangement Christ, as Mediator of the New Covenant, will for a thousand years dispense the blessings. During this Gospel Age our Lord keeps the right to life under His own control in order to give it to Justice as the ransom-price for the world's sins, for the redemption of the world. As soon as He sums up this right at the end of this Age, Justice relinquishes it, and mankind receives it, as shown foregoing.

LIFE-RIGHTS--Necessity for.

Q444:1:: QUESTION (1911-Z)--1--Could Christ become the Everlasting Father to the world if He did not have earthly life-rights at His disposal?

ANSWER.--If our Lord Jesus did not possess the right to earthly life as an asset, in order to give that right to Adam and his race during the Millennial reign, then He could not properly be spoken of as the Father of that race. He could not regenerate the race unless He had a life to give, an earthly life.

LIFE-RIGHTS--Compare with Merit.

Q444:2:: QUESTION (1912)--2--What is the difference between the life-rights of Jesus and the merit of Jesus?

ANSWER.--The answer all depends on the mind and viewpoint of the writer of this question. Jesus has this merit already spoken of, but He is never to give His merit to anybody. He is not to give His merit as the Son of God. If he

were to give away His merit in this sense He would have none for Himself. The thought underlying this question may be all right, however. That sacrifice which He made and finished at Calvary was a special offering to Himself,

{Page Q445}

and on account of that He received this higher nature. He laid down His earthly nature and this is counted to Him as an asset in His favor. It all depends on the use of the word "nature." This earthly nature or life he laid down and it is intended to be given as the Ransom Price for the whole world as soon as Jesus gets ready to take over the world, but this is not just yet. "The world lieth in the Wicked One" still. The world would not still be lying in the wicked one if it is the case, as some tell us, that Jesus has applied His merit. When the proper time comes He will take His great power, and when He is ready to bless He will then make the application of His merit or the merit of His earthly life-rights on behalf of all mankind, all flesh. Then the blessings will begin to "all flesh" as the Kingdom will be the source of the channel of all the blessings. This is not yet applied to the world. They are still the children of wrath, but they will not be the children of wrath after the application of His merit. Afterwards, they will all be turned over to Christ, and then Justice will merely look at Jesus and not at mankind at all. Then at the close of one thousand years Jesus will step aside and lay all the people in the hands of His Father, for when He has done that they will be able to stand in the presence of God at that time.

LIFE-RIGHTS--Are Jesus' Imputed to the Church?

Q445:1:: QUESTION (1912)--1--Do we understand you to teach that the life-rights of Jesus are imputed to the Church?

ANSWER--Substantially so! Jesus has two life-rights. He has a life-right as a man. He laid down his earthly life; it was not taken from Him. He laid it down in harmony with the Divine arrangement: "Even unto Death." That which He laid down is still His. Suppose I lay down my book here on the table and let it remain there for a time, it is still mine and I am at perfect liberty to come and take up my book again. Am I not? Jesus did not forfeit His life. He merely laid it down of Himself. "I have the authority to lay it down and to receive it again." When the time came for His resurrection from the dead, He received life on the highest plane, as a Son of God on the Divine Plane. That was the reward for the laying

down of His life. This was a "reward life." This was the Gift of God to Him. This was the reward of His obedience even unto death. He still had the right to earthly life, but He was given the Divine life as a reward. While He has this Divine life He has also this earthly right to an earthly life, and He has this to dispose of as He wills. It is in the hand of God.

"Father, into Thy hands I commend My Spirit." Did He apply it to anyone? No! Jesus has His earthly rights still, as also has He the Divine Life. His earthly life-rights He intends to give to the world. The very object of God making this arrangement was that He might give these earthly life-rights to Adam and his children. Not now though! He is now selecting the Church, the Lamb's Bride. With regard to the others, Jesus becomes the "Guarantor" of all of us who come to the Father by Him. He is so to all who have presented their bodies "Living Sacrifices." He accepts and presents these as His Members through His own merit. There is a difference between the imputation and the giving of the merit. If you were to ask me for some money and I endorsed a check for you, you could present

{Page Q446}

that check at the bank and receive the money for it. So then, it might be said, that has been done with regard to the merit of Jesus. He endorses or imputes the merit of His perfect ability to us, and thus we can present ourselves holy and acceptable before God.

LIFE-RIGHTS--Has Adam Any?

Q446:1:: QUESTION (1912)--1--Has Adam any life-rights at present?

ANSWER--No, Adam has no life-rights at present, neither has anyone of his children except those few who have accepted Christ in the real sense of the word. "He who hath the Son hath Life." There are no life-rights except for those who have accepted Christ and have come under His conditions. Even the Ancient Worthies have no life-rights yet, and when the due time comes they will be the first to receive the blessings and come into harmony with God, and they will not get their life-rights until the end of the thousand years. All will get their life-rights at the end of these thousand years. The Lord Jesus had His part in making us ready, but it is God, the Judge, who is the one who gives the eternal life. He is the Father of all who will be His children. Therefore, there are no life-rights for Adam or his children at

present. Provision is only in the course of being made, and the Great Plan is being surely unfolded and developed and finished. The time will come when the words "Come ye blessed of My Father" will sound forth, and then those in harmony will get their life-rights. Again I say that Adam has no life-rights at present, but the time is coming for him and his children.

LIFE-RIGHTS--Are Adam's Imputed to the Church?

Q446:2:: QUESTION (1912)--2--Is it correct in any sense to say that the life-rights of Adam are imputed to the Church?

ANSWER.--Not at all! Adam had no life-rights to impute. All were forfeited. Not a particle of life-right was left to Adam and, therefore, there was nothing for him to impute or impart to anyone. Not having them for himself it is a moral certainty that he could not impute them to any other one.

LIFE-RIGHTS--Vs. Life.

Q446:3:: QUESTION (1913)--3--Is it correct to say that our Lord will lift the condemnation from off the human race, that the life and life-rights lost in Adam might be restored to them, or is it more, correct to say that these were lost forever through Adam's sin and that the Christ, as the second Adam, will give life and life-rights to the race?

ANSWER.--I think it would make very little difference either way. We may speak of the matter as a resurrection or as a new creation. In one sense it is really a new creation, and in another sense it is a raising up of things that were formerly there. In one sense it is to give back that which Adam lost, and in another sense Adam lost his forever. So it is very much tweedledee, tweedledeedum.

LIFE-RIGHTS--Right to Life.

Q446:4:: QUESTION (1916-Z)--4--What is meant by the terms "right to live" and "life-rights?" And what is the difference between these terms?

ANSWER.--A person might have a right to live by being in harmony with God; for God has ordained that all of

{Page Q447}

His intelligent creatures may continue to live if they live in harmony with His Divine Law and its requirements. A right to live, therefore, was the privilege of Father Adam in the

beginning. He had a right to life and he would not have forfeited that right had he not sinned. He came into the world, but also after He became the Man Jesus, He had a right to life. It was because of this right that He would be able to lay down His life sacrificially on behalf of Adam and his race. After He had made His consecration at baptism, He no longer had the right to live as a man'; for He had given up that right to live. But having been begotten by the Holy Spirit, He had a right to life as a New Creature, spiritually begotten, unless He should make failure by violating some Divine Law or by violating His own contract, or covenant. The world of mankind will have the right to live after the Millennial Age, after they shall have reached perfection, shall have been delivered over to the Father and He shall have accepted them. They will then have the same right to life that Father Adam had at first, before he sinned.

"Life-rights." This term we may use in different ways. Applying it to the Lord Jesus Christ as having life-rights, for instance, we may say, while He had consecrated His life as a man, He had done nothing really to **forfeit** that life. He had agreed to lay it down; it was **rightfully His**; else He would not have had the right to use it again for others. He maintained the **right** because of His personal righteousness. Therefore He still possessed a right to human life, because this life which He was permitting to be taken, He had not forfeited. He still has the life-rights of a human being, although He has no **need** of human life or life-rights now for Himself; since He has something so much better, and since He could not use two lives at the same time. He has Divine life-rights; but He still maintains his human life-rights; and these He is about to dispose of, to give as a Ransom-price, as a full offset for Adam and all that was lost through him.

LOGOS--Nature of the Logos.

Q447:1:: QUESTION (1906)--1--What Scripture have we to prove that Jesus had not the divine nature before He came in the flesh?

ANSWER.--I answer that the proof would be on the other side. What Scriptures have we to prove that Jesus had the divine nature before He became flesh? We answer there are no Scriptures to prove that He had the divine nature before he came in the flesh, but we have logic to prove that He did not have the divine nature. The logic of the matter is this: That the divine nature is the very highest of all natures, is immortal, cannot suffer and cannot die; that it needs no

support, no sustenance of any kind. Now if our Lord Jesus had had what we understand to be the divine nature, immortality, then He could not have died, and what would have been the use of coming into the world to die if He could not die? So you see the logic of the matter says that He was not possessed of the divine nature, and there is nothing in the Scriptures to show that He was possessed of the divine nature. Therefore it is proper for us to understand that this nature was the great blessing and reward the Father gave Him, as the Scriptures particularly say. He humbled Himself, took upon Himself a bondman's

{Page Q448}

form, was made in fashion a man, humbled Himself unto the death of the cross, wherefore,--on this account,--God has highly exalted Him. Now, if our Lord had the divine nature before, which is the very highest of all natures, how could the Father have highly exalted Him after His obedience even unto death? It would be merely bringing Him back to what He had before. It would be no superior exaltation. And the Scriptures practically say that it was because He was obedient that God highly exalted Him and gave Him a name that is above every other name.

LOINS--"Gird up the Loins of Your Mind."

Q448:1:: QUESTION (1910-Z)--1--What does this text signify?

ANSWER.--In olden times when they wore flowing garments, girdles were constantly worn for two purposes; one was to gird up their garments--as, for instance, we sometimes sing, "Gird thy bridal robes around thee." The girdle, therefore, was useful in keeping the garments in their proper place, or position, so that they would not be disordered in appearance, nor cause one to trip and fall. Then, secondly, the girdle was used for its effect upon the loins during active labor. For instance, when one was engaged in a strenuous occupation, such as lifting a heavy weight or carrying a heavy burden or running a race, the muscles of the abdomen would play an important part.

Even in speaking we find the muscles of the abdomen contract, and thus give us the more force and strength of voice. In any kind of manual labor this is found to be the case, and these muscles become comparatively rigid. It is the custom, therefore, among workmen, even today, to wear a belt. When they have particularly severe tasks they take

another "hitch" in their belt--that is, they pull it up a few notches more, making it a little tighter around the waist, the object being to support the muscles of the abdomen and to enable them to accomplish more labor with less fatigue; and when they are at rest they slacken the belt.

This seems to be the special thought of the Apostle here--"Gird up the loins of your mind." As there are loins in the body and they have their important part to perform and we strengthen them in time of exercise, or necessity, so with our minds. We who have devoted ourselves to be the Lord's people, to do this service, realize that our minds need to be strengthened. We need to be of good courage. We need to be fortified against all disposition to lassitude.

When we undertake to gird up the loins of our minds it signifies that we have determined upon a course of activity; that rest and ease are put aside and that we are now engaging in an important work which we realize requires all the strength that we possess. The Christian has a great task before him, to **lay down his life** in the Lord's service, to accomplish all that he may be able to accomplish in respect to the use of opportunities which the Lord has provided us as his servants, his followers, that we may have a good report to give when he calls us to render our account; that we may say, Thou gavest me two talents and I have gained, two; or, thou gavest me five talents and I have gained beside, other five.

LOVE--Agape vs. Philadelphia.

Q448:2:: QUESTION (1909)--2--When we are told to add agape to

{Page Q449}

Philadelphia, does it mean that we are to get a higher form of love for the brethren than Philadelphia?

ANSWER.--I understand that agape love refers to love of the broadest kind. We love the brethren with the Philadelphia love because they are brethren. We may not love their peculiarities, we may not love all their features, but we love them as brethren, whether black or white, bond or free, because they are brethren, comrades in the same race. But as we get agape love, it means that we love all the others.

LOVE--Reaching Mark of Perfect Love.

Q449:1:: QUESTION (1909)--1--Is it possible for all who are called to the high calling to reach the perfect mark of love, and how?

ANSWER.--It is possible for every human being to

reach that mark, and more than that, every individual who will ever get eternal life, either as a member of the little flock, or great company, or of the restitution class, whoever will receive eternal life on any plane will have to come to that place or mark of perfect love; because God will not give eternal life to any others. The law of love is the least thing that God will recognize. According to the spirit, you are under the law, and you are obliged to live up to everything in the spirit that the Jew was commanded to do in the flesh. You remember how it reads that, "Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength." Won't a little less than that do? No. Oh, but I have weaknesses of the flesh and cannot do the things that I would. Well, the Apostle said that the Lord is not judging us now according to the flesh, but according to the sentiments of our hearts. If it is full of love for the Lord, all your soul, mind, and strength, then you are up to that feature of the perfect mark. You cannot do more if you like, and you cannot do less. If your heart is not all of that you will not be of the Little Flock or Great Company, but such will go into the second death. All must come up to this standard in their hearts, or they will all die the second death.

What about the second commandment, "Thou shalt love thy neighbor as thyself?" It relates to mankind. How? Get the best of him in a trade or take advantage of him? No. You must treat him as you would want him to treat you. That would not mean, however, that you must exercise your judgment for him. If he thinks his farm is better than yours and you make a trade, you both go into it with your eyes open, but to take advantage of another would not be loving as you should. The Church must do more than that. How? This way, my dear brother: The law never requires sacrifice on your part, simply love your neighbor as yourself, but what the Father requires of those who will be Members of the Body of Christ requires more than that; namely, that you sacrifice your earthly rights and lay them down. Jesus did it and it was more than the law required. He laid down in sacrifice His earthly rights, His interests. Oh, well, you say, we sacrifice our earthly interests, but we do not think them worth much. That is right, but you must sacrifice them.

LOVE--How to Manifest Love.

Q449:2:: QUESTION (1913)--2--Do you know the dear brethren in Great Britain, and especially London, love you, and is there any way we can more effectively show it to you?

ANSWER.--The Lord, you remember, said, "If ye love Me keep My commandments," and if we are thus abiding in His love now, my dear friends, that tells us that if we abide in His love we will abide in the Father's love.

I love you and I wish you to know that. I love you and think this love is mutual in all the members of the Bride of Christ. It could not be otherwise. How could we love Him who begat and love not also those who are begotten of Him? (1 John 5:1.) As each one loves more and more the spirit of the Master, we will be bound to more and more love each one; until we all get perfected beyond the veil when our love for each other will be absolutely complete.

LOVE--Proof of What?

Q450:1:: QUESTION (1913)--1--What is the most potent proof that we have passed from death unto life and that we are sons of God?

ANSWER.--The Apostle tells us right in that same connection saying, "we know that we have passed from death unto life because we love the brethren". That is a very essential test, dear brethren, and it is one that we do well to keep in mind. If we lose love for the brethren it is not a favorable sign; if we never have love for the brethren it is not a favorable sign. The best sign is that you love all other children of God, no matter what their color or sex or position in life, rich or poor, bond or free; if you love the Lord you must love all those whom He loves and has chosen. We all belong to the Lord and every member of the Lord's family must be loyal to every other member of His family. We must have the Spirit of the Master, and to have this we must love all those who are begotten of God. Everyone that loveth Him who begat loveth him also that is begotten of Him. (John 5:1.)

LOVE--Perfect, Casteth Out Fear.

Q450:2:: QUESTION (1913-Z)--2--What kind of fear is referred to in the text, "There is no fear in love, but perfect love casteth out fear."--1 John 4:18.

ANSWER.--Fear is a mental condition which is begotten of uncertainty. There are some things which we ought to fear, and some which we need not fear. The Adversary seems to take advantage of the fallen condition of the race, and to cause them to fear. Mankind realize instinctively that they are sinners by nature and that there is a penalty for sin.

Taking advantage of this fear of the consequences of sin, the Adversary tries to instill in them a dread of God. He pictures before their imperfect minds a God who is unjust, over severe in His dealings with sin and the sinner, for whom He has prepared a place of everlasting torture.

As we gradually come to a clear knowledge of God and of the principles by which He regulates the universe, we lose this improper fear; and in its stead comes a love for God and a realization that He has love for us. Our love for Him grows in proportion as we perceive that He loves mankind, and has made provision for them whereby they may have an opportunity for everlasting life. After we have come to love Him perfectly, all fear in the sense of dread is cast out.

Our knowledge and love should not, however, cast out the fear of displeasing God for **proper fear** (reverence) must never be cast out. The more we have of reverential love, the more of the proper fear we shall have. Who would not fear

{Page Q451 }

to offend a brother or a neighbor whom he loved and appreciated? Much more should we dread offending our just, wise, loving God.

The principle that "perfect love casteth out fear" should operate between husband and wife, between parents and children. The wife who fears her husband cannot be as happy as she would be if there were perfect love; and so also children who are in dread of either, or both, of their parents cannot love them with true filial affection. Each should fear to wound or offend the other, and should strive to have that perfect love which God is pleased to have all of His intelligent creatures exercise.

LUCIFER--His Previous Job.

Q451:1:: QUESTION (1913)--1--Is there any intimation in the Scriptures that Lucifer was given the oversight or made the overseer of God's earthly creation or Kingdom at Creation?

ANSWER.--We know of nothing in the Scriptures to indicate that Satan was given jurisdiction or authority respecting humanity or the earth.

LUST--Meaning Changed.

Q451:2:: QUESTION (1905)--2--What is meant by the word "lust"--"Having escaped the corruption that is in the world through lust?"

ANSWER--Our word lust has changed its meaning a great deal. In the Greek it has a much wider meaning. Today it is generally restricted to mean immoral desires, fleshly desires. In the original it means any earthly desires, for instance, the lust for power.

MAN--Re Man Christ Jesus.

Q451:3:: QUESTION (1910)--3--Who are we to understand is meant in 1 Tim. 2:5,6, by the words, "man Christ Jesus"?

ANSWER--I answer that the man Christ Jesus does not to my understanding mean the Church. The man Christ Jesus who gave himself, to my understanding, points back directly to Jesus our Lord when he was a man, and at his baptism he there gave himself up and God accepted him there as the Mediator between God and the world. Not that he did the mediating work there; no, not at all. But he there became the Mediator. It is true that he was born to be Mediator when a babe, but he was not so recognized then. Only after consecration was he recognized of God as a Mediator. This is the one whom I delight in. Why? He is to be the great King, the great Priest. What will he do as King and Priest? He will mediate between God and the world. Will he make a successful mediation? O, yes; "Times of refreshing shall come from the presence of the Lord and he shall send Jesus Christ who before was preached unto you, whom the heavens must retain until the times of restitution of all things which God hath spoken by the mouth of all the holy prophets." Will he always maintain this position of being the man Christ Jesus, or will he in some sense of the word share this with the Church? I answer that according to the Word of God a Body is being gathered from amongst the world, which is the Church, and it is to share with him his Kingship and his anointing descends on his Body members who are anointed to be kings on his throne. As his Body they share also in his anointing as the great High Priest, as pictured in Psalm 133, where

{Page Q452}

we read that the oil was poured upon the head of Aaron, the high priest, and it ran down even to the hem of his garment. This represents that all the Body of Christ is anointed, and they are the Christ, or the Messiah, because they were anointed, because the word "anoint" means "Christ." So if, as the Apostle says, "Ye have received the anointing," it is

because you are a member of the anointed one. If anointed to be the Mediator, then you are anointed also as Kings and Priests that you may participate with him as members of that great Mediator which will do his great work between God and men during the Millennial Age.

MANIFESTATIONS--God Manifest in Flesh.

Q452:1:: QUESTION (1915)--1--Are the spirit-begotten class a manifestation of God in the flesh?

ANSWER--God was manifested in the flesh of Father Adam, because He made man after His own image (Gen. 1:26; Gen. 5:1; Gen. 9:6). Man was not made to sin. The Bible explains that sin came to mankind through the fall. Sin and selfishness coming in warped and twisted our judgments, so that now, the Bible declares, "There is none righteous, no, not one" (Rom. 3:10). Though God is not a fleshly being, yet when He made man in the flesh, in His own image, Adam was a manifestation of God in the flesh. And so Jesus, when He came into the world, leaving the heavenly, spiritual glory which He had with the Father and becoming a man, was a manifestation of God in the flesh.

God is, of course, manifested in all human flesh to some extent; but in proportion as the original likeness of God has been lost, men are not in God's image--not a manifestation of God in the flesh. But if we become New Creatures, by the begetting of the Holy Spirit, we have a new mind, as the Apostle declares. Our minds are given up to the Lord, our wills given up to His will; and by reason of this submission of our will to God's will, the Apostle tells us, we gradually acquire the spirit of a sound mind. We have not sound bodies, but our minds become more and more sound by reason of their harmony with God's mind. God's mind is a sound mind, and as ours become submissive to His we become sound-minded. Whoever is guided by the Lord's Spirit has the mind of the Lord, and God will be much more manifest in his flesh than before such a one became begotten of the Spirit and this new mind had taken control.

So we see that it is a very reasonable statement to say that each Christian, in proportion as he receives the Spirit of the Lord, and grows therein, becomes more and more sound in his mind. He becomes gradually a copy of God's dear Son, and therefore a copy of the Father; for Jesus is the Father's express image. The Christian who is growing in the likeness of Christ becomes, therefore, more and more a manifestation of God in the flesh (2 Tim. 1:7; Heb. 1:3.)

MANSION--Prepare Place or Disciple for.

Q452:2:: QUESTION (1909)--2--(John 14:2), "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." Did Christ mean that He would prepare a place for the disciples, or that He would prepare them for the place?

ANSWER--The picture before my mind is this, that our Heavenly Father has many different arrangements or parts

{Page Q453}

to His plan. There was one order or department of cherubims, another of seraphims, and another order or arrangement for the angels. As for the earthly arrangement of man, this was made for him, but there was no place yet provided in God's universe for this New Creation that He intended to develop, so our Lord said, "I will go and prepare a place for you." He has made it possible for us to enter in with Him, as we read, "If we suffer with him we shall also reign with him." If He had applied His merit to the Jews under the New Covenant then, the blessing would have gone that way, and there would have been no place for us at all, but He went to apply same on our behalf, and gives us the opportunity of sacrificing with Him and of sharing in His high nature. It is true also that he is preparing them for the place.

MANSIONS--Many in Father's House.

Q453:1:: QUESTION (1911)--1--"In my Father's house are many mansions." What does this mean?

ANSWER--Our Father's house, in a large sense of the word, signifies the Universe, and the different members of his great family. He has one part of his great family on the angelic plane, we do not know how many; he has another part of his family that are seraphim and cherubim, and we do not know much about them. He has other parts of the spiritual family that the apostle Paul seems to refer to, but we do not know what these distinctions are; it is not revealed; but merely that there are different orders or grades of our heavenly Father's family on the spirit plane. Besides the church is to be on the spirit plane. Then he has also another part of his family of the human kind. Now he has made provision for all of these different families. He had already made provision for the angels; they have their plane, their status, their condition, assigned to them. So God has provided for mankind; the earth was made for man. But now was a new thing; the Lord Jesus came and called a church,

and that church with himself is to constitute a new creation, and there was no place for a new creation; it was to be an entirely new creation. So our Master, who was the first-born of this new creation, when he ascended up on high left us word that if we would be faithful as his members he would go before us and prepare a place for us, and he tells us what place it will be, that it will be a place in the divine nature. Saint Peter says God has given us exceeding great and precious promises, that by these--by these promises working in us to will and to do God's good pleasure--we might become partakers of the divine nature. All who become partakers of the divine nature will have that place in the Father's mansion that is next to the Father's abode--the Father, the Son, the Bride, the Lamb's wife, and then all other orders under those.

MARAH--Sweetening of the Waters of Marah.

Q453:2:: QUESTION (1910-Z)--2--What typical significance is there in the fact that when the waters of Marah were found to be bitter, and the Children of Israel had no water to drink, Moses caused a certain tree to be cut down and thrust into the stream, and thus sweetened the waters?

ANSWER--As a result of Adam's sin there was nothing permanently refreshing for God's people to partake of. Those

{Page Q454}

who desired to be his people, those who left the world behind them, found a great deal of unsatisfaction, if we may so express it, from the provisions of the law, which brought only condemnation. In due time, however, God caused the death of our Lord Jesus, and through or by means of his death--through the message of the ransom sacrifice--those who drink of this fact, this water, will not find that brackish taste.

We might say that it would not be unreasonable to consider that there is a correspondency of this at the present time. During the Dark Ages the water of life became very much polluted, and, as a consequence, undesirable. When we came to the waters of the Lord's Word and found that they were brackish and impure, nauseating, not wholesome, the Lord in his providence showed us more clearly than we have seen in the past the great doctrine of the Ransom, the reason for the cutting off of our Lord Jesus in death. Here was the manifestation of Divine Love and Mercy. And since we have realized this truth; since the truth has come in contact with and purified the message of the Dark Ages, we can partake of it with refreshment and joy.

We may not know if this was intended to be a correspondency, but we can at least draw some lessons from it, the lessons being true whether the matter was intended to be thus applied or not.

MARK--Re Great Company and Little Flock.

Q454:1:: QUESTION (1910)--1--Is there a difference between the mark attained by the Great Company and the mark attained by the Little Flock?

ANSWER--The Little Flock has consecrated not only to be obedient to all the demands of righteousness and justice, but they have agreed with God that they will do his will at any cost to themselves, whether justice should demand it of them or not. What you must sacrifice is something beyond what justice does or could demand. Just so with our Lord Jesus. Justice could demand that he keep the law, but Justice could not demand that he sacrifice his life. God demands that every man keep the law, but never demands that we should present our bodies a living sacrifice; it is an invitation. God does not invite you to keep His law; he says that if you do not keep the law, thus and so will be the result; there is my standard. So God sets before you and me this standard, that we should love the Lord our God with all our heart, and mind, and soul, and strength, and our neighbor as ourselves. But you say, We cannot keep the law. No, we cannot, so far as the flesh is concerned, but we can keep it in our minds and hearts. We must do so. Anything short of that is to come short of the law of God and to find ourselves unworthy of having any eternal life. So it must be with the Great Company. They cannot come short of this standard of the law of God. They have agreed to do more, but they must come up to the standard of love. That is the standard for the world in general during the next age, which they will be obliged to come to. If they do not attain to that during a thousand years, they will not attain eternal life at the end of the thousand years. Now then, dear friends, don't you think the world will be a pretty nice set of people? I think they will be fine. When Jesus gets through with the work I tell you it will be well done, and humanity will be a

{Page Q455}

fine representation of the power of God, and godliness in humanity.

MARK--Falling from and into Great Company.

Q455:1:: QUESTION (1910)--1--Have any of the Truth people who have reached the mark of perfect love and allowed themselves to be blinded by error any chance of coming into the Great Company?

ANSWER--To my understanding, any of God's people, not merely those who are in present truth, but any of God's people, who may reach the mark of character development that we sometimes designate as the mark of perfect love, it is required of them that they shall maintain their standing at that mark of perfect love, and not be moved away from it by the trials and difficulties that will assault them after they have reached that mark; and I would understand some of them might temporarily be moved away from the mark, and might by the grace of God recover themselves, and still be of those characters that the Lord would count worthy of a share in the prize. But I could see that some might be so thoroughly driven away from the mark into such a wrong condition of mind or conduct that they would sin the sin unto death, and never have any future. And I could see that some others might, after being at the mark of perfect love, fail to have the proper zeal, and, without especially leaving the mark, find that they might fail to maintain their standing as zealous followers of the Lord, and be counted worthy of the Great Company class.

MARK OR RACE COURSE--Finished Before Fighting.

Q455:2:: QUESTION (1908)--2--Do the Scriptures teach that the Church must finish its course before they begin to fight as soldiers, or are we not to fight while we are running the race to the end, so we may finish with joy?

ANSWER--There are different Scriptures which seem to present different thoughts to our mind. The subject has many sides. Just the same as if we were to take a picture of this building. We would say, What does that Auditorium at Nashville look like? One picture would be from here, and it would take in the Confederate Gallery; another from there, and another from here. They would be different pictures, but all would be pictures of the Auditorium. Then you go out and take a front view, and then to the side and take a side view, and to the rear and take a rear view. So the Lord and the Apostles have given us--God has given us by His Holy Spirit through these various channels--various pictures of truth, and of our experiences in life. One of them represents us as running the race. Now you have got to run for something. You do not keep on running forever and then just die the very

moment you have gotten to the end of the race. While it is true the Scriptures do set forth in some places that we keep running, and our Christian race in some respects is like a race course all the time, in that we must never stop in our endeavor to do right, there is another picture, which seems to be a very proper one, that we run for a mark. Suppose that table is the mark. What do you mean by the mark? Why it is a mark in the sense of being something that we must reach. I run for that mark. I stop here, half way to the table; suppose I never went farther than this; I never reach the mark at all. Now there are a good many people I think never reach the mark

{Page Q456}

at all. It is important for us to see what the mark is, so that when we run we may run wisely and not merely as beating the air. It is not how much effort you can put forth, but you want to do it for a purpose; there is something to be gained; there is something to be grasped. The person running aimlessly is like the person running around some road. "Where are you going?" "I don't know." He could not run very long that way with energy, but if he knew he was to take a certain course, and wanted to get back to a certain starting point which was fixed, and wanted to see how many minutes he could do it in, then he has an object in view, a motive in mind, and he can run better. So God sets before us a certain mark, and we are to run to that mark. Now when we have gotten to the mark, what do we do? Why, having done all, stand--stand at the mark; do not run away from it. Is it going to be hard to stay there? Yes. There will be a good deal of endeavor to put you away from the mark after you get there. The Adversary will try harder to put you away from the mark than he did in preventing you from getting to it. There is an intense fight coming after you get to the mark. There is a certain amount of shielding done before you get to the mark, but after you get to the mark, that is where you have our severest test. Another picture is, "Put on the whole armor of God." Where do you get the armor? God's Word. You put on this armor, put on the whole armor of God, that you may be able to stand. Now while I am putting on the armor, the Lord grants me a measure of grace and protection that I shall not be assailed before I have had time to put it on; He gives me a reasonable time in which to put it on. He will not allow me to be attacked beyond that I am able to bear; so I have a certain measure of time in which to put it on. Now I have on the armor--and what? Now fight. You say, what is the mark

for which we run? Why this, dear friends. There is a certain mark of character which God will accept, and nothing short of that character, and if you do not have that character you can never be in the kingdom. It is not just anything that God is going to take into the kingdom; He has set a certain standard and made it favorable for you and me to reach that standard; He has promised every assistance, but He expects you and I will manifest interest and strive and labor that we may get to that standard. What standard is set before us? How little will do? No, that is not the thought. We ought to have the desire of doing all that we can, and then more; never be satisfied with our attainments. But you can readily see that there is one standard you cannot be short of and get into the kingdom, because God has determined this. You remember that positive statement of the Apostle Paul in the eighth chapter of Romans that, "God has predestinated"--that is a strong word. What did God predestinate? That all of those who will be in the little flock must be copies of His Son; if they are not copies of His Son, they cannot be in the kingdom. That mark, you see, is a copy of God's dear Son. Until you are at that mark of being a copy of God's dear Son, God's predestination is that you cannot be of the elect; and if you do reach there and maintain that stand that you may be one. Now the mark is a very important thing, is it not? In our hazy way of reading the Bible at one time we did

{Page Q457}

not see the mark or anything else; it was a kind of blind way of doing. We did not know what God had said. We had not paid enough attention to what God had said. We had read the catechism and were confused. Now we have come to a time where we will see what God says in His Word, and He gives us Christ as a pattern, and as an example. Do you mean to say that we must all be like Christ? Yes, we must all be like Christ. But Christ was perfect; must we all be perfect? I did not say like Christ according to the flesh, my dear brother; I did not say in what way like Christ, but this is the way: Our Lord Jesus was perfect, and you are imperfect, and I am imperfect; we can never be like Christ in the flesh; but that is not the way in which the Lord is testing us. He says, Ye are not in the flesh, but in the spirit, if so be that the Spirit of Christ dwelleth in you. He is not judging you according to the flesh, but according to the spirit. What about our flesh? Why, your flesh is reckoned justified, the merit of Christ has been appropriated to you according to the flesh, covering all

those blemishes and conditions; as between Christ and perfection in the flesh and your imperfection in the flesh, the merit of His sacrifice is imputed to you and to me to cover these blemishes. Don't you see then that reckonedly your flesh is perfected, while actually your flesh is imperfect. But now then the object of God reckoning us perfect is that we may present ourselves living sacrifices. According to the divine will no sacrifice might come to the Lord's altar except it was without spot and without blemish. Our Lord Jesus was the Lamb of God without spot and without blemish, and He was the acceptable One. You and I have spots and blemishes according to the flesh, and the Lord says you cannot come to the altar with those. What must we do? We must get rid of them. How? They must all be covered. What will cover them for us? The merit of Christ's sacrifice, imputed and applied by faith. This covers all those blemishes. Why, Brother Russell, are we acceptable to God's altar after that? That is exactly the point, dear brethren. That is what the Apostle says: "I beseech you, brethren, by the mercies of God (He having forgiven your sins and provided this covering for you) that ye present your bodies a living sacrifice, holy, acceptable to God, your reasonable service." Holy? Yes, holy. What have we done to make us holy? Christ did the thing which makes you holy. The word "holy" means "whole or complete." Christ's imputed righteousness makes us reckonedly whole, complete from sin, and from blemish. So then, according to the flesh you are no more, says the Apostle, but you are in the spirit, you have ceased to be from a human standpoint, you sacrificed that humanity as your reasonable service to the Lord; you count yourself henceforth as a new creature, begotten through the Holy Spirit. Now this newly begotten new creature in Christ Jesus, a member of the body of Christ, you see, is a different person from the old, and so the Apostle from this standpoint could speak of himself as the old "I" and the new "I." He says, I, and yet he says, not I. Here is the old and the new. Here is the new Paul and the old Paul. The old Paul, according to the flesh, is reckoned dead; the new Paul, according to the spirit, is reckoned alive. So then, this is our glorious position that we as new creatures

{Page Q458}

may offer our sacrifice, and as new creatures are acceptable to the Lord, and may fight the good fight and may win the victory, the Lord helping us all the way through. But as new

creatures we must get to this stand, we must not stop; as new creatures, God tells us there is a mark, a copy of God's dear Son. Are you up to the mark? Oh, says someone, I never expect to be up to the mark until my dying moment. What makes you think you will be any nearer the mark at your dying moment than the day before? There is no reason whatever. You see, this mark is a mark of character, and you and I ought to get to that place in character. How do you mean? In this way: What was the character of Christ? In what way did He offer a sacrifice? In this way: Lo, I come in the volume of the book it is written of me, to do thy will, O God. Thy law is written in my heart. That is his standpoint--full consecration to the Father's will, nothing short of it. And must you and I come to that? Yes. Well, what is the Father's will? The Father's will is that we should conform, according to heart, not according to the flesh necessarily, but the best you can do according to the flesh, but according to the heart you must keep His will, and His will is, that you shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy being, and with all thy strength. Can we come to that? I think so. The Lord says so. We can in our minds. With my mind I serve the law of God, says the Apostle, and with my flesh, to some extent I serve the law of sin; but the flesh is reckoned as dead, and the Lord is not judging according to the flesh. If we have the mind of Christ we will do the best of our ability in the flesh, endeavoring to keep it under in harmony with the Lord's will. But we are not being judged according to the flesh, but according to the spirit, according to the mind, according to the new creature. So here we have it, dear friends: With your mind you serve the law of God--all your heart, all your mind, all your being, and all your strength. If so, you are at the mark. Do you love your neighbor as yourself? Yes, you say. I love everybody and like to do good to everybody, and glad of it. Then you have really come to love the brethren? Yes. And you love God? Yes. And you love all mankind? Yes. Don't want to do harm to anybody? No. You don't want to do any wrong or see any wrong? You love them and would like to see good done to them? Yes. Well, I guess you must be at the mark. That is what the Lord puts as the mark. That is what Christ did. He loved the world and gave Himself for it. He loved the Father and laid down His life to do the Father's will. He loved the disciples; thus having loved his own, He loved them to the end. So that must be our spirit, and as soon as you get there, so that you love everybody, and love your enemies, you are at the mark. It is harder to love your enemies, but you

must love your enemies; the Lord said so: "Do good to them that despitefully use you." If you have not reached the point of loving your enemies, you are not at the mark of the prize, because none having a less standard can be of the elect class at all. They must be copies of God's dear Son, and that is the copy; that is the mark. If you have not gotten there, run and get there as quick as you can. Let everything else go in life and get to that point. Someone may say, there is just one person

{Page Q459}

that I cannot love; he is an enemy, and he has spoken such and such a thing. Never mind what he said or did; you are not living for yourself, are you? You are living for the Lord. Now the Lord says, Put away all that evil, and envy, and everything else that is wrong in your heart, and get your heart to that condition where you will love them, and would like to do good to them. That is getting to the mark. After getting there, then what shall you do? Then stand. Why, that is nothing to stand there, that is easy enough. But wait a little while; stand there a little while and see. You will find that the Adversary will get at you in various ways, and the Lord will allow him to get at you in various ways. He will do various things to make you do otherwise than love your enemies, and love the Lord, and love the brethren, and the world. He will do everything he can to turn your mind from the glorious standard of Christ. You will be assaulted in a thousand ways, more than you were on the way to the mark, because on the way the Lord protected you and said, I will not permit you to be tempted more than you are able; but when you get up to the mark you were able to stand. Then I will allow you to be tempted as much more as you are able. He knows how much you are able, and He wants to test you as much as you are able because all of those who will be of that elect, glorified class must be thoroughly tested and proved, and it must be demonstrated that they have loyalty to God and to the brethren, and love in all of these high and noble respects.

MARRIAGE--Re Spending Husband's Money.

Q459:1:: QUESTION (1909)--1--Is a wife privileged to use money which is her own, against the wishes of her husband?

ANSWER--If the husband were perfect and fully in relationship with the Lord, and the wife the same, then there

would be no difficulty, and there would be no such question here. But that is not the case, and my thought would be this: that, according to the laws, and according to the general usage, a husband in marrying a wife undertakes to treat her as his partner, and he does this without any respect to the property which she may have in her own right, unless there be some specific declaration or contract to that effect. But if there be none, the understanding would be that the man has taken the woman to be his companion and become responsible for her care, without any respect to property she may have. This would mean also that there would be reasonable conditions between the husband and wife, and if the husband were sick that the wife would not only use means if she had any to provide for the family; also if she had no family and he as the natural protector was not in condition physically, it would be her privilege to lay down her life in serving him in any kind of work that was necessary.

But suppose the question of necessity was out of the way, and the husband is abundantly able to provide for both and does not need what she may have in her own right. My thought is this, that she should consider that she is a steward of that money that has come to her individually and personally, and that she has a responsibility to the Lord, and her husband should co-operate with her.

MARRIAGE--Propriety of in Believers.

Q459:2:: QUESTION (1909)--2--What is your view in regard to the

{Page Q460}

propriety of believers in Millennial Dawn assuming the marriage relation?

ANSWER--We have no position to take, dear friends. That matter is not for anyone to decide but the individuals themselves. I would have no right to say that you should marry, nor that you should not marry; that is your business, not mine, nor anybody else's business. Millennial Dawn merely said what the Apostle Paul said eighteen hundred years ago: "He that marries does well, but he who marries not does better." Now, if I should talk all night, I do not think I could add to what the Apostle said, neither would I have the right or the inclination to change it. You and I have no right to meddle with their affairs. If they are our children, then we have a right to advise. If they are underage, then we have a right to tell them that we will guide them until they are of age,

but when they are of age the parents must not interfere further than to advise. Whoever tries to be officious in this matter only brings trouble upon himself. Let us leave the matter where God leaves it, namely, with themselves.

MARRIAGE--Does it Constitute the Man a Tyrant?

Q460:1:: QUESTION (1909)--1--Why is the idea so prevalent and so inconsistently acted upon by the brethren, as well as among the world of mankind, that because a man is the head of his house he is necessarily a petty tyrant, especially in the matter of the marriage relation?

ANSWER--I presume that the reason it is frequent is because it is frequent; that is all I can say. I think, however, that all those who are in Christ have the mind of Christ, which seeks to avoid anything like tyranny. Of course, something might be called tyranny which is not tyranny. One should learn that the power the Lord would have him exercise is the power of love. We give you the best advice we can in the 6th Volume of Scripture Studies. We disapprove of anything like tyranny. There is generally a more excellent way, and that way is not tyranny.

MARRIAGE--Honorable in All.

Q460:2:: QUESTION (1910-Z)--2--At this late date what do you think about marriage by those who claim to be fully consecrated? I think a timely piece in The Watch Tower treating the propriety of marriage would do much good. It seems that many do not understand their privilege in sacrificing their little all.

I have certainly enjoyed The Watch Tower, especially of late. The expositions on the Great Company and what is meant by a full consecration have caused me to make some careful self-examinations and more earnest prayers, inquiring of the Lord whether or not I have made a full consecration of my little all, and am I being faithful in my stewardship.

Yours in the Lord.

ANSWER--We quite agree with your sentiments, dear brother, that the time is short, that all the consecrated need every talent and every moment for the service of the King, to demonstrate to him their love and loyalty. We quite agree that many marriages have proved disadvantageous spiritually. We do not know that all have done so.

Anyway, we have no option in the matter. The Lord's Word clearly declares that marriage is honorable in all. It is not, therefore, the province of anybody to forbid marriage, directly or indirectly. The most we are privileged to do is

{Page Q461 }

to call attention to the words of St. Paul, a Divinely inspired instructor for the Church, whose admonitions have brought blessing to us all many times. He says, "He that marrieth doeth well. He that marrieth not doeth better."

For our part, therefore, we leave the matter in the hands of the dear friends, content to point out the Apostle's advice, not forgetting that there might be instances in which this general rule might not apply. It is for each of the Lord's people to decide this matter in harmony with his or her own judgment and convictions. "Let us not judge one another, but judge this rather, that no man put a stumbling block in his brother's way."--Rom. 14:13.

MARRIAGE--In the Resurrection.

Q461:1:: QUESTION (1911-Z)--1--Do you gather from God's Plan that the present reciprocal love of man and woman is to be confirmed by the Lord so as to continue forever, both on earth and in heaven?

ANSWER--We answer, No! Marriage is an arrangement that God instituted for a very special purpose, and with the human family only. The object of the separation of Mother Eve from Father Adam **she was formed from one of his ribs'** was, the Scriptures tell us, that a race might be produced. Marriage means merely the union of these two recognizing each other as one; and so the Apostle says, "I would have you know that the head of every man is Christ; and the head of the woman is the man; and the Head of Christ is God."

There is no arrangement in God's Plan to have any of those on the spirit plane **male** and **female**. According to the productions of Art, there are no **male** angels; but according to the Scriptures, there are no **female** angels. Possibly the reason why so many artists have supposed that angels are females is that there are more women in the Church than men. But the entire idea is erroneous; for angels are an entirely separate order of beings from mankind. Man never was an angel and never was intended to be an angel. Man is of the earth, earthly. He fell from the position of king of the earth and became a degraded being; and the Divine intention and promise is that when Messiah shall reign humanity shall be lifted up from sin and degradation and brought back to human perfection.--Acts 3:19-21.

The only ones who will become spirit-beings, as are the

angels, are the Church class--those begotten of the Spirit, those who in the resurrection will be given a change of nature. As the Apostle states, "We shall all be changed," for "Flesh and blood cannot inherit the Kingdom of God." (1 Cor. 15:51,50.) Therefore the First Resurrection, in which the Bride only has part with her Lord, is different from the resurrection of the world. Of those who will have part in the First Resurrection we read that "they shall be priests unto God and shall reign with Christ a thousand years." (Rev. 20:6.) Flesh and blood cannot be a part of that Kingdom. Therefore they must all be changed. We do not expect that Jesus will be changed from spirit to human nature; but that the Church must be changed from human to spirit nature, for they "shall be like Him and see Him as He is" (1 John 3:2) and share His glory and be His Bride. When the Church shall thus be changed, all the peculiarities of **male** and **female** will be obliterated, for there

{Page Q462}

is neither male nor female amongst the angels; and the Scriptures tell us there will not be in the glorified Church. The perfection of spirit being will be one. All will be alike, sexless.

As for mankind: We think the Scriptures clearly indicate that Divine provision for mankind will be that they will all be sexless when perfection shall have been reached. That is to say, at the close of the Millennial Age, all having been gradually perfected, each sex will, in their development, have taken on more of the qualities of the other; during that Age the woman will gradually add to her womanly graces the qualities that belong to man; and man will likewise gradually take on with his manly qualities the finer sentiments and qualities of mind and body that belong to the female. Thus man will receive again that which was taken from him originally, represented by the rib. So all will then be perfect; and they will neither marry nor give in marriage; for all will in this respect be "like unto the angels."--Luke 20:34-36.

MARRIAGE--In the Millennium.

Q462:1:: QUESTION (1911)--1--Will there be marrying and giving in marriage during the Millennium?

ANSWER--During the time of the Millennium, during that thousand years, the angels will not marry or be given in marriage. They never have been married, and they will not be then, and the church will not marry or be given in marriage,

because they will be like unto the angels in that respect, being without the sex peculiarity. And as for mankind, the Scriptures do not clearly indicate that. They do tell us that whosoever shall attain to that age, or to the resurrection from the dead, will neither marry or be given in marriage. To attain to the resurrection seems to mean progressing until they reach the full resurrection. In other words, the resurrection does not take place the moment the person is awakened from the tomb, but his resurrection is only begun, and every step he would take in progress toward full perfection he would be having more of a resurrection, until he would be fully perfected, and then his resurrection would be complete; he would be raised clear up out of sin, imperfection and death. Now when they reach that full development, being fully raised up, they will neither marry nor be given in marriage. And as to what will take place during the Millennium, I could only give you a guess, because there is no Scripture on the subject. My guess would be that this matter would be gradually getting less and less. That is only a guess, and I make a distinction between my guess and what the Scriptures say.

MARRIAGE SUPPER--When and What is it?

Q462:2:: QUESTION (1906)--2--What will constitute the marriage supper or nuptial feast of the Lamb, to which the virgins, the Bride's companions will be invited, and when will it take place?

ANSWER--We answer, this is a picture. There is the invitation, the bridegroom coming and going into the marriage, the door shut, and the marriage taking place. The union between Christ and the Church is thus represented. When will it take place? When the last member of the body shall have finished his course and has been changed into the

{Page Q463}

glory of the Lord, then the marriage will be consummated; that is, the union will be consummated. Will they have a supper, and sit down with knives and forks and chairs and have something to eat? No, not that kind of a supper. We are having a feast here at this convention, dear friends, without knives or forks. We are having a feast on God's Word and truth. Our Lord represents it as a great feast, a great time of blessing; we don't know what it is. He gives us some pictures drawn from earthly things to give us a suggestion merely that there is something grand beyond power to

describe. Who will be there? We answer the bride of Christ will be there, the bridegroom will be there, and the virgins, the bride's companions, that follow her, will be there. They are represented as a great company. They also, says the Prophet, shall be brought near to the presence of the King.

Thank God the great company is going to be invited to share in the marriage supper of the Lamb, to share in the glorious blessings and favors of God, which will make their hearts rejoice, and compensate them for all their trials and difficulties in the present time.

MARRYING--Forbidding to, and Abstaining from Meats

Q463:1:: QUESTION (1911)--1--"Forbidding to marry and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth." Please comment.

ANSWER--I think it is very nice. Every word of God is good. No objection. I never forbid to marry, and if anyone thought I did, it is a mistake. I would merely say with the Apostle that he that marries does well, and he that marries not, does better. And as to the abstaining from meat--judge for yourself how much is good for you, and the kind that agrees with you best.

MARY--Why More Honor not Shown Her.

Q463:2:: QUESTION (1911)--2--Why in the meetings of your classes do not the members show more honor to the mother of our Lord? A woman whom God honored so highly?

ANSWER--It would seem to me that none of God's people would wish to show any indignity toward Mary, the mother of Jesus. If they did, I would think they were making a very great mistake. It might be, however, that some unconsciously would seem to cast discredit--not that they mean to do so--but seeing that our Catholic friends make Mary out to be nearly as great as her Son, therefore the natural revulsion comes in, and the natural inclination to take the other side of the matter, and to say that she was not, and that she was not immaculate, etc. So that is the only way I could account for anything that would seem like a lack of proper honor to Mary, the mother of Jesus. I believe that all Christians should honor Mary very highly. I am sure I honor her very highly. I think that God honors her very highly, and everyone whom God honors I wish to honor, be it man or woman. So in the case of Mary, I am very glad to honor her. She must have been a very fine, noble woman, else the Lord never would have used her. But we would not subscribe to

the Catholic theory that she was born immaculate, that she was born without sin. If so she would have been a perfect woman. I suppose the Catholics claim this in order to account for Jesus being born perfect; they think

{Page Q464}

his mother would need be perfect. In that they have overlooked a principle of nature. In the first place she could not be born perfect because she did not have the perfect life to begin with, for her father was not perfect. Secondly she could not be immaculate. In the case of Jesus, he could be born perfect, because his Father, the one from whom his life came, was pure. This Holy power of God that came upon her was the means by which the child was given life, personality, soul. Here we have sharply defined before our minds, then, the fact that the father is the life-giver, and the mother is the life-nourisher. All that Mary had to do with our Lord was to provide the necessary nutriment by which he would be sustained and brought to birth; that was her part, and God chose a good woman, no doubt.

MATERIALIZATION--Evil Spirits Re Saints.

Q464:1:: QUESTION (1909)--1--Devils being evil spirits, is it possible for them to appear in the Church in flesh as teachers and deceive the Saints?

ANSWER--We answer that the tract on this subject will be better than we can give in a few minutes. However, we will say briefly that the evil spirits which were condemned at the time of the flood, of whom Peter refers when he speaks of the "spirits in prison," in the sense that they are restrained of the privileges they once enjoyed--they have not been permitted to materialize since the flood. The Scriptures say that they were restrained in chains of darkness UNTIL the judgment of the great day. That word "until" seems to imply that when we reach that time, then the restrictions are broken.

Our thought is not that God will release them from their restraints, but that God will permit them to deceive themselves in that they have found a different way of materializing aside from Him, and this is what the spiritualists claim. I don't know anything about it, however, and I leave them alone--I would not go to one of their seances for any amount of money.

Are you afraid?

No, I am not afraid of them, but I am afraid of the Lord. My reverence for the Lord would say that I should have

nothing to do with them. I believe that those who put themselves in the way of their seances, materializations and manifestations, are running a great risk.

I want to say that I am not accusing the mediums of being in league with the spirits, because some, so far as I know, are genuine mediums, doing a genuine work and **think** they are communicating with the spirits of dead human beings. I mean that **to them** their work seems to be genuine. The evil spirits palm themselves off for the spirits of dead ones and thus deceive mankind, and so it is that the theory is kept alive that, when a man is dead he is more alive than ever. The whole heathen world is under their dominion. So Paul says that they that worship these worship demons and not God. Then he spoke of some of the doctrines of devils. All of these are pernicious to the Church, and they take pleasure in deceiving God's people. Our expectation is that they will think they have broken over the restraints that God put upon them in the days of the flood, and then with this thought that they have found a way of getting around God, they will materialize as they did in the days of the flood. Our spiritualistic friends, not that I am

{Page Q465}

friendly with them, but the people who are deluded by spiritualists are all my friends, and all who are under the delusion are my friends, and those that are not under the delusion are still more my friends--our spiritualistic friends expect this power to grow and that they will materialize and walk the streets, and it will not surprise me if they get that power. They are bound by the chains of darkness until that time, then God will wink at this, partly to test them to see whether all these centuries of experience, in which they have seen the origin of sin, and have had a glimpse of God and righteousness, **have** taught them the needed lesson. He will allow them to do this, to think that they are circumventing His plan, also that they may have a part in bringing the great time of trouble in with which this world or age will end.

Will they appear in fleshly bodies in the Church as teachers to deceive the saints? The Lord said--and it is so much better to have what the Lord said than anything that Brother Russell might say--if it were possible, they would deceive the very elect, the Saints. That would imply that it will not be possible, but that it will be possible to deceive **everybody else** than the Saints; hence the importance of being Saints

and of keeping very near to the Lord.

MEDIATOR--For Sheep or Goats?

Q465:1:: QUESTION (1909)--1--It has been said that the sheep class in the Millennial age will need no mediator--only the goats.

ANSWER--I would not agree to that proposition. The Scriptures put the whole world under the Mediator. Every person except the Body of the Mediator himself is included in this. The Mediator comes to stand between these. During all the Millennial age they will all be under that Mediator. There will be no communication between God and the world until the end of the Millennial age. The world will be justified by their works--actually. The Church is in a different condition. When Christ's Millennial Kingdom is established He will deal with all the world and bring them up, up by resurrection and restitution--up to all that Adam had--to all that Adam lost, and in that perfect condition they will be prepared to be delivered over to the Father. During the Millennial age He will not deliver them over to the Father for the Father appointed Him to be their Judge, to be their King, to be their Mediator--and everything centers in this, for Christ and the Church are one. It will mean to the world justification. Justification means to make right--to make just. What was Adam at the beginning? He was a just man. When he sinned he became unjust, he became imperfect, he became fallen. Justification means to be lifted up to that place of perfection where all will be obedient. This is what Christ will do for all the world. They will be justified every man according to his works. So then the whole world at the end of the Millennial age will be in that condition where they may be delivered to the Father. If any man now would be delivered to the Father it would mean his destruction, but when the world shall be brought up by the Mediator and turned over to the Father perfect they will need no Mediator because they will be actually just--not merely reckonedly. So you see that during the Millennial age not only the goats will need a mediator, the sheep will need

{Page Q466}

a mediator also. It was because God saw that some of the world would be sheep that He made this arrangement. The goat class that will be destroyed will be the ones that will not profit by the arrangement. As we have been taught, the world, neither sheep nor goats, will have any dealings with the Father--only at the end of the age will they have any

dealings with the Father.

MEDIATOR--Vs. Advocate.

Q466:1:: QUESTION (1909)--1--Mediator and Advocate--In what way are they alike--in what ways do they differ?

ANSWER--The word "mediator" in our English language might be used and often is used in our common conversation in a different way from what it is used in the Bible. That is, you might sometimes say, "I occupy a position as a kind of mediator in our home. That is, all difficulties are settled through me." This is one way of using the word but it is not the scriptural way. In the Scriptures every use of the word "mediator", is in connection with a covenant. I have not always used it so in the past. I have used it in a loose way not noticing that the Bible always uses the word in connection with a covenant. Christ is the mediator of the New Covenant. So hereafter I will use it in that restricted sense. If you find I have written anything else you will know it is a slip and not intentional. A mediator stands between two parties to see that justice is done to both parties. Suppose you and I were to build a house. You agree to build it for \$15,000, terms and conditions laid down. It is usual in such a case to have a "mediator," and the "mediator" in such a contract is usually termed an architect. Then we have an architect--a mediator--who draws up the plans and the terms and you agree to take these specifications. Again, in any business transaction, if you make a note for some reason, there is a contract given. You agree to bind yourself by that. Now that is a covenant or contract between us. Where is the mediator? The law. In every such case where two parties are concerned the mediator sees that everything is right. Christ has redeemed the world and He is to be a Mediator in the matter of dispensing certain blessings. Jehovah agrees to take and accept these people of the world through this Mediator. Christ agrees to bring the world up to perfection--He stands between God and them. He represents them to God. He can stand between them and Jehovah and give them all the assistance by virtue of the sacrifice He has already made. He carries out the provisions of the New Covenant to the world, assuring the world and giving God assurance, and in the end of the age will turn them over to the Father perfect--restored to the perfection lost in Adam. An advocate is **your** attorney--he is not the other man's attorney--he is never for any side but your side. He has the right to go into court because he is a member of the court. You cannot go in any time to court, but you must have an attorney to appear there for you. You are at liberty and in

good standing--you are not condemned by the court, but you must get a lawyer thoroughly conversant with our laws--you must have an attorney. An attorney is not a mediator, but your representative before the court. So the Church has an advocate with the Father. "If any man sin we have an advocate with the Father, Jesus Christ the righteous."

{Page Q467}

What will he say for us? He will represent to the Father that we have imperfections but He knows our hearts are right and this would be a proper case for leniency. We have forgiveness of sin through faith in His blood.

MEDIATOR--Re Glorified Christ.

Q467:1:: QUESTION (1909)--1--Upon what Scripture do you claim that the glorified Christ with all power in His hands will be the "man" the Mediator?

ANSWER--We do not claim that ever a man was the mediator; we claim that the Mediator is the New Creature, the glorified Christ, that Jesus as a man could not be the Mediator, He had to lay down His manhood as a sacrifice for sin, before He would have a right to use His blood or merit, to seal the New Covenant, and there could not be a New Covenant without this sealing, neither could there be a Mediator, and so necessarily the Mediator must be the risen Lord. So the Church in the flesh is not the Mediator of the New Covenant. After both the Head and the Body shall have passed beyond the veil, then on the spirit plane, all the merit of course centralizing in the Head, they with him will be the Mediator. Just the same as when I am looking at your face, I am not addressing your hands, and I am not looking at your feet and I am not addressing them, neither your head without a body, but I address your head, and when I do, I include your body. So, the Lord Jesus is the Head and He will have a body, which He is now preparing during this gospel age, and that whole body will be with Him as Mediator during the Millennial Age, and then will be the mediatorial kingdom. There can be no mediatorial work between God and men until the Body of the Christ is complete and the mediatorial kingdom begins, and it will last through all of the thousand years, then the mediatorial kingdom will be at an end, because then Christ, not merely Jesus the Head, but also the Church His Body, will deliver up the Kingdom to the Father.

MEDIATOR--Re the Man Christ Jesus.

Q467:2:: QUESTION (1913)--2--"One Mediator between God and man, the man Christ Jesus." Please explain further your thought expressed of Christ the New Creature in connection with this statement, the man Christ Jesus, mediator.

ANSWER--The Apostle's words were, There is one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all to be testified in due time. Jesus is this mediator; not that He has yet done the mediating work; He is the one who purposes to do the work, just the same as if, for instance, President Wilson were here, but the time had not yet come for his inauguration, and if he were known to be elected, then we could speak of him and say, Mr. Wilson, who is the president. Some one might say he is not yet inaugurated, he is not president, but he is president-elect; he is the one already voted for; there is no question about it, he is the president-to-be. So in the case of Jesus, the Apostle points back to Jesus and says the man Christ Jesus gave Himself, He is the one who is to be the Mediator, He is the Mediator, He has begun His work as Mediator, because His first work as Mediator is to kill His sacrifices, and there He had already done this work as respects His own sacrifice, and for 1,800 years He has been killing the sacrifices of the goat which represented His

{Page Q468}

Church; and this work of killing the goat class, the members of His Body, he has been doing for all these 1,800 years, and He is all of this time a Mediator, the Mediator who is killing His sacrifices, and it is not until He shall have finished all of this work of killing the "better sacrifices" that He will have the blood of atonement which will be used as the sealing power for that New Covenant. It is the New Creature that is attending to all of these sacrifices, Jesus and the Body of Jesus in the flesh. When He shall have finished the work of sacrifice, then He will take off the robes of sacrifice and will put on His glorious garments as the priest did the garments of glory and beauty. Then He shall have accomplished the whole work and be ready to bless the whole people, and all the families of the earth will be blessed by that great Mediator standing between God and men.

MEDIATOR--Who?

Q468:1:: QUESTION (1916)--1--Please explain 1 Tim. 2:5-6, Who is the mediator?

ANSWER--I presume, dear friends, it is not the thought that I should take this text up in detail, for that would take all the remainder of our time for this one text. It is very thoroughly treated in the 5th Vol. We must therefore be brief to give proper share to the other questions. "There is one mediator between God and man, the man Christ Jesus, who gave himself." This points out Jesus, the individual, and at the time he gave himself he was the only one. There were no members of his body. He gave himself a ransom for all. That ransom work is the foundation of everything. That first work Jesus did alone, and you and I have nothing whatever to do with giving this ransom price, because this was a perfect man's life given in exchange for a perfect man and you and I are all members of the first man and condemned because of him, and could not give a ransom for our brother in any sense of the word. Jesus has not yet become the mediator. He will not be the mediator till the time the New Covenant is ushered in. Yet in another sense he is the mediator, just as when he was born a child at Bethlehem, "For this purpose came I into the world" but he had not taken a kingdom as a child and had not a right to become a king till he came to maturity and gave himself in consecration, and not then till fulfilling his consecration at death. Yet prophetically he is spoken of as king as a child, and just so as the mediator. He is to be the mediator of the New Covenant. Before Jesus came God said He would make a new Covenant: Jer. 31:31. The Lord said to the Jews, "Behold the days come when I will make a New Covenant with the house of Israel and the house of Judah--I will put in them a new heart and take away the stony heart. All that is to be the work of the New Covenant and it is to have the beginning with the house of Israel and the house of Judah and extending to all the families of the earth. The house of Israel and the house of Judah are out of favor with God at the present time.

The special New Covenant referred to by the Lord, "Gather together my saints unto me saith the Lord, those who have made a covenant with me by sacrifice," this Covenant of sacrifice is what is counting now. Jesus was the first one of these saints to consecrate and deliver up His life in obedience to the Father's will. He opened up the way so you and I might offer our bodies sacrifices acceptable to

{Page Q469}

Him. This is the work of the present time, and all this company will be members of the great mediator--one

mediator. The body is not complete yet. Only Jesus had passed beyond the veil. He was the head. God raised up Jesus first and He is raising up us also by Jesus; so the whole Church of Christ is being raised up. "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people." That great prophet we see to be the great mediator of the Millennial Age. The New Covenant between God and man, the world of mankind. Jesus was the first raised up. At the time the Apostle wrote those words Jesus was the only one. Now the members of the body of Christ Jesus are being raised up to the head. We hope to be members of the Christ in glory; then the mediator will be complete and the work of the mediator will begin.

MEEKNESS--Vs. Humility.

Q469:1:: QUESTION (1913)--1--What is the difference between meekness and humility?

ANSWER--To be meek is to be teachable. To be humble is to be not proud. Now a man might be a great teacher, might be learned, might be very meek; so that any person might be able to come to him and say, Here is a matter I have, look at this, and if he is sufficiently meek he would say, I would be pleased to look at it, and if he was not he would say, The idea of you coming to me! I am Professor So-and-So. You have met such people sometimes, noble characters, that were very meek and teachable, ready to learn, always after the truth; they say, I don't know everything, and I may learn from a child. Any wise man may learn something from a child. But anyone who is not meek finds it difficult to learn anywhere. Therefore, Blessed are the meek; they will have more of God's blessings; they are not too proud to learn. Now to be humble is to take your honors, or your knowledge, or whatever it may be, and to wear these in a humble manner, not boastful, not parading in some way, not strutting about like a peacock, showing all your bright feathers. A turkey gobbler is not humble; he is proud.

MEETINGS--Pilgrim Meetings, Advertising, etc.

Q469:2:: QUESTION (1907)--2--What would you advise in regard to the Pilgrim meetings? Would it be advisable to spend much money for advertising and for hall rent at this period of the harvest? Or would it be better to give the service more especially to the interests of those

already in the faith? To what extent should the Pilgrim direct in this matter?

ANSWER--I would answer, dear friends, that my thought would be, answering the last question first, the Pilgrim should not attempt to direct in the matter at all. That is not the Pilgrim's business. We do most of the directing of the matter from the Watch Tower office. Pilgrims are supposed to be carrying out an outline of policy that is there laid down, and their acceptance on the Pilgrim staff implies that they are pleased to do so. It does not imply bondage, but implies the taking up the staff under those conditions, and implies they are pleased with and recognize the regulations there made as being under divine supervision. So I

{Page Q470}

would say that the Pilgrim would have nothing whatever to do with that matter. I am not aware that the Pilgrims do, but if any of them have done so, I suppose it was done inadvertently.

Now, as to what extent it is advisable to advertise, I would say this: We prefer to leave that in the hands of the friends themselves. Do as much advertising, or as little advertising for these pilgrim visits as you choose. Consider that a part of **your** stewardship; that is what you are to attend to. The Society attends to another part, that of sending the Pilgrim, seeing to his expenses, etc., and the Pilgrim attends to another part. If each of these do their part, everything will be done right. So you see that leaves the responsibility with each party to do what he believes, according to his own judgment, will be the Lord's will.

Our advice would be that there be not very many public meetings, because the special object of these visits of the Pilgrim is, to minister to the household of faith, and the public ministrations are not always the most beneficial thing for the household of faith itself. So we always urge that if there be both public and private meetings, the public meetings be not allowed to take all the time, but rather be at least half or more than half given to the matters that are of special interest to the household of faith.

MEETINGS--Re Small Classes.

Q470:1:: QUESTION (1909)--1--Would you advise that a class of three or four have Berean Studies or Dawn lessons?

ANSWER--Well, I think it proper to have both. We have many opportunities and need not confine ourselves to

one. The Berean lessons would, perhaps, be better for the more public meetings, and might be a little more orderly, and then you could have the Dawn Studies for the evenings.

I would advise in this connection that none forget the prayer and testimony meetings, for they are amongst the most profitable meetings that the Church enjoys. In the proportion that they are prosperous, we can generally see that the spiritual condition of that class is good, and therefore as far as possible, don't forget the prayer and testimony meetings, but do not make the mistake of having the testimonies along the line of things which occurred years ago. We suggest that you have a subject for each week, and have the testimonies as far as possible along the line of the subject. In some places, they use the weekly sermons as a basis for the prayer and testimony meetings, and they try to see that their testimonies bear along the same line, and thus having it in mind during the week, they will look for some experience in harmony with that subject. In the New York church, they take for their weekly prayer and testimony subject, the Sunday afternoon discourse, and then they watch their experiences, Sunday, Monday, Tuesday and Wednesday--four days--along that line. If it is on patience, for instance, then they will note to what extent they have cultivated patience, and they generally find that there has been some experience during that time. Then after Wednesday meeting, they have the same thought in mind until the next Sunday, thus always having it fresh in their minds. There is an advantage in that, which is to bring us all up to date, and I think you will all find this in your experience that you drifted and hardly knew that you were drifting, so far

{Page Q471}

as Christian experience is concerned, but now today, we want to have some Christian experience, it is practically a day lost. So, you see that, by looking for these experiences, we find that for which we look. If you do not have something of the kind before the mind, you will not have such an experience, and you will scarcely know how the Lord has cared for you, or what experiences you have had. **We have found these very profitable.**

MEETINGS--Order of.

Q471:1:: QUESTION (1910)--1--In what order would you suggest that a class which has two meetings on Sunday and two during the rest of the week, making four meetings in

all in the seven days, hold the meetings, and what line of studies and in what quantity would you suggest to them?

ANSWER--My advice would be that the middle of the week would be a good time to have the testimony meeting,-- meeting for praise, Christian fellowship, and getting near to each other. It is not merely testimony, but it is the sympathetic union of hearts that is obtained at such meetings, it should be remembered. Then I should think that such Berean studies as we have suggested would be all right. Then it would depend on the material in the class, and so forth, whether it would be best to have an attempt at a public discourse or not. In some cases that would be just the proper thing, and in other cases I think it would be very unwise. I think we should recognize there is such a thing as natural qualification for teaching, and that only those who are apt to teach should be put to teaching; that any one who has not an aptitude for it had best not attempt to teach, but to fall in line more with something like a Berean study. Even there it requires a great deal of teaching ability, and the leader needs to study how to bring out the class. I do not think it would be proper for me to enter into and give advice with any great particularity respecting the character of these meetings, more than I should think a testimony meeting is good for one meeting a week. Some of the Berean studies are also good in the way that the classes find to be most to their spiritual advantage, and the class should be invited to express themselves, and if necessary to test the different ways so as to find which is to them the most interesting and most profitable. And especially I advise the elders and deacons not to try to run the class and to rule over it, but to assist the class and to help it in the way in which the Spirit of the Lord seems to lead.

MEETINGS--Re Testimony Meetings.

Q471:2:: QUESTION (1910)--2--In reference to that first meeting you recommend. In going from place to place, find that the brethren hardly understand it. They take a subject and discuss that subject for a testimony meeting. Is that the proper thought, or what is the thought?

ANSWER--About a testimony meeting--what is a testimony meeting? Our suggestion to the friends at Allegheny, for instance, at that same meeting I referred to before, was, that they would have in mind the Sunday afternoon discourse as being kind of a seed thought for the week; that when they would come together on Wednesday evening for the testimony meeting, they might have as much experience as possible circulating round the text of Sunday

afternoon,

{Page Q472}

so as to get all the benefit of what they heard on Sunday--all their own experiences interweaving with that subject, so it would be very thoroughly before their minds by Wednesday night. And when they would meet on Wednesday night, whatever incidents or experiences of life they had, whether with the grocer or butcher, or what not, in their business or in their private study, whatever would be interesting along the lines of the subject of the Sunday afternoon discourse, that would be the testimony they give as a part of their Christian experience; and if they had no experience that interlaced with the Sunday afternoon subject, then they could give whatever they did have; but preferably if it were related to the Sunday afternoon subject, so that subject might be impressed on the heart and stay there forever. Then after the Wednesday evening meeting the same thoughts could be continued in mind up to the next Sunday, thus getting the benefit of the whole week's concentration of thought, and getting it thoroughly masticated, and digested, as it were. And that is the way they found it profitable. Not merely taking up the subject and discussing it--that is not a testimony meeting at all. A testimony is telling of one's own experiences in connection with some subject.

MEETINGS--Method of Conducting When Brothers Are Not Present.

Q472:1:: QUESTION (1910)--1--In case of a small class, where there is no brother to officiate, what is the method to pursue in teaching the Berean studies or Tabernacle studies--where there is no brother at the head of the class?

ANSWER--What do you mean by that, no brother at the head of the class?

The Brother.--That there is no brother in the class, just a class of sisters?

ANSWER--I think they should do without a brother. I have already suggested in the sixth volume, brother, in answer to a question like this, that if they like they can consider the author of the volume as being present with them, as represented in that volume.

QUESTION --2--Would it be proper for some sister to ask the question?

ANSWER--Surely. The only point about the sisters is this: It does not say a sister might not instruct sisters, but Paul said, "I suffer not a woman to teach, or usurp authority

over a man." It does not say she may not teach children and sisters, but the Apostle is saying that when men and women are in the Church of Christ, side by side, it is an impropriety and out of harmony with the type and picture that Christ is the head, represented in the men, and the Church is the body, represented in the women; and that it would be improper for the woman to teach, as implying the Church was teaching Christ. And so he has outlined this as being the divine will and we are following that. But for the sister to put the question and to open the meeting and engage in prayer, it certainly is entirely proper.

MEETINGS--Re Visiting Brethren Addressing Them.

Q472:2:: QUESTION (1910)--2--Should a visiting brother be asked to address a class when he comes?

ANSWER--My thought would be that it might not be best to invite a visiting brother other than those accredited by the society as pilgrims, or specially introduced to the class,

{Page Q473}

because it would establish a sort of a precedent. And, secondly, that the elder is not put in that position to determine who shall lead the class, but merely that he himself was appointed to lead the class, unless he feels very sure that the congregation would like to have such a brother; then he ought to sink all personality and he should ask the class whether or not they would like to hear from such a brother at such a time. I think that would put the responsibility for the matter in the hands of the class and relieve any strained relationship there might be, and save the class sometimes from getting into trouble. Because if it were the custom that any visiting brother should always have the preference, then it might be disadvantageous, for the class has not elected that visiting brother, but the one that was elected, therefore the class should be the one to say whether or not any one else should be the one to address it,--unless it has given some special liberty to the leader.

MEETINGS--Re Others Than Elders Leading Meetings.

Q473:1:: QUESTION (1910)--1--Would you advise that different brethren of the class do some leading, aside from the elders?

ANSWER--It would be the class that should decide. That matter is to be left with the class. Now, if the class only selects one elder, then that is the class's responsibility; that

means that the class did not find others whom they thought were qualified to be elders. For that elder in turn to say that he knew better than the class, and to appoint somebody else, would be discounting the judgment of the class, for the class said it did not find anybody else fit to be an elder. It said that when only electing the one elder. But if the class said we will only elect the one elder but we wish that elder to use his judgment and bring forward some of the other brethren of the congregation and to use them in different ways, or invite them to serve in a different capacity, then the congregation has turned that much responsibility over upon the elder and he may use just what the congregation gives him and no more. It would be the proper thing, however, for the congregation in that case to elect the others to be deacons and then say to the elder brother of the congregation, please consider that these deacons are to be brought forward as you are able, for in electing them as deacons we thought we saw qualifications that are calculated to bring them forward, perhaps by and by to some still more important service of the Church. And Saint Paul says they that use the office of a deacon faithfully purchase to themselves a good reward; that is to say, in being faithful as deacons or as servants in watching out and serving, whether it be the luncheon or something else, they are showing the proper spirit for service in the Church, and thereby they are showing that they might be trusted with some other service. But if any deacon is ashamed to serve the congregation in passing fruit, or milk, or something else at a luncheon, he is not suitable for a deacon, and he would be unsafe to be an elder.

MEETINGS--Most Important for a Small Class.

Q473:2:: QUESTION (1910)--2--May I ask you which you consider the most important meeting for a little ecclesia that is just starting?

ANSWER--What would we consider the most important meeting for a little class of Bible students just beginning?

{Page Q474}

I would think, brethren, one of the most important meetings would be a prayer and testimony meeting once a week. I know that will not strike all the dear friends, but I will tell you what our experience was at Pittsburgh, that you may have the benefit of that. Some thirty years ago, or twenty years ago at least, I saw the apparent need of the Church for more of spirituality and I saw that there was a greater disposition to

eat strong meat than to take some of the nourishment of the other kind, and I suggested to them that I thought it would be very advisable if they would set apart one night in each week--Wednesday evening I suggested--as being a proper night for a praise, prayer, and especially a testimony, meeting; I suggested that the testimony be not as we have been in the habit of having perhaps in previous times when we were in the various denominations, but that the testimony be fresh, up to date, the experiences of the week--not the experiences of the past. What experiences have we had during this week? What effect has the Sunday text had in our lives? To what extent have we been able to put it into practice? What experiences that stand related to it--either failures or successes--have we had? The dear friends, I could see, were not very anxious for it; they doubted that to be the best kind of a meeting; they were afraid it would be very stale and monotonous, and they would say everything one week and would have to repeat the same thing the next week. They did not see the point you see--keeping it a fresh, up-to-date, testimony meeting, but through appreciation of your servant, the speaker, they voted as I suggested, that we would have it for a while, or for three months at least, and we would have nothing else than the testimony meeting every Wednesday night, and at the end of that time we would have a vote as to whether we wished this continued. The result was this: When we came to take a vote, they had come to love the meeting considerably but still they were not any too enthusiastic, but when a year had gone by they were very anxious, and now I am sure that very many of the dear friends of the Pittsburgh class would tell you that if any meetings in the whole week had to be dropped out, they would rather hold on to the testimony meeting and lose all the others rather than that one, so helpful did they find it. I believe that is the experience of many others, and I know that it is contrary to what many of you would be inclined to think at first. But I believe you will find it so; that there is a kind of spiritual feast which we get through communications one with another in testimony meetings, if they are up-to-date, and the leader may make it interesting by bringing out the question and letting each one have his turn--beginning at one end, for instance, and giving each one present an opportunity to testify; that they all get to appreciate it and it brings a great blessing to all of their hearts.

Now, secondly, my thought is that the next most important meeting would be something in the nature of a Berean study. Why? Because there we have questions brought out that if

there is a good leader will be very interesting to the class. Now that is all a leader is for. The class might get along without a leader unless he has some aptitude in the matter of bringing out things, and a leader that does all the talking is not the successful leader, but it is the

{Page Q475}

leader that can get the others to talking; and there is the danger of his feeling he is not talking enough, and that he must do more talking. Well, that is a little ambition; a little pride perhaps is there; now he should sink all individuality, and all pride and ambition, in his desire to do good to the flock; and whoever succeeds in getting all of the Church enthused and interested in the questions and getting them all brought out, so they will get a thorough understanding of the questions and of the answers, and after he has had the expressions on the question from the class, then sum up the answers, or have them read from the book, or whatever way is found to be the better one--that is the successful leader, and that will be a successful class, because they will come to understand the subjects and to appreciate them. But it is another matter altogether if you do not have a proper leader. If he wants to talk all the time, or does not know how to draw out the class, he is not a proper leader for such a meeting. That is the part to be studied. If any of us have been unsuccessful in the past, let us study how to interest people, to put the question this way, and that way, and to get them interested, and not to brow-beat them. I know there are some who take the other way and say, "Well you do not understand your lesson at all, you have not studied this lesson." They are not there as children to be brow-beaten; they are there as brothers and sisters of the Lord; they come there and want to be helped maybe; some of them have not had a sufficiency of time to study. Let them feel that by the next meeting they want to know something about the answers to the questions, so they will be prepared, and not have to say "I don't know." You see there is a different way of getting at the matter. Now it is for the leader of a meeting to study as the Apostle says, "Study to show thyself approved"--as a leader. Paul was not writing to all the class, he was writing to a leader, Timothy. "Study to show thyself approved, a workman that needeth not to be ashamed"--bring the matter out properly, rightly divided, and not only rightly divide the word, but also in respect to the lesson, bringing everything out. All of that goes in, you see, as part of a leader's proper course. And it is

for him to study this and see how best he can get at it, how he can enter sympathetically with all the class into the whole question, and not stand aloof from them and treat them as if they were lower but as brethren. You will find that those who go right in as one of the brethren have the most influence with the flock. That is what you are. Are we not all sheep? Certainly. We are not merely shepherds, doing a shepherding work, but we also belong to the sheep. The fact that the Lord has given us the privilege of speaking for him, as his representatives in the flock, does not alter the fact that we are still sheep. We are not lords over the flock, nor over the heritage. We are still sheep and want to still continue to have the sheep-like nature, and to manifest it. So then I would think that the second meeting in importance would be a Berean study. Now the Berean studies, you know, can be of different kinds. As, for instance, we are running a series of Berean studies in the Watch Tower, a number of questions each Sunday. I find that a good many of the classes are not keeping up with the lesson. I think they are making a mistake. Some of them have said to me, "Well, we are away back, Brother Russell,

{Page Q476}

in the fifth volume, we were back in some other volume. Then we caught on and we have been going along keeping about a mile behind." That is their business; I am not going to find fault; it is not within my province to do so; it is for the class; if that is what they want, God bless them, let them have it; but my advice would be that they keep up with the procession. There is some advantage in marching near the drum corps. You get the step better, and the whole thing moves better. The band is at the head and you are going on all together, and it is nice, you know, to think that all of the dear Lord's people, wherever they are, are right along in the same lesson.

Now perhaps that is merely a matter of sentiment, perhaps it is of no real importance, and yet every little matter of sentiment has its weight and influence in the whole matter. My advice would be not to skip lessons that are in between where you are and where the published lesson is, but that on the contrary you have that for another evening and get caught up with the other. Start in on a lesson with the present subject and keep up with it, letting the other one come along in another meeting until you have finished the fifth volume. I believe you will find that good advice. But I say, it is not for

Brother Russell to dictate, nor for anybody else to dictate. Do whatever you think is the Lord's will. If you think the Lord wants you to do the other thing, do it. And in any event let us remember that it is neither for Brother Russell to decide what the class shall do, nor for anybody else of any class to decide what they shall do, but it is for the class itself to decide.

And I think there is an important point that some of the dear brethren overlook. They feel too much the importance of the eldership, in the sense of ruling. That is natural, you know; they cannot help it; but keep it down; it is the old man who is trying to get up; keep him down; we are all on a level as New Creatures; and we would say, "As New Creatures I want all the Lord's flock here, all of this class, to have their say, just as much say as I have; we all have a right." And you will find, again, that even if the class would not rebel against what you do, yet they will appreciate it if you watch out for their liberties and their rights, and if you consult them they will appreciate it. Now I do not suppose there is a class anywhere that will do more for any elder, or submit to more from any elder, than the Brooklyn congregation would submit to if he tried to over-ride them; but they have the first time to find, either at Pittsburgh or at Brooklyn, where Brother Russell ever tried to over-ride the congregation. He never did it, so far as he knows. He has given them his advice, just as I am now giving it, but not attempting in any manner to coerce, but simply to have the congregation, after being informed, to vote according to their judgment, and to accept the judgment of the congregation as being the Lord's judgment in the matter.

MEETINGS--Number of in Extension Work.

Q476:1:: QUESTION (1911)--1--It was recently intimated in the Watch Tower in regard to the Bible Class extension work that not less than six meetings be held in any one town. Would it be well to have six meetings in one place when at

{Page Q477}

the second meeting only two or three interested ones come out to the meeting?

ANSWER--No, I answer, if no people come out, I would not continue the meetings. Never hold a meeting if you are the only party there. You will have to judge as to how many would constitute a proper meeting.

MEETINGS--Re Elders at Brooklyn Appointing Deacons to Lead Meetings.

Q477:1:: QUESTION (1911)--1--Do the elders of the Ecclesia at Brooklyn appoint deacons to lead the classes without a congregation election as set forth, etc?

ANSWER--This is supposed to be a pastoral work and not a work for the elders. One of the elders of the congregation at Brooklyn is charged with the responsibility of looking over the meetings and being an assistant to the pastor in that respect, and, with the pastor's consent, now and then a deacon is selected for this work, and other work. That is supposed to be the very object in electing a pastor, that he may have that supervision of the needs of the congregation and fill in here and there according as the need might be. But it would not be the thought there, or elsewhere, that anyone would be appointed permanently to a service which is the same as if he were chosen by the congregation an elder. It would be merely a temporary matter to fill an emergency and to give the deacon an opportunity of being tried out.

MEETING--Should Deacons Lead?

Q477:2:: QUESTION (1912)--2--Would it be proper to ask Deacons to lead meetings, instead of Elders, when they are much more competent?

ANSWER--Our thought would be the contrary of that, that the Elders are the ones chosen especially to be the leaders, and that Deacons would be appointed to hold meetings only to fill needs, This is following the Scriptural precedent. The Apostle says that a Deacon who serves in the office of a Deacon, purchases to himself a good degree. That is to say, that if he is faithful in temporal things in the Church, loyal and faithful in looking after the welfare of the Church, manifesting himself as a suitable person in that way, he **purchases a good degree of the confidence of the class**, and they should consider him with a view of sometime appointing him Elder. Meantime, however, there are times when an Elder might not be available, and it furnishes a good opportunity to try the Deacons. I think this should always be cultivated in all of the classes. Elders are the **elder brothers** in the Church, not necessarily in age, but especially in spirituality. A spiritual eldership of character is their qualification, no matter how old or young they may be. One part of the mission of the Elders in looking after the welfare of the class would be to look out for the younger brethren, who might be qualified to serve as Deacons, to coach them, and if they have ability, to bring

them forward in readiness for Eldership. In some instances I have found apparently a jealous feeling on the part of an Elder, lest someone else should have some ability and share the service. Such a spirit would surely be displeasing to the Master, and to the Elder's disadvantage; for he could not have a self-seeking spirit without doing an injury to himself. His solemn obligation is to look out for the welfare of the class and not

{Page Q478}

be self-seeking. Any brother having ability to serve should be elected. Don't be afraid that the work will run out. Everyone who has any ability to serve the Lord let him serve faithfully; let the Lord look out for the others. If we see anyone more competent to serve than ourselves, we ought to be glad of that better service for God. There is no danger that there will not be enough work. Class Extension and a hundred other ways of service are calling for laborers. God will use us in proportion as we have the humble Spirit.

MEETINGS--Choice of Teacher.

Q478:1:: QUESTION (1913)--1--Is it a wrong condition of heart for one to have a choice of a teacher for certain studies who would have ability for such studies, not from the standpoint of personality?

ANSWER--I would not think that would be a wrong condition of heart. There are some who might have a special talent as teacher. A person might have a preference for that one who could impart the largest amount of instruction. I see no wrong condition of heart necessarily implied in that, but I do say this, that the class ought to seek in its elections to find amongst the brethren those who have the special qualifications, and are apt to teach, because that is one element of the qualifications for an elder, as the Apostle says, and any one who is not apt to teach should not be elected at all. However, there would still be the thought that there would be a difference; therefore, our suggestion has been to the friends, and our practice in Brooklyn is, that these different leaders be more or less changed about; as, for instance, one who would be leading a class for a certain length of time would be changed to another class, then to another class, changing all around, so as to give all the classes a chance to have the best and the worst.

MEETINGS--Should Deacons Lead Meetings?

Q478:2:: QUESTION (1914)--2--A majority of our class wishes some of our deacons to lead the prayer meeting occasionally but some of our elders say it is unscriptural to have deacons lead meetings and that no one but elders should lead. Are they correct?

ANSWER--Go again to the Bible authority. In the Bible we find some of the deacons of the early Church doing a good Christian work, Deacon Stephen and Deacon Phillip and others. They were not Apostles.

So we would say that the class on this occasion in our judgment, or rather the elders, erred in saying that none but an elder could lead a meeting. We think a very good plan would be that which the class suggested and the very fact that the class suggested it made it right and proper. The deacons are chosen for a service, and the Apostle said "those who use the office of deacon purchase to themselves a good degree" of what? Liberty in connection with the work. They are elected for a special kind of work but if **they manifest that they have other talents they should be encouraged to use them**, and the class should gradually come to know of them and might in time choose them as elders. **If they never had any opportunity the class would never know.**

I think what the class suggested was the very thing

{Page Q479}

they should do, and they might go even further and say that approximately so often a deacon should be called upon to lead the meeting or arrange it as the class sees fit, and the elders should be glad to help these younger brethren to use all of their talents and powers, and if they found that they had talents fitting them for eldership it would be quite proper at the election to say, I will nominate Brother So and So. He has been a very faithful deacon, and now I will nominate him as an elder. This would be a very nice thing for an elder brother to say. He should be helping his younger brother forward.

There is always plenty of work. Don't be afraid of getting too many elders. The "Harvest is great and the laborers are few." Go out yourself and do all you can and when God sees you are trying He will open up to you other doors.

MEETINGS--Elders in Court of Inquiry.

Q479:1:: QUESTION (1916)--1--Is it proper for the Elders to sit at a court of inquiry and cite any supposed to be

walking in a disorderly manner to appear before then and explain their conduct? Or should the Lord's advice given in Mat. 18:15-18 be followed?

ANSWER--I agree with the suggestion of the question that it should be handled in harmony with the Lord's direction in the passage cited. The Lord's word does not authorize any court of the Elders, or anyone else, to become busybodies. This would be going back to the practices of the Dark Ages during the inquisition; and we would be showing the same spirit as did the inquisitors. The Lord has put the matter in a simple way and we could not improve upon it. The Bible says, "If thy Brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." That should end the matter. However, should it not be successful, the Scriptures give the next step. We read: "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established." If the wrong-doer will give heed to the admonition of the two or three and stop his wrong-doing, that would end the matter. It would not be within our province to make any demand upon him or to endeavor to administer any kind of punishment upon him. We should remember the Word of the Lord, which says, "The Lord will judge His people." If he should need any punishment, we may trust the Lord to give it to him and not take the matter into our own hands. We should have confidence in the Lord. If we stop the wrong that is as far as we can go. But if the wrong-doer should persist in his wrong-doing and not repent, and if the matter be of sufficient importance, then we are to bring the matter to the attention of the Church for correction.--Mat. 18:15-18.

We should not bring any small or trifling matter before the Church. It is my judgment that three-fourths of the things that are brought to my attention--matters of this kind--had better be dropped; and nothing at all be done with them. However, there might be an exception in case the matter had gone beyond the individual, and had somehow involved the whole congregation. In such event, it might be impossible to deal with the matter in an individual way. Then the Elders might constitute themselves into a Board or

{Page Q480}

Committee, and get one of their number to look into the case and see if the wrong could not be stopped, or adjusted. When the matter gets beyond the individual, we have no advice

beyond the Word of God. Let us be careful not to become like Babylon, and hold inquisition and mix ourselves up. The Word of God is our sufficiency, and we should follow it closely and thereby avoid confusion.

MEETINGS--Duties of Elders and Deacons.

Q480:1:: QUESTION (1916)--1--In a large Class, in case the Elders are fully occupied with service and the Deacons are all serving to the fullest extent their circumstances will permit, and there still remains a Class without a leader, would it be proper for the Committee on Class leaders--consisting of three Elders--to appoint as assistant a brother from the Congregation, known to the members of the Committee to be clear in the Truth and otherwise well qualified to act as leader?

ANSWER--I should think that would be the proper thing to do under the circumstances. It is proper for the Congregation to decide upon the number of Elders who are qualified to lead the meetings. However, should there not be enough provided, the Committee could hardly act otherwise than to select some one whom they thought qualified to meet the situation. However, they could not go outside of the appointed number by the congregation, except in the case of an emergency. Ordinarily, the appointed Elders should lead all the meetings; but in some cases a qualified Deacon might be appointed in an emergency, such as was indicated above. But it should be kept well in mind, that the number of qualified Elders should be designated to the Congregations, and their voice should regulate the meetings under ordinary circumstances. No departure therefrom should be made except in the case of an emergency.

MEETINGS--Arrangements for.

Q480:2:: QUESTION (1916)--2--When a congregation is large in number and it is deemed advisable to delegate to others a certain portion of the detail work--such as arranging for meetings, fixing time and place of meeting, and appointing the leaders for the various meetings--should such work be delegated to and performed by the Elders alone, as the overseers of the Ecclesia, or should the Deacons perform such duties with the Elders?

ANSWER--The Lord's Word gives us a great deal of latitude in such matters. It does not specify particularly what shall be the work of the Elders and what shall be the work of the Deacons. It leaves it largely to the convenience, we may suppose. The Elders should have in charge the spiritual work

of the Church--the meetings and everything of that kind. They should be brethren suitable for public speaking; as the Apostle says, they should be "apt to teach." Now some are apt to teach in public, and therefore should be appointed for such work, whereas others are apt to teach in a private way, and should therefore be assigned to Berean Studies and meetings in the homes. Aptness to teach should be given a rather broad interpretation. It does not mean simply to give a declamation from the platform, but it means to be apt to teach in any way. Some think that if they are chosen to be Elders it means that they must speak in public. But this is not the case. Aptness to teach should include

{Page Q481 }

both the public and private teaching; and some should be given the private work, and some the public work, whereas all should be apt to teach.

The Elders should lead all the meetings; for all the meetings are spiritual. If a person is not suitable to be an Elder, then he is not suitable to be a leader of meetings. Where, then, would the Deacons come in? The word Deacon means servant, and signifies one who can do any kind of service. As, for instance, he might have charge of the house in the way of janitor work, or he might have charge of the book department, or have charge of the volunteer work. Very many things could properly be given to the Deacons, and in many cases they can attend to these things better than any others can attend to them. Give them, therefore, the specific work which they can handle well. Sometimes business men can be used as Deacons, although they are not apt to teach. Such a one might properly be put in charge of the Volunteer work, being appointed Captain of that work, although he might not be able to do it as well as the Elder. This work, however, should not be given to the Elders; for the Elders will have enough work of a spiritual kind to do to keep them busy.

Now in regard to whether the Deacons and Elders should meet together. I would think it a very pleasant arrangement if the Deacons should always be made very welcome by the Elders at all their meetings; for a good Deacon is one who by his faithfulness to the various duties assigned him, may become approved and "purchase to himself a good degree." (1 Tim. 3:13); that is, a good degree of liberty. And he should be looking toward the possibility of being made an Elder, provided he should show growth and development for the work of an Elder. There is a work for the Deacons to do.

Not merely should they serve the Elders but they should serve the congregation also. There are many branches of service in connection with the congregational work, just as there is plenty of work to do in connection with the Convention.

There was much preparatory work incidental to this Convention; such as securing rooms, the making assignments of them, looking after interests of the Conventioneers, etc.

No doubt there was a committee appointed in connection with the Convention, and on such committee it would be well to have both an Elder and a business man. The Elders might do this work themselves, or the Deacons might do it. It would rest upon those who had the ability to perform the work. Some Brethren have a great deal of ability and some have very little. Take for instance the newspaper work. A Deacon might very well do that, if he were qualified.

The responsibility for spiritual things, however, properly rests in the hands of the Elders. Even as the inspired Apostle Paul, on the way to Jerusalem, stopped at Miletus and sent for the Elders of the Church at Ephesus. He said to them, "Take heed, therefore, unto yourselves, and to all the Flock over which the Holy Spirit hath made you overseers, to feed the Church of God, which He hath purchased by the blood of His own (Son)." (Acts 20:28). Their work was that of feeding the Flock of God. The Deacons could do other kinds of work. In all the Elders' and Deacons' meetings, the Elders should take charge of all the spiritual matters; whereas the Deacons might well have charge of the

{Page Q482}

temporal matters. They should give advice one to another in temporal matters. They should give advice one to another in such a combined meeting. One could give advice on business matters, and another could give advice on spiritual matters. Although the responsibility would be in the final vote be upon the Elders, yet they should be glad to have any suggestions of the Deacons before them at the time of voting. But while the temporal affairs of the Class should be in the hands of qualified Deacons, the Elders should be those well capable of giving them advice. The vote could be a mutual one, although the Elders are responsible for the outcome.

I understand you have separated your business meetings from all other meetings. This is well. Business meetings should ordinarily be separated from others. Do not leave the interests of the Church entirely in the hands of the Elders; for they might run away with the meeting. Keep certain matters

in the hands of the congregation; for the responsibility of all the affairs of the Church rests finally in the hands of the congregation, though there are a great many things that may well be left the Elders and the Deacons.

MEETINGS--Deacons Voting.

Q482:1:: QUESTION (1916)--1--Is it proper for the Deacons to vote at such meetings on such questions, or should this be left to the Elders as overseers? If there should be a larger number of Deacons than of Elders and all should vote, then might not the Deacons, instead of the Elders, control the business affairs of the Church?

ANSWER--The Elders should have to do with the spiritual things and should cast the vote; but the Class has to do with the number of meetings. Have as many meetings as can be properly led and attended. Some may not have been willing to give their consent to the addition of another meeting, but it would be well to consider the convenience and the prosperity of others. They might have need of another meeting, while you might have no need of it. Therefore it would be well to consent to have as many meetings as the congregation might think necessary for the development of the individuals of the Class.

In Brooklyn, if another meeting is desired, a report is made of it, sometimes to me and sometimes to others. In considering the matter we try to find out how many would attend the meeting. Unless there were enough to attend we would not recommend the meeting. We would not think it well to recommend a new meeting unless there were some seven or eight who could attend, and we should hope that this number might increase to fifteen. But should the number reach to thirty, we should then think it well to divide the meeting into two, so that a better development of each individual might be obtained. There are some of the Lord's people who are naturally backward; and where too many are present these would be neglected; whereas if there be few present, they receive more attention, and this tends to their development.

MEETINGS--Use of By-Laws.

Q482:2:: QUESTION (1916)--2--Would you advise the Class here at Los Angeles to formulate a set of by-laws to govern business meetings, etc.?

ANSWER--Some of the Brethren are very much given to by-laws, or rules. Now certain rules are, of course, necessary; for without them we would be anarchistic; and yet we must observe the law of love and justice. These two laws especially observed will regulate almost everything. Justice, however, must always come first. I am to be just toward you in everything; yet I am not to exact justice from you in return. However, you should not desire to do anything less than justice toward me, and surely I should do nothing less toward you. But while I hold **myself** to strict justice, yet I am not to require it of you. I may require less. With these two by-laws, Justice and Love, operating, we shall not need very many more laws. We could have too many by-laws; but these two kept steadily in mind will help out in a great many cases.

MEETINGS--Kind of.

Q483:1:: QUESTION (1916)--1--What kind of meetings would be most advantageous?

ANSWER--That would depend very much upon circumstances. We have found one of the most useful meeting that we know anything about to be the Berean Studies; and yet there might be some exceptional cases where that might not be the most profitable. In some cases a preaching service on Sunday night might be the most profitable; in some cases two preaching services on Sunday. These, however, would be exceptional cases. As a general thing I think the most benefit is derived from the Berean Studies; for they require that each individual shall make his own preparation and give his own answers. I am not intending to give **specific** advice, but **general**, and would leave it to each class represented here to apply what I say in his own way.

The Bible says nothing about how many or what kind of meetings we should have. That is left to be decided by the spirit of a sound mind. We should have in mind the profit and benefit of each member of the Class. We should "consider one another." Some might think they need more. If they should arrange for too many, they will gradually find it out by the attendance becoming too small to justify their continuance, being fewer than the number that had originally been arranged for. My thought would be that about three meetings on Sunday would be sufficient. But each must use his own thought, and then grant the same liberty and privileges to others to think and act for themselves. This is just and right. This idea of justice should enter into all the

affairs of life; for justice is the foundation of God's Throne and should be the foundation of every Christian's deportment; in fact, justice should be the foundation of everything we do. If some in the Class want five meetings, then I would say, "All right; but I can't attend them all. However, I will vote for five meetings, if you want five, and think they will be fairly well attended."

MEETINGS--Number of.

Q483:2:: QUESTION (1916)--2--The Los Angeles Ecclesia holds Sunday meetings as follows: 10:30 A.M., Sunday School Lesson in THE WATCH TOWER: 1:30 P. M., THE WATCH TOWER Study Article; 3:00 P.M., Lecture; 7:00 P.M., Berean Study Sixth Volume. Some say that we should have more meetings; some, that we have too many now; some say that we should have two discourses instead

{Page Q484}

of one. What is your thought as to the best interests of the Class in this respect?

ANSWER--In every case each Class should decide for itself. As for me, I think there is such a thing as having too many meetings. In this instance, I should not be inclined to add to the number of meetings already being held. If I were here and voting on the subject, unless I knew more than I now know, I should be inclined to have three meetings rather than five. Four are about as many as you could manage. While it might be different, there are surely a goodly number of the Lord's people who have earthly obligations toward their husbands, wives or children, who are not in the Truth, and to whom they owe something on the one day set apart for rest and change of occupation.

To a husband not in the Truth, and whose only day at home is Sunday, to find that his wife would be away too much on that day, it would appear as though she were neglecting him; and I am not sure but that you would take the same view under similar conditions; and a wife not in the Truth, seeing her husband very little even on Sunday, if he were to be away at meetings most of the day, would have almost nothing of his society. Surely this would not be right. We have sundry obligations of an earthly kind to our husbands or to our wives, as the case might be; and these ought not to be overlooked.

Now if the Class should hold ever so many meetings on Sunday, in some instances it would be wise for an individual not to attend all of them. Even in the case of an individual

who might be able to give his entire day to the Lord, it would rest with him as to how to spend his time. He might desire to give a portion of it to the volunteer service, and another portion to some other part of the work--some to the Berean study, some to preaching. He would have to use his own best judgment in the matter. If the Class should have more than four meetings it would hardly seem wise; and even if all could get out to all these meetings, we should remember the Apostle's words, "Let your moderation be known to all." Moderation in respect to religious meetings, as well as in respect to other matters. We should remember that our strength is limited; and we should therefore have consideration for those who are dependent upon us--our husbands, our wives, our children, our neighbors, our relatives. We **may** have some obligations to all of them, but chiefly to the Household of Faith, and to our families, of course, for they come first.

MELCHISEDEK--Biography Of.

Q484:1:: QUESTION (1908)--1--Who was Melchisedek?

ANSWER--The Scriptures tell us that Melchisedek was a priest and king at the same time. He was a character that lived in the days of Abraham. You will remember the account of his being of a city called Salem, which, being interpreted, signifies "peace." It was the city of peace and he was king of that city. It is presumed that Salem was a city representative of the kingdom of peace, and that the king was a type of our Lord Jesus Christ in the glory of his kingdom, when he will be the Prince of Peace, or the King of Peace. As a priest Melchisedek did not offer sacrifices; he was a glorified priest, and therefore as Aaron, the Jewish priest, represented our Lord in his sacrificial work; Melchisedek,

{Page Q485}

as a type, represents our Lord as a glorified priest, a reigning priest. In other words, here are two types; one presenting the earthly ministry of Christ, the sufferings of Christ, the sacrificing of Christ, and presenting the merit of his sacrifice to the Father, all typified in Aaron; and then the Church typified by the sons of Aaron, the under-priests, and their share in the sacrificing, filling up that which is behind of the afflictions of Christ; whereas the Meichisedek priesthood represents Christ and the Church glorified in the kingdom of glory, able and willing to bless all the world and to establish

the kingdom of peace, the millennial kingdom, in which all mankind will be blessed. There is very little told us about Melchisedek. The Apostle tells us that he was without beginning of days and without end of years. We do not understand him to mean that Melchisedek never was born or that he never died, but rather that as a priest he was typical, and that his priesthood did not come to him from his parents, as did the priesthood of Aaron which descended from one son to another, but that his priesthood was an original priesthood; he had no parents in this Melchisedek priesthood, and he had no children in this Melchisedek priesthood; his priesthood was without any beginning of time and without any ending of time; and thus he typified Christ whose priestly office as a priest of the new order of the Millennial kingdom is not a limited one, and does not come to him by heredity, nor pass from him to another. Thus Melchisedek was a type.

Brother Harrison: May I ask one further question? The question was put to me very recently. I appreciate very much what you have said, but are we not safe also in recognizing the fact that the Jewish people were very strict and particular in their records, and that there was no record made of Melchisedek's birth, his parentage or his priesthood? Would not that come in there as somewhat explanatory of that Scripture which says that he was without beginning of days or end of years? You remember the Jews were very correct in their genealogical and chronological records? I just wanted information on that point if you please.

Brother Russell: The Jews did not pretend to keep a record of every person's birth, so far as we know. Perhaps there were such records, but they formed no part of the Scripture records. They were obliged to keep a record of all their priests, and that is the reason our Hebrew friends today could have no priesthood, because not a Jew on earth could prove he was of the seed of Abraham through the line of Aaron. He might claim that he was of the line of Abraham, but he could not prove that he was of Aaron. No Jew knows who may be the sons of Aaron today; so if they got their land back, and everything back, they could not re-establish their priesthood, because it requires that every priest serving at the altar of the Lord must be able to show his genealogy as a descendant of Aaron. This would not apply, however, to Melchisedek, because he was a different order of priesthood altogether. The Apostle is merely showing this in his argument, in which he introduces Melchisedek, thus: "When I tell you Jews that Christ was of a new order, you are inclined to be incredulous (understand I am paraphrasing); you say, Where is his record?"

He could not be a priest unless he could show himself to be of the tribe of

{Page Q486}

Levi, a son of Aaron. But I answer you Hebrews, and tell you that God gave another type. Look back there at Melchisedek; have you any proof that he was of the tribe of Levi? No, Melchisedek lived before the tribe of Levi was inaugurated. Have you any proof that Melchisedek had any relationship to Levi? No. Then there was another priesthood, and I wish you to see that this other priesthood of Melchisedek was of a higher order than the priesthood of Aaron, because Abraham, who was the father of Aaron, according to the flesh, paid tithes to this Melchisedek priest, and Aaron was in the loins of Abraham when he paid tithes, and this shows from God's standpoint that the Melchisedek order is a higher order than the Aaronic priesthood. Here, then, I tell you that Christ is a priest after the order of Melchisedek. That is the Apostle's argument. It is a superior order. You Jews are asking that I shall prove to you that Jesus to be a priest must come of the tribe of Aaron. The tribe of Aaron has nothing to do with this high priesthood. Melchisedek was a type of this, Christ is this one." I would not think the fact that there was no record would have anything to do with it.

MEMORIAL SUPPER--Why We Partake.

Q486:1:: QUESTION (1911)--1--Why do you Partake of the Lord's supper?

ANSWER--Because it is a memorial of our Lord's death. And when the Apostle says, "This do until he come," we understand that the Lord's people are properly to remember the Lord's death as the very foundation of all their faith and obedience until the time when they shall be changed and shall participate with him in the better things beyond the veil, sharing with him in the first resurrection. We do it for another purpose. To our understanding, the Lord's supper not only symbolizes our dear Redeemer's body and blood, but it also symbolizes our participation; for the Apostle says, "The loaf we break, is it not a participation with the body of Christ? And the cup which we drink, is it not a communion in the blood of Christ?" In other words, the Apostle suggests that those who partake of the communion are showing that they are sharers with Jesus in his sufferings and in his death. We belong to the same body. So it is part of our present obligation, that we suffer with him now, in order that we may

also reign with him.

MEMORIAL SUPPER--Use of Wine at.

Q486:2:: QUESTION (1911)--2--Where can the word "wine" be found in connection with the Lord's Supper in the New Testament?

ANSWER--I do not know that the word wine is used. The fruit of the vine is used, and if anybody prefers to think of the fruit of the vine as being grape juice, I have not a particle of objection; I think it will do for just the same purpose, and perhaps better than wine.

MEMORY--Committing Scriptures Re Overcoming.

Q486:3:: QUESTION (1911)--3--Is it necessary for all to be able to commit to memory the Scriptures that are needful to make us able to give to everyone a reason for our hope, and in order to be of the overcoming class?

ANSWER--No, my dear brother. I am afraid that if that were the test, many of us would fail; we have no thought

{Page Q487}

of that kind. What the Lord does expect is, that if you are truly loyal to him and study his Word, whether by repeating it from memory, or by turning to it in some way and telling why you believe those things, you will be able to show the ground on which you believe it. Not merely to say, "I think it is in our catechism." That is not any proof; nor is it any proof to say you think it is in the Bible; but find it, mark it, and make sure what you believe.

MERIT--Re Sacrificed Life or Obedience.

Q487:1:: QUESTION (1910)--1--The merit which Christ applies on our behalf as our advocate, is it the merit of his sacrificed life, or is it the merit of his perfect obedience?

ANSWER--Both the same, my dear friends. Perfect obedience led him to sacrifice his life, and therefore his sacrificed life was the evidence of his perfect obedience to the Father's will. And it is the merit of that sacrifice that is to his credit and is the thing which he eventually will give as the ransom-price for the whole world, that the whole world may have restitution; and it is the merit of that sacrifice which he now imputes to your sacrifice and to mine when he accepts yours and accepts mine as his own.

MERIT--Use of All.

Q487:2:: QUESTION (1911)--2--Why is it essential that all of Christ's merit must first be used for the household of faith, and then all returned before any of it can be applicable for the world of mankind? In other words, why would not a part be used for each, the church and the world, at the same time?

ANSWER--Well, I do not know whether I can make it any plainer than I have already tried to or not. If I have failed to make it plain in the past, I fear I will always fail to do so. I do not know how I could make it plainer. If the questioner is dissatisfied with having it this way, he would have to take it to the Lord to find out why. I suppose those things are fixed because God fixes them so, and if we want to know why God fixes things differently from what we would imagine and think, we ought to go to him in prayer and ask him to satisfy us. If we are too much dissatisfied with his way, he will probably tell us to stand aside until the Millennial Age and he will show us then all about it, actually. Just answering the question briefly, I would say that these are two distinct classes; the church is one class and the world is another class, and the application of the merit is shown in the atonement day as being separate and distinct in those two classes. Now if a part of Christ's merit is given to the church to use so that the church may be justified, so that the church may join with Christ in sacrificing, then we might say that the whole sum is depleted by that amount. It might be supposed there is a sum there of a million dollars, and suppose you take out one hundred thousand of it, and use it for something else. While that \$100,000 is away, you could not call the remainder a million dollars because it lacks one hundred thousand of being a million dollars. Now what Christ is giving to the church is enough to make up for the deficiencies of each one, and that takes a portion of the merit; it does not require all of the merit; it takes a certain portion of the merit that we might have this privilege of having our weaknesses compensated

{Page Q488}

for; and until all of the church has finished this work of using this imputed merit, the whole sum of the merit will not be there. Now what is the difference? Why the Lord is going to give, during the thousand years, during the great day of mediation, all of these blessings of restitution; everything is to be given to the world; he is not going to give them a part of it, but all of it in a restitution sense. But he needs to have a

full amount there to satisfy justice on behalf of the world, that the world may get the full benefit of restitution. It is just as though the church were a separate class altogether. He is going to deal with the world and give them restitution. He is not giving us restitution. We are not getting restitution. He is merely making up to the church, imputing to you and to me, enough to make us satisfactory in God's sight; but he will need the whole of it when he makes application on behalf of the world because he is to give all his life to the world, restititionally--not hold any of it back. Now if that is not plain, I know not how to make it plainer.

MERIT--How Much Required for Adam?

Q488:1:: QUESTION (1911-Z)--I--Since Adam was a wilful and intelligent sinner, and was individually sentenced, and since the sentence has been executed upon him and he is now under that sentence, and now has nothing and is nothing, how much of the merit of Christ will be necessary for his release from his condemned condition?

ANSWER--We understand that Adam, having been tried and found guilty and sentenced to death, and having gone down into death under that sentence, has done nothing to liquidate his obligations in any sense of the word; and that it will require the full satisfaction of a **ransom-price** to set him free and permit him to have another trial. In a general way, this is, of course, true of the entire human family. As Adam's children we are dealt with as a **race**, instead of as **individuals** except in the case of the Church and of the Jewish Nation under their law.

During the Millennial Age there will be no imputation of Christ's merit to anybody, as it is now imputed to the Church. It is imputed to us for a special purpose--to enable us to offer acceptable sacrifices. In the Millennial Age no one will need the righteousness of another to make him acceptable. On the contrary, the whole world counted in **as one**, will be dealt with from that standpoint; and Christ, as the great Mediator, Prophet and King, will make satisfaction to Justice for Adam and all his children, dealing with them **as one**. After making satisfaction to Justice, and thus purchasing the whole world of mankind, the great Mediator of the New Covenant will put it into effect, and under that New Covenant the blessing will begin with Israel; but every member of the human race will have an opportunity of coming to perfection, as heretofore shown.

To get at the real gist of the question, we will put the matter in another form and say: If Adam had been living during the

Gospel Age, to our understanding, he would not have been eligible to the offer of this Gospel Age--that it would not have been consistent with the Divine arrangement to have dealt with Adam as the Lord is dealing with the Church, because he as personally condemned, would have had **nothing** that he could present as a sacrifice. We,

{Page Q489}

on the contrary, have something to present--"Present your bodies living sacrifices." While our bodies are blemished, we have, nevertheless, some powers, and these we are invited to present. We have bodies which we are willing to coerce into submission. This is our hope--that we may be permitted to suffer with Christ, that we may be sharers in his glory.

The Apostle says, "Ye are not your own; ye are bought with a price; therefore glorify God in your body." (1 Cor. 6:20.) This seems to imply that we had something. Having recognized Christ as the center of God's Plan and as our Redeemer, we are called upon to renounce sin--glorifying God by consecrating our lives, our bodies, to his service. But if we had been the original sinner, and had been originally sentenced, we see nothing that we should have had that we could call our own that we could have given.

MERIT--Vs. Righteousness.

Q489:1:: QUESTION (1911-Z)--1--What distinction would you make between the righteousness of our Lord and His merit?

ANSWER--The righteousness of our Lord was His right-doing, His right conduct, His perfect character while He was the man, while He was on trial. The merit is the Divine appreciation, the Divine estimation of that character, of that right-doing. Since He ceased to be a man, our Lord has, of course, no righteousness as a human being. That righteousness which was His before His consecration and which He maintained, constitutes a merit in the Divine sight, which is imputed to the Church now, and which is to be utilized by Him in the blotting out of the sins of the whole world, shortly. It is a sufficiency of merit; for one man was sentenced to death, and, later, another man was passed upon as worthy of life. This merit, therefore, this value of laying down a life not worthy of death, is at His disposal in the Divine arrangement.

MERIT--Will Church Have All When Passing Under Veil?

Q489:2:: QUESTION (1912-Z)--2--Will not the Church when she shall have passed under the veil have all the merit of Christ in her hand to put on the mercy-seat?

ANSWER--No; the Church has nothing whatever to do with atoning for sin, even as the under-priests had nothing whatever to do with the presentations of the Day of Atonement blood on the propitiatory.

A correct view of the matter, we believe is this: The High Priest, Jesus, ascended on high and made imputation of His merit to the Church. Those who waited in the "upper room" for the Pentecostal blessing had presented themselves before God, desiring to be accepted of Him as sacrifices. They did not sacrifice themselves, they merely presented themselves for sacrifice. Thus we read: "I beseech you, brethren, that you **present** your bodies living sacrifices." The presentation matter is ours, not the Lord's; the acceptance of the offering as a sacrifice is wholly the Lord's--the High Priest's work. With the acceptance of our flesh as a sacrifice we cease to be as men and henceforth in the sight of God and of each other we are living members of the Anointed One--the High Priest.

The High Priest accepted the Church as a whole through its presentation at Pentecost. And in harmony

{Page Q490}

with the Scriptures we come into this favor or grace, which remains open until the last member of the Body of Christ shall be perfected and pass beyond the veil. The work beyond the veil will not be ours as under-priests. It will be the work of the High Priest to sprinkle the blood of the Lord's goat as He sprinkled the blood of the bullock. The figure of the "Bride" is to be distinctly eliminated in any thought of sacrifice, and is to be merely associated with the Redeemer and Bridegroom, as joint-heir in His Kingdom. The figure of the under-priests is the one which applies to the Church in respect to all sacrificial matters.

MERIT--Vs. Robe or Garment

Q490:1:: QUESTION (1912-Z)--1--Would it be correct to say that the merit of Christ cannot be compared to a garment or robe until after consecration?

ANSWER--A robe is a covering. The wedding robe of the parable represents our Lord's merit imputed to His people

as a covering for their blemishes or imperfections of the flesh. This robe takes cognizance of the Church as the prospective Bride who acknowledges the Headship of Jesus her Lord. Another figure represents the members of the Church as wearing white robes and hoods or bonnets, the illustration of the under-priesthood. In this figure the priests represent the brethren or Body members and indicate that they are not independent, but under and subject to the Headship of Jesus.

The robe of Christ's righteousness imputed to the Church as a covering for her blemishes and to make her acceptable gives place to or becomes transformed into a robe of her own righteousness, in the resurrection. As our Lord Jesus is represented as robed in white linen, so the Bride is pictured as arrayed in fine linen, "the righteousness of the saints." The imputed robe merely covers our fleshly blemishes and imperfections in the present time.

The new body which God will give us in the resurrection will be perfect in itself and need no imputation of the merit of Jesus. The spirit body of those who will attain to the "first resurrection" will be absolute, complete, perfect, as was the resurrection body of Jesus. The robe of Christ's righteousness was imputed to cover our fleshly imperfections.

The new robe is to be embroidered. And this figure carries with it our endeavors at the present time to develop the character-likeness of Jesus--to perfection, in the spirit. As we read, "It (the New Creature, the soul) is sown in weakness, it is raised in power; it is sown in dishonor, raised in glory; it is sown an animal body (needing the imputation of Jesus' merit); it is raised a spirit body" (in full possession of a merit of its own).

MERIT--Is it Subdivided?

Q490:2:: QUESTION (1912-Z)--2--You have pointed out that no less than the full merit of Christ would be sufficient for the sins of any individual of the human family. How, then, shall we think of subdividing this merit amongst these various individuals composing the Church of the First-borns and amongst the individuals who will compose the restitution class of the future?

{Page Q491 }

ANSWER--The placing of the entire merit of Christ in the hands of Justice guarantees to Justice a full satisfaction for all the Adamic weaknesses of all mankind--even before that merit is specifically appropriated. And since the Church

was a part of the world, for whom the sacrificial merit is a sufficient price, God could be just in imputing to each one coming in the name and merit of Jesus a sufficiency of His merit to make up for the imperfections and shortcomings; and so of this entire class--"the Church of the First-borns." The imputation of this merit to the Church as separate and apart from the world engages and obligates that merit for awhile in making good the imperfections of the flesh of the Church, so as to permit this class to offer to God a justified, and, therefore, an acceptable sacrifice.

But this is merely imputed or loaned to the Church, because the Church does not wish to keep the earthly rights of Jesus. The Church wishes to sacrifice its all and thus to follow the example of Jesus. And the great High Priest imputes to them enough of His merit to make the Church's offering acceptable when offered by the High Priest. When all of the Church of the First-borns shall have attained to the rewards of the spirit nature, all of the merit of the High Priest, Jesus, will be released, so far as they are concerned--the whole amount will again be free in the hands of justice, as it was when Jesus ascended up on high.

MILITARY DUTY--Our Position With Respect to.

Q491:1:: QUESTION (1916)--1-- What position should we take in respect to military duty, and so forth?

ANSWER--Well, we have already answered that question that so far as we are followers of the Lord Jesus Christ, in my judgment, we are not to have any liberty at all for military duty. We are to be loyal to the principles of peace, and not fight for any earthly government if we can get out of it, and I think we can get out of it. We would rather suffer some and not go into it. But suppose someone would ask as I was asked the other day, What position should we take in respect to our neighbors and friends? And we say, Do you think it is wrong to have military organizations? Now some of our friends answered, "We think it is wrong. There should not be any army or soldiers." **My answer would be different.** I think this old world needs to have armies, needs to have trained men. The world needs it for its own protection. And if I was governor of a State I would think it my duty to protect that State, to protect the law and everything pertaining to order. If it should be necessary to call on the State or Nation to rise up and put down wrong, I think it would be my duty to see it was done. I am not faulting any governor if he should do that same thing. I am not faulting any man who takes up his gun to defend the

interests of his State. If he doesn't think the Nation is worth fighting for he should go to some other nation. And if he thinks it is as good as any other nation he should stay right there. As for instance, you and I in these United States think we are in as noble a nation as there is, that the principles of this government are the very best and very wisest. And we might say pretty nearly the same of our friends across the border in Canada, that their principles are good and are well intentioned in a general way at

{Page Q492}

least. We are not therefore faulting people who wish to fight for their country. The difference between our position and theirs is this: We have ceased to be citizens of this country. We have joined another nation, and we are loyal to that new nation, and loyalty to the kingdom of God required that we take our stand upon this position in harmony with the commands of our King. We are aliens and strangers in this land and Canada, wherever we may be. But the world doesn't understand this. They say you were born right here. We say we have declared our intentions and joined a different country. So if a Canadian were in this country he would not be subject to draft as an American, and it should be sufficient to the courts of any country that if these individuals have given full allegiance to the heavenly country, that should be a sufficient answer to any government not to have them participate in war, and in some places this is being recognized.

MILLENNIUM--No Infant There.

Q492:1:: QUESTION (1910)--I--"There shall be no more thence an infant of days nor an old man that hath not filled his days; for the child shall die a hundred years old, but the shiner dying an hundred years old shall be accursed." What does this statement of Isa. 65:20 signify?

ANSWER--I understand it is describing the time in the Millennium when the present brief span of life will be a thing of the past; there will no longer be infants dying a few days old. A sinner dying a hundred years old, accursed of God, dying the second death, would be but a child under that new order of things; just the same as would have been the case before the flood, when the average length of life was somewhere between 600 and 900 years; anyone dying there 100 years old would have been dying practically in childhood, because as a rule they were not recognized as being fully developed men and women until they were about

one hundred years old. Many of these patriarchs, you remember, had their first child when they were from sixty to ninety and a hundred years old. So that would be my thought as to the meaning of this passage. It does not say none will die sooner than a hundred years. It might be some would be so incorrigible, and so opposed to the divine order of things, that they would die sooner than 100 years. But in a general way it is my thought that it is intended to guarantee to us that God purposes a hundred years of trial for every member of the human race. However, some of those have perhaps had some degree of trial in the present life, and if so it might make a difference in how much trial time they may have there; we do not know; it will be time enough to see when we get there. Let us not worry about the bridges that are not completed until we get to the stream.

MIRACLES--In Name of Jesus.

Q492:2:: QUESTION (1908)--2--I am asked to explain Mark 9:38,39,40: "And John answered him saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him because he followeth not us, and Jesus said, forbid him not: for there is no man that shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our side."

ANSWER--I hardly know how to make it any plainer than it is. I think we have to believe it as it reads and not

{Page Q493}

explain it at all. If we explained it, we would have to explain it away, because it could not be made any plainer.

If any person is doing a miracle in the name of Jesus, we are not to interfere with him nor to forbid him; we are not to say, "Because you do not come with us, we will speak evil of you, or forbid you, or stop you." We will leave that to the Lord. If the Lord wants to stop him, He can stop him. It is not your business or mine to stop him. It is our business to try to attend to ourselves and keep as near to the Master as we can, and keep our own hearts as clearly in the truth as we can, and avoid everything that would confuse us; and if a brother or sister have something to which we cannot agree, we let them alone; if they are doing something, either teaching or anything else, that is doing a good work, and doing it in the name of the Lord, then we had better keep our hands off and not say anything against them. Let others say and do as they please. Then somebody may say, Well, Brother Russell, how

about Christian Scientists; they are doing miracles, are they not?" Some of them. "And spiritualists, they are doing miracles, are they not?" Some of them. "And Mormons do some miracles, don't they?" Yes. "Well, don't these all do their miracles in the name of Jesus?" No, we answer, they do not. "Why, they all claim to acknowledge Christ; the Christian Scientists even put Christ right foremost 'Christian' Scientists." I know they do, my dear brother, but it is one thing to say Christian, and it is another thing to think Christian, and it is another thing to mean Christian. Now whether anyone is going to examine whether another is in harmony with the Lord or not, you and I want to have before our minds a very simple rule that will help us every time we use it, and every time we use it it will be clearer in our minds and make us stronger and quicker to use it again. We are not to have some little shibboleth that will say, because you do not sit down when you pray, I cannot worship with you, or because you want to sing hymns and I psalms, we cannot worship together. We are not to make distinctions of that kind. If some say, We like to meet in a church with a cross on it, and if others say, We like to meet in some other kind of a room, that is not a ground for separation amongst Christians either. We could not say they were not Christians because they wanted to meet in some other kind of a building than we think proper. If somebody wants to wear a different kind of clothing from what we think is most proper, we are not finding fault with them for that; they might be true Christians and have all these peculiarities. He even might go to some of the things that are not so apparently unimportant. I might say, here is a man for instance that uses tobacco, shall I say he is not a Christian because he uses tobacco? By no means, if he is otherwise giving evidence that he is a child of God. I shall expect that the Lord will show him ultimately how all the cleansing work is to go on, not only outwardly but inwardly and I will talk about the inward cleansing, and I will make no remarks about the outward cleansing, and I will do as little as I can to offend his sense and his ideas along the lines of his apparent weakness or blindness. I will leave that to himself and to the Lord's providence to teach him. You will notice in the Dawns for instance that there is no attempt to go after a person's dietary arrangements, as to what he shall eat and

{Page Q494}

drink, or what he shall wear, and yet we have had many

evidences that a great many have gotten the truth, nevertheless, along these lines. I think of one brother who came to me once and said: "Brother Russell I would like to have you explain to me what there is in Millennial Dawn that has so affected my whole life. I used to be an Episcopalian, and before that a Congregationalist: but as an Episcopalian I had very rigid ideas on some points and not so on others. I was very rigid as to the Episcopal Church being the Church, and all others sects, and I could have no sympathy with them. And I was very rigid on the matter of church fairs and festivals and would not have anything to do with them, but when it came to my taking wine, cigars and tobacco, or playing a game of cards with a friend, if there was no amount of money up, I did not hesitate at that at all; I thought that that was very proper; it never occurred to me to question it at all. My friends used to tell me to read this about tobacco, and this about wine, and this about other things, and I told them to keep those things to themselves, that I knew what I was doing and to let me alone; but when I read Millennial Dawn a change came all over me. First of all I gave up the wine and the cards, and then by and by I found myself with a cigar in my hand, and as I was just lighting the cigar, as I had been in the habit of using at least ten a day--I traveled for an insurance company and they supplied all expenses and cigars were supposed to be part of the expenses and properly so understood--as I was just lighting a ten cent cigar, I thought, now, William, are you going to smoke that to the glory of God? And the match burned out before I had time to decide the question; and I struck another match and before that one had burned out I concluded that I could not smoke a cigar to the glory of God, and therefore I dropped it in the cuspidor. Then having a kind of hunger for a nerve stimulant, I was just about to put some of my fine-cut tobacco in my mouth, and I said, you can do that, of course, to the glory of God, it is different from a cigar! And I just thought, now, can I? And I dropped that into the cuspidor and I have not had either a cigar or tobacco in my mouth since. And so this work has gone on in my whole body, and now what does it mean? I went to Millennial Dawn afterwards and looked it over to see what I could find there that said anything about tobacco, cigars, and wine, and cards, and there was not a word in it. Now tell me how it came that that affected me and the other things that were right on the point had no impression at all." "Why," I said, "brother, the other things were like the gardener who cuts out the branches in the spring of the year; he is keeping an orchard, and he has these clippers to take off

the dead branches, and he clips off a branch here and a branch there and trims up the tree. And that is what they were trying to do when they gave you a little tract on tobacco, cards, liquors, etc. Now, then, Millennial Dawn follows the Scriptural rule and it lays the axe to the root of the tree and the whole tree comes down at once." And he said, "That is it; I see it; it was consecration that made it." And so it is in harmony with this question. When we come to our Christian Scientist friend, he tells us that they do these miracles and do them in the name of Christ, we have to get right down to

{Page Q495}

the matter and say, is it really in the name of Christ? We say, no, it is not in the name of the **Lord Jesus Christ**. It may be some other Christ, for you know there are many false Christs. We stated to you in a Tower recently some words of Mrs. Eddy's respecting our Lord Jesus, that it would make very little difference to her theory whether the man Jesus ever lived or not--her own words taken from her own answer to an opposer. It makes all the difference in the world to us whether He ever lived or not. If He had not lived and died for our sins, according to the Scriptures, then we would never have a future life by a resurrection through His power and through His death. So it makes a great deal of difference which Christ it is, and the name of which Christ the miracles are done in, whether we shall accept the person as being a brother in the Lord. Those who claim things in the name of **A Christ**, but who deny that **Jesus Christ**, our Lord, tasted death for every man, and redeemed us by His own precious blood, are not of us, and the sooner we recognize that the better. They have not our Christ at all, but on the contrary all of those, whether they are with us or not on other questions, if they recognize Jesus and the value of His death for our sins and if they are trusting in Him for eternal life and seeking to walk in His steps, they are our brethren, whether they follow with us or whether they do not; if they follow with us, we think they are going in the right way and we are all the more pleased; they are going in the way we think is proper. Just as this man mentioned here in this illustration, if he had been glad and willing to follow the disciples, it would have been all the better evidence as respects his standing in the Lord, still they were not to oppose him if he was doing good work in the name of Jesus; they were not to hinder or put a straw in his way. If you get an opportunity of explaining to him and of helping into a still better way, all

right, but do not oppose him. But mind you, the word "Jesus" in the text means "Saviour from our sins," and Mrs. Eddy does not believe there are any sins and says there is no penalty for sin. Death, the Scriptures declare, is the penalty for sin, but they say there is no sin and no death. So how then could our Jesus be their Saviour? They do not need any saviour; they have not lost anything, they say, and they are not going to get anything, they say--and we believe that is pretty nearly correct so far as those who may have a real knowledge of the matter. But we have this to say, that a great many of the Christian Scientists and Mormons and Spiritualists are **blinded by the god of this world**, just as the heathen are blinded, and we believe there is an opportunity for them just as much as an opportunity for the heathen in the future. This is our hope and belief according to the Word of the Lord.

MIRACLES--Source of Christ's Power.

Q495:1:: QUESTION (1911)--1--Do you believe Christ performed the miracle of feeding the five thousand, by reason of having dominion over the elements of the earth, as a perfect human being?

ANSWER--No, I do not. I do not think a perfect being could make one loaf feed five thousand. I do not consider that is a human power at all. I would consider that was a power Jesus had by reason of having received the Holy

{Page Q496}

Spirit, to do anything that might be necessary in God's service, and in the establishment of the church, and the instruction of the people at that time. It was not therefore an illustration of human power, but as Jesus said at another time, "If I by the finger of God do thus and so"--in other words, God's power in small portion. You see hand represents power, and so the little finger would represent a little bit of power. So Jesus said, if I by the finger of God do so and so, God is able to do more, these are little things in comparison to God's power.

MISTAKES--Correcting Trivial Ones.

Q496:1:: QUESTION (1913)--1--Are we morally bound to correct trivial mistakes and errors which are unimportant in themselves?

ANSWER--It depends on the character of the mistake and error. There are some very trivial errors that ought to be

corrected; there are some things that seem to be trivial, and yet might mean a great deal to some brother or sister if not corrected. Therefore I would rather incline in a general way to correct everything, and rather go to the extreme and say, "Did I offend you? Upon my word, brother, I hadn't any thought of offending you at all, not a bit." Make it positive. Be sure you make it plain. No matter how trivial the matter is, we want to keep all the stumbling blocks out of the way. On the other hand, there have been cases brought to me in which sometimes the matter has been a very grievous one--no slight thing at all. I think, for instance, of a sister who wrote me about a matter that was very grievous in her own conception, a very grievous thing in itself, and she said, "Now, Brother Russell, what shall I do? Shall I tell my husband about that?" And I told her no, do not tell your husband about that. It would be doing him a great deal of harm to know what you have written me; it would not do him good. If it were something it would be to his advantage to know, then I would advise you to tell him; but in this case my advice is that you do not tell your husband a thing about that matter, because it would be to his injury and might be to your own unhappiness the remainder of life. I said, Now, you may keep this letter and seal it up, and if ever the time comes when he should say, You didn't tell me about that matter, you can say you wrote me, and tell him I advised you, and let him read the letter. So I am just mentioning that. It does not mean that you should simply tell all you know. To give you an illustration: I think of a brother who came to the meeting one time; I knew he was coming: I knew he had been a prisoner in the penitentiary in Ohio; there have been quite a number who have been prisoners in the penitentiary who have come out and been grand characters for God; this was one of them. He got the Truth in the penitentiary. I knew to expect him but never thought for a minute he would tell anybody he had been a prisoner. By the time I got to the meeting there were half a dozen who had met him, and he told them, "I am just out of the penitentiary." I said to him at once, "Why, brother, that is wrong; do not say another word about that," and then sent someone else around to tell the others not to mention that about the brother. Why? So far as he was concerned, it was quite honorable in him to make a free statement about

{Page Q497}

himself, and to say, I was in error, I was a sinner; but

knowing human nature as I do, I knew that more than half the people would never have confidence in that brother again; they couldn't help it. There is a streak of that kind that runs through people, but would not be true with me. I trust that brother just as much as any New Creature in Christ, notwithstanding his having been in the penitentiary. He is the elder of a class now, a very honorable, fine brother; there is nothing against him at all; but it would have been against him somehow, not for any real reason, but because of people's crooked heads which they cannot help.

MONEY--Bank Security.

Q497:1:: QUESTION (1910)--1--How long do you think money will be safe in the bank?

ANSWER--Until you draw it out, or until the bank "busts." I do not think I can answer any more definitely on that subject. And some banks are likely to break sooner than others--to that I guess all will agree; it is a pretty hard question; I think I will have to leave it.

MONEY--How Invest It.

Q497:2:: QUESTION (1912)--2--Recognizing that in the near future the banks must fail, also realizing our responsibility to provide decently for ourselves and those dependent on us, what would you consider a wise course regarding money invested, which could not be withdrawn, say within three months, and could you give any idea as to how this money might be used so that we might be good stewards of what we possess?

ANSWER--Could I tell you how to use all the money that you possess? Is that the question. I could tell you what to do with more than all the money you possess or ever will possess, but I am not going to. There is a good point in this question, though. Suppose that the father of the family or the mother of the family were not in the Truth, what should be his obligations and his course in respect to these obligations to the family? I would advise anybody who has a little bit of money to see that he keeps the coal bunker full of coal now and onward. You may ask if that is not a display of weak faith, but I would maintain that it is not, for we have to do our part. Under the present conditions it would not be amiss to lay in a reasonable supply of certain kinds of food and such as is not of a corruptible nature. I would suggest a supply of tinned beef, tinned fruits, and others of that kind. We might also put away something in the nature of beans. Whatever you feel inclined to do, see that you have a surplus laid by.

This laying aside of a reasonable provision does not in any way cast doubt or fear that God will forget us at any time. With regard to money and property, I would say that if I owned a little cottage in a favorable neighborhood, favorable to the keeping of it, for the wife and family who were not in the Truth, I would keep that cottage so that I might show to those who were left after my death that my intentions at any rate were good. Have a small house rather than a large house which might be sacked in the coming Time of Trouble. We merely throw out this as a hint to you for your guidance if you care.

MOSES--Reason for Choosing Serpent Form.

Q497:3:: QUESTION (1911)--3--Why did Moses choose the form of

{Page Q498}

a serpent in lifting up a serpent to the children of Israel in the wilderness?

ANSWER--He chose it because he was obedient to God, and God said for him to do it.

MOSES--Term of Office as Mediator.

Q498:1:: QUESTION (1911)--1--How long was Moses a mediator?

ANSWER--Moses is mediator of the law covenant as long as the law covenant is in effect. Moses is mediator of the law covenant today. It had no other mediator. That mediation which he accomplished has stood good all the way down. Just the same as if the Secretary of State should enter into a treaty between the United States and Great Britain, how long would he be the one who executed that treaty? Just as long as that treaty stood, he would be the one who executed that treaty. And so Moses is still the mediator, or the one who brought into effect that law covenant between God and Israel. The law covenant is still in force, and Moses is, therefore, still the mediator of that law covenant, even though he is dead. This is the same thought that our Lord gave, you remember, when he said, "Even to this day when Moses is dead," etc. Then again you remember he said that the Scribes and Pharisees sit in Moses' seat. Moses still had his seat as mediator of the law covenant, and he was represented by those who came afterwards and who stood for and represented that order of things.

MOSES--Type of Jehovah.

Q498:2:: QUESTION (1913)--2--In what respect was Moses a type of God?

ANSWER--God said that Moses should be His mouthpiece, or His representative, and that Aaron should be Moses' mouthpiece or representative. "I have made thee a God unto Aaron." That is, Moses was to be like God unto Aaron, that he would tell Aaron what he should say and do. In that sense of the word Moses is like God as he said he would be.

MOURN--For Aaron's Two Sons.

Q498:3:: QUESTION (1908)--3--Why were the priests of Israel instructed to mourn for Aaron's two sons, who offered strange fire before the Lord?

ANSWER--I answer that the writer has evidently made a mistake. They were instructed NOT to mourn, and that, I think, signifies that we, as the Lord's people, are to be so fully in accord with God's arrangement that we will not be disturbed or distressed by the fact that some will go into the great company, and others go into the second death. We are to have that confidence in God that a fair judgment will be had from His standpoint, that He who knows the heart and tries the reins of the sons of men, will make no mistake in the matter. We are also to be so fully in accord with the Lord that we would feel that if we or any other person were not fully acceptable to the Lord and to His standard, we would not want them to have the blessings God has provided for them that love Him. I would feel that way for myself. If God would find in His wisdom and decide that I might not have a blessing either in the little flock, nor yet in the great company, but must go into the second death, I would feel like saying, "the Lord's will be done, the Lord knows best." I would make no complaint. I would not mourn

{Page Q499}

over the matter. I earnestly strive to be accounted worthy of a share in the Little Flock, and I think we should all strive to have that attitude of mind that would be fully submissive to the divine decree in the matter. It is very different you see, from Brother Jonathan Edward's statement when he said that in the future the Saints would be looking over the battlements of heaven and see parents and children and brothers and sisters, etc., in awful torture, eternal, and then turn around and praise God. We could not praise God for tormenting any

creature; we would not appreciate that. But if God in His wisdom should see fit that someone whom we love very dearly according to the flesh should not get into the Little Flock, our appreciation of the divine will should be such that we would say, "Let the Lord do what seemeth to him good; we know his way is perfect." And that is the reason, I think, why, in the type, Aaron and his loyal sons were not allowed to mourn for those whom the Lord destroyed--separated from the priesthood.

MOURN--Re Aaron and Eliezer.

Q499:1:: QUESTION (1911)--1--"Moses said unto Aaron and unto Eliezer and Zimri, his sons, 'Uncover not ye your heads, neither rend your clothes lest ye die, and lest wrath come upon all the people, but let your brethren, the whole house of Israel bewail the burning which the Lord hath kindled.'" Why were they to bewail the burning which the Lord had kindled? What would this represent?

ANSWER--The burning which the Lord had kindled was the burning of the Lord's anger, as we might say, represented in the destruction of these priests who had been disobedient to the divine arrangement. The whole people of Israel might bewail this matter and might very properly say, "How sorry we are, how grieved we are, that it has been necessary for God to thus manifest his displeasure with any of the priestly family." But Aaron and his sons were not to bewail, because they were especially consecrated to the Lord's service, they were especially separated from the remainder of the people; they were to have such full harmony with God that they would not even in an outward manner signify anything that might be misunderstood to be a depreciation of God's decree in the matter that their brethren had been killed, and if Aaron and his sons were to make a wailing it would seem as though they were rebelling against God, and it was not the thought to be entertained; it would not have been proper. They were there as servants of righteousness, and if God had called upon them to kill their brethren, it would have been part of their duty to have done so; they were not to make any lamentation therefore over what the Lord had justly brought upon the evil doers.

MURDERER--Law for Re Cain.

Q499:2:: QUESTION (1916)--2--Gen. 9:6 reads: "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made He man." Why was not this general law executed against Cain, who slew his brother

Abel?

ANSWER--There were not many men to shed Cain's blood. It would have been very hard for his own father and mother to do it. They had sorrow enough in one death in the family. I do not understand this text to mean that it was obligatory to shed the blood of one who had committed

{Page Q500}

murder, but that such a course was justifiable. God would approve of the execution of the death sentence upon the murderer.

MURMURING--Who in Parable?

Q500:1:: QUESTION (1909)--1--(Matt. 20:11) "And when they had received it (the penny), they murmured against the good man of the house." Question: Who do those represent who murmured? What is the reward that every man received?

ANSWER--It is a parable, dear friends, and no explanation is given, and neither you nor I can say that this or that is absolutely the way of it. The best we can do with any parable to which the Lord has not given an explanation is to make as close an application as our judgment will permit, and then tentatively hold that as our view of its meaning. That is as much as any have a right to do.

In this parable, what does the "penny" signify? It is the reward of those laborers who labored throughout the whole day or only an hour; it was the promised reward. What reward has God promised all those who are His throughout this whole Gospel Age? I know He has promised us eternal life. I would be inclined to think that the penny would represent the reward the Lord would give those who are His, not only those who are of the Little Flock, but also of the Great Company. There are other things that will be given to His followers that are not the same, as the Apostle said, "Star differeth from star in glory, so will be the resurrection of the dead," implying that some of the Lord's followers will have more than others.

Another of our Lord's parables represents where one had used his ten pounds faithfully, had increased them by gaining ten more pounds, and the Master said: "Give him to have dominion over ten cities," etc., and so with the five and the two, and yet He said to them all, "Good and faithful servants." But they got different rewards. So in putting these matters together, I think that the Lord in the future will make

discriminations as to the reward you and I will have. We will be perfectly satisfied, however, for we will get more than we are worthy of or than we could have asked for.

The "penny," you see, represents something common to all, and not glory, honor and immortality, but rather would seem to represent eternal life.

As to why they murmured, I am unable to explain that satisfactorily. I have not murmured myself, but I have not gotten my penny yet. I cannot imagine why one who gets eternal life should murmur. I only suggest that perhaps it was not to be understood that all were to receive alike. When it is fulfilled we will then be able to see it. You know no prophecy is to be understood until it is fulfilled. Just so; it was stated of our Lord that He would be born in Bethlehem, but it was not understood then, but when it was accomplished, then we could look back and see clearly. Prophecy is not given merely to satisfy curiosity, but it shows that God foreknows the things that are to take place. Known unto God are all His works and they are all being done according to the counsel of His will.

NATIONS--God's Supervision of.

Q500:2:: ANSWER-- (1914-Z)--2--Should we understand from the

{Page Q501}

following Scriptures that God guides the affairs of nations, and chooses their rulers?

The Most High ruleth in the Kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men."--Dan. 4:17.

"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God."--Rom. 13:1,2.

ANSWER--These Scriptures are in harmony with other statements of Scripture. In the case of Nebuchadnezzar, for instance, after he had been seven years insane, lying amongst the beasts of the field, his reason returned to him and he extolled the God of Heaven, acknowledging that God setteth up those whom He will and putteth down those whom He will. We understand that God's dealing with King Nebuchadnezzar was **prophetic**.

In the case of Israel God had very particular oversight of their affairs, and dealt with their rulers. David was anointed

when he was a youth, to be king in due time instead of Saul. So with several others of their kings--the Lord had them anointed in advance. It might be said of Israel, that whoever sat upon the throne was there as the Lord's representative. We remember also that on one occasion the Prophet of God was sent to anoint one of the kings of Syria and to give him a prophecy respecting himself, that he should take the throne.

Looking back, we see that in the case of Pharaoh, the perverse king of Egypt, God declared, "For this very purpose I raised thee up, that I might show forth My Power in thee." God did not approve of Pharaoh, but used him to show forth His own glory. God also used King Cyrus of Persia as a servant to perform His bidding.

GOD'S SUPERVISION OF CURRENT EVENTS

All of these recorded instances show a vital interest on God's part as to who shall come forward and who shall be retarded when these matters would affect His own Plan. We are not to understand that these different kings represented God's choice as respects their loyalty to Him, but that these were the ones through whom the Divine Plan in operation could be signally manifested and outworked. And so it is today. The Lord knows which of the men running for the office of President of the United States in the fall of 1912 would be the most suitable--the one who would most fully cooperate in the carrying out of the very conditions which He is pleased to permit to come to pass at this time.

The Lord guides in the affairs of nations now, only in so far as such oversight will promote the fulfillment of His own purposes. When the monarchs of various countries declare themselves "King by the grace of God," we do not agree to the thought they have in mind in making such claim. They are expressing the thought which has prevailed throughout Christendom for centuries--that they reign as representatives of the Kingdom of God, and by His special **favor**. And likewise the Catholic Church: When the Pope claims that he is the head of the Church of Christ, claims that he is Christ's Vice-regent, he thus claims that Christ has set up His Kingdom, and that the Pope reigns in His stead.

OVERRIDE TO OUTWORKING GOD'S PLAN

After the Papal power waned in Europe, and the Protestants came into power, the Protestant rulers claimed the same right that the Catholics had claimed--to rule as the Lord's special representatives. And it is from this standpoint that kings maintain that they reign "by the grace of God," that the Kingdom of God is set up, and that they are reigning in God's Kingdoms. We do not understand this to be the right thought, but that in God's providence He permits these to occupy the thrones of the world for the time being. We understand that God does exercise a supervisory oversight in respect to them--not that He has authorized them to represent Him, or that He is responsible for their deeds and acts, but that He is so controlling matters as to cause them to outwork His own arrangements.

God will not convert a king in order to do this; He will not make him a saint. But He can allow or hinder events without interfering with the free will of any individual, and without becoming responsible for his government.

We may assume that this supervision of Divine Power is for the ultimate interest of mankind. We remember that there is a Prince of Darkness, who is seeking to do violence to humanity. Our thought is that the Divine Power hinders or restrains, so that the worst things cannot come to pass until His due time, and He overrules to bring those into power who will have the disposition to do what He purposes to permit when His due time has arrived. However, since the Lord does not explain to us **just how** He does this, it would be wise for us not to be too emphatic in our statements.

NATURE--Divine vs. Image of God.

Q502:1:: QUESTION (1915)--1--Does not the attainment of the Divine nature mean attainment to the image of God in which man in the beginning was created? Does not the word nature here have the significance of disposition, character?

ANSWER--It does **not!** Man never had the divine nature. The Apostle Paul points out, in discussing this subject of natures, in connection with the resurrection, that there is one flesh of fish, another of beasts, another of birds, and another of men. The fish does not have the same kind of flesh the bird has. We all know the difference. The flesh of fish, and of birds, and of beasts, is all different.

Then comes man, the highest of all the earthly beings. The Apostle calls our attention to the higher forms of existence; he calls attention to another plane of life. He shows that man, the highest of the earthly creatures, is lower than the lowest of the spiritual beings. He tells us about angels, principalities, powers, and the divine nature, the highest of all. The perfect human being is God manifest in the flesh. It is as close to the divine nature as the flesh could come. It represents the divine nature as nearly as is possible for a human being. The angels are also in God's image or likeness; the cherubim and seraphim as well, although on a higher scale than man. The highest of all is the divine nature. That nature only God had originally. And that kind of spirit nature which God has He gave to Jesus at His resurrection, as a reward for His faithfulness. Jesus did not have it before He became a man; but as the Father has inherent life, I.e., life in Himself, not a life

{Page Q503}

derived from food and water, "So hath He given to the Son to have life in Himself." We cannot understand that kind of life. I cannot imagine how God could give a life that has no need of anything to sustain it. You never had any experience along that line. I never had. We would have been as great as God is to fully comprehend Him.

We see the difference between apprehending and comprehending. To **comprehend** is to take in **fully**. To **apprehend** is to touch, or lay hold upon. You and I can apprehend, or lay hold of God, but not very clearly, because we are so little and He is so great. We cannot comprehend God. We can simply touch Him, or apprehend Him.

The Apostle dwelt upon this matter; he was apprehending, or touching God, as God had apprehended or touched him. God has laid hold of us, come in touch with us. We do not come in touch with God and say, "We will have Him for our God." He laid hold upon us and told us about His arrangement for us. We were responsive to it; we thought how wonderful that He would thus take notice of us. So we are seeking to apprehend that for which we are apprehended of God. Man was not created in God's image in the sense that he is of the divine nature, which is far above cherubim and seraphim, while man is a little lower than even angels.

NEIGHBOR--Who?

Q503:1:: QUESTION (1905)--1--Who is our neighbor?

ANSWER--Our Lord tells us in the parable of the "Good Samaritan." Luke 10:29-37.

NERO--Present Condition.

Q503:2:: QUESTION (1913)--2--What is the present condition of Nero's soul? Where is he--in hell?

ANSWER--I have no private information from Nero, my dear friends. I merely know what the Bible says. It says that Nero is in hell--the Bible hell, not in the hell of Dante, which is quite a different matter. Dante, you know, had a large imagination and he pictured purgatory and described how he went with an angel and looked into different places. He saw some with their heads down in the fire and their feet up being roasted; others had their feet down and the flames were coming up around their bodies; others were being rained upon with molten fire; others were being chased by devils with pitchforks, and still others were being frozen. People living in cold countries are supposed to like heat, and therefore Dante imagined that in purgatory they would be frozen. All this is imagination. As for hell, Dante did not dare to describe it. He went to the door and said, "He who enters here abandons hope," and did not enter.

The soul of Nero is where other souls are--it is dead. There was no fake about it. The devil is wrong in saying he is more alive than when he lived. He will stay dead until the time when the great Life-Giver will call him forth, as the Master said, John 5:28,29: "Marvel not, the hour is coming in which all who are in the graves will hear the voice of the Son of Man and come forth; they who have done good (the saintly class, having divine approval) unto the resurrection of life." They will have the perfect life, "changed in a moment, in the twinkling of an eye." As the Apostle says, "Every man will come forth in his own order," in his own band, or company. How many bands there will

{Page Q504}

be I do not know, as God has not revealed it. I know not in which of these bands Nero shall come forth. I know they shall come forth. Jesus says, "They shall come forth unto a resurrection of damnation." Yes, my brother, the word damnation is there, but it is a very unfortunate translation, which has confused a great many of God's people. This is an illustration of how the human mind works when it is twisted

by false doctrine. The translators, having in mind the eternal torment of the wicked, when they came to this word translated it damnation, whereas, had their minds not been beclouded they would not have so translated it. It does not mean eternal torment any more than it means potatoes. It means crisis, it means decision. They will come forth to demonstrate fully whether they will come into harmony with God and prove worthy of life, or not. The test now is not such a test. We are having our crisis now. If we have heard his voice, accepted his terms and entered into a covenant of sacrifice, then, having bound ourselves by this covenant to be his disciples and walk in his footsteps, our crisis will begin there, and continue through the remainder of our lives to determine whether we will obtain the prize of the high calling.

When the world will come forth from the tomb they will come forth to a crisis; not damnation at all. The same word occurs five times in the same chapter and in only one other place is it mistranslated damnation. We see the meaning of the word crisis. The sense of the Greek word has come into the English word also. We have incorporated words from various languages, and we use the word in the English in exactly the proper way. As for instance: If the doctor comes to a home and some one has a fever. We ask, "Is it a serious case?" He says, "I cannot tell until the crisis." What does he mean? The turning point, or point of decision, which will be the seventh, fourteenth, or twenty first day, as the case may be; it will always come on a seven, and when that is reached there will be a change for the better or worse. That is the meaning of the word crisis. If the doctor would come in and, after examining the patient you would ask him as to the outlook, and he would say, "I cannot tell until the damnation," what would you think of that? That would be the translation given in John 5:28,19, and it is equally absurd there.

The dead shall come forth to a resurrection of judgment, of testing, a crisis will be reached in their affairs. From that time they will not be allowed to do as they please. They will be compelled to be obedient to the rules of the kingdom, or receive stripes. If they resist far enough they will die the second death. If they respond to the opportunities they will be raised up to perfection, and by obedience to God they may have everlasting life.

NEW COVENANT--Re Gentiles?

Q504:1:: QUESTION (1906)--1--Would it be right to say that the Gentiles would come under the New Covenant when they never have been under any other covenant with God?

ANSWER--Yes, it would be right, because the New Covenant does not mean another covenant. It will be another covenant for those who were under a previous one, but "new" and "another" have not the same significance. The Lord says, "After those days I will make a new covenant

{Page Q505}

with the house of Israel and the house of Judah," etc. In stating this matter respecting the new covenant, if we were to follow the connection it might seem at first as though it referred only to the Jews, but we are to remember that the Jewish people were a typical people. And just so if we read about the day of Atonement in the Law, you will find that the sin offering was made for the tribe of Levi, and then the second part of the sin offering for all the remainder of Israel. Now, where would you apply it? The Apostle applies it to every creature. In other words, all Israel means every creature in the outcome. In the type it was simply done with Israel, Israel as a nation being representative of the whole world in that atonement sacrifice. That is to say, all of God's provisions are for those who will ultimately become Israelites indeed. There will not be any provision for any who are aliens and strangers and foreigners. But now there is reason why people are aliens from God--the great adversary blinds their minds. All people who will come into harmony with God's plan through Christ, the great son of Abraham, will become thereby the children of Abraham, and thus will be a part of the "all Israel," who will have this new covenant confirmed with them and have the blessings and privileges included in it.

NEW CREATURES--Are We Actually or Reckoned?

Q505:1:: QUESTION (1906)--1--Are we actually new creatures at the moment of our consecration, or reckoned so?

ANSWER--I presume the brother means in the moment of the acceptance of our consecration. It is one thing for us to consecrate, and another thing for the Lord to accept the consecration. I understand the point of this question to be on the word "actual." Are we actually new creatures, or are we merely reckoned new creatures, is the thought. I think

persons might, with equal sincerity, state the matter both ways, and have different thoughts. Actually I am a man, physically I have a human body, a human brain, etc., but the Lord tells me to reckon myself dead. Now I reckon myself dead. He tells me to reckon that I have passed from death unto life, and that I am now alive. But my human being, and human life, and human rights have been sacrificed, and I am now a new creature; I am to reckon that so. He tells me that He reckons it so. That is to say, He is going to deal with me from the standpoint as though I were a new creature, with whom old things have passed away, and all things have become new.

So you see it depends on how we are thinking of the matter, when stating these things. Words are only vehicles for conveying thoughts. It is the right thought we want to get, and use the most reasonable words we know how to express it. So I can see how some words say we are not actually new creatures, but only reckonedly new creatures, and that we will be actually new creatures when we enter into the full perfection of the new nature in the resurrection; and yet I can see how the other might be stated also, and say that actually we have something new, that we are new as compared with what we were before, in the sense that we have the new mind, and that God is dealing with the new mind, rather than with the body, and since He is dealing with the new mind, it is an actual new mind, a new will, a new purpose, a new intention. So you see the answer

{Page Q506}

to this question just depends on which way you are viewing it.

NEW CREATURE--Responsibility for Past Sins.

Q506:1:: QUESTION (1910)--1--Does God hold you as a new creature responsible for the sins of the past?

ANSWER--No, not at all. Sometimes people tell me secrets of their past life that are very profound, and this is one of the things that I have aimed to show them from the Scriptures, that from the time they have made their consecration God through Christ made up to them all their insufficiency, and then they were new creatures, and nothing of the past was held against them as new creatures on account of what they may have done as old creatures before they were accepted of the Lord.

The new creature, let me say, has only the earthly body through which to act at the present time; therefore, as the Apostle says, we may will, it may be our intention to do so

and so, yet we may find ourselves not able to perform. However, as a new creature, you must will to do perfectly. God knows that you have only the earthen vessel and is not expecting you to do more than you can, only all that you can do. Bring every power of the body into subjection. In the 8th chapter of Romans he speaks of the spirit of Christ dwelling in you. Think what a power that is! Why, that power was able to raise Jesus from the dead. Is not that a wonderful power? Yes. Well, now, if you have received the holy Spirit of God and that was sufficient to raise Jesus from the dead, do you not think that will enable us to do considerable? Well, the Apostle says, let that spirit come more and more into the control of your mortal bodies. If you are new creatures, then as such you will bring your flesh as nearly as possible up to that standard every day.

I have found some dear friends troubled in spirit, because they have tried and failed or because someone else has done better than they could do. So I think of one brother in the Truth who said, Brother Russell, I wish I could do that the way you do. Well, I said, My brother, if you could do that as well as I can I would be ashamed. I was a Christian before you were born, and if you could do as well without my practice it would be a great shame to me. He said, Well, now, I never thought of it in that way.

NEW CREATURE--An Individual Matter.

Q506:2:: QUESTION (1912-Z)--2--"If any man be in Christ, he is a New Creature; old things are passed away; behold, all things are become new." (2 Cor. 5:17.) Are we to understand from this Scripture that The Christ, Head and Body, is the New Creature, or should we understand that this term, New Creature, applies to the individual members of the Church?

ANSWER--Undoubtedly this is an individual matter. Individually we make consecration of our human nature in likeness to our Lord's consecration of His flesh. Individually we are begotten of the Holy Spirit. Individually we are on trial for everlasting life or everlasting death. Individually we must make our calling and election sure, or fail. Individually we must be changed in a moment, in the twinkling of an eye. Individually, as we have borne the

{Page Q507}

image of the earthly one, we shall bear the image of the heavenly.

Moreover, this New Creation includes not only our Lord, its Head, and the Church, His Bride, but also the equally spirit-begotten. They, too, will belong to this New Creation because they will no longer be members of the human family. This New Creation embraces all who belong to "the Church of the First-borns, whose names are written in heaven." (Heb. 12:23.) The chiefest in this glorious Church will be the Royal Priesthood. The lesser brethren on the spirit plane will be the antitypical Levites, the Great Company class.

NEW CREATURE--Re the Robe.

Q507:1:: QUESTION (1912-Z)--1--Can the New Creature's body sin?

ANSWER--The New Creature's proper body is the Spirit body of the First Resurrection. But before getting it he is placed on probation and given his old human body to practice with. The New Creature cannot make the old body obey him **perfectly**. But he can develop strength in his endeavors to bring words, actions and thoughts into perfect accord with the perfect Law of God--Love.

Unable to conquer, he must show the Captain of his salvation his loyalty to the core by "fighting a **good** fight."

The imperfections of the flesh to which the new mind does not consent are all of heredity--all from Adamic weakness--all, therefore, **forgivable** by the Redeemer, who merely needs to be appealed to as the great Advocate. But every transgression of the flesh is charged to the New Creature, who owns the flesh and is using it. This obligates repentance, prayer, etc., and means the greater blessing to the New Creature. To whatever extent the New Creature gives consent or sympathy to the sin of his flesh he is worthy of "stripes," which correctively will assist in his character development. "What son is he whom his Father chasteneth not?"

The New Creature **only** is given the wedding robe, the robe of Christ's righteousness, as a covering for his imperfect flesh. It represents his justification as a New Creature. It shows him as in Divine sight, holy, harmless, undefiled, through the merit of Jesus his Advocate and Redeemer.

NEW CREATURE--And Sin.

Q507:2:: QUESTION (1912-Z)--2--Can the New Creature sin?

ANSWER--Yes! and No! The Apostle says, "He cannot sin, for his seed remaineth in him." (1 John 3:9.) That is to say, so long as any New Creature continues to possess the Spirit of God, the Holy Spirit, he cannot consent wilfully to

do sin. If one Spirit-begotten does sin wilfully it implies that prior to that wilful sin' he parted with his spirit of holiness (lost the seed of his begetting) and got instead a spirit of sin, the spirit of the Adversary. In other words, a holy person, possessing God's Spirit of begetting, cannot wilfully and intentionally do that which he knows to be unholy and displeasing to God. He cannot take pleasure in sin. He once died to it, and to have it revive means a return to wallowing in the mire--"twice dead, plucked up by the roots"; ready to be taken and destroyed as a brute beast--Jude 12; 2 Pet. 2:12.

{Page Q508}

NEW CREATURE--Is Body Part of?

Q508:1:: QUESTION (1912)--1--Is the body of a consecrated person a part of the New Creature?

ANSWER--Yes and no. It is not a part of the New Creature because the New Creature is spiritual, and the new body, which belongs to the New Creature he has not yet received, but he is hoping to receive it according to the Lord's promise, when he shall have demonstrated his loyalty--in his resurrection. We have this treasure (the New Creature, the new will, the new mind) in an earthen vessel. The earthen vessel is not the New Creature. But on the contrary we might properly say that the body belongs to the New Creature; in the same sense that your dog belongs to you. Your dog represents you or is you to such an extent that you would be held responsible for what he does. You would be liable for damage which he might do. So as a New Creature, he must keep the mortal body muzzled, and keep it from doing harm in the world. It is yours to use. But, you as a New Creature, will prosper and develop and become more and more established in the Lord in proportion as the Old Creature becomes more and more dead. The Apostle tells us, "Reckon ye yourselves dead to sin, but alive to righteousness." He tells us that the spirit of Christ operating in us should quicken or energize our mortal bodies in the service of the Lord, as the servants of the New Creature. Draft the mortal body into the service of the Great King as alive from the dead--that is the thought.

NEW CREATURE--Is It Divine?

Q508:2:: QUESTION (1912)--2--Is the New Creature divine?

ANSWER--The New Creature is begotten to the divine

nature. The intention of begetting was to bring these new creatures to the divine plane or nature. "We are all called in the one hope of our calling." St. Peter tells us that God gave "the great and precious promises, that we might become partakers of the divine nature. We were begotten of the Holy Spirit with this end in view. Then, properly, the question might come in, Will all who are begotten of the Holy Spirit attain to the divine nature?

We answer, No. Some, according to the Scriptures, begotten of the Holy Spirit, will go into the Second Death, and not attain to any nature. Others begotten of the Holy Spirit will not attain to the divine nature, but attain to a spirit nature, lower than the divine. How this will be has been illustrated in the WATCH TOWER, but we will repeat some of the illustrations. For instance, among the bees: All bees are begotten in just the same way, whether they turn out to be a drone, queen bee or worker. There are three kinds, and the begetting is the same in every case. The after treatment causes the difference. One larvae becomes the queen simply because supplied a greater abundance of food and not because of any different begetting. So with the Church, begotten of the Holy Spirit. God provides the nourishment, and if you and I appropriate this and use it, it will build us up, and we will become the Queen, the Lord's Bride. Otherwise we may develop into the Great Company class or fail altogether in the Second Death.

{Page Q509}

NEW CREATURE--Is It Real or Reckoned?

Q509:1:: QUESTION (1913)--1--Is the New Creature real or merely reckoned?

ANSWER--The New Creature is real, so real that the New Creature can die the second death. If it were only a reckoned matter it would not be so serious, but the whole proposition is carried out, to my understanding, on a real basis; that we must really, not reckonedly, come and present ourselves a living sacrifice. Christ needed to have really died before He could impute His merit to us. If it were merely a reckoned matter, God could have dealt with the lackings we have, but Jesus really ascended up on high and presented the merit of His sacrifice on our behalf. Not until that moment could God grant the Holy Spirit to the waiting disciples, and that Holy Spirit came to them as a real begetting to the new nature, "old things have passed away and all things have become new;" very positively so, in my judgment.

NEW CREATURE--How Perish?

Q509:2:: QUESTION (1914)--2--How can the New Creature perish, if, as the Bible declares, we are "begotten again, not of corruptible seed, but of incorruptible?"

ANSWER--The New Creature is begotten of incorruptible seed in the sense that this seed will not become unholy. It will not be corrupted. Therefore, the Apostle argues, if any of God's people, after receiving the holy Spirit, if they turn away from that holy Spirit, they are losing it entirely, that they are dying to it, that God's Spirit cannot be corrupted. You may give your will or consent to God's Spirit and then you may afterward take your will away from God's Spirit of begetting; but the Spirit of God always stays pure, holy, incorruptible, but that Spirit in you is the begetting or the energy of God working in you and to bring you to that incorruptible condition, if you allow that holy Spirit in you to do God's good pleasure, and then eventually, by the change of resurrection by God's favor you would be an incorruptible being beyond the veil. It is the holy Spirit that is incorruptible. It is the holy Spirit that cannot be perverted, and it will not stoop to corruption. As long, therefore, as we have this spirit energizing us and actuating us, we are incorruptible, but as soon as we renounce that, we do not change God's Spirit, but we become corrupted ourselves, and will die the second death, as St. Paul explains.

NINETY-AND-NINE--Vs. The Sinner.

Q509:3:: QUESTION (1911)--3--Please comment on Luke 15:7; "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance." Who are the ninety and nine, and who is the sinner?

ANSWER--This being a parabolic statement, it is not proper that we or anyone else should speak dogmatically. Neither the Lord nor the apostles have given us the interpretation. We must merely give you our guess; and our broad guess would be that the Lord here means to teach that there is great sympathy in heaven for all of those who have fallen in sin and who will be recovered out of it. Any sinner recovered from his sin would be a source of joy and rejoicing amongst the holy ones among the angels--more

{Page Q510}

joy over the returning of a sinner from his way than from the

fact that a great many angels never sinned at all, and never left the right way, and never did therefore, return to it. As for man, there are no just men that need no repentance. There never have been. Adam was the only just, perfect man who ever lived, and by the deeds of the law none were justified. And as the apostle says, "There is none righteous; no, not one." Then anybody repenting would be one who had been an unjust person, and all the world had been unjust. All mankind, therefore, in coming back to God must come back repentedly, and there is joy in heaven over all the human family as they come back in harmony with God and in harmony with righteousness. We are not to think that the angels would despise those who come back, nor that the heavenly Father would despise them, but rather, there would be great joy in the recovery of each one from his fallen and sinful state, whether he come back now under the condition of the Gospel call, or whether he shall come back in the under Messiah's kingdom--no matter, there will always be joy in heaven over everyone who comes back into harmony with God. And whoever these just persons are, who need no repentance, they are not on earth, as far as we know. The angels of heaven, alone, would seem to me to fit this description, as being just persons who need no repentance. They never fell from their obedience to God, and never needed to be redeemed, or repent. Christ never died for their sins, for they have no sins. These great things God has done and Christ has done for sinners. While we were yet sinners, Christ died for the ungodly. That was for you and for me, and we were not just persons, nor anybody of the human kind.

NOMINAL CHURCHES--Re Visiting Them.

Q510:1:: QUESTION (1910)--1--In view of the fact that several dear brethren are coming into the truth, would the suggestion in a recent Tower of visiting the nominal churches apply to congregations of "Holy Rollers," etc.? Do you approve of visiting such meetings, under any circumstances?

ANSWER--Our suggestion in the Watch Tower was to the effect that it should not be considered as a sinful thing for us to visit some of the nominal churches. I have found some dear brethren and sisters who seem to feel that if they would even go into a nominal church they would commit a sin. I think they are making a mistake; and that mistake would quite likely crop out somewhere in their experiences with others and be injurious to the cause and to themselves.

Therefore, this answer in the Watch Tower was to the effect that if there were no other meetings we could attend, and no other service would be neglected by our attending these, it might not be amiss sometimes to go to some nominal church meeting, and to take part, for instance, in a testimony meeting, using our opportunity with the others either to give a testimony or to offer a prayer and to join with them in singing. I could go into nearly any Methodist or Presbyterian congregation and feel sure I could have a good time with them. I believe many of them are well meaning. The fact that they are not as far advanced in Bible study as ourselves and do not see the divine plan as clearly as we do need not hinder us from having good fellowship with them to the extent they do see. If they love God, if they revere the name

{Page Q511}

of the Lord Jesus Christ, and if they are seeking to walk honestly, and soberly, and decently, let us be glad to give them recognition to that extent. Now, I do not wish to be understood as advising anybody to neglect meetings where they could go to still more spiritual advantage. As the Apostle says, Forget not the assembling of yourselves together. It is still better if you can meet with those who are advanced in the truth, and who could help you and to whom you in turn could be of special help. That certainly should be your course and certainly would be what you should do.

Then in respect to the meetings with Seventh Day Adventists, and Holy Rollers, Christian Scientists, and Spiritualists-I do not know how many the brother included in his question, but I would advise you to stay just as far away from all such people as you can; not because they are out of the general run, but because they seem to be, to our judgment, seriously out of the way. I cannot imagine, for instance, that we could be of any good or get any good in a Christian Science meeting. I feel sure that, for my own part, I would be doing wrong, and that I would be giving my influence to something that would be really pernicious, injurious. I would feel different in going amongst Methodists, and Presbyterians, and Baptists, and Episcopalians; I would feel that I was not doing any serious injury, and perhaps might have an opportunity of doing some good.

As for Spiritualists, I would not meet with them under any consideration, would not attend a seance if you would pay me a thousand dollars for it. Why? Because I thoroughly believe it is of the adversary, and I would think that I was putting

myself in the way of evil, and that quite possibly some injury would come to me, I would not know how. If I did not know better the matter would be quite different, but since I do know better I am responsible for what I do know; and, similarly, with those who do not know better about Christian Science. No doubt honest people are amongst them, and honest people commingle with them. But, to my understanding, both Spiritualists and Christian Scientists deny the very fundamentals of Christianity.

Now, about the Holy Rollers. I have no doubt that some of them mean very well, and are deluded of the adversary, and I am sorry for them. But that would not mean that I should in any manner encourage them, or take any part with them; my conscience would not permit it. I would feel that I was dishonoring the Lord and that I was doing injury to them by being with them and seeming to give any measure of consent. But now these matters are for each one's own conscience and if anybody thinks differently, God bless him, let him follow his own conscience.

"OFFERING"--Used in Two Different Senses.

Q511:1:: QUESTION (1911-Z)--1--"For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp." (Heb. 13:11.) Would this show that the Sin-Offering is made in the antitypical Most Holy?

ANSWER--In general those who have translated anything in the Bible respecting the Tabernacle have seemingly been very careless in the use of the terms **Holy, Most Holy, Holy place**, etc. They did not discern that these terms were used

{Page Q512}

in different senses by the Jews, in connection with different portions of the Tabernacle. Correctly translated, our text reads: "The bodies of those beasts, whose blood is taken into the Most Holy **as an offering for sin**, are burned without the camp." We must remember that the word "offering" is Scripturally used in two different senses. In one sense of the word, our Lord offered himself at baptism, when He gave Himself to do the Father's will. That was His offering of Himself, His gift, when He presented Himself at Jordan. He finished the offering of His gift when He laid down His life on Calvary; and that life, laid down on Calvary, is an appropriate Sin-Offering. But it remained for the High Priest

to ascend up on high, there to appear in the presence of God for us, to make application' of the Sin-Offering. The sprinkling of the blood on the Mercy Seat was done in the Most Holy. But the presentation of that Sin-Offering was made at Jordan--or, in the type, when the bullock was slain.

OFFSPRING--In Him Live, Move and Have Our Being.

Q512:1:: QUESTION (1909)--1--(Acts 17:28), "For in him we live and move and have our being, as certain also of your own poets have said for we are also his offspring." What is meant by the words, "We are also his offspring?"

ANSWER--The Apostle was addressing the heathen people at Athens who had erected an altar to the unknown God, and the Apostle wanted to address them along the line of their superstition. When talking with another it is a good point to get in harmony with them as much as possible. Don't get him down and make him mad. A great many of the Lord's dear people, with the best of intentions, arouse the antagonism of the one they are talking with, and thus do injury to both the truth and to themselves. The Lord did not send us to fight. If there is anybody that needs to be fought with it is ourselves. You remember the commission, "The spirit of the Lord is upon me, because he has sent me to preach the Gospel to the meek." As soon as you find that the person you are talking with is not meek, you should draw off--don't antagonize him, don't take a chisel and hammer and try to give him a ear. Our commission goes on to say that we are not only to preach the gospel, but to "Bind up the broken-hearted." We are not to try to break their hearts.

Many seem to think they have a commission to go out and see how many hearts they can break, but there is not a word of that in the Commission. Look for the hearts that are already broken, for there are plenty of them in the world. You and I want to be peace-makers, trying to do all the good that we can, to bind up the broken hearts and pour in the oil of the spirit of the Lord. Let the Lord use the devil and others to break people's hearts; He knows how. Anything that you and I do must be with the words of life. Sometimes some word will enter into the very heart, just as when Peter said that the Jews had killed the Prince of Life; but let it be the arrow of truth and not of your own words, and let that cause them to fall under Him. When they manifest some sorrow and contrition, remember what Peter said to them when they asked, Men and brethren, what shall we do to be saved? Did Peter say, You ought to be sorry, get down there and be sorry

for a while? No, he put on some oil right away, and started to bind up the broken

{Page Q513}

hearts. He said, Repent, dear friends, I wot that ye did it in ignorance, God knows that. And so he tried to heal them.

Another part of the question is this: In talking with these men at Athens, Paul said, I noticed one of your altars as I passed by, and on it were inscribed the words: "To the Unknown God." Now, I declare unto you, etc. Paul went on to tell them that they ought not to think of these idols as being God, but that God is the great Creator who made all mankind, and he reminded them that some of their own prophets acknowledged this same thought. He was working in with them, you see. Paul is not here saying that they were sons of God and in harmony with God. The whole world lieth in the wicked one who keeps them under his power by telling them that God is a furious God and leading them to hate Him. No, the Apostle would encourage them to know God who made them, and who will welcome them back if they come in His appointed way.

OPIATES--Should the Consecrated Use Them?

Q513:1:: QUESTION (1912)--1--Would a person who is fully consecrated to God, and who suffers from an incurable disease, commit sin in taking a remedy containing an opiate, when suffering from severe pain, sometimes incapacitating him from work, because of suffering so severely?

ANSWER--Such a person would not be committing a sin in taking an opiate. We are allowed to relieve such pain. We are allowed to relieve the pain of hunger by eating. And so, if we are diseased by thirst we relieve the distress by drinking. All foods in this sense are remedies. We remedy the case by taking that which relieves. If I were in such a condition, if I had such an incurable disease that brought great pain, and the opiate was the only right and proper thing to relieve the pain, I would feel justified in taking the opiate. I would try, however, to not deceive myself, but would get the advice of some medical man, a doctor, to tell me whether he thought it was necessary in my case. If he said, No, that I would injure myself, stupefy myself, then I would say, I cannot use it. No two cases would be exactly alike. As a rule all opiates are injurious and should be used only as a last resort under competent advice.

OPPORTUNITY--When Cease to Help Truth Financially.

Q513:2:: QUESTION (1911)--1--How soon will the opportunity to help the cause of the truth in a financial way cease?

ANSWER--It depends on how soon you die. It might stop tonight with some of us. I don't know. I think the right way to do is to live according to our judgment, according to God's providence. If all we have belongs to him, use the best wisdom he gives you today, and when tomorrow comes, use the best wisdom you know then. Leave it to the Lord to determine how soon the opportunity will be shut off. If he has not given you any opportunities today, then do not use them; you do not need to worry about what you cannot do. I have known some Christian friends who were greatly worried because they could not do something. My thought would be that God does not expect us to do what we cannot do. What we should be anxious about is, what is possible for us to do. How can we order our steps according to his

{Page Q514}

Word? What can we do that will be pleasing to him, and will serve his cause? Let each decide this for himself. You know I never solicit money.

ORDINATION--The True.

Q514:1:: QUESTION (1915-Z)--1--When, by whom and how were you ordained a minister of the Gospel?

ANSWER--Before answering this question, I would call attention to the Scriptural teaching on the subject of ordination. From what we believe to be the Bible standpoint, there are two ordinations proper. One is of God; one of men. The ordination of God is the begetting of the Holy Spirit. Without this no one is authorized to preach the Gospel. If any are preaching without this ordination they are, to our understanding, preaching without Divine ordination. They are doing something that they are not authorized to do.

Our Lord told how He was ordained to be a preacher; and the Scriptures tell us that we are to walk in His steps and to have experiences similar to His own in many respects. As ministers of the Cross, we are to copy our Lord Jesus Christ as fully as we are able to do. But He was perfect, and we are imperfect. Consequently we are to have the **forgiveness** of our sins, while he had no sins. He, therefore, constitutes the basis of forgiveness of all who come unto the Father through

faith in His blood. He mentions His own ordination, saying, "The Spirit of the Lord is upon Me; because He had anointed Me to preach good tidings to the meek." (Isa. 61:1.) As that ordination came upon Jesus, it later came upon the disciples at Pentecost; and all down the Gospel Age it has come upon the followers of Christ, anointing them to preach the Gospel.--Luke 4:17-21; 1 John 2:27.

All who have received the ordination of God have the authority to preach according to their opportunities and abilities. Some of them may be deaf mutes and cannot preach audibly. Others may be limited by sex; sisters cannot preach as do the brethren; but they can preach, nevertheless, in "showing forth the praises of Him who hath called them out of darkness into His marvelous light." (1 Pet. 2:9.)

Moreover, they are fully ordained to make known the good tidings, but, according to the Apostle Paul's statement, not in a public way. There are some men who cannot preach publicly on account of lack of talent or opportunity, but all men, by their lives and conversation, can proclaim the glory and honor of the great and loving God who lifted them out of darkness into light, out of a horrible pit, out of the miry clay, and placed their feet upon a Rock and established their goings.--Psa. 40:2.

There comes, however, another special ordination of those who are called ministers of the Gospel, in which class I count myself. This is ordination by the Church, and is recognized by all denominations everywhere. By some it is considered a mere form, by some it is performed with great ceremony, by others with less ceremony. But to our understanding, each congregation should have those whom it has chosen ordained in a Scriptural way--by the stretching forth of hands--by a vote.

The form of the statement in Acts 14:23, with other frequent references to elders in connection with all churches,

{Page Q515}

justifies the inference that ordination was the **invariable** custom in the early Church. The term "elders," as seen in this text, includes evangelists, pastors, teachers, and prophets--public exponents. Hence it is important that we learn what is meant by the word "**ordained.**"

At the present time the word 'ordination' is generally used in reference to a ceremony of installation; but this is not the significance of the Greek word *cheirotoneo*, used in this text. It means "to elect by stretching out the hands," still

the usual form of voting. This definition is given in Professor Young's "Analytical Concordance to the Bible." As this may be considered a Presbyterian authority, we give also the definition set forth in Strong's "Exhaustive Concordance of the Bible," which may be considered a Methodist authority. The latter defines the root of the word--"**A hand-reacher, or voter** (by raising the hand)."

The Scriptural method of ordaining elders in all the churches is by congregational election--by stretching forth the hand in a vote. To insist upon such an election before serving is to follow Scriptural order; it fortifies the elder, and, additionally, reminds the congregation of its duties and responsibilities as appointees of the elders in the Lord's name and Spirit--as expressing God's choice, God's will. Additionally, the Scriptural arrangement interests the members of the congregation in all the words and deeds of the elders, as their servants and representatives. It opposes the too prevalent idea that the elders own and rule the congregation, and puts an end to their thinking of them as "my people"--rather than as "the Lord's people, whom I serve."

Whoever has not been ordained in these two ways is not an ordained minister of the Gospel in the Scriptural sense. First, the Divine ordination is necessary; second, the earthly ordination is necessary. By the grace of God I have both of these.

In the case of those who are doing a public work in the name of the WATCH TOWER BIBLE AND TRACT SOCIETY, they are ordained as a whole. They are sent forth by the officers of the Society; and as a majority of the classes everywhere are recognized by the Society, and as they in turn recognize the Society, they therefore recognize this ordination through the Society.

ORDINATION--Authority For.

Q515:1:: QUESTION (1915-Z)--1--Where did the Society get the authority for sending out preachers?

ANSWER--It gets its authority **primarily** from the Lord, who authorizes all His people, who receive the Holy Spirit to go forth. **Secondly**, the Society is a business organization for religious work in the service of the Lord, by printing books, pamphlets, charts, etc., and by sending out its representatives to preach--by word of mouth and by printed page. This is its only business. It is acting in the same way as did the Church at Antioch, who especially chose Paul and Barnabas to do a missionary work, and who voted these to be

representatives of that Church.--Acts 13:2,3.

When Paul and Barnabas went forth, they did not say, "We preach in our name." They would have had a right to go in the name of the Lord and preach; but, in addition,

{Page Q516}

they had the financial backing, we understand, of the Antioch congregation, just as today our representatives have the backing of the Society. When they go to a place, they can say, "Here is a letter which shows that we are acting for the Society." So they do not go simply in the name of Christ, but they go as representatives of this Society, which is known to be doing an evangelizing work.

ORDINATION--Under What Name?

Q516:1:: QUESTION (1915--Z)--1--Is the name of your Association: the WATCH TOWER BIBLE AND TRACT SOCIETY? or the INTERNATIONAL BIBLE STUDENTS' ASSOCIATION?

ANSWER--It is **both**. They are virtually the same thing. The INTERNATIONAL BIBLE STUDENTS ASSOCIATION, the WATCH TOWER BIBLE AND TRACT SOCIETY and the PEOPLES PULPIT ASSOCIATION are in many respects identical. Why have **three names?** For the same reason that there are in the various churches different Societies--the Home Missionary Society, the Christian Endeavor Society and the Epworth League, etc., etc. Are they not all doing the same work and trying to help people to live a Christian life, etc.? Yes. Why have different Societies? For the reason that each has a different branch of the work to which to attend.

So is it with us. The parent Association is the Watch Tower Bible and Tract Society, chartered under the laws of the State of Pennsylvania. Its purpose is to publish the Truth, to send forth missionaries, etc., etc. The property that was necessary to transact business, etc., was in its name; for no other was necessary in the State of Pennsylvania.

When we moved here to New York, we were informed that the Watch Tower Bible and Tract Society could not hold title to property here. We were told, "You can do business in a **personal** way, but not as a **Society**. So if you want to do any business here, you must be chartered as an **Association**." "Very well, then," we said, "we will organize the Peoples Pulpit Association." This is merely another name for the Watch Tower Bible and Tract Society,

for New York business.

Later on, in Great Britain, we were informed, "Your American Charter does not count for anything here." Consequently we took out a Charter there for the International Bible Students' Association. This reads practically the same as the Charter of the Watch Tower Bible and Tract Society.

These three different Societies were made necessary by the law of different states and countries. For some things the Watch Tower Bible and Tract Society is the preferable name. It is the parent Society and the one to which contributions are made. Whoever makes a donation is expected, if he will, to make it in the name of the Watch Tower Bible and Tract Society.

The Peoples' Pulpit Association is the only one of the three that can do business here in New York, and the Watch Tower Bible and Tract Society deals with the Peoples' Pulpit Association as though they were two independent organizations. Nevertheless they are the same--just as with the different Societies of the nominal churches, which would have, perhaps, the same treasurer.

Thus the whole management is by the Watch Tower Bible and Tract Society, and these auxiliary organizations

{Page Q517}

merely help in carrying on its work. We sometimes use one name and sometimes another, just as any one would have the right to use any names appropriate to his work. It is equally appropriate to say that we are the International Bible Students' Association. We are Bible students, and are helping Bible students in all parts of the world, by the printed page, by financial assistance and in other ways. It is also appropriate to use the name Peoples' Pulpit Association in connection with persons who are engaged in preaching and are acting under guidance of the Watch Tower Bible and Tract Society.

In other words, the Peoples' Pulpit Association cannot transact business except through the Watch Tower Bible and Tract Society. The Watch Tower Bible and Tract Society has the management, and the Peoples' Pulpit Association does the work--absolutely.

The International Bible Students Association has no legal status except in Great Britain; the Peoples Pulpit Association has none except in New York State.

We keep the "Watch Tower" prominent in letter heads, etc., so that the friends would not misunderstand us and think that the "Watch Tower" has gone out of the work. We use one

name or another, as would seem to be most convenient in the work. For instance, we now have on the title page of the Studies in the Scriptures the name International Bible Students Association, instead of Watch Tower Bible and Tract Society, as formerly. Here we have a distinctive name, different from others. There are Bible Teachers Associations, Tract Societies, etc., etc.; but here we have a name especially appropriate to put on our publications, because it represents exactly the thought which we desire to express.

ORDINATION--Re Laying On of Hands.

Q517:1:: QUESTION (1915-Z)--1--How should we understand the Apostle's advice to Timothy to "Lay hands suddenly on no man?" Does not this imply a formal ordination?

ANSWER--The Apostle Paul's words to Timothy might be variously understood. If we should read in tomorrow morning's paper that some one suddenly laid hands on a man we would understand that he had been assaulted. We are to remember that this is not the way the expression would be understood in the Greek, but that the translators gave us what they thought the proper meaning. The early Church had a ceremony of formally laying hands on the heads of their elders, deacons, etc. When the Apostles did this, it was the indication of the impartation of the Holy Spirit. None but the Apostles could bestow this. The Churches may have had some custom amongst themselves in the way of appointing ministers, however, that in thus doing they might indicate that they approved of such persons.

There would be nothing improper in a similar ceremony, if a Pilgrim were sent forth by the Watch Tower Bible and Tract Society for a special service of some kind. The officers of the Society might step forward, lay their hands on the Pilgrim's head and say, "You are the representative of the Society." The priests in olden time laid their hands upon the head of the animal that was to be offered--to show that it represented them. So some one might be sent forth by the Society; but a ceremonial laying on of hands would be

{Page Q518}

merely an appeal to the eye, carrying with it no other authority than the words, "You are appointed for such and such service," etc.

This leaves each little company of the Lord's people to use whatever ceremony they choose. Episcopalians and Catholics

use a great deal of ceremony; other denominations use less. We believe that we also have the right to use as much or as little ceremony as we choose. The meaning of the word ordination is to authorize. True ordination is, first, of the Holy Spirit; second, of the association sending forth its servant with the Gospel Message.

ORDINATION--Re School of Theology.

Q518:1:: QUESTION (1915-Z)--1--From what School of Theology were you graduated?

ANSWER--I am still in the School of Christ and have not yet been graduated. We get our theology from the Bible. Some of our friends have taken their theology otherwise, have taken it from human instructors, and have afterwards found that they had wasted their time. Some things which they were taught were **Scriptural**, and some things were **sectarian**. We are simply trying to find out what the Bible teaches. As the Apostle Paul said to Timothy, so we desire to do: Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."
--2 Tim. 2:15.

The Apostle did not tell Timothy to go to some Theological School, or, tell him which would be the proper one to attend if he wished to get confused. He merely told the young man to rightly divide the Word of Truth--to see which portions refer to Natural Israel and which refer to Spiritual Israel; which are **earthly** promises, belonging to the **natural** man, and which are **spiritual** promises, belonging to the **Christian**; which belong to the **present** time, and which to the **future**.

Some of our number have been graduated from a theological seminary. At the time of their graduation they thought that their school was the best there was. But since they entered into the School of Christ, they find that really they would have been much better off if they had not gone to the seminary at all; for it took many months and years to get out of their heads the errors which were there drilled in.

ORDINATION--Object of Society's List of Questions.

Q518:2:: QUESTION (1916-Z)--2--What is the object of the Society in getting out a list of questions with the intimation that the person who could answer those questions in a manner satisfactory to the Society would be considered a Minister of the Divine Word?

ANSWER--Those questions are designed to fill a long-felt want. The questions are quite unsectarian; they are

all Scriptural. The Society desires to know from the Pilgrims who are now in the service, or from any others who may at any time represent the Society as Pilgrims, what are their thoughts, their sentiments and their understanding as respects these fundamental questions appertaining to the Gospel of Christ. Any Brother not willing to answer those questions would be considered to be confused in his mind, unstable, and hence not qualified to teach--not "apt to teach." This would not imply that he might not still be a Brother, but that he would not be considered a Brother suitable for

{Page Q519}

the Pilgrim service. Neither would it mean that the Brother must not preach, but merely that the Society **would not recommend** him as an exponent of the Divine Word.

Any Brother willing to answer the questions, but showing considerable confusion in his replies, would to us indicate that he needed further instruction before he could properly represent the Society and what the Society believes to be the Truth respecting God's Word. Such a Brother would probably be brought to Brooklyn and have an opportunity to participate for a time in other features of the service, as well as in the Bible Study classes held at every meal time; and, by fullest liberty, have an opportunity of asking any kind of questions on subjects connected with the Truth, that thus the whole matter might be thoroughly regulated and clearly seen and understood.

A FRIENDLY SUGGESTION.

Many of the Sisters in the Bethel Family, learning about the questions, made a special request that they might have a list of these and give their answers, with a view to practice and instruction which they might thus derive. Elders and Deacons in various classes have similarly requested the questions. We believe that it would be profitable for all of the classes of Bible Students everywhere, if they would choose to Eldership such as could answer these questions so as to be worthy of the Society's V.D.M. degree. This might make a good many changes amongst the Elders, but we believe that they would be profitable changes. Furthermore, we believe that all Elders earnestly desiring to teach the Truth, and the Truth only, would be glad to have the very assistance which these questions would bring to them.

We have been surprised, sometimes, how careless some of

the dear friends seem to be in respect to those whom they elect or ordain as Elders--often novices, contrary to the direction of the Lord's Word, thus doing harm both to the novice and to the class. (1 Tim. 3:1-7.) Next to the importance of the election of only a consecrated, spirit begotten child of God to Eldership should be the question. To what extent has he availed himself of the privileges of study, information? It is our thought that it is unwise to choose as an Elder any Brother who has not read at least once the entire six volumes of Studies in the Scriptures, or who is not a regular Watch Tower reader. Let it be borne in mind that the Society exercises no authority, makes no criticism, but merely gives advice; and that in the interest of the Lord's cause and the Lord's people.

ORDINATION--Re Present Ministers.

Q519:1:: QUESTION (1916-Z)--1--Are there any such Ministers of the Divine Word, now?

ANSWER--Yes, assuredly! Every Pilgrim sent out by the Society is sent out as a Minister of the Divine Word, not a minister of creeds, nor of "isms"; but purely and simply a Minister of the Word of God. And in every case where a congregation of the Lord's people has elected a consecrated, spirit-begotten child of God to be an Elder, they have by their election ordained, or set apart, or indicated, that Elder as being a Minister of the Divine Word--one who serves, distributes, dispenses the Truth of God's Word.

{Page Q520}

ORDINATION--Re Title V.D.M.

Q520:1:: QUESTION (1916-Z)--1--What is the meaning of V.D.M., and what would be signified by the conferring of the V.D.M. Degree?

ANSWER--The title V.D.M. is a very old one. Indeed, it has been out of use so long that comparatively few know its meaning. The three letters represent the Latin words, **Verbi Dei Minister**. The English of this is, "Minister of the Divine Word." When, during the Dark Ages, the Divine Word fell into disuse and creeds were substituted, this title was generally lost and ignored. There were no ministers of the Divine Word; for the Divine Word was not preached, but, instead, the creeds of men. Instead of these simple words so expressive of the proper thought in connection with all the Lord's public servants, we today have high sounding titles, such as Reverend and Doctor of Divinity, which are quite

unscriptural. To confer the degree of Minister of the Divine Word would not mean to ordain, but merely imply that the Society in giving this degree had looked into the reputation, and so far as possible into the character and especially into the doctrinal development of the person to whom the degree was given, and that he was in the estimation of the Examining Board found worthy of being called a Minister of the Divine Word.

ORDINATION--Re Society Withdrawal of Ordination.

Q520:2:: QUESTION (1916-Z)--2--Would the withdrawal of the Society's appointment or ordination mean that the Pilgrim thus suspended from its service would have no right to preach thereafter?

ANSWER--Surely not! In withdrawing its appointment from a Pilgrim the Society would merely be indicating that for some reason it no longer was represented by that Pilgrim, and that it no longer was responsible for him or his teachings or his conduct or his maintenance. The Pilgrim brother thus dropped from the Pilgrim List might still be a Brother and be so esteemed by the Society, but might not be any longer considered a suitable person to represent the Society, either by reason of showing some weakness of character or some lack of the aptness to teach or some other reason which the Society would believe should not be encouraged, or for which it would not wish to be held responsible, or for various reasons, illness, etc.

ORDINATION--Withdrawing Pilgrim Ordination.

Q520:3:: QUESTION (1916-Z)--3--Has the Watch Tower Bible and Tract Society the right to withdraw ordination from a Pilgrim brother?

ANSWER--Yes, surely! If it has the power to appoint and direct, it has power also to withdraw its past appointment and direction.

ORDINATION--W.T.B.&T.S. Workers.

Q520:4:: QUESTION (1916-Z)--4--Does the Watch Tower Bible and Tract Society ever "ordain" ministers or representatives in connection with the Harvest Work?

ANSWER--It does. All the Pilgrims are thus ordained, appointed, or set apart for the special work of the ministry. Keep in memory always that ceremony is not ordination, but that appointment and direction are ordination. The Society ordains, authorizes, directs the course of the Pilgrims who

are its representatives as well as the representatives of the Lord and His Word.

ORDINATION--Not of Men.

Q521:1:: QUESTION (1916-Z)--1--If it is proper that all Elders and Deacons should thus be ordained and should not attempt to serve regularly without ordination, what did St. Paul mean when he declared that he was an Apostle not of men nor by men, but by the Lord Jesus Christ?--Gal. 1:1.

ANSWER--No man or congregation is competent to appoint or elect an Apostle. No congregational vote would make one of the brethren an Apostle. That is a special office or function which is of Divine appointment solely. Thus the Lord Jesus appointed only twelve Apostles--"Twelve Apostles of the Lamb"--St. Paul taking the place of Judas, who lost his apostleship. (Rev. 21:14; Psa. 109:8; Acts 1:20.) It is in this particular that the Church of Rome, the Church of England, and the Greek Church do violence to the principles of God's Word, in that they claim to make, but do not really make, Apostolic Bishops--bishops possessed of apostolic power and authority.

St. Paul did not desire us to understand that he took no notice of earthly appointment, except in respect to his apostolic office. On the contrary, the Church at Antioch **ordained** Paul and Barnabas and afterwards Paul and Silas, to be their representatives and apparently at their expense to carry the Message to others. The Antioch Church did not ordain the Apostle Paul to be an Apostle, but ordained him to be their missionary; and he accepted their ordination and rendered reports to them, as the account in Acts shows --Acts 14:26-28.

ORDINATION--Of Elders and Deacons.

Q521:2:: QUESTION (1916-Z)--2--Are all Elders and Deacons chosen by congregations of God's people to be considered Divinely ordained?

ANSWER--No, no one can be considered Divinely ordained who has not received the begetting of the Holy Spirit. For a congregation to ordain any one who does not profess to be fully consecrated to God and to have received the begetting of the Holy Spirit is for them to do what they have not been authorized by the Lord to do. The person thus chosen would be merely the representative of the church thus ordaining him, but would not be a representative of the Lord.

But for a congregation to recognize the Lord's authorization

of a Brother, and to recognize further his aptness to teach and his possession of the qualities fitting him for service according to the Divine Word, means the giving to that Brother of a **proper** election or ordination to be the representative of the congregation in the name of the Lord. No Brother should attempt to serve a company of the Lord's people without their request, and their request or their vote constitutes their appointment of him to that service--in other words, their ordination of him, or appointment, for the service, whether for a day or a year.

OVERCOMERS--Who Are More Than Overcomers?

Q521:3:: QUESTION (1912)--3--Is there any place in your writings where you use this statement: "More than overcomers?" Is it proper to speak of the Little Flock as more than overcomers?

{Page Q522}

ANSWER--Yes, such a statement is proper because the Bible speaks of it that way. The Bible says, "He is able to bring us off conquerors and more than conquerors." The Great Company will be conquerors in the sense that they will finally get the victory. Otherwise they would not attain everlasting life at all. In Revelation, 7th chapter, (Rev. 7) they are pictured as coming up out of the great tribulation, etc. Will they not be victors? Yes. Will they not be conquerors? Yes.

Those who get upon the Throne will be "more than conquerors." To be conquerors would mean that we would be faithful, not deny His name, not repudiate Christ. Whoever does that is a conqueror and I am glad this will be true of the Great Company Class. But, to be more than conquerors we must seek opportunities to serve, and present our bodies continually and wholly lay down our lives. A conqueror is a man who does not run away when attacked. But the man who leads in an attack is a Hero--more than a conqueror.

OVERCOMING--How Long Before Reward?

Q522:1:: QUESTION (1909)--1--In Rev. 3:5, we read: "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." How soon after the last member has passed beyond the vail, will this take place?

ANSWER--I have no inside information, dear friends. I

think the Lord is here referring to the present time, because unless you have in this present life, and before you pass the veil, the white raiment, and your name written in heaven, and unless it remains unblotted out, you will never pass into the Most Holy, as a member of the Christ. So this, to my understanding, refers to this side the veil. "I will confess your name before my Father, and before His angels." If your name and my name is there, I suppose the Father knows it, and I suppose the angels have some way of knowing it, but if we fail to overcome, then our names will not be confessed, but will be blotted out.

PAPACY--Re Palm Sunday, Good Friday, Sunday Resurrection.

Q522:2:: QUESTION (1909)--2--If Papacy is the Anti-Christ, why should we hold to the old tradition of Palm Sunday, Good Friday and the Sunday morning resurrection?

ANSWER--If Papacy should hold to Christ, should we deny Christ? I guess not. Papacy did not get only that which was wrong; Satan was too smart for that. There is a lot that is true in Papacy, but the trouble is that there is so much error that the truth is vitiated, and they are not able to use the truth because of the error. Thank God, if we get rid of the error and hold the truth.

What about Palm Sunday? I do not think that the Catholics made that, but that Jesus gave it to us centuries before there was a Catholic church. When Jesus rode on the ass, it was in fulfillment of the prophecy of Zec. 9:9. Now, when the people began to put their garments in the way and to shout, Hosanna, who was it that forbade it? It was the Pharisees, not the Roman Catholic church. Who said, Let them alone? It was Jesus. Palm Sunday was

{Page Q523}

not established by the Roman Catholic church. The palm represented the victorious ride of the King through the city.

Well, Brother Russell, you sometimes have a discourse upon that subject. Well, is that not right? At another time I have a discourse and call attention to the death of our Redeemer. Why not? Do the Catholics do me out of that? I guess not.

Well, how about Good Friday? It is just as good as any other day to me. If any wish to keep Friday as a special remembrancer of Christ's death, I have no objection. If they find it profitable to do this, God bless them--let them do what

they are trying to do to remember the day upon which our Redeemer died.

What about Sunday morning? I do not know what that means. Why should we not celebrate it; we are all interested in it? The heathen are not interested in it. The Catholics celebrate Easter Sunday, but they do not know anything about the resurrection.. **They** think that when a man dies that he is more alive than before. They know that resurrection is in the Bible, but they do not know what it means. Of all the people upon the earth, we are the only ones that really want a resurrection, and if there are any people who should celebrate it, I want to celebrate it. If any one has objections to it because the Catholics do it, he has a right to his objections. I want to think that every Sunday represents the resurrection of our Lord, and about the time of the annual celebration, I like to see the cross brought forth in the various discourses, as it shows that the claims of justice will be satisfied through it, and that under the new arrangement there will be a resurrection of the dead. So, to me, the resurrection of the dead and Sunday become more precious every day.

PARADISE--Promise to Thief on Cross.

Q523:1:: QUESTION (1909)--1--Please explain Christ's promise to the repentant thief on the cross. Second, is the earth to be paradise?

ANSWER--You remember the thief asked the Lord a special request, saying: Lord, remember me when thou comest into thy Kingdom. Our Lord has not come into His Kingdom yet, and hence the time when that thief wished to be remembered has not come. We are still praying, "Thy Kingdom come, etc." If Christ had His Kingdom, we would not be praying thus. The Lord answered the thief's request just as he requested. The word rendered "verily" means the same as "amen," so be it. I will remember you when I come into my Kingdom.

How, then, did it come that we got the wrong idea? It was because we were not fully posted in the Word of God. When our Lord died He did not go to paradise, but He went into the tomb. We read that God raised Christ from the dead; He was dead and rose from the dead on the third day, and He did not come back from paradise. You remember that when He did rise, one of the Marys clasped Him by the feet, but He said: Detain me not, for I have not yet ascended to my Father and to your Father, and to my God and to your God. The difficulty is because the "comma" is in the wrong place. As the Bible was originally written, there were no marks of punctuation;

it is a modern convenience. What our Lord did say

{Page Q524}

in effect was this: I say unto you today, notwithstanding that I am hanging on the cross and it looks as though I was a deceiver, etc., yet I say unto you today, this dark day, thou shalt be with me in paradise.

PAROUSIA--When Recognized.

Q524:1:: QUESTION (1911)--1--In the "Harvest Siftings" it is stated that it was a few months after October, 1874, when it was first realized that the Lord was Present, and in Volume Four, page 612, it is stated that it was nearly a year after October, 1874, before the fact of the Lord's presence was recognized. Is the month of 1875 known in which it was first realize that the Lord was present, and when was the first public announcement of this great fact made?

ANSWER--I think those two statements are in full accord. I think a year is a few months. Whenever it is stated a few months in any writing, the Bible or any other, that is supposed to imply that it is not specific or a clearly defined number of months, but merely a general statement and not a particular one. I could not give the exact time; I do not know; no one else does; it simply was on or about or along there somewhere, that we began to have thoughts along that line. Now you see no thought comes up full-fledged at first; every fly begins a very small fly, and becomes a larger fly.

PASSOVER--How Often Repeated?

Q524:2:: QUESTION (1911)--2--Was the blood of the Passover lamb sprinkled year by year continually, or was this done only the one time in Egypt?

ANSWER--I do not know; it was to have been a symbol. That is the way it was commanded at the beginning, and quite likely it was followed all the way down. If there is anyone here who is a Jew, he could tell us perhaps whether it is customary now for the Jews to sprinkle the blood on the door post. I do not suppose that they do. I am not sure.

PASSOVER--Who Typified by First-born?

Q524:3:: QUESTION (1912)--3--Did the "Firstborn" who were passed over on account of the shed blood of the Lamb typify the HEAD AND BODY of the Church, or the CHURCH ONLY?

ANSWER--Why! the Church only; NOT our Lord

Jesus. He was not passed over by anything. He died. In the full sense of the word He was the Lamb. His blood makes us "The Church of the First Born." Where would be the Lamb for His Own Justification if He were passed over? He did not need a Lamb. He passed over by Himself. He passed over by His obedience even unto Death. Now that enables Him to pass us over as the Church of the First Born through His blood applied to us.

PASSOVER--Passover as Related to Atonement Day.

Q524:4:: QUESTION (1913)--4--What is the relationship between the Passover type and the annual Day of Atonement? Does the Passover represent the Ransom being paid, and the day of Atonement, following, the cleansing of the people as result of the ransom work?

ANSWER--I would say that these two are not related at all. God put them at opposite ends of the year, away from each other. The one is the type of one thing, the other is the type of another thing.

{Page Q525}

The word "ransom" is not shown in either: there is no picture of the ransom in either case. The word "ransom" or thought of ransom is given elsewhere.

PASSOVER AND ATONEMENT--When And Why Observed

Q525:1:: QUESTION (1916)--1--Why was the Passover celebrated, on the evening of the 14th day of the first month, and the annual Atonement Day on the 10th day of the seventh month?

ANSWER--Because God wanted them to be different. The two things have no direct relationship the one to the other. The one is a picture of the passing over of the Church of the First Born, whereas the other is a picture of the suffering of Christ and the Church during the gospel age as a basis and preparation for their dispensing of blessings to all the families of the earth during the Millennial Age. The passover Lamb merely represented the death of Jesus and the passing over of His people during this age and consequently another and different picture is given to represent the death of Jesus and the Church and the consequent blessing of the world in the age to come. He did not want them to run into each other. The one referred to the death of Jesus and the other was given to make a different picture.

PASTOR--Electing You If Not Able to Visit Class.

Q525:2:: QUESTION (1912)--2--Would it be proper or well for one to nominate Pastor Russell to be a Pastor of a class for a year or any set period, the class may decide to vote? The thought is that you would likely be present only as represented by the printed page, or through correspondence.

ANSWER--I do not quite catch the purport of the question, but would say, in some respects it might be considered rather a formal matter. As a matter of Providence, through the Watch Tower and through correspondence, I am practically Pastor in all the little Ecclesias represented in the Watch Tower lists. If the friends take a formal vote and elect me Pastor, I am pleased to have it that way, and if they prefer not to do so, they have their choice. And whether they make the election for a year or without limit is also for them to decide.

PASTORAL WORK--Elders Not Directors.

Q525:3:: QUESTION (1916)--3--Should the sisters start the Pastoral Work without consulting the Elders; and should they go ahead with it even though one Elder is not in favor?

ANSWER--The Elders have nothing to do with the Pastoral Work. The Elders are Elders, and should therefore attend to the work of the Elders. The Pastoral Work is for the Pastor, and the Pastor should therefore attend to it. The letters of instruction pertaining to this work have not been sent to any except those who have indicated to me that they have chosen me to be their Pastor, and since they have invited me to be their Pastor, I am endeavoring to do that work for them. If the letters have been sent to any who have not this desire, please return them and I will have nothing to do with them. But in all cases where I am the Pastor, I will use and co-operate with the sisters as I think best.

Evidently the objector does not understand this matter. There is nothing in it that I know of to antagonize the Elders, and should there be any Elders who have not enough

{Page Q526}

work to do to keep them occupied, it would be in order for them to be getting busy. There is an abundance of work for the Elders and Deacons to do and they should therefore be kept busy in doing the work which the Lord has committed to their care, but the case of the sisters is different, and we are

now trying to find something for them to do, and are rejoiced that the way is now opening. If any of the Elders hinder and find fault with this work, our advice to the class would be that at the next election, they be dropped from the eldership. Each one should learn to attend to his own business, and not interfere with others, and in this way will the work prosper--by each one attending to his own part of the work. Should anyone try to stop the work of the Lord, they had better be dropped, because the class will get along better without them. "Let all things be done decently and in order!"

PASTORAL WORK--Co-operation of Elders and Sisters.

Q526:1:: QUESTION (1916)--1--Will you please explain a little more about the co-operation of the elders and deacons of a class with the sisters in the pastoral work?

ANSWER--I cannot explain any more than has already been explained in the letters sent out. To each class has been sent two letters bearing upon this work. The one is for the sister who will act as lieutenant and representative of the pastoral work, while the other is for the elders and class in general. These letters explain everything as fully as I know how to explain, and it would be useless for me to take time to explain what is not therein stated. I repeat that, these letters only went to such classes as had intimated that they had chosen me to be their pastor. These letters explain the matter fully. If you cannot understand the matter by a single reading, then read again, and if necessary, a second and third time, until it becomes clear to you. Take each part separately. One of them has nothing to do with the congregation in general, but simply contains instructions for those who will be carrying out this plan of work, while the other is to the elders et al to show how they can co-operate in it.

I believe you will find that when this work is gotten well under way, it will not only afford the sisters an opportunity for service that will be very encouraging to them, but additionally, that, it will open the way for the elders to do more than they now do, and will also open the way for well-qualified deacons to enter the eldership. There is so much work to be done that the question arises as to whether or not we are doing the work of the Lord? Just so surely as we are in the Harvest time, so surely will we be called to do what the Lord is giving us to do.

Should anyone inquire whether this would be a good chance to get other brethren into the work who had not previously had experience in this kind of service, we would answer, No; this is not the place for any inexperienced person. They

should get their experience beforehand. We do not want to put mere novices in such a work. "Not a novice" either in doctrine or in speaking should be employed in any of this class extension work. Novices should indeed get experience, but, how? At one time in Pittsburgh (and some have tried it since in New York), (in Pittsburgh I had something to do with it), we started what we called a School of the Prophets, not that this name meant to us what it did when

{Page Q527}

originally used, but still a name that seemed to us quite appropriate for the work in hand when considered in the light of the New Testament. A prophet in the Bible sense was one who was a public speaker, not especially one who was a seer and had revelations, but a public speaker, and it was in this sense that the Apostle Paul used this word when he said, "Desire earnestly spiritual gifts, but rather that ye may prophesy," which would suggest the thought that we should choose rather to have ability as public speakers. Now, then, we perceived that some brethren had talents for public speaking and we suggested that they come together as a little class to hear and criticize each other in speaking. They did not speak to the public, or to the class, at all. They had no qualifications, especially, for speaking. Some had a disposition that might be drawn out and cultivated. But we did not wish to impose upon a class by having them listen to unqualified speakers. No one should wish to bore a class or anyone else. Only those who were qualified and have shown talent and ability should be chosen to speak for the class or the public. Our instructions and training to that end should be given and received privately. In this class we had one appointed as a special critic, and then all present had the opportunity of criticizing the speaker. Some of these young men criticized each other pretty sharply until there was danger of them all being discouraged. It became necessary, therefore, for me to caution them against criticizing too closely lest there should be nothing left but skin and bones. I think it would be well to have such a school under proper control for the training of class and public speakers, and not impose upon the class or the public by giving them unqualified, inexperienced novices for speakers.

We believe this to be a very important matter in connection with the success of the Pastoral work, and would consider it to be one of the best and most efficient ways of cooperating with the sisters in this work.

PASTORAL WORK--Not For Brothers.

Q527:1:: QUESTION (1916)--1--Would you advise a brother and sister to quit the Eureka Drama and colporteur work to take up pastoral and colporteur work?

ANSWER--We would not advise the brother so to do for the reason that there is nothing in this line in connection with the pastoral work for the brother to do. The brother has evidently gotten the wrong view of the matter. This pastoral work is for the sisters. One reason is that the sisters have more time during the day than the brethren, who are generally employed otherwise during the day; and secondly, very many of the sisters have a great deal more tact in approaching people than the brethren have. Not that all the sisters are in possession of more tact than the brethren, but rather, it is a good opportunity for them to do their part of the work and thus increase the opportunities of the brethren for giving chart talks, and subsequently conducting first volume studies. We should not think of the start in this work as being the end by any means. The start will be the beginning indeed, but only the beginning. You will start in with the lists furnished you from Brooklyn of names that have come in from time to time through the Drama, public addresses and the colporteur service--that is the start--but my thought is, if the Lord is going to do the great work

{Page Q528}

which we expect will be done within the next few years that, in all probability this smiting of the Jordan is going to arouse a great deal of interest throughout the whole world, with the inevitable result that larger crowds will be in attendance, a large number of names will be handed in, and consequently this phase of the work will expand and continue, so that the opportunities for chart talks and first volume studies will multiply as the time goes on. This I apprehend to be a part of God's great plan.

My advice to the sister would be that she remain in the regular colporteur service just as long as the Lord may be pleased to bless her in it, and this might mean that the brother continue also in the Eureka Drama work as heretofore. This would seem to be the best for the present, and then, in the future, should the Lord so provide, it may be their privilege either to enter the pastoral work or have their present field of service enlarged.

PEACE--Enemies at Peace With a Man.

Q528:1:: QUESTION (1910)--1--"When a man's ways please the Lord, he maketh even his enemies to be at peace with him."--Pro. 16:7. What does this signify?

ANSWER--Well, we can say surely that when a man's ways please the Lord, if it so please the Lord, he can make his enemies to be at peace with him. So far as I know, the ways of our Lord Jesus please the Father, but he did not make his enemies to be at peace with him, for they put him to death. So far as St. Paul was concerned, we believe his ways pleased the Lord, but it did not please the Lord to make St. Paul's enemies to be at peace with him, but they put him to death. So the most I could see in this would be that at some proper time God will make man's foes to be at peace with him, if he is in harmony with God, but that proper time does not seem to be this Gospel age, for now a man's foes shall be they of his own household, and whosoever will live godly will suffer persecution.

PEACE--Re Loving God's Law.

Q528:2:: QUESTION (1910)--2--"Great peace have they that love thy law, and nothing shall offend them." A sister says that nothing in the Word of God shall offend them.

ANSWER--We will not discuss what this sister means or what the other sister thinks, or what somebody else says. When you have a question, give the question and do not mind about what you think. I am the one that is going to say on this occasion what I think. But what does this text mean? I answer that God's law is so revered by all of those who really love him that when they contemplate what God has said, it becomes a law to their lives and becomes a ruling power in their lives, and nothing shall stumble them. The word "offend" here is used in the sense of stumble, or trip. If they love God's law, if they are not merely obeying God's law because it is a form and ceremony and other people say they ought to, but because they really love that law, they appreciate the principles of God's justice and righteousness and various commands, and in his law they meditate; they like to think it over and see how just God's requirements are, how kind he is, and appreciate all the teachings of God's law--that is the attitude of mind that nothing will stumble. The people that get stumbled

{Page Q529}

are those that are not rightly in harmony with God's law--

using the word Law of God here in the broad general sense of complying with all of God's requirements, not only through the words of Jesus, but also through the law of Moses, and the words of the Apostles, God's law in the general sense that God's law signifies justice, that they love the Lord, their God, with all their hearts, and their neighbor as themselves. It will be pretty hard to stumble those who really love that principle. It takes a little while to learn enough of God's law to appreciate it and to really love it. We sometimes begin by obeying the law before we really learn to love it; but as surely as we make progress and grow in grace, knowledge and character-likeness of the Lord, we will come to love the principles of his righteousness and desire to have them not merely because God says we ought to do so, and we must do so to be in his family, but because we will come to appreciate the principles of righteousness that are behind his requirements.

PEACE--When Will They Cry "Peace?"

Q529:1:: QUESTION (1915)--1--The Prophet

Jeremiah says that they shall say, "Peace! Peace! when there is no peace." St. Paul, in speaking of the present time, says, "And when they shall say, Peace and safety, then sudden destruction cometh upon them" (Jer. 6:14; 1 Thess. 5:3).

Do these Scriptures apply now, or do they refer to Armageddon?

ANSWER--We think that this saying of "Peace! Peace!" has been going on for some years. The Church systems and everybody have been claiming, every since the first Peace Conference at The Hague, that war had come to an end, that we were living in the time of peace, that we were having the time of peace that the Bible tells us about. They thought this was true; but those of us who had a better knowledge of the Bible knew it was not true. A great Time of Trouble must first come. The Lord long ago pointed out this great Time of Trouble, which has already begun and which will culminate in an awful period of anarchy, the Armageddon of the Scriptures. So they have been saying, Peace. Peace! when there is no peace, and no ground for peace. There can be no true peace so long as there is sin; for sin is the great difficulty with the world.

As long as men are imperfect and have the control of the world, there cannot be peace--the peace that God has purposed. That peace can come, as the Bible points out, only by Messiah's taking full control. He will bring in the peace. Now, in the meantime, the Lord is letting the nations go their way, that they may show what they can do for themselves.

He is no longer holding back the winds of strife--let the winds blow; let the great passions of mankind manifest themselves, and grow from bad to worse, until they end in anarchy. When anarchy has accomplished the complete destruction of the present Order, it will be time for the setting up of the Kingdom of Christ, and He will bring the whole trouble to a sudden termination. But meantime all must learn that no human efforts of imperfect men and women can bring the peace that the world really desires and must have.

PENNY--Why Do Some Mourn?

Q529:2:: QUESTION (1908)--2--And when they had received it, the

{Page Q530}

penny, in Matt. 20:11, they murmured against the good man of the house. If the penny signifies the great prize of glory, honor and immortality, how or why does that class, who receive it, murmur?

ANSWER--I answer that in these parables we do not expect that every little feature will find a correspondency. Some of the features would seem to be introduced merely to round out the story to make it a reasonable story, or to call attention to some particular feature. In this case to have passed by the fact that each one had received a penny and made no comment on it would have laid the matter open for some to say, "It is strange they did not make a complaint. Everybody now-days would have made a complaint. By introducing this feature, that there was a query as to why some had received only the sum the others had received, it draws attention prominently to the fact that it was the same price or same reward that was given to all of those who are faithful to a long period and to those who are faithful to a shorter period; if they all get exactly the same, it makes that point prominent in the parable. It is a finger that points to that feature, so to speak, and says, "this is the prominent feature of the parable." We are not to expect dear friends, that any who received of the Lord's blessing, which is represented here by the penny, would have a disposition to murmur against the Lord. Rather we are to understand that anyone who would be inclined to murmur would not be in the Kingdom at all. Our thought, then, is: this is introduced in the parable to show the general fact that there would be this one reward given to the whole company that would be rewarded at all. I am not sure, however, that the penny

represents glory, honor and immortality. I think that the penny quite properly might be understood to refer to everlasting life merely, without representing the additional features of glory, honor and immortality. According to the Scriptures, we are not all to get the same thing. The Apostle tells us there will be those in the Kingdom who will differ the one from the other, as star differeth from star in glory; but one thing will be common to all of those, namely, they will all have eternal life; all who have honestly and persistently labored in the Lord's cause will be accounted worthy of eternal life; whatever other blessings may be given to them in addition to this are not shown in this parable.

PENNY--Of Parable, Pastor Russell's Dying Statement.

Q530:1:: QUESTION (1916)--1--Who will give the penny?

ANSWER--I don't know.

PENNY--What It Represents.

Q530:2:: QUESTION (1916)--2--In Matthew 20,(Mat.20:2) the Parable of the Penny, we read, verse 2, "And when he had agreed with the laborers for a penny a day, he sent them into his vineyard." What does the penny represent? Again, in verse 6, (Mat. 20:6),we read, "And about the eleventh hour he went out and found others standing idle." Do we understand the eleventh hour is past? Again, in the 11th verse, (Mat. 20:11) "And when they had received it they murmured against the good man of the house." What does the murmuring represent, or signify?

ANSWER--We have dealt with this question several times in the Watch Tower, but I will briefly outline the matter

{Page Q531}

again. Perhaps others also may have forgotten what was written. The parable is one that is difficult to understand with all its peculiar features; as for instance, this giving of the penny seems to be on this side of the veil, because, when it was paid there were some there who murmured, and surely no one would murmur on the other side. If they had been disposed to murmur they would not have been on the other side. The giving of this penny seems surely to mean something that will occur in this present life, before our change, and at the end of this age. Then, it is to be given by the Steward, and given to those who have been laboring in the harvest. I do not know definitely how this will turn out. You are aware that most of the things of God's Word that are

prophetical are difficult to understand in detail until they have been, or, are in the process of fulfilment; and I think this parable is about to be fulfilled. I can give only a suggestion. This great work of Smiting Jordan which, I think, is the thing before us, and is to be done within the next few years, is somehow to be connected with this matter. Just how, I do not know. I am looking, and so are you. We will see in due time. It is a parable and will be made clear and will then meet our expectations fully. So then, let us avoid any spirit of murmuring and let us be thankful for all our privileges given to us, and let us not think for a moment that, if the sisters be given an opportunity to serve we should murmur against them for having such opportunity!

PERFECT MAN--Till We All Come to the.

Q531:1:: QUESTION (1911)--I--What is meant by the perfect man in the text which says, "Till we all come to the unity of the faith and to the knowledge of the Son of God, and to a perfect man?"

ANSWER--What perfect man? How could we all come to the full stature of a perfect man? This is the perfect man that the Apostle frequently refers to; as, for instance, in the third chapter of Acts we read, Moses truly said to your fathers, a prophet shall the Lord, your God raise up unto you, from amongst your brethren. That prophet, that great teacher, is the Messiah. That is the perfect man. Jesus is the head of the Messiah. God has been raising up that Messiah, raising up that great Prophet, that great Priest, that great King, that great Judge, that great Man in this larger sense, in which we sometimes use the word "Man"--the figurative sense, the head and the members. So this is the Apostle's thought when he says that the hand can not say to the foot, I have no need of you, nor the eye to the hand, I have no need of you, for every member of the body is necessary. What body? This great man. Why is God raising up a great man? We answer that this great man, or the figure of a man, refers to the church--Jesus the head and the church, his body. This is the great Messiah that God has been raising up for now eighteen hundred and more years--raising up from amongst your brethren. This is the Messiah of whom Moses spake, saying, "Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you." He did not say that it would take eighteen hundred years to raise him up, but it has taken the eighteen hundred years, and he is not completely raised up yet. So the Apostle in this text is telling that when our Lord ascended on high he gave gifts unto

{Page Q532}

men in fulfillment of what is written in the Old Testament Scriptures; to some he gave apostles and some prophets, and some evangelists, etc., for the work of the ministry. What is that? For the work of the service. What service? The service of the church, the service of the truth, the service of the body of Christ. For what purpose and for how long? Until we all come--until by the processes of the preaching of the Gospel and all of this work that these gifts were given to forward and to carry out--until we all come, even the last member shall come, into relationship as members of that glorious body--that glorious man that is to have dominion of the world as God represented.

And this is the same man Saint Paul refers to again when he says that God took some from the Jews and some from the Gentiles and of the twain making a new man; thus making peace or thus balancing as between Jew and Gentile. The chief members were the Jews. The Lord Jesus himself, and the early members of this man were taken from the Jewish nation and then also some from the Gentiles. So this one great man of which Jesus is the head, is to be composed of Jews and Gentiles by nature, who, during the thousand years of Messiah's reign, will reign gloriously and carry out all the glorious projects which the heavenly Father caused to be written in the Old Testament Scriptures and of which also the Apostles and our Lord spoke.

PERFECTION--In Millennial Age.

Q532:1:: QUESTION (1911)--Will any reach perfection during the millennial age, before the end of that age? And, if so, will they come into actual relationship with God before the end of the age?

ANSWER--We answer yes, some will come to perfection before the end of the age. We know, for instance, that the ancient worthies will come to perfection immediately upon their resurrection, because their trial has been passed; therefore the ancient worthies will be just such a class. We will suppose that the questioner has particular reference to the remainder of mankind, and our answer would be, that according as each one is prompt to obey the institutions and laws and regulations of Messiah's kingdom, in that same proportion he will make the more rapid progress toward perfection. Just the same as it is with us now: in proportion as we are whole-hearted, in that proportion will we sooner reach

the mark of perfect love. Some are quite slow in getting to where they can love their enemies, and others get there comparatively quick, and so with those who will be on trial during the millennial reign; they will have the opportunity of coming to perfection; they must all come to perfection, or else they will die the second death; and they may come to that perfection as rapidly as they choose. We might say that in proportion as they are obedient to the laws of the kingdom, the blessing will come to them, raising them up, up to perfection.

Now, the other part of the question, "Will they come into actual relationship with God before the end of the age?" We answer that this question might be viewed from two standpoints; in one sense, all who will come into harmony with God at all at that time will come under the provisions of the new covenant; they will be in relationship with God at once if they accept Messiah and attempt to order

{Page Q533}

their lives according to his kingdom. They will immediately be in covenant relationship with God. That is to say, God's covenant through Christ is, that eventually, if they are faithful and loyal, they will be in full harmony with him. God will treat them from the beginning through Messiah, through his kingdom, as though they were back in harmony with God. But not until the end of the millennial age will this covenant accomplish its full work of introducing these people actually, fully and completely, to God. At that time, the great Mediator of the new covenant will, so to speak, step from between and allow the world of mankind, brought to perfection, to have direct contact with the heavenly Father, and be in subjection directly to the laws of his kingdom, justice. All mediation will be out of the way then, all mercy, all covering of imperfection, will be taken away, and each one being perfect, will be responsible for his perfection to his Creator. They are in this blessed condition in the sense of his relationship all the way down, but at the end of the thousand years they are more directly in this covenant relationship, and obliged to stand each one for himself without the Mediator between.

PERFECTION--Be as Jehovah.

Q533:1:: QUESTION (1911)--1--"Be ye therefore perfect even as your Father in heaven is perfect." What does this signify?

ANSWER--It signifies this: that God's perfection is the standard. He cannot have one standard of perfection for you, and another for me, and another for somebody else. There is just one who is perfect and that is our heavenly Father. When you were children in school they gave you a copy book, and at the top of the book was a copy and it was perfect, it was copper plate; you could not improve on it, you could not make anything like it; and so God knows we are imperfect; he knows we are not able to be like the Father in perfection, but he sets his perfection as our copy, just as your teacher gave you the copy book. I do not know whether this is the custom now or not; it was when I went to school. And I remember well that in school the top line of our writing usually looked better than the last line. The top line was nearer to the copy and we looked more at the copy when we made it, and when we got down nearer to the bottom we got to copying our own until the last line was sure to be worse than the first. That is just the condition with us, dear friends. We are in danger ourselves day by day, of taking some other brother or sister, and saying, "I will be like him, or like her !" God says, through our Lord Jesus, "Be ye like unto your Father in heaven," that is the copy, that is the sample, follow that as near as you are able. And how is he going to judge us? Will he judge us according to the flesh? No, the church he is now selecting, he will not judge according to the flesh, but according to the spirit; that is, according to the intention, according to the will, according to the efforts; and so if you and I are pure in heart, and zealous to know and to do the Lord's will to the best of our ability, then the Master will pass upon our following his copy, and say, "Well done, good and faithful servant, enter into the joys of thy Lord; you have been faithful in a few things (trying to copy) you shall be ruler over many things," sharing the great honor with the Master of ruling the world.

{Page Q534}

PERSECUTION--Re Living Godly.

Q534:1:: QUESTION (1909)--1--"They that live godly in Christ Jesus shall suffer persecution." Who, the old man, or the new man?

ANSWER--I think that they both suffer some. Their interests are so closely related that if one suffers they both do.

PHOTO DRAMA--Re Exhibiting in Theaters.

Q534:2:: QUESTION (1915)--2--Is it manifesting the

spirit of Babylon to have the Photo Drama of Creation exhibited in a theater after the theater manager has just shown his regular production?

ANSWER--It would not seem that way to me. If so it would be wrong to talk to a man about the Truth after he had been hearing some bad talk. This would seem like reasoning in a circle. Each one has a right, however, to use his own judgment. If any of you are in the photo drama work, do not do anything to hurt your conscience. As for me, I would be glad to show the drama to 5,000 after they had attended a regular theater, if I had the opportunity.

PILGRIMS--Re Local Pilgrim Work.

Q534:3:: QUESTION (1910)--3--Where a brother starts out to do a similar work to the Pilgrim work on his own account and he reports to various classes, making dates, and asking them to arrange meetings, etc., I would like to ask what the attitude of the class should be in that respect?

ANSWER--The Society, wishing to be entirely free and to leave everybody else entirely free, has no means of doing other than it does, namely, to try to send forth as pilgrims only such as it believes would be especially qualified for the work. We do not doubt there are other brethren that have many of the qualifications for the work, and it is not for us to decide they have not, and that they could not do any good; therefore, we do not attempt to assert authority over any congregation, but leave the matter entirely to the congregation. The fact that the Society is not sending out the brother, implies that it has not seen him to be one that it believes to be especially favorable as a representative of the Society. Now that does not reflect against any one. I think of two cases. One is the case of a brother who is a very nice brother, as far as I have any knowledge of him, and believe he is very loyal to the truth, and a very good brother, but the brother has a deficiency of education; and while we do not claim at all that education should stand in the way of his serving, yet we believe it would not be wise, not be to the glory of the Lord, that we should send forth as a pilgrim a brother, even if he had other qualifications, who lacked ability to speak the English language with a fair degree of correctness. That is the only objection to that brother; nothing against his character at all. Another brother, who has opportunity of doing some service, and who is a very nice brother, and whom we would be very glad to have in the pilgrim work, if his family and home affairs permitted, but his home affairs are not in such shape that he can give his time to

the service. We are very glad if he finds opportunity to run out on Sundays and serve the friends. All cases are not just like these two, but I am giving these two favorable illustrations so that you may have them before your minds. Our thought would be that each congregation

{Page Q535}

must judge respecting any such person, and use their own judgment as to whether it would be to their profit to have these serve them or not. If they think it is, then notify them; if they think it would not be to their profit, let them not invite them. The Society merely says, those whom we send out we hold ourselves responsible for, and if they do not conduct themselves morally, and intellectually, and religiously, according to reasonable lines, the Society wishes to be informed respecting the matter. We believe that those who are sent forth have special qualifications for this ministry and that is the reason they are sent; but that is not saying anything against others; it leaves the congregation free to do whatever seems to them best.

PILGRIMS--Entertainment of.

Q535:1:: QUESTION (1911)--1--Should a Church which for various reasons cannot entertain Pilgrims in their homes, entertain them at a hotel, or withdraw their request for Pilgrim visits?

ANSWER--I think that would be the proper thought, if it is impossible for the friends to entertain the visiting brethren, either at their homes or at a suitable place--not necessarily a hotel, a good boarding house; Pilgrim brethren are not fastidious; something comfortable and reasonable is all that is expected you know; anything you would give the Master if he had been here would certainly be good enough for any of his followers, and I suppose most of them get as good as the Lord had. But it would be the thought, my dear friends, that the invitation is for those who are willing to entertain the Pilgrims. If therefore you are not able to entertain the Pilgrims in either of these ways, that statement should go to the office so that the office would be rightly informed, and advise the Pilgrim brother in harmony therewith.

PILGRIMS--Proper Course for Entertainment, Etc.

Q535:2:: QUESTION (1913-Z)--2--Is it wise or proper for a Pilgrim en journey to be entertained by those who are out of sympathy with the Vow and with the work of the Society

in general, even though he be an Elder of the Class?

ANSWER--Most decidedly not. Furthermore, the Pilgrims should make clear to the Class that they had greatly erred in selecting such a one for an Elder, and should help them to rectify the matter as quickly as possible.

If the Class likes that Elder who is out of accord with the Society's work, it should not make a request for Pilgrim service. Some of the Lord's dear sheep are very stupid. Meekness and gentleness are commendable; but there are times when they would mean disloyalty to God.

POPE--Re Peter Being the First.

Q535:3:: QUESTION (1911)--3--Was St. Peter the first Pope of Rome? If so, was his presence ever mentioned in the English Bible? Also please say if Roman Catholicism is Christianity?

ANSWER--St. Peter was not the first Pope according to any history we have. Our Catholic friends may have some way of stretching their minds to imagine he was the first Pope, but I know of nothing on which they could base the claim. I do not think they can produce any evidence on which to base it. That St. Peter was in Rome and that St. Paul was in Rome, I think goes without saying, but they were there suffering, not as popes. They were not attempting to rule anybody. You know the Pope claims to be the Viceregent

{Page Q536}

of Christ, to be reigning instead of Christ. Now the Apostle Peter never claimed to be reigning instead of Christ.

Is Roman Catholicism Christianity? Yes, it is Christianity; that is, it claims to acknowledge Christ, and to be a system of religion based on that knowledge of Christ. And the Catholic Church has some doctrines which are very good. And the Methodist Church has some that are very good, and the Presbyterians have some that are very good, also the Baptists. And the Catholics have some that are very bad, and the Methodists have some that are very bad--and so on through the list. What you and I want to do is to throw away all these creeds and get right back to what Jesus and the apostles and prophets said.

POUND--Meaning Of in Parable.

Q536:1:: QUESTION (1911)--1--In the parable of the pounds what does the pound represent? If your answer be that justification is meant by the pounds, please explain what

is meant by ten pounds at the end of the way, and the fact that the ten-pound servant was given the pound of the one-pound servant.

ANSWER--There are two parables that are alike in many particulars; the one describes the giving to the servants of a pound apiece, and the other describes the giving of various talents, some more and some less, one talent, two talents, five talents. And they gained various pounds. The parable of the talents, we might remark, seems to fit very well to the different talents which God's people possess. For instance, some might have a talent for private conversation. Another might have a talent that would be in the same direction, and also another talent for public service. And another might have a talent for writing. So you see one might have a number of talents and another have only one talent, in any conspicuous degree. At least that is what we think the Lord had in mind when he gave that parable. This would represent you and me in our varied conditions of mind and body, and opportunity, and the reward of the talents would be that everyone who is faithful in using whatever he might have, whether it was one, two, or five talents, if they have been faithful over the few things, some more and some less, all equally faithful would get the same general reward.

Now the parable of the pounds was different, in that each servant got a separate pound--one pound, no more, no less; the Lord did not explain what a pound meant, therefore you and I are left to try to understand from the facts and circumstances; etc., what they might refer to. I have suggested in the Watch Tower that these pounds represent justification, that each gets justification whether he has many talents, or a few talents, and that justification means the making of the individual right, or acceptable with God. Now after he is thus made right or acceptable with God through this one blessing that comes to him, justification, that justifies his entire being, and whether he have more abilities or less abilities, they are justified by that one blessing of the pounds in the parable. So then if you had many talents, there would not be any of them counted unless you are first justified. This gift of the Lord, justification, is a particular gift that he gives us, and it has really made you his servant. Justification covers all the natural talents you have, whether it be few or many, and at the end of your course you are to present all that you have to the Lord as his servant, and he

will call you to an account at the end of this age for all the talents you possess, all of which comes through justification, and would not be counted at all without justification.

The question inquires further as to how the one talent would be taken from one person and given to the person who had made use of the matter. And this seems to apply to both parables. If one fails to use his **opportunities** and **privileges**, they will be given to another. St. Paul gives us an illustration along that line. In St. Paul's experience you remember he found some of the brethren who were not exceedingly or extremely careful to be used in the Lord's service, and he strove all the more to do what he could; if there was any brother that was short in any way here was another **opportunity** for St. Paul to come in and do that much more. He intimates in some places if they had been up to their responsibility they would have been looking out for his temporal welfare, and he mentions it after he had gone to another place. He did not tell them while he was there. Now if you had chosen to contribute to my expenses I could have served the cause much better while with you, but as it was I was obliged to labor in making tents, that I might not be chargeable to any of you. But they lost a great privilege. Now he intimates that if he found anybody who was losing an **opportunity**, and that if he could work overtime and get that **opportunity** he would be glad to do that much more. So you and I have so many talents of our own that naturally belong to us, and we are to be faithful in using those talents and pounds in the Lord's service, and if there is any failure on the part of any other one we are not to stop to quarrel with him and fail to use our own, but to go ahead and use our own, picking up this **opportunity** the brother is neglecting and carry on that much more, so that we will get a great blessing even if he is losing one.

PRAYER--Moses Prayed to Be Blotted Out.

Q537:1:: QUESTION (1907)--1--Moses said, "And if not, blot me I pray thee out of thy book, which thou hast written." What book is it that Moses referred? Is it the one referred to in Rev. 3:5?

ANSWER--I would say yes, the same book; evidently the book of God's remembrance, the book of life. God is represented as having one special book in which only the names of the Bride of Christ are written. We are not to understand that Heaven has a large bookkeeping department. That is not the thought. We are not told how He keeps the

record. We do not suppose that it is kept with paper and ink, but God has His own way of keeping in knowledge. The Lord knows them that are His, and they are in His book of remembrance, and that is all we need to know. What did Moses mean then, when he said, "If not, blot me, I pray thee, out of thy book?" We understand Moses here as the mediator for Israel, and representative of Israel, was very patriotic. He had been appointed of God to represent that nation, and he was so fully imbued with patriotism that there was not a particle of selfishness on his own part. He did not want anything to interfere with the interests of Israel; and you remember God, in order to quiet him, said, "Now, Moses, you see this is a disobedient people and they are continually backsliding; let me alone that I may blot them out of existence, and I will take you and your family and make

{Page Q538}

of you this great nation who will inherit all of these promises." And you remember Moses' prayer. It shows a very noble, high standard of patriotic feeling, and brotherly kindness that very few could appreciate. Moses was evidently a very noble character, and in that respect very worthy to be compared to our Lord Jesus Christ who took practically the same point of view, and as our representative risked the blotting out of His own life on our behalf.

PRAYER--Re Sisters Leading In.

Q538:1:: QUESTION (1909)--1--Is there any Scripture to show that the sisters should lead in prayer and take any active part in the public worship, or is there any Scripture to the contrary?

ANSWER--The answer to this question would lead to quite a lengthy discussion of many Scriptures, and I think I will answer the question best by referring you to the 6th Volume of Scripture Studies.

PRAYER--Making Personal Mention.

Q538:2:: QUESTION (1909)--2--Do you think it advisable to mention Brother Russell frequently when offering prayer in public, or is it the thought conveyed in the vow that these supplications should be included with our more private petitions?

ANSWER--My thought would be, dear friends, to leave each to the dictates of his own conscience. If it is proper to ask one to pray in public, let him pray according to his own

heart's desires. If there is anything lacking, he will find it out, and then we will let the Lord direct the work, otherwise we may forget the Lord is attending to it.

PRAYER--Re Testimony Meeting.

Q538:3:: QUESTION (1911-Z)--3--What would you suggest as a topic for the Wednesday evening testimony meeting?

ANSWER--We have had many suggestions relative to the advisability of unanimity of topic for these meetings. We take this opportunity of reiterating the counsel in Studies in the Scriptures, Volume VI, namely, that we know of no meetings more helpful than the testimony meetings, where they are properly conducted, and after the friends have had about a month's experience with them. Testimonies as to one's conversion years before, or as to how one first received the knowledge of the Truth, may be very good in General Conventions, etc., but such testimonies we certainly believe very tedious and tiresome in a weekly class. It would be tiresome also for the friends to tell you what they ought to do and what experiences they ought to have. What is desirable and refreshing is crisp, up-to-date testimonies touching the events and experiences of the preceding week. Such meetings tend to make all of the classes holding them more attentive to note the providences of God and the lessons of life daily and hourly. Thus more valuable experience is gained daily than when such things are passed by with little or no attention.

We recommend this plan for Wednesday evening and that Thursday's Manna text becomes the topic for each new week ending with the Wednesday night meeting.

There is nothing in the nature of a bondage in this suggestion. But those who approve might accept it, and those who do not approve may do otherwise. It is the affair of each class. It would be, however, very nice to know, not

{Page Q539}

only that the Vow and its prayer daily draw all of the Lord's people close to the Mercy Seat, but also it would be pleasant to know that all are thinking of God's providences along the same lines each week.

PRAYER--Vain Repetition.

Q539:1:: QUESTION (1912-Z)--1--In Matt. 6:7, our Lord tells us, "when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking." The Apostle Paul, writing to the Church

(Col. 4:2), exhorts that they "continue in prayer;" again we read of the widow who was heard for her importunity.

(Luke 18:2-5.) Is this a suggestion that we should importune? How could we importune without repetition?

ANSWER--We are to recognize a distinct difference between the "vain repetitions" of the heathen, which our Lord condemned, and the "continuing instant in prayer," "in everything giving thanks," in "praying and not fainting," acts which our Lord and the Apostles enjoined. (Rom. 12:12; Luke 18:1, etc.) This difference the Lord illustrated in the case of the woman who came to a judge repeatedly, asking that he avenge her of her enemy. Although the judge was not a man who would act justly, yet he did her justice on account of her persistence. In commenting upon her course, our Lord said that if an unjust judge be moved on account of importunity to do justice, how much more a just judge!

The thought illustrated in the parable is that of a person who cries to the Lord that injustice is being done--as with the Church at the present time. We all realize that we are suffering injustice. We cry, "O Lord, deliver us! deliver us from the Adversary!" Will God never deliver the Church? For eighteen hundred years the Church has been praying thus; and God has not answered this prayer. Will He never answer? Our Lord intimates that we should not lose faith. We are to have full confidence in His promises. Injustice will not forever obtain. The time will come, we are told, when Satan shall be bound and deceive the people no more.--Rev. 20:2,3

Therefore we do right to pray, "Thy Kingdom come," week after week, year after year, century after century. To grow faint or grow weary in prayer would not be right. The proper course is to believe that God will fulfill what He has promised; and that all will come out in harmony with His will.

On another occasion our Lord gave a parable wherein one asked his neighbor for food and was refused. (Luke 11:5-8.) He asked again. Finally the neighbor gave it to him on account of his importunity, on account of his patiently persisting. This parable, also, emphasizes the thought of importunate prayer. God has the blessing, and not only is able to give it, but has promised to do so. The delay in granting the request is because His due time has not come. Hence we are not to give up nor to become weary, but to be constant in our prayers.

This is all very different, however, from the "vain repetitions" which our Lord condemned. But we do not think that our Lord desires us to use repetition in our prayers. Some people use the words, "Our Father," or "Our God," or

"Heavenly Father" more frequently than would seem to be good form--even using them in every fourth or fifth sentence.

{Page Q540}

Their prayer would sound better **on earth** if they did not use these repetitions; though, no doubt, the repetitions would be understood in Heaven; for these people seem to be as earnest as others.

Sometimes, after we have had morning worship and prayer, the one called upon to ask the blessing at table practically repeats the morning prayer. This course would imply that the person had forgotten that the general blessing had been asked in that prayer, and that **he** should be asking a blessing on the **morning meal**. To ask a blessing on the meal is not to pray in the ordinary sense of the word. Whoever "asks the blessing" should ask something in connection with the food and not attempt to pray for neighbors, relatives, etc.

But the repetitions which our Lord had in mind and which are specially reprehensible in the Lord's sight are formal prayers merely. To illustrate: the Chinese are said to have a praying wheel, which enables them to make many "vain repetitions" without the trouble of speaking a word.

It would seem that our Catholic friends also are given to a great deal of repetition in prayer. They repeat, "Hail, Mary!" and believe that God will save them from suffering in purgatory for their repetitions. Some of the poor creatures say, "Hail, Mary!" as often and as fast as they can.

So with the Mohammedans. They say, "Great is Allah! Mohammed is His Prophet! Great is Allah! Mohammed is His Prophet!" again and again. We do not know what good they are doing, for they are surely wasting a great deal of valuable time to no purpose. We do not wish to make light of these people nor of their conduct. But we are bound to think that with those who are intelligent such prayers are only form. With those who are not intelligent it is different. We believe that they are sincere; and so our course is to think sympathetically of them, but not to do as they do, not to pray as they pray. Prayer in private, in our own room, may be as long as we please; but prayer in public should be short and **to the point**.

PRAYER--Should We Pray to Jesus?

Q540:1:: QUESTION (1912)--1--Are there special instances in which we should appeal to the Lord Jesus?

Answer.--I cannot think of any circumstance in which the

Lord Jesus could do more than the Father. But in my own mind and prayer I think of the two being one because their wills are one, and therefore I never make any mistake. I find myself thinking sometimes of one and sometimes of the other, but it is Thy will and not My will, and so I try to blot out any distinction.

PRAYER--In Whose Name?

Q540:2:: QUESTION (1912)--2--How must we pray in the name of the Father?

ANSWER--Upon the basis of His name.

PRAYER--To Whom Do You Address Yours?

Q540:3:: QUESTION (1912)--3--Are you addressing your prayers only to the Father in the name of the Son?

ANSWER--Usually I follow that form of addressing the heavenly Father--only in the name of the Lord Jesus; but I have found myself in prayer addressing the Lord Jesus himself, for I find nothing in the Scriptures to contradict that, for they say to honor the Son even as we honor the

{Page Q541}

Father. Nearly all the Scriptures follow that course of addressing the Father and I think of only one that is different "Even so, come, Lord Jesus."

PRAYER--Re No Blessings for Others Without Our Prayers.

Q541:1:: QUESTION (1913)--1--Does the Bible teach there are blessings which we may not receive except through the prayers of others?

ANSWER--The Lord has many blessings at His disposal, and from certain Scriptures we might infer that He is pleased to grant some blessings in response to prayer. Therefore the Apostle said to some in his day, "Brethren, pray for us." He did not mean he could not pray for himself; he did not mean that the other Apostles could not pray for themselves; he did not mean they could not pray for each other; he did not mean he had lost fellowship with the Father and the Father would not hear him. He said, Brethren, pray for us that a door may be opened unto us whereby we may have opportunity of spreading the Gospel of Christ. Do you suppose the Apostle meant that merely as a formality and he thought it did not make a particle of difference, but just said, Pray for us, pray for us, as meaning nothing but merely a form? No, we prefer not to suppose that the Apostle was

merely using a form; we would rather prefer to suppose he is teaching a certain lesson, that a certain blessing would come through remembering the Apostles in prayer. I presume that God who is rich in mercy, and has plenty of blessings to give, is pleased to encourage His people to pray, is pleased to have us pray. Why would God be pleased to have you pray? Is He just sitting there watching to see whether little you or little I kneel down to pray or not? Oh, no, that is not the thought at all! But God sees it will do you a great deal of good if you will exercise faith in the matter of prayer, and it will do me a good deal of good if I will exercise faith in prayer. Therefore He arranges as part of the means by which He would bless you and me that He will be inquired of concerning these things that He desires to do for us. He would thus encourage us to pray. As, for instance, when St. Peter was in prison and the Angel of the Lord came to him and waked him up, he was not praying. The Angel smote off the shackles from his hands and led him out, the doors opening before them, and the keepers being asleep, then the Angel sent him on his way rejoicing, and Peter, hardly realizing whether it was a dream or what it might be, walked down the street; he knew the street very well, and presently he came to the door where there was a meeting being held; it was late at night, but the meeting was going on; they were praying for Peter, and saying, Oh, Lord, the Apostle James is slain and now the authorities are threatening our beloved brother Peter. What will we do if all the Apostles are taken from us? They were having an all-night prayer meeting. And when St. Peter got to the door and knocked and the little maid came and looked out and saw St. Peter there, she did not know whether she had seen a ghost or not. Of course she heard about ghosts and she ran back to say that St. Peter was at the door. Why, nonsense! Peter is in prison! Their prayers had been answered. Do you not think that God gave them a great blessing in

{Page Q542}

answer to their prayer? Do you think if they had not prayed they would have had as much blessing? The Lord might have set St. Peter free, but when in answer to prayer it meant such a blessing to those dear disciples, such a strengthening of their faith, and such joy and blessing. So whoever falls in line with the Lord's arrangements and prays and remembers the Lord's work in various places is getting a blessing in his own heart, and the Lord intimates indirectly that this will have some effect. I cannot understand the philosophy of it at

all, I do not pretend to, but somehow we are given to understand that God will be pleased to not change His plan for your prayers and mine--no, no, God is not going to change the Universe around to suit us; we are not wise enough to tell Him in our prayers what He should do, but He is so wise He can hear our prayers and give us blessings. So He has arranged in proportion in which we have loyalty, faith, etc., we are to have prayer. The Lord's people who have not learned the power of prayer are weak Christians. So the Scriptures everywhere encourage the Lord's people to pray always; to be in the spirit, the attitude of prayer at all times, and full of thanksgiving to God.

And I think while I am right at this point I must take the opportunity of saying that any home that has no prayer regularly offered in it is not a proper home--is not the one that should be your home or my home. Wherever you live, wherever I live, wherever any of the Lord's consecrated people live, there the family altar should be reared and should be regularly served--just as regularly as the breakfast is served. This does not mean that you shall force your grown children to participate in worship which they do not appreciate; or if your husband or wife is out of sympathy and unwilling to participate that you should insist on it, and raise a row in order to have the worship there, for God would not be pleased with such conditions. But the child of God should have that attitude of prayer that would be inclining his heart always to have the prayer anyway, and then at a proper time the wife might be quietly inquired of if she would like to join in the prayer service. It might be put in as nice a way as possible. Or, on the other hand, it might be the husband who was not in sympathy, and the wife might approach him and say, "Husband, wouldn't you think it would be very nice if we might have a prayer altar in our home and honor our Creator and our Savior?" And many a worldly man would say, "Why, yes, I guess it is all right." And if the Christian wife did not make some such suggestion the worldly husband would probably say, "Well I don't know, if I professed to be a Christian like my wife does, I think I would want to have prayer at home." Likewise, the wife, if her husband didn't say anything about it, would quite likely say, "If I were in my husband's place and claiming to be a Christian, I would like to have prayer at home." The wife would not like to say that. The husband would not like to say that. Therefore the one that does appreciate the matter should take the initiative, and in a quiet way and not at an inopportune time, but at a time when there is a good opportunity--not when there is

something of haste going on and there is not time to consider it, just going away or something--but when there is time. Seek

{Page Q543}

wisdom as to how we shall present the matter to husband or wife or to children. Do it in the wisest way--be wise as serpents. On every occasion use wisdom, and pray to God as to how you shall take any important step in respect to your life or your home. Ask God if you may have the altar in your home before you ask husband or wife for co-operation. Then suppose she refuse and say, "No, I don't want any altar to the Lord in this house." Not many are disposed to put it that way. And in mentioning the matter there is a nice way to do it. You can say, "Wife, I know you do not look at matters exactly as I do, but for all of that you believe also as I do in the great Creator, and that it is proper for every creature to worship the Creator, and I would suggest that it would be very nice for us, especially when we have children, that we should set an example of reverencing God, and having our home a model home. What do you say, wife? Shall we make that start? Say we take three minutes at least of every morning to approach the Lord, or if possible have it five minutes or more, or without limitation, and perhaps have a hymn of praise before the prayer is offered." But if it is a case where any objection is made, say, "Would you object to our having just three minutes? Would you co-operate with that?" I would not say, "Would you object?" I would infer he would not object. I would say, "Would you be willing to co-operate to the extent of joining in if we should establish such a little altar of prayer to the Lord in this home? I believe it would be a blessing to us both, and the children. I believe our hearts would thus be drawn to God better, and we would have more of His blessing on our home." I think that would work well. I know there are some who feel, Oh, there is no use asking my husband, or my wife, they are bitter against it. Perhaps the bitterness sometimes comes in our not being wise enough in the way of presenting it. There are very few people who are really bitter against God. As a rule, people usually respect the Creator, and especially in proportion as we seek to be ourselves kind, gentle and loving; and as they can see we are trying to be considerate of their interests and their rights, and to deal justly with the family, in that same proportion they will have respect to our religion, and respect to our God, and respect to our worship. But suppose they would object and say, "No, I would not have anything to do

with it at all." "You won't, of course, object to my having such an arrangement and I will just ask the children. I thought I would mention it to you first. Maybe you will think differently of it, and perhaps you will join with us; it would be so much nicer." And then go ahead. Do not consider there is a prohibition, or do not put it in that form as though there would be. We have a right to take for granted that all reasonable people would be willing that we should exercise our consciences and our rights. That would not mean that your husband should get up and have to make his own breakfast while you stopped and prayed; that would not be the right attitude at all; that would bring disgrace on religion; but while careful to attend to all the duties and proprieties in your case, as husband and wife; if you pray, do it wisely.

And then as to the children; if they are grown children,

{Page Q544}

they should be differently approached. Many parents, I think, make the great mistake of forgetting that their children do grow. They always think that it is "little Annie" and little Annie gets taller, and taller, and taller, but still she is "little Annie" until she gets up so big. And so it is "little Harry." And they always think back somehow to the time in which they talked as children. No child enjoys being treated as a child. Every child that is properly balanced in mind would rather be treated as a little man or a little lady, and the parent can do that, and not by flattery, but in a very proper way. They can say, "Now, Harry," or Mary, "I want you to be a very model little gentleman, or lady. No matter how rude the other boys and girls may be, I want you to be a regular little gentleman, or lady." The child will like that; they may affect that they don't like it, but way down deep they do.

"I want to play with the other boys."

"But, my dear son, how rudely some of these boys act; you would not like me to think of you in that way--you see how rudely they play. You see some girls romp like that-- you won't enjoy that. You can cultivate good manners and grow up nice in a polished way and become a little gentleman or little lady, or you can grow up and always be rude. If you do not grow up in refinement you will not be fit for good society. Now I would like to see you the most polished boy or girl in this neighborhood, so that wherever you go they will say, 'Notice that little boy! Notice that little girl!' Now, my child, I want you to pattern after this. I am not trying to fill you full of pride, so you would strut around. A proud boy and a proud

girl will bring upon them the odium of their little playmates. You are not to be proud, but simply be kind, and gentle, and cleanly and tidy no matter how poor your clothes are they can always be kept tidy; and wherever you go see that you do not get them covered with mud and dirt. Be ashamed if anyone says you are proud, or look proud, but make sure you always look like a little lady or gentleman." The children will like that, and if the parents would only get next to their children and have them feel that the ones most interested in them is father and mother, they will remember that when they grow up. Train up a child in the way it should go, and when old it will not depart from that way. It will have more influence than most people seem to realize. What we see in the world in respect to children is nearly a shame. They seem so uncouth, it looks as though they had no parental training at all.

Anybody in the truth should know better than to have their children that way. I think of a time when I was in Pennsylvania and took dinner with a brother there. He was a Pennsylvania German, as we say, and after dinner he said to me as we went in the parlor before going to meeting: "Brother Russell, you met my boys and girls at the table."

"Yes, and they seemed to be very nice, respectful and quiet: nothing rude about them; I was pleased to know that."

He said, "I am proud of my sons and my daughters, Brother Russell; I do feel they are above the average, but they are not what would have been if I had had the sixth volume when they were little. But, as you say, after the tree is grown you can twist it all out of shape and get kinks

{Page Q545}

out, and I have straightened them up all I can. But I cannot, without having trouble, do any more, and I know that would not be wise, and we are to act wisely. So they are pretty nice, but not as nice as they would have been if I had known how to train them as you say from the cradle, or before they were born."

Do not forget the training that comes in before they are born, the most important of all training, but the next is to begin when they are babies and keep up the training. Never laugh at your children. Many parents injure their influence by laughing at a child. The child is sensitive. "If my father makes fun of me when I tell him something I won't tell him anything any more." You want to keep the confidence of your son and daughter so that when they come to the age when they are having beaux, etc., they will still want to come

to father and mother and say, "I have a beau." They do not generally want to do that, but it ought to be that way. Your influence with them should be such they would love you and could not keep it back, and would say, "I have a beau, what do you think of him?" They would want your opinion of him. And they would not think of marrying anybody except one the father and mother would say is a suitable companion, for they would have such confidence in your judgment. But in order to have that influence you must be wise as a serpent and follow the directions of the Lord's Word. I tell you if we had our lives to live over again, or if we had lived all the way down, when we were 100 years old we would know something; but we must be thankful for the light and knowledge that comes and make the best use of it when it does come, and if you have made mistakes, do the best you can. If before you knew the Lord yourself and understood His Word you had children and they grew up like wild weeds, you have every reason to be sorry, but you cannot help it. Be kind and patient, be generous, be as helpful as possible, be a real father and mother, and remember they have their failings that you helped to give to them, and be that much more sympathetic with those failings in the sense of giving much more time and assistance to overcome their weaknesses.

PHYSICAL PERFECTION--Re Medical and Surgical Discoveries.

Q545:1:: QUESTION (1913)--1--Will restitution, physical perfection, any way be helped by medical and surgical discoveries, or will restitution be wholly brought about by the power of Jesus to the willing and obedient?

ANSWER--I can tell you about that, I hope, in about two years. I could not more than guess now, and I would always want a difference between what is written and what is guess work. Some people put their guesses and Bible so much together you cannot tell when they are guessing and when they are telling about what the Bible says. Whenever it is a pure guess I want to say that it is. Now I guess that the Lord will allow certain things to come about partly by surgery and medicine at the beginning; I should not wonder at all if there would not be some wonderful discoveries. It would seem as though they are leading on to better things, and yet everything might in another way be viewed from a different standpoint. Jesus did not use any medicine when He healed the sick, and those things Jesus did were illustrations

of coming blessings of the Millennial day. So the result of it is, I don't know.

PRAYER--Position In.

Q546:1:: QUESTION (1908)--1--Should not Christians, when they pray to God, do so on their knees whenever possible? Should not this form usually be adhered to?

ANSWER--The Lord gives a great deal of liberty. There is not a word stated in the Scriptures as to how we shall come to God in prayer, and those who prefer and think they do better to stand when they pray have nothing in the Scriptures to tell them to the contrary; and those who prefer to kneel and feel that in that manner they can come nearer to the Lord, and pour out their hearts most reverently, have nothing in the Scriptures to hinder them; and those who prefer to bow the head have nothing in the Scriptures to hinder them. I agree that kneeling is a very reverential posture, but I am not sure that in every case it is the better one. Suppose we say now, Let us all kneel down in prayer. You would find that as you kneel down you would make a great deal of noise, for one thing, and it would inconvenience your neighbor for another, and you would all get your clothes soiled with the mire off your shoes, and there would be many disadvantages about kneeling. Now, if the Lord had said to kneel, you and I would want to kneel, no matter how much trouble we got into. But when the Lord has not said to kneel, but left it to our option, I think we should use our common sense. My common sense would say that God is no respecter of form in the matter; it is the heart; if the heart kneels down before God, He is pleased with it. If the heart does not kneel down, then it does not count for anything anyway, so what we want is to kneel in our hearts, or get into the most humble attitude we know so far as our hearts are concerned, and then let each one, and the circumstances of the matter, determine what shall be the form. So far as my own private prayers are concerned, I nearly always kneel in the morning and in the evening devotion, but I pray to the Lord a great many times when not kneeling. Usually the last thing in bed before I go to sleep, and the first thing in the morning before I get out, I pray. So I pray in bed, and after I get up, and before I go to bed. I presume you do the same. Now there is no hindrance. You see it gives us full liberty. And you see the Apostle says. "Praying. always and giving thanks." Well you could not be on your knees always that is evident; it must give us liberty at other times, and not restrict the matter to praying only on our

knees.

PREACHING--To all Nations.

Q546:1:: QUESTION (1910)--2--"Go ye therefore and preach to all nations, baptizing them in the name of the Father, the Son and the Holy Spirit." If the salvation of the world is future, what would there be gained by teaching the nations and baptizing them?

ANSWER--Well, the questioner seems to get the impression that our Lord in using these words made a mistake, because if Jesus meant that his disciples should disciple all nations (that is a Greek word, disciple all, not teach), the questioner seems to get the thought that all nations should be disciples, and these disciples be baptized. What do we find? Only a mere handful are disciples, and only a mere handful

{Page Q547}

have been baptized, and so according to the questioner's account, the Lord made a great mistake. Well, now, that is not the way to look at it. The Lord Jesus did not make any mistake; let us read this question and scrutinize it from a different standpoint. Go ye, therefore, and disciple all nations; that is, make disciples of every nation. Not merely amongst the Jews. At first he said, Go not into the way of the Gentiles, and into any of the cities of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel, and find disciples. But now he is giving a broader, wider application for the Gospel Age and in due time, when led of the spirit, they did go to all nations, not making any discriminations--go ye therefore and make disciples of all nations, baptizing them. Who, the nations or the disciples? The disciples. Whoever you can make into a disciple, baptize him. Did he say they would be successful in making disciples of all nations? It is still true that he is not calling all. Many are called, but not all, only those who have the ear to hear. The Apostle said, "The god of this world hath blinded the minds of those who believe not, lest the light of the glorious gospel of Christ should shine into them and they should be converted." Who is the god of this world? Satan. He has blinded the minds of all. Some with Pantheism, some with fatalism, some with one error and some with another, and even amongst Christians he has brought in all kinds of blindness and error--along the lines of eternal torment, purgatory and other lines. He blinds them to the love of God,

to the real character of God, and to the call of this Gospel Age. All those who have not believed. Why should he want to blind them? Lest the glorious light of the goodness of God should shine into their hearts. He does not want God's goodness to shine into their hearts.

PRE-EXISTENCE--Could Jesus Remember His?

Q547:1:: QUESTION (1912)--1--When our Lord was a human being (previous to His begetting) could He remember His pre-existence?

ANSWER--We do not know enough on this subject to permit us to give a very full, clear and satisfactory answer. So far as we could reason on the subject, our Lord could not know of His pre-existence, before He was begotten of the Holy Spirit, except by natural means. His mother, Mary, would tell Him about His miraculous birth, about the angel that appeared to her, etc. At all events, the Bible says, He grew in wisdom and stature and in favor with God and man. Thus He was developing until He was thirty years of age.

Our supposition is that He knew that He was miraculously born, for a purpose. He knew as a child that He must be about His Father's business as soon as the divine arrangement would permit--that much we know. It is just as well that we do not speculate too much on features not Scripturally revealed.

When thirty years of age we read that the Holy Spirit came upon Him and He was illuminated. "The heavens opened unto Him." His mind was made clear as to the Divine Plan and arrangement. We are justified in supposing, then, that it was not thus clear, illuminated before. He knew that He came into the world and was there for a special mission. He knew what that mission was, but did

{Page Q548}

not have the matter in clear form until the Holy Spirit came upon Him. He knew that He proceeded and came forth from God, and knew that He was to return to the Father. He spoke of the glory He had with the Father before the world was, and He would not refer to it without having a knowledge of it; but this was after His anointing by the Spirit.

PRESENT TRUTH--Result If One Leaves it.

Q548:1:: QUESTION (1909)--1--If a brother who is begotten of the Spirit and has been prominent in teaching Present Truth, as presented through the Watch Tower Bible

and Tract Society, but afterwards teaches what he thinks is the Gospel, but contrary to Present Truth, and continues in that condition unto death, what would be the result, whether he would have a chance on any plane or not?

ANSWER--Too deep for me, dear friends. I do not know; we are not appointed to judge one another. We will wish him very well if he is dead. If the Lord has anything good for him, we are willing that he should have it. We would have reason to fear, however, for if he was once in the Truth and lost it, that it was a bad sign, for we would think that one who has had Present Truth would appreciate it more and more. We are not to judge, but will leave the matter in the Lord's hands.

PRESENT TRUTH--Definition.

Q548:2:: QUESTION (1911)--2--What is "present truth" and what is it to be in the truth?

ANSWER--We answer that present truth would be that truth which at any time would be the particular message or fact that God would have his people take notice of. For instance, if we were today to preach about a flood of water coming, it would not be present truth; but for Noah to preach about a flood of waters coming was present truth; it was present truth in his day. He preached that thing that was due at that time; so today present truth is that truth that pertains to our time, the harvest time of the Gospel Age, the glorious morning of the new dispensation--everything pertaining to this is in that sense present truth. There are other truths that are always proper, of course, such as the fact of our heavenly Father's greatness, and love, and wisdom, and justice, and power; and such as the fact that our Lord Jesus came into the world and died for sinners. These truths are always present; but what is meant by present truth particularly is those features of truth which apply to the present time, and more particularly than to any other time. So I understand, then, in answer to the question, that the present truth of this time is the harvest message; that we are living in the harvest time of this Gospel Age, when the Lord is about to make up his jewels, and that the Gospel Age is to close and the new dispensation of Messiah's Kingdom is about to be inaugurated. To be in the truth would mean, therefore, in that sense of the word, to have a knowledge of those things, and be a loyal one in supporting those things, and in promulgating the message that is now due.

PRESENT TRUTH--Result to Those Failing to Believe.

Q548:3:: QUESTION (1911)--3--Is it possible for anyone to have the present truth at this time, and come into the great company

{Page Q549}

class, or will they be obliged to make their calling and election, or go into the second death.?

ANSWER--I know of no limitation of the kind that is implied in this question. My understanding is that there are persons at the present time, who have a knowledge of present truth, who may fail to make good; they may come short of the standard and not be acceptable as members of the body of Christ. I would not think that they would necessarily go into the second death. No one will go into the second death, we may be sure, unless that person willfully, intentionally, repudiates the Lord and his grace. God is not anxious to put anyone into the second death, and there are doubtless many people who will come short of the high ideal that the Lord will require, but who are far too good for the second death. But our suggestion is that we should all strive to make our calling and election; and it will require that we strive.

PRESENT TRUTH--Many Christians Not Yet Enlightened.

Q549:1:: QUESTION (1915-Z)--1--Is there anyone at the present time outside of Present Truth who has the Holy Spirit?

ANSWER--There are various degrees of the Spirit of holiness which may be possessed by the child of God at various times in his experience. We may ourselves have more of the Holy Spirit now than we have ever had before implying that there was a time when we did not have so much. Or there may be some who have less, implying that they have not been growing spiritually, and are grieving the Holy Spirit with which they were sealed.

We are not to think that all who are begotten of the Holy Spirit are exactly on the same plane, in either their spiritual appetites, or their development, or their knowledge of God's Plan. We grow in grace as we grow in knowledge. If our measure of grace lessens, the knowledge begins to fade. As a matter of fact, the whole world has been laboring under such delusions that we are surprised, when we "wake up," to see how little we did know--to see how ignorant we were of some of the precious messages God has given us.

And as we were children of God before we received full knowledge, so we believe it is possible for others to be children of God without having the full knowledge. We are living in the end of the Harvest time, when, we believe, the Lord is causing the knowledge of the Truth to encircle the world. And yet the Adversary is raising "dust," calumny, to hinder the people from appreciating it.

It is in very rare cases that God does as He did with Saul of Tarsus--strike him down with a great light, brighter than the sun at noonday. And it is because we believe that there are still children of God attempting to live on husks and skimmed milk--that there are such brethren in Christ who need the assistance we are able to give them--that we are trying to help them. Otherwise we would abandon all special effort at propaganda, knowing that there will be favorable conditions for all as soon as the Kingdom shall be established.

The Bible speaks of the Great Company class as the "great multitude," as though the foolish virgin class were larger than the wise virgin class. And the Scriptures indicate that the Great Company class will not all have fled from Babylon before its overthrow. "Come out of her, My

{Page Q550}

people, that ye be not partakers of her sins, and that ye receive not of her plagues." This call has been going out for now thirty-seven years. It is God's call.

The Scriptures show us that some will come out, and others will not come out, will not be released from Babylonish fetters. These foolish virgins will see that their lack of love and zeal has lost them a place in the Bride class. But they are virgins, nevertheless, and will have a place, or portion, as the companions of the Bride. They will follow her into the King's Palace. They will be bridesmaids, if you please--a position of lesser honor; but they will attain everlasting life. So we have reason to believe that the numbers of God's people begotten of the Holy Spirit and still in Babylon are considerable. If we were in their place and they in our place, we feel sure that they would make heroic efforts to help us out of Babylon; so we are doing likewise.

PRIDE--Remedy for.

Q550:1:: QUESTION (1911)--1--Have you any suggestions for a tendency toward too much head, and not enough heart?

ANSWER--I would think it a very dangerous disease,

and I think the Great Physician has put the proper medicine in the medicine chest that he has given us; that he has given us the proper remedies in his Word; he is instructing us to cultivate meekness, and to cultivate love; the meekness will reduce the size of the head, and the love will increase the size of the heart.

PRIESTHOOD--Beginning of Melchisedec Priesthood.

Q550:2:: QUESTION (1910-Z)--2--When did our Lord become a Priest after the order of Melchisedec?

ANSWER--Our Lord entered upon his Melchisedec priesthood individually, personally, at the time of his resurrection, when, as the Apostle declares, God announced, "Let all the angels of God worship him." In this individual sense he became the Melchisedec Priest, although only the "Head" was yet formed. Since the intelligence is in the head, we can see how the head might stand for the body, as could no other member of the body. A hand stretched forth might represent the body, but it could not have the intelligence of the head, and we could not say that the **presence** was there, but as soon as the Head was born from the dead, as soon as the Head was accepted as the Melchisedec Priest, that soon the whole matter would have a standing with God, the intelligence residing in the Head. We agree, however, that we shall not exercise our full office as a Melchisedec Priest until the whole Church shall be with their Head in glory, members of his Body. A Melchisedec Priest is a blessing Priest, a Priest who has the power to bless. Melchisedec was able to bless Abraham. Far superior, therefore, to the Aaronic priesthood is the Melchisedec priesthood.

Our Lord could not have been this Melchisedec Priest until his resurrection, evidently, because he had nothing with which to bless. Before he could do any blessing he must himself lay down his life, and by laying down his human life in obedience to the Father, he would thus receive or have to his credit the merit which he could draw upon in the blessing of us, and ultimately all the families of the earth.

PRIESTHOOD--Length of the Melchisedec.

Q550:3:: QUESTION --3--How long will this Priesthood of the order of Melchisedec last?

{Page Q551}

ANSWER--"Thou art a Priest for the age," or rather, a Priest ever, an ever-Priest, a lasting Priest; not one who would

pass away by death; not one who would drop his office in some unsatisfactory manner, but one who would fully accomplish all the purposes for which he was appointed as a Priest. Our Lord was appointed a Priest because there was necessity for a Priest. It is not an office that would be necessary amongst the angels, who are perfect, but it is an office necessary amongst men, because of their imperfection. To be a Priest, therefore, to the end or completion, would mean that he would be a Priest, Mediator, Reconciler, Harmonizer in this matter of estrangement between God and man. Therefore, this office will end with the Millennial Age, when he shall have accomplished all this work and will deliver up the Kingdom to God, even the Father. Then he will be a Priest no more. There will be no need of a Priest of any kind, sacrificing or reigning. The very significance of the office is that of intercessor or mediator, or assister in some manner of those who are in some difficulty.

PRIESTHOOD--Significance of the Under-Priests.

Q551:1:: QUESTION (1910-Z)--1--In the appointment of the Aaronic priesthood, Aaron was the High Priest and his sons were associate priests. Is the fact that his sons were associated with him specially typical?

ANSWER--Evidently the type was intended to teach that these under-priests were the members, or body, of the High Priest, because that was the form in which the matter was expressed. He was to "make atonement for himself and his house." Now, what is the thought in this word "himself?" How would we most clearly express it? What relationship except that of a wife would more nearly represent one's self? The sons of Aaron, then, would represent him in a special manner, as though they were his body. A father is represented in his son in a particular sense. The type of the High Priest in his office would thus be maintained through successive generations. The sons were not, as sons, typical, but sons were in type the best representation of the body of the priest that could be made, and hence were representative of us, who are the Body of Christ.

PRIESTHOOD--Present Work of Antitypical Priest.

Q551:2:: QUESTION --2--Are there any antitypical priests doing a priestly work at this time?

ANSWER--To our understanding the picture of the "priest" is an individual picture. It is not a work which priests are in a collective sense to do, but here the one priest is to do the work. In other words, the under-priests are merely

recognized as representatives of the priest, the same as we are representatives of Christ. In that sense of the word it might be said that there is only one priest, the officiating priest, the one who does the particular work; but in another sense there is an under-priesthood--in the sense that we have a separate personality, as individuals, yet acting in conjunction with our Lord as his members.

While recognizing the Scripture, "ye are a royal priesthood," let us lay stress on the Apostle's words which declare of our Lord, "if he were on earth he could not be a priest, seeing that there are priests who offer according to the Law." The Apostle then proceeds to prove that our Lord was a Priest after the order of Melchisedec, and that this

{Page Q552}

Melchisedec priesthood was acknowledged of God with an oath, and that Aaron and his priesthood were never acknowledged thus. But respecting this man the Lord said, "I have sworn with an oath, thou art a Priest forever after the order of Melchisedec."

Melchisedec was, of course, only the one priest, and that one priest, therefore, represented all our Lord's members, and since the great work of the antitypical Priest is in the future, and is not the present work, we see that this is the reason why Aaron is not so particularly referred to in the type of the Great Priest. The Great Priest will really do his great work during the Millennial Age, and what is done in the present time is merely a preparatory work, preparing himself for work.

First, the Lord Jesus, in the three and one-half years of his ministry, proved himself worthy to be the Priest, and during the 1800 years since he is proving us worthy to be his members, and by the time he shall have completed his work of proving us all worthy, with himself, for this great and honorable position of Prophet, Priest, Mediator, King, Judge of the world, he will at the same time have to his credit certain merit which he can apply for the world and on account of which he can perform a priestly office for mankind. The priestly office, as before stated, is more that of the future than of the present. The present time is the sacrificing time, the time for making a covenant with the Lord by sacrifice.

We agree, of course, that none of us is doing the sacrificing. The high priest smote the bullock and killed it, and the high priest, likewise, smote the goat and killed it. Then came the presentation; as, for instance, when the Apostle Says, "Present your bodies a living sacrifice, holy, acceptable unto God,"

etc., he is not here saying, Perform the work of a priest upon your body, but offer yourself as a sacrifice to the Lord; he may accept you; he may sacrifice you, and he may perform a service upon you which will prepare you for a share with himself, as a member of his Body, in the glorious work of the future, in the work of blessing all the families of the earth, in the work of ushering in the Times of Restoration which God has spoken by the mouth of all his holy prophets since the world began.--Acts 3 :19-21.

PRIESTHOOD--Why Were Not Job and Others Priests?

Q552:1:: QUESTION] (1910-Z)--1--Since it was the priests who were to offer the sacrifices and since no one could be a priest except he was called of God, how was it that some of the Ancient Worthies, Job and others, who were not priests, offered up sacrifices?

ANSWER--The sacrifices which these offered were not sin offerings. They did not offer up sacrifices according to the types of the Law, as the Day of Atonement sacrifices, for instance. This whole arrangement of the Jewish Law, by which the sacrificing was taken out of the individual's hands and put into the hands of the priests, was a new departure in God's dealings.

Abraham, we know, presented offerings before the establishment of the Priesthood. The exact time in which Job lived we do not know. We merely know that he was Job of Uz, and walked before God with a perfect heart; but we think we are justified in supposing that he did not live during

{Page Q553}

the Law dispensation, with its typical sacrifices. If this be true, his course was in full line with Abraham's course when he offered up sacrifices. When Abraham was stayed from offering his son, he offered up the ram caught in the thicket, as the Lord directed.

What these patriarchs did in the matter of offering up sacrifices was evidently a token on their part of appreciation of God and of the fact that a sacrifice for sins was necessary, just as Abel brought the firstlings of his flock and offered them to God, though he was not called to be a priest; but none of these sacrifices was accepted in the same sense that the sacrifices were accepted under the Law. None of these sacrifices ever made the offerers themselves perfect, nor did they atone for anyone else; they were merely the same as a prayer would be, a manifestation of a good desire of heart and

of appreciation of God and a desire to reverence him, and a recognition of the fact that sin required some atonement. So when the Lord showed how this sin-atonement was to be made he pictured the work of this Gospel Age. He appointed a priest to represent the Lord Jesus, and under-priests to represent the Church. A work of sacrifice was done on a particular day of the year--the Atonement Day--representing the work of this Gospel Age in which these "better sacrifices" for sin are offered; and under this larger arrangement no one is permitted to offer the sacrifice except a priest, God thus indicating that the work is entirely under his supervision and direction.

PRIESTS--Under Priests in the Holy.

Q553:1:: QUESTION] (1915)--1--In the type, did the under priests have access to the Holy of the Tabernacle on the Day of Atonement?

ANSWER--The account might be read in different ways, but my reading of it leads me to understand that the under priests did have access to the Holy on the Atonement Day. Some others might think differently. I think this is in full accord with what we know to be the experience of the Church--that we all have access to the holy from the time we are spirit-begotten. We are now in the antitypical Atonement Day. To say that the under priests in the antitypical Priesthood are in the Holy, and then to say that the type did not teach that we should be there, I think would be a contradiction between type and antitype. I think they did have access to the Holy during the entire Day of Atonement.

PRIZE--How to Gain the Great.

Q553:2:: QUESTION] (1910-Z)--2--Is it the spirit of obedience to the Lord's commands that will gain the great prize?

ANSWER--What the Lord is looking for at the present time is the spirit of sacrifice or self-denial--not merely the spirit of obedience to commands. Few, of course, would resist a Divine command, if thundered from heaven. Our test is more crucial than that. It is a test of obedience to what we understand to be the will of God or the privilege of service in his cause. Those who delight to do his will, those who delight to serve his cause, even at the cost of sacrifice to earthly interests, are the very ones he is now seeking. "He seeketh such to worship him as worship him in spirit and in Truth!" "Now is the acceptable time;" now is the time for those to come forward who desire to offer themselves

unreservedly, and who desire that the Lord shall accept

{Page Q554}

their offering, which they know is not of great value. The more the sacrifice costs you, the more we may be sure it will be appreciated of the Lord. For any to give the Lord a thing which has no value in their own estimation would be in the nature of an insult, instead of sacrifice.

Our experiences in life should draw us closer to the Lord, not only in the form of prayer; but moment by moment, in every little emergency of life, we should learn to expect heavenly guidance.

Every accepted sacrificer who fails to carry out his sacrifice will surely miss the "high calling," and, if our expectations are correct, will share with the "great company" in the "destruction of the flesh," which, after consecration, they were unwilling to devote day by day.

PRIZE--Re Philosophy of Covenants and Ransom.

Q554:1:: QUESTION] (1910-Z)--1--Is it possible to be both justified and sanctified without knowing the philosophy respecting the Covenants and the Ransom?

ANSWER--It is true that one might be both justified and sanctified through faith in the blood before learning anything about the Covenants or the philosophy of the Ransom. And one might retain equally justification and sanctification through faith in that blood, irrespective of philosophies respecting the Divine methods of the applications of Christ's

merit. This was true in our own case. Subsequently, having obtained grace from the Lord and some knowledge of his Plan--the philosophies of the Atonement, etc.--we served it out to others in his name. He advised us through his Word that these things were "meat in due season," and that the path of the just would shine more and more. In harmony with these promises, we have clearer light. increasingly, which is ours to dispense to whomsoever has "an ear to hear."

The Old Law Covenant was for the natural seed of Abraham, and similarly the New Law Covenant will be instituted with them, as taking the place of the old one and bringing them a blessing, which they failed to get under the one of which Moses was the mediator. Ours is the faith Covenant, the original Covenant, to which the old one was added, and to which the new one will be added in due time.

PRODIGAL SON--Whom Did He Represent.

Q554:2:: QUESTION] (1910)--2--What company or people are represented by the prodigal son of the parable?

ANSWER--I answer that it was a class that was living in

our Lord's day. The scribes and Pharisees were seeking to be at harmony with God, and outwardly at least were in harmony with him, whom he recognized as sitting in the seat of Moses, as being representatives of the Lord and of the Father also.

The younger son represents those Jews who became profligate and who wasted their privileges as Jews, and became publicans and sinners, outlaws, and lived as Gentiles instead of living in harmony with God, as represented in the parable. Now the Pharisees were very bitter against these publicans and sinners, and because Jesus talked with them and sat with them, they said, This man receiveth sinners and eateth with them, we are the holy ones. Jesus was seeking to correct that error of Pharasaical pride. That is not God's way, as they were doing. If you have found these people hungering for my word, you should have been

{Page Q555}

glad to see them come out to me. They should have said, There is a man, and the publicans and sinners are attracted to him, praise God, that some of those brethren who have gone off into sin are coming back, we are glad of it. But now, said the Lord, that is not your attitude. When you see them coming back and being properly received and blessed, that God is feeding them, etc., putting a new robe on them, etc., you say, we will stay out if you are going to let them come in. Jesus said, if you stay out, then you will stay out, for God is receiving them. You are the elder brother, these privileges are yours, you did not go out, you should have been ready to receive them, you should have said, we are glad to have you back, there is plenty for us all--that should have been your attitude. This parable is given as a reproof to that Pharasaical class.

PUNISHMENT--Re Everlasting.

Q555:1:: QUESTION] (1909)--1--How can you say that the punishment of the wicked will not be everlasting?

ANSWER--I did not say anything of the kind--it will be everlasting.

PURCHASE--What the Lord Bought?

Q555:2:: QUESTION] (1910)--2--We understand that the Lord has not yet bought the world. Has the Lord

purchased the Church? If not, how shall we understand the Scripture which says, "Ye are not your own, ye are bought with a price?"

ANSWER--I understand it to say, **ye** and not **they**.
Ye are not your own, ye are bought with a price." Our Lord Jesus is represented as having paid the price to justice as far as the Church is concerned, and the Church is bought, and all of this class who become part of the Church are therefore included and dealt with under this gracious promise in advance of the world. But the world is not yet bought.

PURITY--Life of.

Q555:3:: QUESTION] (1911)--3--Do you believe in physical regeneration, or the living of a continent, chaste life?

ANSWER--I think this is a question upon which, as the apostle says, everyone should be fully persuaded in his own mind; it is not a subject that is laid down as a law in the Word of God. It is, therefore, not a Scriptural question. The Scriptures in general exhort toward all purity, but the Scriptures also say that marriage is honorable in all, and the bed undefiled. It is not in the authority of anybody to supersede the words of Jesus and the apostles. The apostle, nevertheless, does give the exhortation that for those to whom it may be possible to live a life of chastity, it would be a very desirable one, saying, "He that marries does well, and he that marries not does better."

PYRAMID--Date 1910.

Q555:4:: QUESTION] (1910)--4--What importance do you attach to the date October, 1910, in view of the suggestion in the Pyramid?

ANSWER--In the chapter on the Pyramid, in the third volume of Scripture Studies, we made mention of the fact that a measurement might be taken up the front of that large step, you remember, that is at the top of the Grand Gallery; that it could be measured up that step and along that step to about the junction line. We did not have the

{Page Q556}

exact measurement of that, but we took what is termed a paper measurement. That is to say, if anything is drawn to a scale, you can, by measuring very carefully with a piece of paper, estimate pretty closely, and our estimate of that, as I remember it, and as recorded there in the third volume, was

that the point of time in inches would seem to represent October, 1910; but we did not give that as anything positive, nor as anything we know. I do not know anything about October, 1910. It is merely a suggestion. When it comes to October, 1910, I think it will be very well for you to have both eyes open and look around and see if you see anything. But the dates that are given to us prophetically are the ones I think we ought to especially give heed to. Now these prophetic dates seem to be, 1874, October; 1878, in the spring; and then 1881, in October; and then October, 1914. Now these, as far as we can tell, are the dates marked in prophecy, and to these we do well that we take heed as unto a light shining in a dark place, as St. Peter says. That does not mean that we know now, or that we ever knew, nor that we say now, nor that we ever said, that the suggestions made respecting these dates which are based upon prophecies are indisputable; nor that we have ever claimed infallibility in the interpretation of the prophecies in connection with them. What do we say, in the Scripture Studies, you will remember, is this: That to our understanding, this teaches this, and that teaches that, and the other teaches the other. We do not see any other way they could be held together, or any other conclusion that could be reached; and for my own part, therefore, I believe that those dates signify such and such things. That is all we have ever said; we never said we were infallible in these things. We believe them. We have believed them from the first; we are acting upon that belief. But, my dear friends, if October, 1915, came, or October, 1920, came, and no great time of trouble, and no change of all the Church came, it would not overthrow my faith in the divine plan of the ages for a moment. God is selecting a Church as the Seed of Abraham, and that Church as the Seed of Abraham is predestinated to do the work of blessing all the families of the earth; whether 1915 is the exact time for that to begin, or the trouble that will introduce that time of blessing, is another matter. I believe October, 1914, is the time when we may expect that great time of trouble, because it seems to our judgment, as far as we can understand the Scriptures, that is the time when the Gentile period of lease, or tenure, will expire, and when, therefore, we may expect that the time of trouble shall be ushered in; and that time of trouble we understand is the one the Scriptures tell about--a time of trouble such as never was since there was a nation, a time of trouble which shall overwhelm all sorts of government, and every institution of the present time; and a time of trouble which thus will make ready and prepare

mankind for the glorious reign of Christ and his Church, for the blessing and uplifting of all the families of the earth.

QUICKENING--And the Mark.

Q556:1:: QUESTION] (1907)--I--In a recent issue of a Tower, you say we are not quickened until we reach the mark, and that some are never quickened. Do you mean that only those of

{Page Q557}

the consecrated who do reach the mark are quickened to any degree or in any sense?

ANSWER--I would not like to take the position that no quickening would commence until after the mark had been reached. The Apostle uses as an illustration the natural birth: "First, begetting, then quickening, then the birth." We are first begotten by the Word of Truth; then if we continue to be related to the Lord, the time of quickening, the energizing, will come; and then if this energizing continues, and we continue to grow in grace and knowledge, we eventually in the first resurrection will be born. But I would not like to say that no one would manifest any signs of energy or quickening in the Lord's service until first he had reached the mark of perfect love, but I would think it fair to say that nobody would reach the mark of perfect love, without being quickened. That just as surely as he would get to the place where he loved the Lord with all his heart, and where he would love his neighbor, and his enemies even, he would be at the place where he would be sure to be quickened or energized in the service of the Lord and in the service of his neighbor. That is what we wished to say in the Tower.

RAM--Slain in Isaac's Stead--Its Antitype.

Q557:1:: QUESTION] (1911)--I--If Abraham is a type of Jehovah, and if Isaac is a type of Christ, what does the ram slain in Isaac's stead typify?

ANSWER--I think the ram slain in Isaac's stead typified Isaac--in his stead, his representative, and in that sense, of course, it typified Christ. If Isaac typifies Christ, then the ram typifies Christ.

RANSOM--Distinction Between it and Sin Offering.

Q557:2:: QUESTION] (1908)--2--What is the distinction between the ransom and the sin offering of the Atonement Day?

ANSWER--We might answer that by saying, What is the

distinction between the parable of the ten virgins and the parable of the wheat and the tares? There is a great deal of distinction. They are viewed entirely from different standpoints, and each parable must be viewed from its own standpoint. And so with the various statements respecting our Lord and the work that he did. Some of them view Him from the one standpoint and some from the other. From the standpoint of the ransom, our Lord is viewed as being the one who corresponded to Father Adam. As by one man's

disobedience, sin entered the world, even so by the righteousness of one, free grace has come. In other words, what Adam brought upon our race of sin, degradation, and death penalty, our Lord Jesus has set aside by reason of having paid the penalty on our behalf. This is the concrete view of the subject, you might say a condensed view of it.

Now, the sin offering of the day of Atonement is a different view altogether--not contradictory but thoroughly in harmony, but a different view nevertheless. It pictures how our Lord accepts the atonement of Christ on our behalf. Now the fact that Christ meets the whole penalty is one thing, you see, and the fact that God accepted it in certain ways is another thing. The sin offering shows us how God appropriates this sacrifice of Christ. First of all, the sacrifice

{Page Q558}

Christ is appropriated on behalf of the household of faith including the members of the body of Christ. That is shown in the type; the first sin offering of the Day of Atonement, the bullock, representing our Lord Jesus, was appropriated to the household of faith and the members of His body, and was not appropriated to anything else. And this was done before any other work was done, and this in the type is shown as a separate and distinct sacrifice and a separate and distinct application of the sacrifice. Then came in the second sin offering of the Day of Atonement, namely, the Lord's goat, the Lord's goat representing, we understand, the Church, His Body--the members of His Body. It shows a separate and distinct work done by the Church--not by the Church as individuals, but by the Church as members of His Body, no value attaching to the individual, for the individual by that time is lost sight of. It is the member of Christ's Body that is sacrificed.

You see the difference, dear friends. You and I present our bodies living sacrifices. That is as far as we can go. That sacrifice we present to the Lord is presented at the beginning

of our consecration, and when he accepts it, our part is done. Now, when he accepted of our sacrifice, he counted us thenceforth as new creatures, and as members of the Body of Christ, and it is as members of the High Priest's Body that we have been putting to death the old nature ever since. So you see the difference between our standing in the matter as individuals and our standing as members of the Body of Christ. Our standing as individuals ceases entirely when we have presented our bodies; we are reckoned dead and, therefore, we who are dead are not suffering anything. It is the new creature that is doing the offering, and the new creature is a member of the Body of Christ, and therefore, it is the Great Priest whose members we are that is offering this secondary sin offering, represented in the type by the goat. And this offering of the sin offering, of the goat, continues throughout a period of time, and at its completion the work effected by it is shown to be that a propitiation is made for the sin of all the people. Now, all the people, you see, in the type, meant all the other tribes outside of the tribe of Levi, and all the other people in the world outside of the Levites. The believers represented by the tribe of Levi, and the priests of that tribe, represent the Royal Priesthood. All the other people are represented in the other eleven tribes--all the other people who will ever come into harmony with God, either in this age or in the next age. They are all represented by this other type, and atonement is made for them all with a view to bringing them all back into relationship with God. So that work will be finished by the end of the Gospel Age, and you and I as members of the Body of Christ are participating; He is putting us to death; He is putting our flesh to death; He it is who is offering the sacrifice; He does the whole thing, and all the merit is in Him, and none of the merit is in you and I.

So, then, you see that this type is in perfect accord with the doctrine of the ransom, because all of the merit you have in your sacrifice and that I have in my sacrifice, came to us through Christ and through our relationship to Him. Therefore it is the Christ that is doing the whole work, though

{Page Q559}

he does it in this piece-meal manner. We might just as well say that Jesus could not be the Redeemer and ransomer of Adam, unless He would die in an instant, unless He had given His life at the very moment, because, you remember, He consecrated His life to death at Jordan, when He offered Himself, as the Apostle tells us. That is where He gave up

His life, that is where He surrendered His life; but now it took three and a half years before that life was fully given up. That is to say, the three and a half years from His baptism at Jordan until the time on the cross He said, "It is finished." Now likewise, we can just as well see a still larger fulfillment, for while it began at His baptism, and while one feature was completed at His cross, in another sense He has not yet completed it, because He is still offering, the Great High Priest is still carrying out this great work of sin atonement, and during all of this age He is working in you and me, and in all who are accepted as members of the body, that He may present us ultimately as members of His glorious bride.

RANSOM--Re Sufferings of Jesus.

Q559:1:: QUESTION] (1910-Z)--1--Were the physical sufferings of our Lord Jesus requisite to the ransoming of humanity?

ANSWER--The Ransom, or corresponding price which our Lord Jesus gave, consisted in his being the Perfect Man with all the rights of Adam and in these being surrendered or given up to death regardless of whether his death would be an easy or a painful one. The Scriptures say that "it pleased the Father to bruise him," not indicating by this, however, that our Heavenly Father took pleasure in the sufferings of his Son, but that this was his pleasure so far as his Plan of Salvation, etc., was concerned. He put severe tests upon this One who would be the Redeemer of mankind, not only to develop him as the beginning of a new creation (Heb. 2:10) and to prove his character, but also to manifest to us and to angels and to all creatures the wonderful obedience of the Lord Jesus and his worthiness of the high exaltation to the divine nature and all the glorious offices to be accorded him. Hence the Father provided that he must be "led as a lamb to the slaughter," and he also provided, in the Jewish Law, that the extreme curse of that Law should be a death penalty on the tree. "Cursed is every one that hangeth on a tree."

These provisions, we understand, were not of Divine necessity, but of Divine wisdom and expediency. It was necessary that Christ should suffer that he might enter into his glory--before he could be the qualified High Priest, and ultimately accomplish the work of Mediator between God and the world of mankind; hence his sufferings were permitted for the testing, the proving of himself. And so with the sufferings that come to the Body of Christ, the Church. They are for our own development. The Father deals with us as with sons. He

lovingly chastises and corrects us that he may thereby fit and prepare us and demonstrate our worthiness of the glorious reward which he has arranged for us with our Lord, and under him.

We get the right view of the entire matter, we believe, when we see that the **death** of Jesus was not the **ransom**; that it did not **accomplish** the ransom-work, but simply furnished the **ransom-price**; and that the ransoming with that

{Page Q560}

price is a matter that is done in the "Most Holy"--in heaven. To explain: He ascended up on high, having to his credit the price or value **sufficient to ransom the whole world**, but none of it yet applied for any one. He has appropriated the merit of that ransom-price to the Church, imputing this merit to them during this Gospel Age, to cover their Adamic sins and to make good, to compensate for, the imperfection of their mortal bodies, thus enabling them to present sacrifices which God can and will accept through the merit of their Advocate.

But that ransom-price, so far as the world is concerned, is still in reservation and will be given on behalf of them, as represented by the "sprinkling of the blood" at the end of the Day of Atonement, shortly now, in the beginning of the Millennial Age, to seal the New Covenant and to put into operation all the glorious provisions which God has made for the world.

We believe it to be a very important matter to keep distinctly separate the work which Jesus did and the value of that in God's sight as an asset, something to his credit on the heavenly account and something which he now applies to us, and by and by will give in perpetuity to mankind as their ransom-price.

RANSOM--Man Christ Jesus.

Q560:1:: QUESTION] (1911-Z)--1--Kindly explain the following text, especially the forepart of it: "The Man Christ Jesus, who gave himself a ransom for all."--1 Tim. 2:5,6.

ANSWER--Our Lord gave himself a corresponding price for all--a ransom. The application of this price will be made in due time. It has been, at the present time, appropriated to the Church, imputatively, on account of their turning from sin and walking in the footsteps of Jesus. The next step in its application will be, not the imputation, but the actual giving of this to the world, bringing them up out of

their imperfection, during the thousand years of the Mediatorial reign; bringing them back into that condition in which they shall be in harmony with God, even as Adam was in harmony with him before the fall.

Regarding the expression, "The Man Christ Jesus," we would say that **the Man who gave himself** seems to be the particular point. That Man who gave himself, the anointed Jesus, who finished the giving of himself at Calvary, is the "Mediator between God and men," between God and the world of mankind. In harmony with the Divine Plan, during this Age, before his work of uplifting mankind is due to begin, he is doing another work that the Father has ordained; namely, the selection of brethren over whom he is placed as the "Captain of their salvation." These are counted in as members of the Body of the Messiah, he being Head over them--"the Church which is his Body."

So, then, the Man Christ Jesus is the Redeemer of the world. But in the interim--as noted above--before the application of his merit shall be made for the world, the testimony is given to a few--as many as have ears to hear and are joint-sacrificers with him. These will be associated with him as Prophet, Priest, Mediator, King and Judge between God and men during the Millennial Kingdom.

RANSOM--How Merit of is Applied.

Q560:2:: QUESTION] (1911-Z)--2--Is there anything connected with

{Page Q561}

the Atonement Day sacrifices which corresponds to the Ransom? If so, what?

ANSWER--The word **Ransom** would more properly be rendered **Ransom-Price**, corresponding price. On the Day of Atonement no type of the ransom-price is given us, but rather a type of the Sin-Offering, showing particularly how that ransom-price will be made applicable. If we scrutinize this Atonement Day type, however, we shall find that which points to the Ransom, in the killing of the bullock; for the whole matter depended upon the killing of the bullock. The goat could not be killed first. The bullock must first be killed and the blood applied in the Most Holy before anything could be done with the goat. Hence, all that was done, not **only with the Lord's** goat, but also with the scapegoat, was based on the death of the bullock. So if we look for anything that might correspond to the ransom-price in the Day of

Atonement sacrifices, we shall see that the death of the goat was not necessary, but all depended on the bullock.

RANSOM--Emphasized by I.B.S.A.

**Q561:1:: QUESTION] (1915)--1--"A Ransom for All."
Why does the I.B.S.A. place such emphasis on this point?**

ANSWER--We understand, dear friends, that the Ransom is the very center, we might say the hub, of the Divine Plan; that everything in God's Plan circles around the Ransom. Every feature of His Plan is vitally connected with it. Just as every spoke of a wheel is connected with the hub, so all the various features of Divine Truth radiate from this doctrine. For this reason we make it very prominent.

We believe that every one out of harmony with the Ransom is out of harmony with the Plan of God, and that any one truly in accord with the Ransom is necessarily in harmony with the whole Plan of God. The Bible gives this doctrine great prominence. The Bible declares that "by one man's disobedience sin entered into the world," and that by the obedience of another man, Jesus Christ, the ransoming of the race is achieved (Rom. 5:12-21). The satisfaction of Divine Justice is thus affected. Hence God can be just and yet be the Justifier of all who believe in Jesus (Rom. 3:26). This is our reason for placing such emphasis on the Ransom, for making it so prominent--because the Bible makes it prominent. Every doctrine must be in accord with the Bible or be wrong. If you square your views with the Bible, you can readily see that many doctrines accepted by people generally are entirely erroneous.

RANSOM--Fully Paid.

Q561:2:: QUESTION (1916)--2--About April 1st the Tower said the ransom is not fully paid till the Church is glorified. It is hard for me to understand this.

ANSWER--The thought here seems to be--when it was finished--the ransom work finished--the corresponding price paid. We cannot help what we thought was wrong. We thought once that a great many things were not correct. We are finding out more clearly day by day what the Bible does teach. What difference whether we saw God's plan was finished 1,000 years ago, or 1,000 years future? It is going to be finished and His plan is all working out for good. If the ransom price had been paid then from that moment Jesus would have had charge of the whole world of mankind, but

he did not take charge; he has not yet taken charge, and God's time for him to take charge has not yet come. Jesus came before the time to take charge of the world, in order that the church might come in, and the great work of blessing the world itself will not begin till the church is completed. Now it is merely a difference in the form of expression. So far as the sacrifice of Jesus is concerned, the ransom price was laid down at Calvary, or more particularly, laid down at Jordan when Jesus gave himself to the Father. That is the particular time which corresponds to the killing of the bullock--the bullock representing the flesh of Jesus. The moment it was killed, that moment the High Priest began as the New Creature--went into the Holy; so Jesus, when he offered himself up at Jordan, immediately, as the antitypical High Priest, enters the Holy, burns incense at the golden altar and later enters beyond the second veil, appearing there for us. After that we were privileged to come in, but so far as the laying down of the price was concerned, it was laid down, put in the hands of the Father when Jesus consecrated himself to do the Father's will, put his life in the Father's hands. All his destiny was in the Father's hands, and this destiny as the Father marked out for him, was completed at Calvary. The work the Father gave him to do, he did. One work, the work of sacrificing, and another, making application of the sacrifice, first for the Church, when he ascended up on high. It had not yet been applied to the Church; they had not received the holy Spirit, not until Jesus appeared in the presence of God for us and made imputation in a special way. Not till then did the Church get any benefit. At the appropriate time the world will get its benefit.

RANSOM--Not Shown in Old Testament.

Q562:1:: QUESTION (1916)--1--Was the ransom work shown as types or shadows in the O.T.?

ANSWER--I do not think of any types or shadows representing the ransom, and for the very reason I do not think it would be shown. A bullock would not be found to represent the ransom price and there was no perfect man. The only illustration which we have is this one which God has given us--Jesus the ransomer of father Adam.

RANSOM--Illustrated in Work of Jesus.

Q562:2:: QUESTION (1916)--2--Please explain the meaning and illustration of the word ransom, as to the work of Jesus.

ANSWER--We have already done this. The work of Jesus was the giving of himself, the corresponding price on behalf of Adam, and as all the race was included in Adam so all the race of Adam was included in the ransoming work; so we read "As by one man came death, by one man also comes the resurrection of the dead, for as all in Adam die, even so all in Christ shall be made alive, every man in his own order."

RANSOM--Bible Illustration.

Q562:3:: QUESTION (1916)--3--Please give a good illustration, of the meaning of the word "ransom."

ANSWER--I do not think we could have a better illustration than the Bible gives. The perfect man Adam is the one who sinned and was sentenced to death and in order to be his redeemer it was necessary that one should be like him, a perfect man, and thus that he became man--not a

{Page Q563}

sinful man like the race, but holy, harmless, undefiled, separate from sinners as Adam was at the time that he sinned. This is the best illustration of the ransom that I know of; the Bible's own illustration. Something we do not carry out in our affairs of life--it was under the law; an eye for an eye, a tooth for a tooth. If some one knocked out two teeth, you had a right to knock out two teeth for him. That was Justice. No merit in it.

RANSOM--Meaning of.

Q563:1:: QUESTION (1916)--1--Please define the meaning of the word "Ransom."

ANSWER--The word ransom signifies a price that corresponds. The literal meaning of the word as you find given in Young's Concordance, "A price corresponding." Thus we see there was no price corresponding to Adam; there was no perfect man that could give himself as ransom. No angel could be a corresponding price. No perfect man anywhere in the Universe of God. A spirit being could not be a ransom for they were on a higher plane than Adam. Not a creature in all the universe of God could be a ransom for Adam. Therefore God arranged that the Logos might become the suitable one to be the ransom price for Adam and thus he became the ransom.

RANSOM--Denying Re Second Death.

Q563:2:: QUESTION (1916)--2--Will all the people

who deny the ransom go into second death?

ANSWER--We are not supposed to answer a question like that. The answer we have is "The Lord will judge His people" and it is not for you or me to decide whether that one will be of the little flock or the great company or second death class. We are not here to judge one another. If you see any one going blind, give them the eye salve. Do not tell them where you think they are going to be. We had better not tell what we do not know.

RANSOM--Scriptures Teaching this Doctrine.

Q563:3:: QUESTION (1916)--3--Please quote the Scriptures that clearly teach the doctrine of the ransom.

ANSWER--There are a great many scriptures that might be seen to clearly teach the doctrine of the ransom. "The man Christ Jesus who gave himself a ransom for all to be testified in due time." That is a very distinct statement. Another would be "As by a man came death by a man also comes the resurrection of the dead." "As all in Adam die even so all in Christ shall be made alive." Many of these texts show the correspondency. So we read "Even the precious blood of Christ." "The precious blood of Christ" would mean all that the word "ransom" means, and the word blood, giving of life in exchange for life and the only one person who had life in the full sense was father Adam, and the next person to have full life on the human plane was Jesus. He has a transferred life.

RANSOM--Re Adversary and Fallen Angels.

Q563:4:: QUESTION (1916)--4--When the Logos left the heavenly glory and became flesh did he ransom the adversary and the fallen angels?

ANSWER--The Scriptures tell that Jesus came to taste death for every man, not for devils at all. Not a word. Besides we have no record that the devils were ever

{Page Q564}

sentenced to death, and how could they be ransomed from death. They were separated, alienated from God and confined for a time in Tartarus in our earth's atmosphere. If this is their condition, I think they had a pretty bad time--a very severe punishment. Some one has told about infidels. He represented his thoughts by saying he had a dream. I suppose a waking dream. There he saw a town called Infidel and only infidels entered there and they locked it up so no one could

get out. He walked past there a year later and heard the wails. "Let us out--let us out, we can't stand it here any longer." I was not sure he had the right thought about the infidels, but I thought the word picture represented the condition of the fallen angels pretty well. I think they would like to get away from each other--not very good company. From what we have illustrated in the Bible, they have a great deal of wickedness and if they have wickedness toward humanity, they may have evil tendencies toward each other and I think they have been having a terrible time for 4,000 years. The Bible does state that there will be something for those angels without telling distinctly what it will be. The Apostle says, "know ye not we shall judge angels?" Not the holy angels. It would only be those fallen angels. We may not see clearly enough to say how we could judge the angels, but that there is to be some kind of a judgment of angels is plainly stated by the Apostle. They are confined in chains of darkness until the judgment day, inferring there will be a judgment or trial come to them. Testified to by three Apostles. What would that mean? That there would be some opportunity for them to clear themselves. Whoever is put on trial, means they are going to have a trial, an opportunity, and the world's judgment day means the world will have an opportunity, and our opportunity comes through the merit of Christ's sacrifice releasing us from the sentence upon us as sinners, but the judgment and trial of angels could not come from that, for they were not sentenced to death but to this earth's atmosphere, this confinement, shutting them up as the apostle puts it, setting them aside from communication with the Lord. Angels shut up for a long time would see no hope whatever. They have insulted the Almighty. They were inexcusable knowing they were doing wrong, and they fell under the Divine hand. The mercy of God was not manifested to anybody. The Holy Angels will not need mercy--no one was needing mercy. They never had an illustration of God's mercy, but they had of God's justice, in their case of condemning in darkness. The first illustration they got was the same that came to mankind--what the Bible tells about Jesus "Herein was manifest (give the full weight to that word manifest) the love of God in that He gave His only begotten son that whosoever believeth on him should not perish but have everlasting life." Do you suppose they were wondering what next He would do? I think they looked on in astonishment when they saw Jesus consecrating his life; his temptation in the wilderness; loyalty to the Father and full devotion in every way, noting the three and one-half years in

ministry in which he was faithfully walking the narrow way, saw him crucified; then thought they had finally done him up and that would be the end of the matter? They thought he had come to an end. They had never known any one to be resurrected from the dead.

{Page Q565}

But when on the third day Jesus rose from the dead, a spirit being of the highest order, of the Divine nature, don't you think those fallen angels were looking then? I think so. God said He highly exalted him, that at the name of Jesus every knee should bow. Don't you think those angels saw how glorious he was and how grand his nature? Then those angels faithful to him learned a great lesson there. How do you know? Peter says so. In his resurrection Jesus preached to the spirits in prison--the imprisoned evil spirits--the fallen angels. How do you know? Because Peter went on to say, those evil spirits which were disobedient in the days of Noah, while the Ark was preparing--he limited the matter, points out just which he meant. They were the very ones. Did he go off alive and speak to them? No, he was dead. He died on Calvary. By this whole procedure, his death and resurrection, he preached the greatest sermon those fallen angels ever heard. Obedience on the part of the Savior and pleasing in the sight of the Father, and the great blessing coming on every one who would be faithful to him and loyal to God. I am going to speak and give my guess so you will not make any mistake and think I am inspired. I guess from that time some of those fallen angels had a new thought on the subject and said, now we see more than ever before how greatly we sinned and how wrong was our course and one after another said, I am determined to take a right stand hereafter, but I could not even give guess whether it would be many or a few that would take that stand, that henceforth they would be loyal to God and wait and hope God would give them some blessing. I am going to suppose that some did that, and what do you think would be the consequence? I think they have had a terrible time--a devilish time. I think the fallen angels that did not turn to God would give them plenty of persecution as they would try to be loyal to God and His principles of righteousness and they would have to suffer for righteousness sake. They perhaps have had to suffer a good deal in all this time if they took a proper stand. My thought is we are coming down to the close of the age, and that these that manifest their repentance toward God, and have taken

their stand on the side of God, of righteousness and truth, and in opposition to the fallen ones and the wrong course--my thought is they are about to be vindicated and get a blessing and a release from their difficulties and they will be more or less under judgment by the experience of the Church during this Gospel Age, and in God's due time they are to have a release from the fallen ones, and the fallen ones eventually will be destroyed in second death with Satan. He has not repented. He is still the same adversary--He is our great adversary. "Your adversary the devil." No mistake about it, and if he has not had trial enough for 6,000 years to demonstrate what his real character is, I wonder how long it would take to find out? I wonder if God would want to test any one more than 6,000 years?

RANSOM--Definition of.

Q565:1:: QUESTION (1916-Z)--1--Give a brief definition of the word Ransom.

ANSWER--A **Ransom** is the amount of consideration paid for the release of a person or property, captured or detained.

{Page Q566}

RANSOM--Definition of Merit.

Q566:1:: QUESTION (1916-Z)--1--Give brief definition of the word Merit.

ANSWER--**Merit** is (1) that which deserves consideration, reward, or esteem; (2) value, reward or recompense deserved or received, as at school.

RANSOM--Definition of Legal Tender.

Q566:2:: QUESTION (1916-Z)--2--Give brief definition of Legal Tender.

ANSWER--**Legal Tender** is that currency or money which the law authorizes a debtor to offer in payment of a debt and requires a creditor to receive. In other words, that which the government or law approves as a medium of exchange.

RANSOM--Definition of Pay and Paid.

Q566:3:: QUESTION (1916-Z)--3--What is the meaning of the words To Pay or Paid?

ANSWER--**To Pay** means to discharge a debt, to give an equivalent for, to fulfil. The word **Paid** would signify

that such a debt had been discharged; was fulfilled; that the proper equivalent had been turned over.

RANSOM--Definition of Deposit.

Q566:4:: QUESTION (1916-Z)--4--Give brief definition of the word Deposit?

ANSWER--A **Deposit** is anything deposited; something committed to the care of another.

RANSOM--Difference Between Paid, Applied and Deposit.

Q566:5:: QUESTION (1916-Z)--5--What is the difference in the meaning of the terms Paid, Applied and Deposit.

ANSWER--There is quite a difference in the meaning of these words. When the word **paid** is used, it signifies that the thing applied to an obligation is sufficient; when the word **applied** is used, it signifies that a financial obligation has been met, directly or indirectly; when the word **Deposit** is used, it signifies that something has been left in the care of another which has not yet been appropriated, or applied.

RANSOM--Definition Sin Offering.

Q566:6:: QUESTION (1916-Z)--6--Define briefly the term Sin-Offering.

ANSWER--The term **Sin-Offering** signifies an offering made on account of sin, as an offset to sin, as a satisfaction for the sin.

RANSOM--Re Merit of Christ.

Q566:7:: QUESTION (1916-Z)--7--What is meant by the term Merit of Christ Jesus?

ANSWER--We might speak of the Merit of Christ Jesus from various viewpoints; as, for instance, the merit of His having become the Man Jesus, in the sense of its indicating His loyalty to God and His obedience to the Divine Program; or we might speak of His merit as a man--that He made a meritorious delivery of that which He had, of that which was right, just and

{Page Q567}

lawful. But when we speak of the Merit of Christ Jesus with respect to His making atonement for the sin of the world, we have in view another matter entirely; namely, that a contract

existed between the Heavenly Father and the Lord Jesus Christ, by which the Lord was to become a human being and then to give up His human nature, permitting His life to be taken from Him as a man, thus signifying His loyalty and obedience to the Father's will, complete obedience unto death even the death of the cross.

When we speak of the Merit of Jesus Christ, we understand that, on account of that Merit which He had, and which the Father recognized when He raised the Son from the dead, our Lord was rewarded, not merely by being taken back to the spirit plane, but by being "highly exalted" to the Divine nature. This Merit of Jesus, then, which God rewarded, left Him a certain amount of substance or blessing which He might bestow upon others; namely, His **right** to human life, which He has not forfeited by sin, nor by any other procedure. This right to human life, which we speak of as a merit to the credit of Jesus, the Bible informs us is ultimately to be appropriated by the Lord Jesus Christ, in full harmony with the Father's Plan, for the cancellation of the "sins of the whole world" (1 John 2:2)--the sin of Adam and all of his race, who died in him. That Merit is already our Lord's, and is subject to His disposal at the proper time, set by the Father.

RANSOM--Definition of Atonement.

Q567:1:: QUESTION (1916-Z)--1--Give a brief definition of the word Atonement.

ANSWER--The word Atonement signifies the making **at one**, the bringing back into harmony persons or things not in full accord. As applied to the human family, it would signify that, Adam and his race having been disobedient to the Divine arrangement, and having come under Divine displeasure and condemnation, this condemnation, by Divine arrangement is to be done away with, and mankind are to be brought back into harmony with God--to be **at-one** with Him again--as many of them as are willing and will accept the Divine terms. The arrangements by which this is to be accomplished is what we term the work of the Atonement; and this work of Atonement was the work begun by our Lord Jesus Christ at His First Advent, continued since, and to be completed at and during His Second Advent. In a word, then, the Atonement in the fullest sense of the word begins with the Church and will not be completed until its provision shall have been extended to all the members of the human family, bringing all the willing and obedient back into full harmony with Jehovah.

RANSOM--Re Any Perfect Human Being.

Q567:2:: QUESTION (1916-Z)--2--Could a perfect human being pay the Ransom-price?

ANSWER--No! A perfect man could not pay the Ransom-price, unless by some Divine arrangement, contract, agreement. If, for instance, there had been a perfect human being in the world, he could not have become the Redeemer of Father Adam, except as a privilege by Divine arrangement. It would be for the Divine Court to determine whether or not one could be accepted for another. In the case of the Lord Jesus Christ, by Divine arrangement He became suitable to be the Ransom-price--a perfect man--and then, in fulfilment of the Divine Program, He gave Himself; and because of this arrangement He was acceptable.

{Page Q568}

RANSOM--How Provided?

Q568:1:: QUESTION (1916-Z)--1--How was the Ransom-price provided?

ANSWER--God Himself provided the Ransom; and it "taketh away the sin of the world." Only by Divine provision would the ransoming of man have been possible.

RANSOM--Where Provided?

Q568:2:: QUESTION (1916-Z)--2--Where was the Ransom-price provided?

ANSWER--In the Divine Purpose, the Ransom-price was provided from the foundation of the world; for the Scriptures assure us that our Lord Jesus Christ, in the Divine Purpose, was the Lamb of God slain from the foundation of the world. (Rev. 13:8.) In a secondary sense, the Ransom-price was provided when the contract was made between Jehovah God and His honored Logos. In another sense of the word, the Ransom-price was not provided until the Logos had been made flesh and had reached full human perfection at 30 years of age.

It was then possible for our Lord to serve, in harmony with God's arrangement, as a Ransom-price, and to give Himself a Ransom-price. But He did not give Himself to be this Ransom-price until He entered into the Covenant with God, symbolizing by baptism the full consecration of His life even unto death. Yet it was not a completed thing then, for there were conditions associated with it. While His will was there given up, and was so recognized by the Father, nevertheless it remained for Him, day by day and hour by hour, to show His

full surrender. His sacrifice was completed when He died on Calvary, crying, "It is finished!" He had finished the laying down of the Ransom-price; that is to say, He had fully provided the Ransom-price. We are to recognize a difference, however, between **providing** the Ransom-price, and **giving**, or **appropriating**, or **delivering** it. It was merely provided at the time when Jesus died; it was not yet given, in the sense of being applied for man's delivery from death.

RANSOM--Who Provided?

Q568:3:: QUESTION (1916-Z)--3--Who provided the Ransom-price?

ANSWER--Jehovah God, primarily, in that He was the One who made the arrangement; without His arrangement the Ransom would not have been possible. In a secondary sense, Jesus Himself provided it, in that He **gave Himself**; He had full control of His own course at the time He made His consecration. His will was not coerced.

RANSOM--Re Paid at Calvary.

Q568:4:: QUESTION (1916-Z)--4--Was the Ransom paid at Calvary?

ANSWER--We have already covered this point, showing that the Ransom was **laid down' at Calvary, and later** placed in the hands of Justice, but not **paid over** in the sense of completing the contract--that being reserved for a future time. The Ransom was **laid down' at the cross, when Jesus cried, "Father, into Thy hands I commit My spirit"--My life! Thus Jesus, so to speak, made a deposit of the Ransom-price without definitely applying it.**

RANSOM--Re Paying in Heaven.

Q568:5:: QUESTION (1916-Z)--5--Was the Ransom paid when Jesus ascended into Heaven?

{Page Q569}

ANSWER--No! The reasons for this already stated.

RANSOM--Past--Present--Future.

Q569:1:: QUESTION (1916-Z)--1--Has the Ransom-price been paid yet?

ANSWER--No! For reasons already given; and we will

say additionally, that the Ransom-price is not to be fully paid until after the Church has been entirely glorified and with Her Lord. Then it will be **paid on behalf of the whole world**, securing the release of the whole world from death, and the cancellation of Adamic condemnation.

RANSOM--Disposed of By Jesus.

Q569:2:: QUESTION (1916-Z)--2--What did Jesus do with the Ransom-price when He ascended into Heaven?

ANSWER--He had already placed it in the hands of Justice as a deposit. The human life-right, the price, still was at His command. His next step was to embargo, or mortgage it, by imputing a share of it to His Church--yet undeveloped.

RANSOM--vs. Sin Offering.

Q569:3:: QUESTION (1916-Z)--3--Briefly define the difference between Ransom and Sin-offering.

ANSWER--The term "sin-offering" specifically refers to the fact that the thing, or life (or lives) is presented to God as an offering, and **on account of sin**. A sin-offering **implies** a ransom, but not specifically, not positively. It is an offering for sin, but might not necessary mean a full, satisfactory offering; and yet the fact that a sin-offering is acceptable to God would imply that such offering was a full, complete offset, or satisfaction. The word Ransom as used in the New Testament, has in it not only the thought of an offering on account of something that was wrong, but additionally it specifies that the offering corresponds fully and exactly, for the meaning of the word Ransom as applied to Jesus, is **a corresponding price**.

RANSOM--Church's Participation in.

Q569:4:: QUESTION (1916-Z)--4--Does the Church participate in the Ransom and in the Sin-offering, and why?

ANSWER--In considering this question we must view the Church from two sides. If we think of the Church in connection with the presentation of their bodies living sacrifices to God, we would say that **they are not** participators in the Ransom, for they have nothing that they could give as a share in the Ransom--they are **imperfect**. If we view the question from the other standpoint--that the Church are spirit beings and as spirit beings are members of the Body of Christ, one with Him who is their Head--they would as members of The Christ share with Him in everything He does, just as the **hand** shares the **head**;

for the human body is the figure that the Bible gives us, in speaking of The Christ. The **merit** by which the Ransom-price is effective with God was in **Jesus** alone. It was that **merit** which we **did not possess** when we presented ourselves to God in consecration. But when we were **accepted by Jesus** as disciples, He imputed **His own merit** to us, and made us part of His own sacrifice. He was at the same time making us part of that which He is to give to God for the sins of the

{Page Q570}

whole world, at the close of this Age when the Church, His Body, is complete and glorified together with Him.

We are to remember, however, that none of the **human'** **remains; for at the time we were made members of the Body of Christ we had become dead as human beings, by the surrender of our wills. Because we are New Creatures, old things have passed away and all things have become new. (2 Cor. 5:17.) We are to remember, also, that it is not the spiritual body** of Christ that is sacrificed, even as it was not the **spiritual** Head that was sacrificed. The Sin-offering was **the flesh**. And it was **Jesus' flesh** that constituted the Ransom-- **not our flesh**. But now that this Ransom-price has been placed in the hands of Justice as a **deposit**, whose title is possessed by Jesus, we are joint-sharers with Him in this possession by reason of our relationship to Him and our interest in everything that He possesses. Thus the Church becomes a sharer in this Ransom-price, because as His bride we are His joint-heirs; and we are to be associated with Him in giving to the world the benefits of that Ransom-price.

We do not make the **Sin-offering** any more than we do the **ransoming**. We are **merely accepted** by the High Priest. This acceptance is shown in His sacrificing of us as human beings after He has imputed to us His merit. And in this presentation at the end we shall share as New Creatures. It is not the offering of anything the New Creature has in itself; but the New Creature having participated with Jesus in the crucifying of the flesh, each of these will be associated with Him also when the merit is presented to the Father.

RANSOM--Basis for Advocate.

Q570:1:: QUESTION (1916-Z)--1--If Jesus paid the Ransom-price when He ascended into Heaven, could He have become the Advocate of the Church? And if so, how?

ANSWER--If Jesus had paid over and fully disposed of the Ransom-price when He ascended up on High, it would immediately, if accepted, have taken effect for Adam and his race; and such of the race as were living at that time or have lived since, would have been on trial again, individually, and would have been liable to death because of their imperfection, not being able to cope with the situation unless Jesus had established His Millennial Kingdom and had immediately begun to provide all the necessary assistance through the New Covenant arrangement. But as for the Church, there would have been no provision for the Church, and no opportunity for giving the Church anything special, since those who are of the Church were members of the human family. The Ransom having been paid over, this would have settled all the obligations against mankind, and would have left no room for the Church class to be dealt with in any different manner from the rest of the world. They would not have had any need of an Advocate, and, of course, would not have had one.

RANSOM--Final Disposition of.

Q570:2:: QUESTION (1916-Z)--2--When will the Ransom-price be fully paid and disposed of finally?

ANSWER--The Ransom-price will be fully paid and fully disposed of after the Church shall have passed beyond the veil, and when the great High Priest, Head and Body (the

{Page Q571 }

Church then being the glorified Body of the great High Priest), shall seal the New Covenant and put it into effective operation on behalf of Adam and all his race. The **Ransoming** will then be finished. The **Atonement** work will not be finished at that time, however; it will include the work of the Millennial Age, in bringing mankind (all who will) up out of sin and degradation into full at-one-ment and harmony with God. But the ransom-price must be fully paid over to Jehovah and accepted by Him before this New Covenant can go into effect, and before human Restitution can properly begin. Man's recovery from death is a part of the Ransom **work**.--Hosea 13:14.

RANSOM-PRICE--Furnished at Calvary.

Q571:1:: QUESTION (1911-Z)--1--What did our Lord accomplish at Calvary?

ANSWER--The laying down of life on the part of our Lord **did not ransom the race**, as we have shown, but it furnished the ransom-price which is to **effect the release** of humanity, in God's due time and order; He gave Himself an **antitron' (a corresponding price) "--1 Tim. 2:5,6.**

RANSOM--Inspiration of Merit During Millennium.

Q571:2:: QUESTION (1916)--2--Will the merit of Christ in any sense of the term be imputed to the world of mankind during the mediatorial reign?

ANSWER--There will be no imputation of Christ's merit during the Millennial reign. Not a bit. Because there will not be anything to impute. Why not? Because it will all have been given at the beginning. When a thing is given up you can't do any more with it. Suppose you had a million dollars with which you intended to found or operate a great work and you made ready everything in time, and that million dollars was in the bank and all ready to apply for that purpose. And suppose then you delivered it over to the committee that had to do with this great enterprise. Now the moment you turned it over to the committee you have nothing more to do with it, have you? And so Jesus with the inauguration of the Millennium will turn over the full merit of His sacrifice. It will all be given over to Justice. Justice will have turned over mankind to Jesus. Jesus will have no more merit in the hands of Justice after that to apply to anybody, impute or give to anybody. It will all be given. It must be given at the very beginning of the Millennial Age.

RANSOM--Depositing of Merit.

Q571:3:: QUESTION (1916)--3--What constitutes the depositing of the merit of the ransom sacrifice of our Lord? When and where is the merit deposited?

ANSWER--Our Lord deposited the merit of His sacrifice in the Father's hands on the cross when He said, "Into Thy hands I commit my spirit." And it all was--the spirit of life--He gave it all into the Father's hands. He committed it to Him. He didn't say He applied it for sins at all. He didn't say He applied it to the Church. But "into Thy hands I commit." He left it in God's hands in the same sense you did that million dollars I mentioned for the founding of a great work. You place the money in the bank and take out a bank book in which you get credit. It is still yours subject to

your check. It would not belong to the bank at all.

{Page Q572}

It is merely committed to the bank to take over. So Jesus committed all at His dying moment.

RANSOM--Was Deposit Made Once for All?

Q572:1:: QUESTION (1916)--1--Was the deposit of the ransom price in the hands of Divine Justice made once for all?

ANSWER--I do not know fully what the questioner means. But, of course, this deposit was made once for all. That is, when you put the million dollars in the bank, it was put there once for all, because you didn't intend to check it out until you checked it out for the right thing. So our Lord Jesus made deposit in the Father's hands with the intention that at the end of this age He would make an application of that merit on behalf of the sins of the whole world.

RANSOM--Was Imputation Once for All?

Q572:2:: QUESTION (1916)--2--Was the imputation of Christ's merit to the Church made once for all?

ANSWER--The imputation was made once for all when Jesus ascended up on high and appeared in the presence of God for us. He doesn't need to appear each day for us, my dear brethren, and He doesn't need to appear for you and then appear for me and then somebody else, because the Father treats the whole church as one, and it was all foreknown of God and was all transferred to Jesus at the one time. The Father gave Him the church, and so He imputed His merit on behalf of this church, all the members of this Church, all who come under the conditions of the call of this Church. It makes the door open for everybody to come in under these conditions until the full number is complete. The imputation, you see, attaches as much to us today as it could attach to them at that time when Jesus appeared. And the Holy Spirit given then was not a Holy Spirit given to us individually, but it was the Holy Spirit of God given to the whole Church. That had already been given to Jesus as the Head of the Body, but now He was authorized to communicate that spirit to the Church which is His Body. And so that came when He ascended up on high. And you remember Jesus said to them, "Unless I go to the Father the Holy Spirit will not come." Now, He already had received the Holy Spirit, but unless He ascended to the Father and appeared for us the Holy Spirit

would not come. "The Holy Spirit was not yet given because Jesus was not yet glorified." But when He ascended in the Father's presence He there made an imputation of that merit. "Into Thy hands I commit my spirit." It was in the Father's hands as a deposit. "Now, Father, you have in your hands sufficient for the sins of the whole world. Now, I would impute, I would use the value of this in respect to this Church. Not that they will get any of it. They will not get any of it. This is to go to the world, but I wish to impute this to cover their blemishes, because otherwise they would have to be of the world and share in that. Now, I merely impute to them of this in your hands, and intended eventually for the world." So the imputation was all to come then and there for all of the Church.

RANSOM--Application of Merit.

Q572:3:: QUESTION (1916)--3--Will the application of the ransom price for the world be made once for all?

ANSWER--The application of the ransom price is never to be made to the world. The world has nothing to do with

{Page Q573}

it. It is the Father that condemned. It was the Father's law against man, condemning man to death, that needed to be satisfied, and that will be done with the Father. Mankind will have nothing to do with the ransom price. It is between Jesus and the Father. And at the end of this age when the Church shall have been dealt with and glorified, the imputation at an end, and all that full amount of Christ's merit will be available for the world, then it will all be presented to God to Justice, not to man at all. The privileges of the ransom will immediately come to man, for the ransom is given to God as the offset to man, that man may be set free, that the sentence of death against the race may be set aside, and for all that thousand years there will be no sentence of death against man. It will all be wiped out. Christ will have wiped it out by the application of His merit. They will all be dealt with by the Great Mediator as they will be at that time, and they will all throughout the whole Millennial Age be getting the benefits of the ransom, but the ransom price won't be given to mankind at all, however.

RANSOM--Church's Part in Satisfying Justice.

Q573:1:: QUESTION (1916)--1--Has the Church a part in the satisfying of Justice?

ANSWER--The Church has no part in the ransom sacrifice, because the ransom-sacrifice was the man Christ Jesus who gave himself as ransom for all. He didn't need any more. But the Church will have to do with it in the sense that before Jesus applies this for the world this Church will be gathered out of the world and be the members of His body, and when He appears at the end of this age to make application of that merit, we will be in Him and sharers with Him; therefore we will have to do with it in an indirect way.

RANSOM--Why Was Jesus Crucified?

Q573:2:: QUESTION (1916)--2--Was it necessary for Jesus to die on the cross for the sins of the world? If not, why was He crucified on the cross? Was it to meet the demands of the Mosaic law?

ANSWER--It was not necessary for Jesus to die on the cross to meet the demands of the law of God against Father Adam. Adam was not sentenced to die on the cross. And therefore the redemption of Adam would not involve that at all. But when God gathered the Jewish people apart from the world and made a special covenant with them, He made a provision that the criminals of that people might be crucified, cursed with a special cursing. The extreme curse of the law was, "Cursed is everyone that hangs on a tree." That will be the extreme curse. And so the Jews were not to do anything more. But the law specified that as an extreme curse so far as the Jewish nation was concerned. They needed something more than the rest of mankind, and for them it was necessary that Jesus should keep the whole law, because He was born under the law for that very purpose. So the Jews were under the law. Not only under the original law in which Father Adam was involved in the sentence of death, but in addition they were under the Mosaic arrangement or covenant. Now then, they will have to have a redemption that takes in the violation of the Mosaic law, and the law prescribed that the worst felons

{Page Q574}

should be hanged on a tree. Therefore, Jesus in order to meet the law's extreme limits must die on a tree.

RANSOM--Life Through Keeping the Law.

Q574:1:: QUESTION (1916)--1--How could Jehovah offer life through keeping the law to a people already condemned under God's law?

ANSWER--God's law is not merely acting along arbitrary lines. God's condition always has been that a perfect man who could and would keep God's law might have everlasting life. That has always been a condition of God's law. And the reason Adam was condemned to death was that Adam failed to keep God's law. And his race in him, sharing in his imperfection, being born in sin, inheriting these weaknesses, were unable to keep God's law. And now then, when God made the arrangement with the nation of Israel He was only making an arrangement such as we would understand He would make with any creature. Any creature who would keep God's law might have everlasting life. And so He told the Jews--and He knew at the same time they could not keep the law and how He would make provision for them, but at the same time there is a principle right at the bottom, that anyone who would do these things could live by them. God was not going to condemn them because they were Adam's children, but because they were sinners. As the Apostle says, "By one man sin entered into the world, and death" by or as a result of what? Not death as a result of being children of one man. No. Death as a result of being sinners. And we are sinners because we are children of one man. But if any of Adam's children could be born without sin and be without sin then they might have life under the law.

RANSOM--Meaning of Life Rights.

Q574:2:: QUESTION (1916)--2--What is the meaning of the term "life rights?" i.e., will mankind ever possess "life rights?"

ANSWER--Different minds might attach different value to these words "life rights." We will suggest a meaning, namely, Adam had life rights when he was obedient to God, because God had ordained if he were perfect and maintained his harmony with Him he might have everlasting life. Therefore he had a right to life under God's arrangement and promise. And Jesus had Adam's life rights because He was holy, harmless, undefiled and separate from sinners and knew no sin. Therefore He had the same life rights Father Adam had. And when Jesus voluntarily consecrated His earthly life rights to do the Father's will at any cost even unto death, he was voluntarily, so to speak, not giving up, or giving over, but merely allowing His life rights to be trespassed upon. It was not necessary for Him to have those life rights trespassed upon. He says He could ask of the Father and have legions of angels to defend Him. But He didn't wish to do that. But He knew God's will indicated by the prophecies and types of the

Old Testament, and delighted to do the will of God, and that included the voluntary giving up and permitting men to take His life. They could not take his life rights, and although they put Him to death in the flesh, the Father raised Him up to the spirit plane and He had life rights on that plane, and He still has the life rights of the flesh. How? Because He did not give them up. He had

{Page Q575}

merely permitted men unlawfully to take them from Him. He did not give them over to make an application of them for Adam and his race. They were merely His life rights still, and when He died He said, "I commit into Thy hands my spirit," my life rights. Those were the earthly life rights He was giving over, and those are in the hands of the Father yet, and they are to be the life rights to come eventually to Father Adam and all the race of Adam during the thousand years.

RANSOM--Re Life Rights on Human Plane.

Q575:1:: QUESTION (1916)--1--Will anyone on the human plane ever have life rights?

ANSWER--At the end of the thousand years the world of mankind according to the Bible will be brought to a test. During the thousand years they will be living under favorable and marvelous conditions, and at the end of the thousand years the whole world will be turned over to the Father by the Great King, by the Great Mediator. What will that mean? Why, the Father stands for justice, and the same rigid laws that applied in Adam's case and the same laws of God that applied to the angels, not too severe, not unjust laws, just laws, reasonable requirements--and the whole world will come under those conditions immediately as soon as the thousand years of Christ's reign shall have ended and He shall have delivered the kingdom over to God, even the Father. And the Bible tells us what will happen then. Justice will take charge of the world and all will be put under a special trial by Justice. And no mercy then. Why not? Because all will be perfect men. The imperfect, fallen men, fallen through weaknesses of Father Adam, will all under the mediatorial reign of Christ have been brought up to perfection. Then they ought to be able with all the experience behind them, they ought to be able to maintain it. Because God would not ask any unreasonable or unjust requirement of any creature. And so at the end of the thousand years they will be tested, and it is pictured, you remember, in the Book

of Revelation, that the old Adversary, Satan, should be loosed at the end of the thousand years, and there perform some kind of temptation for mankind. Mankind will then be like Adam. When he was perfect God permitted him to be tested. And so the world of mankind will be permitted to be tempted by Satan. Now, if they are not able to stand the test after all the experiences of the fall and redemption and restitution processes, and with all that knowledge of God and the principles of justice and good and evil, if not fully established in character, then they are not fit for eternal life, and God's arrangement is that if in that testing time they shall take their stand for evil, they shall be considered as followers of Satan, and if in that time they take their stand for righteousness, they shall be considered children of God, and if children of God they will have everlasting life, life rights, and if they take their stand with Satan they will be destroyed from among the people, and have no life rights.

RANSOM--Re Satan's Power.

Q575:2:: QUESTION (1916)--2--Why was Satan allowed so much power over the human race?

ANSWER--Because God saw wise to give it to him. I do not think anybody knows any more than that about it.

{Page Q576}

RANSOM--"Well Done," When Applicable?

Q576:1:: QUESTION (1916)--1--The Scriptures say, "Well done thou good and faithful servant, come up higher." Does that apply to our present imputed condition, or after the resurrection?

ANSWER--I do not know what the questioner means about "our present imputed condition." We have no imputed condition at all. Ours is a real condition. We are really sons of God or not. This matter of imputation, my dear friends, does not extend to everything. The imputation is done between the Father and the Son. You and I have nothing to do with the imputation at all, and we are not imputed anything. It is because that imputation was made on our behalf that we are no longer treated as sinners, but treated as though we were perfect, and permitted to sacrifice our earthly life and become new creatures in Christ. There is nothing imputed to the new creature at all. The new creature is a new creature. The imputation was to the old creature to cover its imperfections, and before God could accept us, all that imputation was done, and between the Father and the Son.

RANSOM--Re Sacrifice of Goat for the People.

Q576:2:: QUESTION (1916)--2--Tabernacle Shadows, Page 67, Par. 2, 1st sentence: "When presented it (the Lord's goat) will be accepted 'for the people' as that of our glorious Leader was accepted for himself (his body) and his house (the household of faith)." Please explain.

ANSWER--The picture as given in the 16th chapter of Leviticus shows us two different sacrifices here, and both of them treated as sin-offerings. The first sacrifice, the bullock, represented clearly enough and distinctly enough the sacrifice of Jesus, holy, harmless, undefiled. And the application that was made of that sacrifice, according to this picture given us, was to cover the sins of the Church, all those who desire to come now into harmony with God. They are all covered with the merit of this sacrifice of Christ. And then the goat represents the Church, all the class that are to be the Church, and is a secondary offering by the Priest. It is not our sacrifice. You do not sacrifice yourself. I do not sacrifice myself. When the Apostle says, "I beseech you, therefore, brethren, that ye present your bodies a living sacrifice," he is not meaning we should sacrifice, because only the High Priest had the authority to sacrifice, you see, on this day of atonement, and you are not a High Priest and I am not a High Priest. What did the Apostle mean by saying present your bodies a living sacrifice? Why, this thought: that we should deliver up ourselves to the Lord, just as that goat was tied to the door of the Tabernacle, and thus presented to be sacrificed. And when the High Priest came out and found that goat there tied up and offered for sacrifice, then he accepted it as a part of his own sacrifice and he killed the goat. But the point to be remembered, dear friends, is that it is not your sacrifice of yourself or my sacrifice of myself, but you offer yourself to the Lord for sacrifice and I offer myself for sacrifice, and so with the offering of all God's people. We present our bodies to Him, and when the full numbers are received He accepts them as represented in the Lord's goat. It is not therefore the Church's sacrifice, but the Lord's sacrifice. We are accepted as His members and

{Page Q577}

He accepts us as a part of His own sacrifice. And the picture shows that the merit that came following His sacrifice was the door for you and me to come in. And the secondary offering will be followed by the Priest coming out and blessing all the

world of mankind.

RANSOM--Waiting for Spirit and Gentile Times.

Q577:1:: QUESTION (1916)--1--Would it seem unreasonable to look upon the correspondency of the waiting time before the spirit was poured out, a period of ten days after the ransom price was presented, with the present waiting time for the manifestation of the sons of God, the ten days representing ten years after the close of Gentile times? * * *

ANSWER-- (Interpreting Chairman who read question.) Cut this out. When anybody makes a question involving the writing of a book, please do not receive it. In the first place, it would not be ten days after the offering of the ransom, because the offering or presenting or application of the ransom is yet to come. It was merely put into the hands of Justice when the Lord was upon the cross, and His imputation of the merit of it was what occurred on the fiftieth day afterward. But the question is too long, you see, and if I try to answer this, we would get different things mixed up in different people's minds. Better have the questions simple and clear cut and then we will not have to undo what otherwise had been done.

RANSOM--Imputation Re Increase of Jesus' Merit.

Q577:2:: QUESTION (1916)--2--If 144,000 are made perfect by imputation, does this multiply or increase Jesus' merit?

ANSWER--Not at all. Because the merit could not be increased. It is sufficient now. It was one man that sinned, and it was one man that died. It doesn't need to be increased, could not be increased. It was a corresponding price, a man's life for a man's life. And the imputation of it to us in the meantime does not impoverish it at all or increase it at all. He merely gives us a credit, a standing. He imputes it to us to enable us to perform our part.

RANSOM--Sins Christ Takes Away.

Q577:3:: QUESTION (1916)--3--Which sins does Christ take away? Adam's damnation or the wilful, or both together?

ANSWER--The only sins that Christ atones for are the sins that come to us by heredity as the result of Father Adam's disobedience. All those weaknesses that come through him and his fallen condition, those Jesus died for. Any sins or trespasses that you and I might commit of our own wilfulness after we become new creatures in Christ are not any part of Adam's sin and he was not responsible for them, and Christ did not die for those sins. But in the meantime the Bible does

intimate that you and I as new creatures did not love sin, and in all probability if we entered into sin at all it would be at least partially if not entirely the result of these inherited weakness existing in the flesh. Therefore very few sins are to be considered as in any way separate or distinct from the Adamic sin. But to whatever extent we as new creatures might consent to sin, there would be in a measure a responsibility, and such a trespass as new creatures would be forgivable to such an extent that it would be

{Page Q578}

the result of Adamic weaknesses or from the temptation coming from others under this Adamic sin, and anything more than that would be punishable with stripes individually. And so the Lord's people sometimes have to be dealt with along this line. One might have to have a certain amount of chastisement which would be for their good and correction in righteousness.

RACE COURSE--Beginning of.

Q578:1:: QUESTION (1913)--1--Do we start to run for the prize at consecration or at the mark of perfect love?

ANSWER--Well, the thought might vary. I would understand that we start at the point of consecration. Our consecration point where we make our start in the matter is where we first give our hearts to the Lord. There we are reckoned as perfect in Christ, and that is the beginning of our race; though there is perhaps a step that might be recognized as a little further in advance of that, when, after having given ourselves to the Lord, we are quickened, or made active, and begin to run, begin to exercise ourselves. The picture is drawn, you see, from the natural birth. In the natural birth there is the period of begetting in which there is apparently no motion, no activity; then comes the period of activity and development. And so with the Christian. When first we receive the Truth and make our consecration, it takes the Truth a little while to soak in, as it were, and for us to really get our bearings and get our information before we could properly begin to be active and serve the Truth and make any progress in teaching or helping others. Then comes the time when we are said to be quickened, made active, made alive, and make progress. From that time on the progress would be a growing one--growing in grace, knowledge and love.

READING--Convention Reports, Discourses of Elders, Etc.

Q578:2:: QUESTION (1909)--2--Have appreciated very much the discourses of this Convention in which the speakers have shown the impropriety of looking for spiritual food from any other source except that which the Lord has been using during this harvest period, to set before us the meat in due season, but do not see just where to draw the line. Would it be wrong to read Convention Reports, and reports of discourses by Pilgrims and Elders? How would we treat those who hand us tracts misrepresenting the truth? Should we tear up the tracts in front of them, or should we accept them with thanks and destroy them privately?

ANSWER--I am afraid you have given me too hard a question. I rather think I can't answer that question.

RECONCILIATION--Class Referred to.

Q578:3:: QUESTION (1911)--3--"Now, then we are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ's stead, be ye reconciled to God." To what class does the apostle refer, urging reconciliation to God?

ANSWER--The difficulty in this question is found in the fact that translators have supplied certain words which they should not have supplied. The text would read, without the words that are in italics, thus: "Now, then, we are ambassadors for Christ, as though God did beseech by us; we pray in Christ's stead, be ye reconciled to God." We urge this

{Page Q579}

upon all who have an ear to hear. We do not urge it upon each other, because each one who has come into Christ has already been reconciled to God through the death of His Son, and is a joint-heir with us, and a fellow-servant with us in this grace of God which we minister. All the church of Christ are God's ambassadors, and Christ's representatives in saying to all of those who have the hearing ear, "Be ye reconciled to God." And so, the Lord again says, "He that hath an ear to hear, let him bear."

REFORMS--God is Making the Wrath of Man to Praise Him.

Q579:1:: QUESTION (1912-Z)--1--If the Kingdom of Christ is not yet set up on earth, how may we explain the various reforms, charities, etc., of our time?

ANSWER--Apparently, the Adversary is trying to run things in his own direction, but the light itself which we are enjoying today is the promised light of Divine Providence. We read that "many shall run to and fro, and knowledge shall

be increased," and that "there shall be a time of trouble such as never was..."--Dan. 12:1,4.

But God has supervised the matter of inventions, such as the printing press, the power of steam, and the effects and influences of these in the world. It seems, too, that the movements in the way of better government, etc., are influences based upon the general enlightenment and the efforts of mankind to do as well as they can by each other--especially in ways that selfishness does not hinder. But selfishness has, no doubt much to do with all manner of reform.

In speaking of the present time, our Lord said that the secrets should be proclaimed on the housetops. Today we see that many real exhibitions of vice, immorality and wrong-doing are brought to light--proclaimed from the housetops. While we do not say that the Adversary brings these things to light, yet we can see how the Adversary may have had to do with the movement toward communism that once had sway, as well as the movement toward socialism and toward anarchism. These are the things which will tend to bring on the time of trouble. So the wrath of man is made to turn to the praise of God. He is able to make the wrath of man praise Him. "Surely the wrath of man shall praise thee; the remainder of wrath shalt Thou restrain."--Psa. 76:10.

REJOICING--Basis for Always.

Q579:2:: QUESTION (1913)--2--How does "Rejoice in the Lord alway" (Phil. 4:4) manifest itself? Are we to expect a condition where we will not have times of sadness and sorrow?

ANSWER--When we think of any matters like this, we properly look back to the case of our Lord. We see that during three and a half years of His ministry He did indeed delight to do the Father's will, and yet we find that in the very close of His earthly career He had the dark Gethsemane hour. And if the Master might have such a dark hour of sorrow and uncertainty for a moment until He had some assurance from the Father, so you and I might surely have. Therefore it would not be safe to say our rejoicing in the Lord could be such a rejoicing as would never know a tear, or sigh, or sorrow, or a fear. But we are to rejoice more and more as we experience the evidences that God is for

{Page Q580}

us and all things are working for our good. "Rejoice in the

Lord always, and again I say rejoice." If you have some hour of sorrow come in, and then have the victory over it, rejoice again.

REMEMBRANCE--Re Former Things.

Q580:1:: QUESTION (1911)--1--Isa. 65:17. "For behold I create a new heaven and new earth, and the former things shall not be remembered nor come into mind." Please give the meaning of this verse, especially the last part.

ANSWER--The Scriptures frequently use such expressions as this. The Lord uses the words heavens and earth in a symbolical manner, as we have pointed out in the Scripture Studies; we have the symbolic heavens representing the ecclesiastical powers, and we have the symbolic earth representing earthly society, organization; we have the symbolical mountains representing kingdoms; we have the symbolical rivers representing the streams of truth; we have the symbolical seas, representing the restless masses of mankind and the Lord declares this present order of things is not in harmony with the divine law, that it is now under disorder through sin and disobedience. Another Scripture says that the whole course of nature is wrong at the present time everything is disorder under the prince of this age, this dispensation. The Lord Jesus is to be the new prince, the new king, the new one to take charge or rule over mankind, and he declares, "Behold, I create a new heavens and a new earth." This is in harmony exactly with the statement here of Isaiah. So we read in Revelation, He that sat on the throne said, "Behold, I make all things new"--a complete change from all this disorder, and sin, and present arrangement--a new order of things entirely. The symbolism will be carried out, and the heavens of the new order of things will not be the earthly nominal church systems of the present time, but the church of glory will be the new heavens--Christ and the church with him on the spirit plane, invisible to men, will be the new heavens, the new ruling power, and the new earth will be with righteousness controlling, the prince of this world will be cast out, and the Prince of Life, the Lord of Glory, will be the king over all the earth, and instead of the darkness will be light and blessing.

But the brother's question especially relates to the meaning of this last part, that the former should not come into mind nor be remembered. Does this signify that we are to forget all of these things? No, the thought would be that whatever we might have thought worthy of recording, and worthy of remembering, wishing to treasure up as things that were

worthy of note, we will not think of them as worthy of mention at all. We will try to forget all of those things of death and imperfection; they will be so overwhelmed by the new order of things in the new dispensation that they will not be worthy of being mentioned, or being especially recorded. We will still be able to remember them, in fact we may say that we will even remember the imperfections of this present time. Some of us will sometimes say, thinking of something unpleasant in the past, "I will try to forget that." A sister remarked to me the other day, when some question came up, "Oh, that is among the things I am trying to forget." Not that she did really forget them, but she was putting them away, they were not worthy to be

{Page Q581 }

remembered in comparison with the better things. So all the most precious and grand things of earthly arrangements today--for instance we speak of the coronation of King George of Great Britain, or the inauguration of a president, and that we had been there on such an occasion, and remembered the honor of sitting on the platform with the President at the time, or something like that, or you were a member of congress or something--these things would seem so trivial and unworthy you would want to forget all about them, the things we will have in the future, being so far superior to these.

RESURRECTION--Condition of Unbelievers in the Resurrection.

Q581:1:: QUESTION (1906)--1--I understand the Scriptures to teach that those who fall into the grave in unbelief, under condemnation, come forth from the tomb without any change of condition, to be lifted up during the Millennial Age? Have I the correct view?

ANSWER--We answer practically yes. All who go into the tomb in a state of death because of Adam's condemnation, without having had their trial in the present time, without having come to a knowledge of the truth to that degree which made them responsible for life or death eternally, go into the tomb as the great prison house, and there is no change while in the prison; no alteration takes place there. There is no wisdom, knowledge or device in sheol, hades, in the tomb, in the grave, whither the whole world of mankind goes. Consequently when they are awakened and brought forth from the tomb by the power of the great Redeemer in due time, it will be coming forth in practically the same condition

they went into it--practically I say--because we have to consider there are certain limitations. It would be reasonable to suppose for instance, that Lazarus died of some kind of disease which meant a wasting of his organs. Suppose he died of consumption, and that both lungs were gone at the time he died: Of course he could not breathe again without lungs. In bringing him forth you can see that Lazarus might come forth in the same condition mentally and morally, and practically the same condition physically, but with the addition necessary that he would have lungs enough to breathe. And so if a man were blown up in an explosion, we would have to suppose he would be put together again. That is to say, he would come forth not in pieces but a whole man, though not necessarily a perfect man. I am merely offering these suggestions in a general way. The thought would be that God is dealing with us as moral creatures, but if you have a bad natural disposition it shows in your face, and those who are well versed in phrenology could tell it by the shape of your head and facial expression, or others might be able to tell a good deal about the natural disposition by looking at the palm of the hand and reading it there. God seems to have so built our system that mental and moral degradation makes its mark upon the face, upon the head, and upon the whole system, especially as it comes down from generation to generation. As the sins of the past come down they have made their marks more or less, and those not of our own doing we need not be especially ashamed of, as we are not to blame.

{Page Q582}

The Lord is not blaming us for them especially. If we were all perfect we would all be good-looking.

RESURRECTION--Thy Dead Men and My Dead Body.

Q582:1:: QUESTION (1907)--1--Isaiah 26:19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs and the earth shall cast out the dead." Does this imply that someone will be raised when the Lord's body was raised, or does it refer to the Lord at all?

ANSWER--I understand it refers to the Lord, and the translation is nearly right, but there is just a little bit of difference, as you will notice in the Common Version, some of the words are supplied in italics. When it is properly translated, it would read: "Thy dead men shall live, my dead

body shall come forth." We are the Lord's body, and as His body, we shall come forth; "The dead men shall live, my body shall come forth from the dead as the Body of Christ," as He did.

RESURRECTION--Conscious Immediately.

Q582:2:: QUESTION (1909)--2--Are those who deny everything for Christ's sake and thereby become one of the Church, to enter into eternal life in a conscious state immediately after death?

ANSWER--We answer that it was necessary for the Apostles and Stephen to fall asleep. It was necessary for them and all others to wait until the second coming of Christ and the establishment of His Kingdom. So Paul says we shall not all sleep, but **we** shall be changed in the twinkling of an eye in the resurrection.

RESURRECTION--Re Room for All.

Q582:3:: QUESTION (1909)--3--If raised a human body how are you going to put twenty billions of people on this earth?

ANSWER--I heard one man say that if all the people of the world were brought back they would stand eight deep all over the face of the earth. If that wise man will take his pencil he will find that there is room enough for them all in the State of Texas and not stand them on end either. These wild statements are made because they do not think. I am not blaming the person who asked this question, for he evidently received the suggestion from some able man. Because some wise man says such wild things it is not necessary to believe it. You can tell by figuring it out yourself.

Some people, when thinking of the Second Coming of Christ, put it a great way off, and mention as proof, the coal fields, and think they will last fifty thousand years. On the contrary, the people dealing in coal state that there is not enough coal to last one hundred and fifty years. In fifty thousand years you could not stand the people up on this earth.

RESURRECTION--Human vs. Spiritual Bodies.

Q582:4:: QUESTION (1909)--4--What kind of body in the resurrection?

ANSWER--There is a natural and a spiritual body; the world will be raised on the natural plane, as human beings in fleshly bodies. They will awakened in that condition. But the Church, begotten of the Holy Spirit, will be born of the

Spirit in the resurrection and be spirit beings. It is sown

{Page Q583}

a natural body, it is raised a spiritual body; it is a different resurrection than that which comes to the world.

RESURRECTION--Re Pane L on Chart.

Q583:1:: QUESTION (1909)--1--To which plane was Jesus resurrected, spirit or divine, as illustrated on the Chart of the Ages? Please explain the statement in Vol. 1, page 231, (A231) that He was resurrected to the spirit plane "L," and after forty days He ascended to the Majesty on High, to the plane of divine glory.

ANSWER--It is difficult to fully explain such spiritual truths on any kind of a map or chart, and in my opinion, dear friends, the Chart of the Ages which appears in the First Vol. of Dawn, must have had the Lord's supervision in some respects, or else it could not have represented so clearly and fully as it does the various steps of justification, sanctification, etc., as it does, and yet it would seem to be next to impossible to do any more than was represented on that Chart. I would not know how to make a better one today to represent the thoughts.

Since there is a Great Company to be raised to the spirit plane, and since it will not reach the plane of glory in the kingdom, therefore we represented on the Chart the spirit plane to be one thing and the glory plane to be another thing. And they are different, for the Great Company will reach the plane of spirit beings as well as the Little Flock, but the Little Flock will reach the plane of glory, and power, and dominion which the Great Company will not have, therefore the distinction between plane "L" and "K" on the Chart. We did not attempt to show on the Chart that Christ and the Little Flock will reach a different plane from that of the Great Company, but we left that to be stated in words elsewhere. The Great Company will reach the plane of the angels, so far as we know, while the Little Flock will reach the divine plane as spirit beings, but of a higher degree.

RESURRECTION--Church First.

Q583:2:: QUESTION (1909)--2--Please explain Isa. 26:19: "Together with my dead body shall they arise."

ANSWER--That is the passage which speaks about the earth casting forth her dead. This Scripture, as I understand it, should read: "Thy dead men shall live, my dead body they

shall arise." Leaving out the words in italics, and the word "together" which are not in the original. He is speaking of the Church of Christ, in the first resurrection, the specially dead.

RESURRECTION--Re Children.

Q583:3:: QUESTION (1909)--3--Will my little girl, who died in infancy, come forth to a resurrection of life or to a resurrection by judgment?

ANSWER--According to law, the word "infant" means a person until he has come to age.

In answer to this question, I would say that a child who had not come to years could not be a Saint; the Saints are all overcomers. All others will have the resurrection by judgment. God will take care of the children, and if you are on the spiritual plane, you will yourself be far better able to care for them. We are dealing with one who is full of love and has all power to deal with every phase of the question.

{Page Q584}

RESURRECTION--All Not Sleeping.

Q584:1:: QUESTION (1909)--1--(2 Cor. 15:51,52), "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." Some think this includes the world.

ANSWER--It does not; it has nothing to do with the world at all. It is merely speaking about the resurrection of the Church. In the 22nd verse the Apostle speaks of all having lost life through Adam and getting it back through Christ, and then he proceeds to discuss the resurrection of the Church, and this is the part specially interesting to us. The world are to be dealt with in due time.

RESURRECTION--Meaning of Dry Bones.

Q584:2:: QUESTION (1910)--2--Does the vision of dry bones of Ezekiel 37 refer to the resurrection of the dead, or what?

ANSWER--We answer that, to our understanding, this vision of dry bones does not refer to the resurrection of the dead in the ordinary sense of the word, but that it does refer to the resurrection of the dead Jewish nation, who say, mark you, "Our hopes are dried." Their hopes are all dead, and this awakening, this coming together of bone to bone, represents the gradual way in which the Jewish hopes will come together

and gradually reanimate them as a people.

RESURRECTION--Order of Re Great Company and Ancient Worthies.

Q584:3:: QUESTION (1910)--3--Will you give us some proof that the Great Company will be awakened before the Ancient Worthies?

ANSWER--Well, what would be considered proof would depend upon the mind. Now my thought is this: that the Great Company is identified with the Church in the work of this present Gospel Age, and is pictured in so many ways as associated with the Church--as, for instance, the priests connected with the Levites in the work of this Atonement Day and the sacrificing, etc. Then, secondly, as pictured by the Bride, representing the Little Flock, and the others her companions, which follow her and seem to be included with the Church. Then I remind you again of the picture of Rebekah. I was noticing the other day that when Abraham sent to call Rebekah to be the bride of Isaac, he did not call for any bridesmaids to come along, but some did come along with her. That would represent, you see, the Great Company class who come along and are the servants of the Bride class. Now it would seem to me proper to consider that when Isaac received the bride he also received the bridesmaids; that they went in with the bride, accompanying her, and associated with her. And so, with Christ and the Little Flock and the Great Company--I would understand that they would probably all go in together. Besides, remember there is a certain portion of the merit of Christ that is imputed to each one who offers himself as a sacrifice. We saw that last night, you remember, in considering the matter of baptism; that when you present your offering, our Lord Jesus, as our Advocate, our High Priest, appears and accepts the offering as his own, and imputes to the offering some of his own merit to make it sufficient for divine acceptance, and then counts it all. So then the Great Company class, you see, make their consecration, and receive

{Page Q585}

this imputation of Christ's merit, just the same as the Little flock--all of them receive this before they are begotten of the holy Spirit. Now my thought is, that all of this will be finished in the fullest sense of the word,--all of this imputation of the merit of Christ's sacrifice to all of the household of faith during this Gospel Age will be at an end, and all the merit of Christ will be back again in the full sense

of the word in the hands of justice, before any one of the world will receive any of the blessings of the New Covenant arrangement, and that the Ancient Worthies will belong to the earthly class that get these restitution blessings, but they will not get their share of the restitution blessings until both the Little Flock and the Great Company are entirely through with the imputation of Jesus's merit for their covering. You see the one who stands as an advocate for every member of the Little Flock, stands as advocate also for every member of the Great Company. He undertook to be the guarantor for every one of us when we came to the Father. He made our sacrifices acceptable, every one, and every one needs him as our advocate down to the very close. As the Apostle says, "If any man sin, we have an advocate with the Father." So the Great Company class will need to have an interest in Jesus as their advocate down to the time when they shall have passed beyond the veil. To my understanding, he will have to cease to be the Advocate of the Church entirely before he becomes the Mediator between God and the world.

RESURRECTION--Re Thread of Existence Broken During Change.

Q585:1:: QUESTION (1910)--1--When we pass our trials successfully and experience our change to the divine nature, will the thread of existence be broken, or will it be the same as the natural birth?

ANSWER--That is too much for me. I do not see anything in a natural birth that is at all pictorial of the change of the Church. The only picture in connection with the matter I think of is this: That in the case of a natural birth, there is first a begetting, then a development and finally a birth of a new creature; and so with a spiritual: First, a begetting, then a development and quickening, and finally the birth of the New Creature. I do not see anything respecting the method by which a child is born to in any sense give any suggestion as to the change of the saints. The Scriptures give none that I know of. I see no parallelism at all. Our change will be in a moment, in the twinkling of an eye, and that is not according to any natural birth I have any knowledge of.

RESURRECTION--Some Types of the

Q585:2:: QUESTION (1910-Z)--2--Since the Lord arranged very many types during the Jewish Age respecting the Gospel Age and the future, what would you consider the most important type of the resurrection?

ANSWER--If we consider this question as relating especially to our Lord we see a number of types that very

forcefully illustrate his resurrection. The one our Lord mentioned should be classed as amongst the most important, for two reasons: First, because he mentioned it and thus gave it prominence, and second, because it and it alone of all the

{Page Q586}

types gives the exact length of time of his entombment. Our Lord's words were, "As Jonah was three days and three nights in the belly of the fish, so shall the Son of man be three days and nights in the heart of the earth," thus indicating that his resurrection would be on the third day and that he would be brought forth from the grave as Jonah was brought forth from the belly of the fish, which he styled "the belly of hell," the grave, sheol, the hades condition.

It would appear, too from the Apostle's words, that we should give prominence to the picture of our Lord's resurrection as shown by Abraham's receiving Isaac as from the dead, when he had already consecrated him to death and was about to slay him, the Lord staying his hand and giving him instead another sacrifice.

We are justified also in supposing that the "wavesheaf" offering was a very prominent illustration or type of the resurrection of our Lord, particularly because it occurred just at the time which marked the day of his resurrection, the morrow after the Sabbath, the fiftieth day before Pentecost. This was apparently given to illustrate the raising up of our Lord Jesus as "the first-fruits unto God," "the first-fruits of them that slept," "the first that should rise from the dead." It, therefore, is a very beautiful picture. See Lev. 23:10,11,15,16.

If we think of the types of the world's resurrection we see a variety. As has been suggested, the crossing of Jordan might be considered a type of the passing out of death condition into Canaan beyond. The Jubilee, the restoration of every man to his former estate, is certainly a wonderful picture of the "times of restitution of all things," of the lifting of humanity up out of sin, degradation and death, out of their lost condition, and bringing them back to the former estate, full perfection of the human nature.

We would be fully justified, we think, in considering as types the miracles of our Lord in awakening some of the sleepers--Lazarus, Jairus' daughter and the son of the widow of Nain. These were given to us as foreshadowing, and therefore in a sense as typifying or illustrating the resurrection.

Another picture of the resurrection, not only the awakening, but also the raising up of mankind, is shown in the end of the Day of Atonement. When Moses had received the blessing for the people as a result of the second sprinkling of the blood, he came forth, and, lifting up his hands, blessed the people. The people were waiting in dust and sackcloth and sorrow because of sin, and now the blessing of Moses and Aaron, the Lord's blessing through them, signified the removal of that curse and the uplifting of the people--their raising up from sorrow to rejoicing in the Lord.

RESURRECTION--"Thy Dead Men--My Dead Body."

Q586:1:: QUESTION (1910-Z)--1--What is meant by "Thy dead men shall live; together with my dead body shall they arise."--Isa. 26:19.

ANSWER--Seemingly the addition of a few words by the translators has caused difficulty in connection with this text. They inserted the words to make the passage clear, as they thought, but instead they obscured it, through failure to

{Page Q587}

see that God's **dead men' are those who are members of the Body of Christ.**

Omitting the words together with and **"men,"** the passage reads properly enough. "Thy dead shall live; my dead Body, they shall arise," thus referring, we believe, to the resurrection of the Church, the Body of Christ, the Lord's peculiar people. And this is a general signal, as it were, for the blessing of all mankind. In due time all the dead shall be awakened. Moreover, they awaken not to suffering and to torment, but to sing. They shall come forth to learn of the goodness of God, his merciful provisions, and shall avail themselves of these provisions, in the "Times of Restitution of all things." "Awake and sing, ye that dwell in the dust" of the earth.

RESURRECTION--Application of.

Q587:1:: QUESTION (1910-Z)--1--Will the Ancient Worthies or Great Company class be resurrected first?

ANSWER--In the light of what we have been discussing of late in the Watch Tower, it is evident that the merit of Christ is imputed, on behalf of the Church during this Gospel Age--on behalf of all who essay to be of the Church; it is used to impute to those who desire to become sacrificers and who consecrate themselves to God that they may present an

acceptable sacrifice and thus become members of the spiritual class and joint-heirs with Christ. This applies to the "great company" as well as to the "little flock." It applies to all who are begotten of the holy Spirit because they could not be begotten of the Spirit except by the imputation of Christ's merit to their earthly sacrifice.

It follows, then, as a matter of necessity that before the merit of Christ's death could be applied on behalf of the Ancient Worthies or Israel, under the New Covenant arrangement for Israel and the world, it must be released as respects all those to whom it is now imputed for the purpose of giving them the opportunity of attaining the spiritual station. This would prove conclusively, we think, that the "great company" class will be resurrected before the Ancient Worthies will be brought forth.

RESURRECTION--Does Character Determine the Kind of Resurrection?

Q587:2:: QUESTION (1910-Z)--2--From the Scriptural standpoint, does the character of the individual's death indicate the kind of his resurrection?

ANSWER--The Apostle's argument (1 Cor. 15) respecting the resurrection is that God will give to every seed its own kind of body. "There is a natural body and there is a spiritual body." Mankind in general, therefore, in the resurrection, will come forth with natural bodies--"that which is born of the flesh is flesh" and that which is born of the flesh dies or "sleeps" for a time, and will be awakened "flesh." That which is born of the flesh and subsequently begotten of the holy Spirit is reckoned as a New Creature, and when the New Creature falls asleep it is asleep as a spirit being--is asleep waiting for the resurrection change. In this case the resurrection change is thus expressed by the Apostle: "Sown in dishonor, raised in glory; sown in weakness, raised in power; sown an animal body, raised a spirit body"; but anyone not begotten of the holy Spirit will, of course, not

{Page Q588}

change his nature in the grave. There is no change in the grave either for good or evil. "As the tree falleth so shall it lie"; the awakening will be according to the character of the individual. If he has become a New Creature in Christ he will be raised or perfected as a New Creature, in the resurrection. If he is a good natural man he will be awakened a good natural man; if he is a bad natural man he will be awakened a bad natural man; if he is one of the Ancient Worthies, we

understand he will be awakened a perfect man.

RESURRECTION--Trying to Trap Jesus.

Q588:1:: QUESTION (1910-Z)--1--Whose wife shall she be?

ANSWER--The Sadducees, the agnostics, tried to entrap the Great Teacher by asking one of their stock questions. Seven different brothers in turn married the same woman and all died before she did. To which of them will she be wife in the resurrection? They did not ask, To which will she be wife in heaven or purgatory or eternal torture, for neither Jesus nor the Jews held any such teaching. The Pharisees and Jesus taught the resurrection of the dead, and it was against this teaching that the Sadducees aimed their sarcastic question.

Note the majesty of the Master's answer: "Ye do err, not knowing the Scriptures, neither the power of God!" You do not understand the Scripture teaching respecting such questions, and you are ignoring in your question the great Divine power which, at that resurrection time, will be exercised and will straighten out all the difficulties of the situation. Then the Great Teacher proceeded to inform them that such as would (gradually) attain to the resurrection, such as would get a complete raising up out of sin and death conditions, would "neither marry nor be given in marriage," but would be sexless, as are the angels. Thus the supposed great and unanswerable question of the Sadducees fell flat and their ignorance was exposed.

RESURRECTION--Is Our Reckoned a Gradual One?

Q588:2:: QUESTION (1911)--2--Is our reckoned resurrection from consecration until death a gradual or an instantaneous one?

ANSWER--It is both. The apostle says, "Ye are risen with him," "If then ye be risen with him," etc. We are counted as new creatures the moment of our consecration and the new creature arises from the old dead creature, so that the resurrection or raising up of that new creature begins; and it progresses in proportion as the new creature grows. There are different figures used. One would be a gradual raising up --an attainment of the stature--and the other would be represented by the begetting of the spirit, the embryonic condition, getting ready for the birth. These are figures of speech, and we must try and not confuse the different figures, but get the benefit of each one. So we are risen with him. That is instantaneous. The new creature began the moment of your consecration and begetting of the Holy Spirit. There it began to rise out of the old nature and it will continue as you

get more and more victory over the old nature; the old nature is dying, and the new nature is being renewed, revived, strengthened, or upbuilt, whatever word you use--it is rising up more and more, obtaining more and more character-likeness of the Lord Jesus Christ, and thus you are risen with him, and risen in him, and rising as a member of his body. And if you reach a sufficient

{Page Q589}

development in this resurrection process, you will be one of the little flock.

RESURRECTION--Re Perfect Body Coming Forth.

Q589:1:: QUESTION (1911)--1--Do the Scriptures teach that in the resurrection, a lost eye, or the hearing will be restored at the awakening?

ANSWER--There is nothing in the Scriptures to indicate on this particular point, but we think it reasonable to suppose that those who come forth from the tomb during the reign of Messiah would not come forth maimed in any particular sense; as, for instance, lacking an eye, or lacking a hand; but they would come forth with their hands, though their hands might not be in the same condition they were originally; as, for instance, when our Lord healed the man who had the withered hand. If there was a wart on that hand before it was withered, it might be there afterwards; it was merely recovered to its normal condition. So, I understand it is not the teaching of the Scriptures that man will come forth in the resurrection perfect, because then all traces of their imperfection would be gone; none would be able to recognize them either by their faces or by their minds. Every trace, and every line upon your face, and upon my face, and upon your hands and upon my hands, indicate certain qualities of mind, and if you make all of these qualities of hand and face perfect, you would of necessity also be making the mind perfect, and by the time you did that no man would know himself, because all are imperfect now, and we know ourselves and each other by our imperfections. My thought, then, would be that when the world is awakened, they will come forth with practically perfect bodies but not actually perfect bodies--with bodies such, for instance, as yours and mine would be in their normal condition, in average health and under average conditions; not in the condition they would be if they had met with an accident and lost their limbs, and then come back without those limbs, but rather that they

would come back with a reasonable degree of human perfection. But this also is conjectured, because the Scriptures do not enter into the matter and give us the particulars.

RESURRECTION--Re Jews and Gentiles.

Q589:2:: QUESTION (1911)--2--Do the Scriptures teach that in the world's resurrection, the Jews will come forth first, before the Gentiles?

ANSWER--They do teach that some Jews will come forth first. Those Jews will be Abraham, Isaac, Jacob and the prophets. We do not understand that any other Jews would have any preference or precedence, but that the whole work of resurrection would probably be a gradual one, beginning with the last even to the first; but here again it is largely a matter of conjecture. Where the Scriptures do not clearly state the matter, we do well to hold it very tentatively.

RESURRECTION--How Long After Gentile Times?

Q589:3:: QUESTION (1911)--3--How long after the end of the time of the Gentiles will it be before the first of the dead are awakened from the tomb.?

ANSWER--I don't know. I might do a little guessing. Guessing would not be very satisfactory, but our guess would be that after the times of the Gentiles come to a conclusion there will be a great time of trouble as the Scriptures

{Page Q590}

clearly point out--trouble as never was since there was a nation. Then, following that trouble would come the reign of righteousness, blessings, increase of knowledge, God's favor among men, and the living nations would all be more or less brought to a knowledge of the Lord. How long that would require I do not know. I should think that taking in all of the hundreds of millions of the heathen, there would be a good deal of work to do for fifty or a hundred years, at least. As soon as the living nations are all brought to a degree of development and uplifting, I would expect then to come a time when the earth would yield her increase, would be able to sustain the larger population, and that awakening of every man in his own order would proceed until all mankind would be recovered from the tomb.

RESURRECTION--Vs. Second Chance.

Q590:1:: QUESTION (1911)--1--Are the dead to be

raised to judgment, or are they to be given another chance?

ANSWER--As we showed last evening, the whole race got one chance in Adam, and when Adam sinned he was condemned, and all the race, who were in his loins, shared his condemnation and death. And God provides through Jesus one redemption for all--for Adam and his children. To what end? That they may all have a second chance; every one of them. They had one chance in Adam and lost it through Adam's disobedience, and God provides another chance for every man to obtain eternal life through his Son Jesus. Some of us are having our chance now. To those who have received the message of God, those who have heard the voice, Jesus says, "Blessed are your ears for they hear, blessed are your eyes for they see." The intimation is that many of those that surrounded him did not have a hearing ear, and did not have the seeing eye, but those who did see and those who did hear were blessed. God has promised that you and I have an opportunity now, because we hear, and if we respond we are on trial, and the word trial has the thought in it of judgment; you are on judgment, or on trial, the two words having the same thought.

There will be a decision rendered at the end of this age. Some of those who have the pounds and the talents Jesus describes, saying that at his second coming he will reckon with his own servants--not with the world, but with his own servants to whom he gave the pounds and talents, and he will inquire of them how they used the pounds and the talents, and the one who will come forward and say that he had a pound or a talent and had not used it but had buried it in the earth--in business or in some other way--will be counted an unfaithful servant, and will not get the blessings that will come at that time, and the other servants, whoever they may be, who have received the pounds and talents of opportunity and privileges in connection with the high calling of this age, if they have used these faithfully will be granted a blessing as the Lord there represents. Thou hast been faithful over a few things, I will make thee ruler over many things. All the church are to be rulers over the world of mankind. When? When mankind will be on trial, when mankind's judgment day will have come. Has the world a different judgment day from the church? Oh, yes, entirely different. This is now the judgment day of the church; it has lasted ever since the day of Pentecost, and will end when

the last member of the church, the elect shall be completed. Then the world's judgment day will begin and the world's judgment day is to last for a thousand years. All through the thousand years of Messiah's reign the world will be on trial, judgment, to see whether or not they shall be worthy of everlasting life as human beings, or whether they shall not be worthy. This judgment day of the world is spoken of you remember by the apostle. He says, "God hath appointed a day (future) in the which he will (future) judge the world in righteousness by that man whom he hath ordained. Who is that man? The same great man he also speaks of--the Messiah, Jesus the head and the church his body.

RESURRECTION--Is First Spiritual

Q591:1:: QUESTION (1911)--1--Is not the first resurrection spiritual? Gal. 3:1, "If ye then be risen with Christ, seek those things which are above." Eph. 2:8, "And you hath he quickened who were dead in trespasses and sins." Eph. 5:4, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Rom. 6:4, "But like as Christ was raised up from the dead by the glory of the Father, we also should walk in newness of life."

ANSWER--We described last night how the world of mankind would have a resurrection by judgment, and that the resurrection for the world would be a gradual one all through the thousand years--not merely the moment in which they are awakened and come from the tomb--that would only be the start. They will come forth unto a resurrection, in order that they may have a resurrection, is the thought. Now, as the world will be rising gradually out of sin and death conditions for a thousand years, and gradually attain to full human perfection, and attain that in the end as a result, so to some extent God gives the same picture in respect to the church. That is to say, from the time of your full consecration to the Lord, from the time of your begetting of the Holy Spirit, you are represented as a new creature, as rising from the old dead nature, as becoming alive unto God as a new creature, and the new creature is said to grow, first a babe, afterwards a young man, and then a fully developed man. And this thought of character development is otherwise represented as part of our resurrection--"Ye are risen with Christ, walk in him." And so these various texts quoted all apply to this part of the resurrection which we are now to experience in the present life. And let me suggest that unless a man has this part of the resurrection, in the sense of rising up out of his weaknesses, and attaining more and more to a character development, he

will not be fit for the glorious instantaneous resurrection, which God has for the church at the end of this age at the second coming of our Lord.

RESURRECTION--Belief of Dead.

Q591:2:: QUESTION (1911)--2--Please explain John 11:25, "Jesus said unto her, I am the resurrection and the life. He that believeth in me, though he were dead yet shall he live: and whosoever liveth and believeth in me shall never die."

ANSWER--All mankind, through Jesus, will be made alive. No one will come up to full perfection of life without faith and obedience. But this provision has been made broad enough in our heavenly Father's plan that every member of Adam's race may return to everlasting life by faith and

{Page Q592}

obedience. Now then, when they have once come back to perfection of life, if they continue to be obedient they will never die. For instance, the world all through the thousand years will, by belief and obedience, be returning to full perfection, full harmony with the Lord, and if by the end of the thousand years they are in full obedience in heart and mind there is no reason why they should ever die. God wills that all the obedient have life eternal through Christ.

RESURRECTION--Knowing Each Other.

Q592:1:: QUESTION (1911)--1--Shall we know each other at the day of resurrection? In what form will we appear?

ANSWER--The apostle, speaking of the church, said, "Now we know in part, then we shall know as we are known." He was speaking of the church only, which will be perfected on the spiritual plane, and of course all spirit beings will see each other. We do not see the Lord now, and we do not see the angels now, because we are on the human plane, and they are on the spirit plane; but the apostle says that all of those who will constitute the church will experience a change in a moment, in the twinkling of an eye, at or during the last trumpet--symbolic trumpet. When that change shall come, we shall be like him. Our Lord is a spirit being; he is not a man. Those who think of Jesus as being a man in heaven, entirely out of harmony with all the surroundings of heaven, have a very wrong conception of the matter. Jesus was quickened in the spirit, says the apostle, "Now the Lord is that spirit." "Him hath God highly exalted, far above angels,

principalities, and powers, and every name that is named." As a man he was not higher than the angels, but a little lower, because man is a being on a lower plane than an angel; at his resurrection he was raised to a higher plane. So we, in the resurrection, shall see him as he is, and know as we are known-- thoroughly. As for the world, they will know each other because they will come back practically in the condition in which they will go down. Let me ask, "How would anyone know another when they come back?" We answer, that to our understanding the Bible teaches the resurrection will take place in the reverse order to that in which men died. That is to say, the first to be awakened from the tomb will not be Adam and his children, but those who have died most recently, so that the resurrection work will proceed backward, and possibly Adam, and those of his day, will be the very last to be awakened; and each generation, as it will be awakened, will be acquainted with all the others all the way back, and the identity will be fully established when they get back to Adam. Seth will know Adam; Adam will know Seth.

RESURRECTION--Benefits to All.

Q592:2:: QUESTION (1911)--2--Are the resurrection class to be resurrected as Abraham's seed, or shall blessings come to the then mortal nations?

ANSWER--Both. The blessing is for those redeemed. How many did Jesus redeem? "Jesus Christ by the grace of God tasted death for every man." It does not leave out any, not one. "As by man came death, by man also came the resurrection of the dead." "As all in Adam die, even so all in Christ shall be made alive." But, "Every man his own order." This blessing is to come through Messiah.

{Page Q593}

Now take another Scripture which differentiates, and shows the church separate from the world. We read of Christ that he is the propitiation--that is, satisfaction--for our sins --for the church's sins--and not for ours only, but also for the sins of the whole world. He is the Redeemer of both the church and the world. God grants one blessing to those who now have the hearing ear and respond to this high invitation, and who walk in the narrow way, but to the world of mankind who will be brought to know then, he has another blessing, if they have good and honest hearts and make use of the opportunity.

RESURRECTION--Is it Universal.

Q593:1:: QUESTION (1911)--1--If the resurrection is to be universal, what do the Scriptures mean when they say, "He that wandereth out of the way of understanding shall remain in the congregation of the dead?"

ANSWER--I would understand it means that those who wandered out of the way of understanding had the understanding first. How could he wander out of the way of understanding if he had been a heathen man? Can you tell me how a heathen can wander out of the way of understanding? The one that can wander out of understanding is the one that has been in the way of understanding, and they are comparatively few. Only the church at the present time has the right understanding. This is life eternal, that they might know thee, the only true God. That is the real understanding. How few people there are today who know the living and true God, and Jesus Christ whom he has sent! There are very few in Winnipeg, and very few in my own city of Brooklyn, and in London, and the heathen have no knowledge of him at all. The only ones who have any understanding are those like you and myself, who have made a consecration to the Lord, and whose eyes of understanding have been opened, and who have started to walk in the narrow way, to walk in his footsteps. Now, God says, "If any man draw back, my soul shall have no pleasure in him." What will happen to him? The second death. That is exactly what is meant here. He that wandereth out of the way of understanding shall remain in the congregation of the dead. His will be the second death from which there will be no recovery of any kind. God does not want people that wilfully reject him; he does not want them to have any everlasting life on any plane, either spiritual or human.

RESURRECTION--Power Now at Work.

Q593:2:: QUESTION (1912-Z)--2--Does the resurrection power now work in the lives of the saints?

ANSWER--The resurrection power is now working in the lives of the saints. In Rom. 8:11 the Apostle says, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit indwelling." This does not refer to future resurrections. It refers to the energizing of your mortal body. The Apostle argues that we were alive unto sin once, but that when we made our full surrender to the Lord we became dead to sin that when we were begotten of the Holy Spirit we became New Creatures, in this earthen

vessel; and that the body is reckoned dead to sin and the New Creature alive to God. Now, the Apostle says, the Spirit of God is able to so quicken

{Page Q594}

our mortal body that instead of being a servant of sin as, it once was, it will be a servant of righteousness.

There is a great difference between the immortal body which we shall have by and by, and the quickening of the mortal body. The new body will not be a flesh body at all. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spirit body." (1 Cor. 15:42-44.) This animal body is to be quickened by the Spirit of God that dwells in us; and by degrees this resurrection process in which the New Creature is engaged becomes stronger and stronger. If this continues, our resurrection progresses; and the time will come, at the end of our course, when the Lord will count us worthy of the glorious change, to be like Him and share His glory on the high, spirit plane.

RESURRECTION--The Great Teacher Exposed Sadducees' Ignorance.

Q594:1:: QUESTION (1912-Z)--1--"Whose wife shall she be in the resurrection," who had several husbands?

ANSWER--The Sadducees, the agnostics who did not believe in the resurrection, tried to entrap the great Teacher by asking one of their stock questions. Seven different brothers in turn married the same woman and all died before she did. "To which of them shall she be wife in the resurrection?" They did not ask, "To which of these will she be wife in heaven or purgatory or eternal torture?" for neither Jesus nor the Jews held any such teachings. The Pharisees and Jesus taught the resurrection of the dead; and it was against this teaching that the Sadducees aimed their sarcastic question.

Note the majesty of the Master's answer: "Ye do err, not knowing the Scriptures, neither the power of God!" (Matt. 22:23-33.) You do not understand the Scripture teaching respecting such suggestions, and you ignore in your question the great Divine power which, at the resurrection time, will be exercised to straighten out all the difficulties of the situation. Then the great Teacher proceeds to inform them that such as would (gradually) attain to the resurrection--such as would get a complete raising up out of sin and death, would "neither

marry nor be given in marriage," but would be sexless, as are the angels. Thus the supposedly unanswerable question of the Sadducees fell flat, and their ignorance was exposed.

RESURRECTION--An Interpolated Text.

Q594:2:: QUESTION (1912-Z)--2--Kindly explain Rev. 20:5: "But the rest of the dead lived not again until the thousand years were finished."

ANSWER--Scholars are agreed that this text is an interpolation. We must remember, however, that it is **one thing** to be **legally**, or **officially** dead, and **another thing** to be actually dead. But as Jesus said to some, He recognized as alive only those who accepted Him. Those who had not the Son had not life in any sense or degree; those who have the Son, have the beginning of life reckoned to them. The world, however, during the thousand years will have the opportunity, not only of being awakened, but of having fulness of life. If, therefore, after they are awakened, they will go on and render obedience to the laws of the Kingdom, they will

{Page Q595}

be lifted up, up, up out of death to perfection and life.

RESURRECTION--Knowledge of Former Life.

Q595:1:: QUESTION (1913)--1--When a man is resurrected will he have knowledge of his former life?

ANSWER--We would make a distinction, first of all, between being resurrected and being awakened. To be awakened is one thing, and to be resurrected is quite another. Mankind in general will be awakened in order to have a resurrection, but the raising up, or resurrecting, will be after the awakening. They will not be raised up while asleep in death, but after the awakening.

In answer to the question, then I would say, yes. Those who are awakened will have the same qualities of mind as in their former life. They will remember their experiences in the former body because their brains will have the same convolutions and impressions which they had in it. The same thoughts will be produced, as is illustrated by a talking machine record. You have the record and can make duplicates, and when you put them on the machine they produce the same sounds as the original record. The new body will have the same thoughts as the former body had, and in that sense their identity will be preserved. I suppose the

physical form will be preserved, that people may know themselves by personal blemishes and peculiarities. I think they may get rid of their imperfections. The time for getting rid of these is the whole thousand years of Christ's reign. During that thousand years they will be raised up out of their imperfections, and not until the close will they be wholly free.

In the case of the church it is different. Their trial takes place at the present time, and these trials are for the purpose of testing the saints of God to find out whether they are loyal to the core. To such as are proven loyal will be granted the glorious change in the first resurrection. They will be given spirit bodies; a perfect organism with the spiritual mind which they now have, and that will be their resurrection. Theirs will be different from the world's resurrection, and they will know each other, not by knowing the spirit bodies, because these bodies will be entirely new. I cannot tell how they will know each other, for as the Lord says, now we know in part, but then we shall see face to face.

RESURRECTION--Re Spirit, Flesh and Bone.

Q595:2:: QUESTION (1913)--2--What did Jesus mean, when after His resurrection He said, "A spirit hath not flesh and bone as ye see Me have?"

ANSWER--He meant that a spirit being did not have flesh and bone. The disciples were frightened. They had certain indefinite ideas respecting spirit as people have today. I do not know to what extent the spirits of that time might make certain commotion, as they do today, but the disciples did not know whether the object before them had tangible flesh and bone like their own. You know the doors were closed and they could not believe one could come in and have a flesh and bone body. They thought they saw a phantom, and Jesus, to inspire their confidence, said, "Do not be afraid. A spirit hath not flesh and bone as ye see Me have. Come and handle Me. I will eat some fish." He said to Thomas on another occasion, "Thrust your hand in My side; put your

{Page Q596}

finger in the print of the nails. It is not spirit you are seeing." He had materialized. He was made alive as a spirit being. He had the power of a spirit being, to materialize and dematerialize. He did not have these powers when a man, during the 33 years of His earthly life. It was after His change, and becoming a spirit being again, that He had the same power as other spirit beings.

RESURRECTION--Re Order of the.

Q596:1:: QUESTION (1915)--1--Will the Ancient Worthies have their resurrection before the Great Company?

ANSWER--We do not surely know, but we are inclined to think they will not. We think that the Great Company class will pass beyond the veil before the Ancient Worthies will receive their awakening. The matter could be reasoned one way or another; but the way we are most inclined to reason on it now is this--to say that the Great Company comes in as a secondary part of the Church, a part of the general class represented in the Church of the First-born. You remember that this was shown in the type; for all the Levites--not merely the priests--belonged to the class who were accepted by the Lord in exchange for the first-born of Israel.

So we understand in a general way the Great Company belong to the same class as the Church the Body of Christ. They are the ones for whom there has been a special application of the merit of Christ during this Gospel Age, made at the beginning; and Christ's merit, thus obligated, might be said not to be fully **released** until all these shall have been completely dealt with. This would imply, we understand, that the merit of Jesus could not be applicable to any outside, not even the Ancient Worthies, until after all the Church class have died and the merit is thus set free. We think, therefore, that the Ancient Worthies will not be resurrected until the Great Company shall have passed within the veil.

RESURRECTION--Why Jews Embalm Bodies?

Q596:2:: QUESTION (1916)--2--Since the Jews believed in a resurrection of the dead, why did they embalm the bodies of their dead, as in the case of Joseph? Did they believe they would come forth in the same bodies?

ANSWER--We may not say what they believed. But when today we embalm our dead it does not signify that we believe they will come forth in those bodies. They did not know the simple way of embalming that we practice today. They were expressing some faith in respect to the dead, but not necessarily a Jewish hope; for the Egyptians, not the Jews, practiced embalming. The Bible gives us to understand that Joseph requested to be embalmed as an expression of his faith in God's promise to Abraham that Palestine would be given to the Israelites. He wished to be buried with his people, just as we today ship a corpse a long distance at times that it may be buried in the family burying place.

RESURRECTION--Re Still-born.

Q596:3:: QUESTION (1916)--3--Will there be a resurrection of dead-born children?

ANSWER--No child is a soul previous to birth. The Scriptures speak of "Every soul of man in whom is the breath of life," and it is all these souls of Adam that are redeemed

{Page Q597}

by the soul of Jesus, and therefore these are the only souls to be brought forth from the tomb. Whoever has not been born has not been redeemed. If not born, then not redeemed; and if not redeemed, then not raised. Such children as those referred to in the question have not been born, have not been redeemed, and will therefore have no part in the resurrection.

REVELATION--Answering Questions on.

Q597:1:: QUESTION (1906)--1--Please explain Rev. 14:9-11.

ANSWER--We prefer, dear friends, not to answer questions on Revelation yet, because it is a book of symbols so interwoven one with the other that we would have to here begin and prove what was the "beast" and what was its "image," and what was the "mark," etc., and it would really take us all evening to give a full explanation of that verse. So our thought is until in the Lord's providence the book of Revelation shall be treated as a whole, and connectedly, it will serve your interests and the Lord's interests best for me not to answer questions on it.

RICH MAN AND LAZARUS--Parable of.

Q597:2:: QUESTION (1911)--2--Explain the parable of the Rich Man and Lazarus.

ANSWER--First of all we must prove that it is a parable, because so many dear friends believe that it is not a parable, but the statement of a literal occurrence. They say, "It reads that there was a certain rich man, and it does not say, 'this is a parable.'" We agree to all of that; we must therefore prove it is a parable. And in order to prove it is a parable, it is necessary to show that if interpreted as a literal statement, it would be an absurdity and anything that would be an absurdity to interpret literally, we would be bound to look upon as a parable and seek to find some parabolical interpretation. That this would be an absurdity if taken literally, note this. It is not said that the rich man was a bad man; it is not said that the poor man was a good man; there

was a certain rich man. To be rich is not necessarily an evil. There have been good rich men. Abraham was very rich. Our heavenly Father is very rich. It is not poverty, merely that makes goodness, is it? And our Lord is rich and for our sakes became poor. So we are not to think that riches merely, mean wickedness. We do not read that this rich man was a bad man, or profane, or anything of the kind, but merely he was rich and fared sumptuously every day--ate three or four good square meals each day, and wore purple and fine linen; that was his crime; whatever it was, it was connected with that matter somehow. Now to say that any man would have to be roasted to all eternity because he wore purple or because he wore fine linen, and had plenty to eat, and because he was very rich, would not be rational.

Then take the poor man. There is nothing said about his being a particularly good poor man, nor that he prayed a great deal--not a suggestion about his ever praying; he was simply a poor man and he lay at the rich man's gate, and he was full of sores, and the dogs came along and licked his sores, and he ate of the crumbs that fell from the rich man's table, and he was carried by the messengers to Abraham's bosom. Now to take that literally would be also absurd. It would mean, in the first place, that the only persons that would go to Abraham's bosom would be some who had laid

{Page Q598}

at some rich man's gate. That would not take you and me in--at least would not take me in, for I never had any dogs lick my sores, and I never ate crumbs, etc. So you see it would be an absurdity. Besides, if Abraham's bosom only had two or three lusty looking Lazaruses, he would have his arms out like that, trying to get them into his bosom. If it is literal at all, the whole thing is literal, and if it is symbolic at all, the whole thing is symbolic. Therefore we say without any question, this is a parable, because to take it literally would be to involve ourselves in statements of absurdity.

When we take it as a parable it is a very beautiful one, very consistent with all the Word of God, from first to last.

That rich man who fared sumptuously was the Jewish nation; he fared sumptuously upon the gracious promises of God's Word. All of those precious promises of God's Word, for the time being, belonged to the Jews--not one of them extended beyond his boundary to the Gentiles, except all the families of the earth were to be blessed through the Jews. All the precious promises belonged to Israel. Then he had a

purple robe. Purple has always been a symbol of royalty. In what way did they have royalty? Why they had the divine kingdom or Theocracy established in their nation, and although the crown had been taken off in Zedekiah's day, God had promised that he would give it in due time to him whose right it is, and that Messiah should be of the stock of David. So they still had the purple. They still claimed to be God's kingdom. And they had fine linen. What does fine linen symbolize? It symbolizes righteousness, purity. Fine linen in the Scriptures represents righteousness. Where did they get righteousness? Where did they get more righteousness than the Gentiles had? We answer that in God's covenant with them, the covenant of the law, he made a special arrangement by which upon the offering of certain sacrifices year by year, each year, the nation was clothed with righteousness for a year. At the end of the year they had a new Atonement day, and made fresh sacrifices for sin, and then their righteousness was renewed for another year, in this national manner. So that this rich man, this Jewish nation, at the time our Lord uttered these words, had all of these conditions fulfilled. He had more than he could appropriate of God's promises in the Scripture, and all the holy prophets and the types and shadows of the law--all of those things. A change came--he died; he died to all those blessings. Did he? Does everybody agree to that? Yes. Do the Jews also agree? They do. They know they are not enjoying the blessings they formerly had. They know that since the year 70 when their nation perished they have not been in the condition of divine favor in which they were previously. Where are they now? As a nation they are still dead. As a nation they are still in **hades**--oblivion. You cannot find any Jewish nation, in the proper sense of that term. The Jewish nation, or government, has gone to **hades**, to the tomb. Will it be resurrected? Oh, yes, the Jewish nation will be resurrected, as we tried to show last night. Zionism is the forerunner of the resurrection of this Jewish nation. Whatever goes into **hades** must come out. That is the very thought of **hades**. It means a temporary stopping place from which the person or thing will come out. So when the Jewish nation is said to have gone to **hades**, it

{Page Q599}

implies that that nation will have a resurrection, or come out as a nation from that **hades**, or **hadeaN' condition**. **But while the nation is unconscious, the people of that nation have**

been very much alive all of these hundreds of years. They are very much alive people today. There is no more alive people in the whole world than the Jews are, and they have some of that very suffering that is pictured there in that parable at the hands of the Christians--or those said to be Christians. Those who were deluded into thinking they were Christians have persecuted the Jews, and they have had the tribulation that is there symbolically pictured. And they have desired that the Gentiles might cool their tongues. Was that fulfilled? Yes. When and how? Many times. I will give you one illustration in your day and mine. Not long ago when President Roosevelt was in office, the Jews of the United States got up a monster petition asking President Roosevelt, after he had had some good interchange with the Russian nation, if he would not use the kind offices of the United States and his own personal influence with the government of Russia to bring about some cessation of the severe persecutions against the Jews in Russia--"Do something to cool our parched tongues" is the very thought. "Give us at least a drop of cold water." President Roosevelt could not do it. Just so in the parable. We read that the drop of water was denied. President Roosevelt said that he would like very much to do something in response to this invitation. He was in individual sympathy with the Jewish race, but he said it would be out of the way entirely for the United States government to attempt to criticise a foreign nation with which we are at peace, and to dictate to them any policy they must pursue in their own government. So the poor Jew could not even get that little bit of help. That is exactly true of the parable. The parable does not go on to show that the time will come when the Jews will come out of that time of trouble. It merely leaves it there in the trouble.

The parable speaks about five brethren. Who would they be? We answer that while all twelve of the tribes were represented in Palestine at that time, yet the major portion belonged to the tribes of Judah and Benjamin. These two mainly constituted the rich man. The other tribes were mainly scattered around in Greece, Rome, Asia Minor, etc., and the question here is raised to show that God's dealing with the Jews that were scattered abroad amongst the Gentiles

would be exactly the same as his dealing with the people in Palestine. For the answer is, "They have Moses and the prophets, let them hear them. If they do not hear them, then they must take the consequences." Who have Moses and the prophets? The heathen? No, the heathen never had Moses and the prophets. Whoever did have Moses and the prophets that they could hear them? Only this Jewish nation, only this rich man and, his brethren--two tribes, and the other ten tribes. Two tribes represented in the one rich man and the other ten tribes represented in the five brethren. You see two make the one, so the ten would make the five proportionately.

We have seen the rich man, now how about Lazarus? Let us see where he comes in. Lazarus was that poor man in the parable who lay at the rich man's gate, desiring to be fed with some of the crumbs that fell from the rich man's

{Page Q600}

table. What class was that? That was some outsiders? Yes. Who were they? They were some godly Gentiles. I remind you of some of them in the Scriptures. You remember in the New Testament there is mentioned a centurion, and they besought Jesus that he would heal the centurion's servant; they said, "He is a godly man, and he has built us a synagogue and has done much good to our people;" and so Jesus healed the servant. He desired to have some of God's favors. Yet he knew they belonged to the Jewish nation, they were not his; he was an outsider. I remind you of Cornelius, of whom we read that he served God daily, prayed always, gave much alms to the people, and revered God. A pretty good man, wasn't he? Yes. Yet none of his praying and none of his alms-giving came up to God. God did not accept any of that. It is, so to speak, like the incense that rose so high and could not go any higher. Why not? Because he was a Gentile. What difference did that make? Because all of God's blessings belonged to the one nation of Israel. When God said, "Ye only have I known (recognized) of all the families of the earth," he was speaking there of Israel and the special privileges and blessings belonging to Israel, but just as soon as the middle wall of partition, or separation, between

the Jew and the Gentile was blotted out, just three and one-half years after the cross, just as soon as that particular period of special favor to the Jew was over, the Gentile came in to have just the same favor as the Jews--no more, no less. And at that time God blessed Cornelius, and he sent a messenger to Cornelius and said, "Now Cornelius, your prayers and your alms are come up before me." Why not before? They could not raise any higher, but now the special favor for Israel having passed, your alms and your prayers are come up before me as a memorial. Send now therefore to Joppa to one called Peter and when he comes he will tell you words which shall be to the saving of thyself and thy house; and you will come into fellowship with me then; when Peter came he preached Christ to Cornelius. And Cornelius received the message and was blessed with the Holy Spirit and had all the privileges and favors thenceforth that any of the Jews who had heard and had accepted the Gospel received--the Pentecostal blessings came on him also.

Now go back to the poor man lying at the rich man's gate. This is, before the change; this is before the house of Israel was left desolate, before the Gentiles were blessed. The Gentiles were in that poor condition represented by that poor individual, with the sores on his body, representing sin and sickness. I presume, as Bible students, all here grasp the thought that sores would represent sin, and the dogs licking the sores would represent the Gentiles, because this was a prominent expression among the Jews, that all others than Jews were mere Gentile dogs. They did not count them on a parity with the Jews at all. But he desired to be fed with the crumbs falling from the rich man's table. That is to say, I would like to have some of the blessings God gave. You remember the Syro-Phoenician woman of whom we read that she came to Jesus saying, Lord, my daughter is sick of a fever; I entreat you to heal her. Jesus for the time paid no attention, and she entreated and entreated;

{Page Q601}

finally Jesus said to her, "Never mind, go away; it is not proper to take the children's bread and give it to the dogs."

Don't you know you are a Gentile dog? Have you not had that idea right along? She answered, "Yea, Lord, yet the dogs eat of the crumbs that fall from the children's table." She was willing to confess herself one of the Gentile dogs, she was willing to confess she had no right to claim any of those blessings of healing for her daughter, because she was not of the Jewish nation--but Lord, do not the dogs get a crumb occasionally from the table? "Let me have this crumb, heal my daughter." Jesus admired her faith, and said, "Go thy way, your daughter is healed." So she went her way. The daughter was healed. She was a type of this Lazarus, you see, getting a crumb from the rich man's table.

Now then, Lazarus died, that is to say, this Lazarus class died to their unfavorable conditions, and the angels carried them to Abraham's bosom. What does that mean? They were not buried. When the Gentiles died to their unfavorable condition, the angels that carried them to Abraham's bosom were the Apostles. See how Saint Peter carried Cornelius right off to Abraham's bosom. Why, he explained to him he should be one of the children of Abraham, didn't he? And that is what is meant by the figure of getting into Abraham's bosom. If you are a father and have any love for your family, and have some children come to you, you take them into your bosom; they are your children; you are their father. And that is the picture. That is the whole thing--Abraham and his children. Now the Jews were the natural children of Abraham, but they failed to get into Abraham's bosom, and the Gentiles who were outcasts, who in their humble condition were more ready to receive God's grace in the way God was pleased to give it, became children of Abraham through faith. And that is exactly what the Apostle says, "If ye be Christ's, then are ye Abraham's seed, Abraham's children." You are in Abraham's bosom now. I am glad to be in Abraham's bosom, glad to have some blessings there also. I am glad that God's favor to natural Israel is soon to come. They will all be coming into Abraham's bosom, not on the spiritual plane, but the natural seed will be coming back into the obedience and faith of Abraham, and I rejoice in that glorious prospect.

RIGHTEOUSNESS OF THE LAW--Paul Blameless.

Q601:1:: QUESTION (1916)--1--What did Paul mean when he said, "Concerning the righteousness of the law, I am blameless?" Had he not had part in Israel's national sin of crucifying the Lord would it have been necessary for him to have been immersed for the remission of sins? Were there any of the Jews who were so in harmony with their covenant that they needed no immersion?

ANSWER--I think that the Apostle meant, personally he was blameless. As a member of the nation he was not blameless because the whole nation was involved in the sin their leaders had committed. The nation was responsible for the blood of Jesus, but the Apostle as a Jew had not been living as a sinner. He had been trying to keep the law, and in that sense was not a sinner. He would not therefore need to be baptized. This baptism was not common with the Jew. What John the Baptist did was something new to them. They were all baptized in the Red Sea and in the cloud when

{Page Q602}

God brought them out of the land of Egypt. In leading them out of that land into the land of Canaan He brought them through this baptism of water--water on either side of them and the cloud above them. They were baptized unto Moses and were all represented in Moses as the mediator of the law covenant. Whoever was faithful to that covenant was doing all that he could do. Anyone so doing was not willingly doing wrong. Some of them were indeed publicans and sinners, were not leading righteous lives, and some were exacting taxes from their brethren in serving the Gentiles. Some were sinners in that they lived in open sin. Any one of these sinners who would come to make a reformation of his life, turn over a new leaf, get into harmony with God, could symbolize the washing away of his sins by water baptism. That would mean that they had come back into harmony with Moses and the law-covenant, and would to the best of their ability keep the law. So John, when he saw Jesus coming--John knew that Jesus was not a sinner and therefore did not need to be baptized by him, but rather that he needed to be baptized by Jesus. Jesus was living in harmony with Moses' law, John was trying to live in harmony with it, and Paul reckoned himself in with this class. He would not need to be baptized because baptism was the needful thing for an outward sinner who wanted to come back into harmony with God. John said, Messiah is about ready to set up the

Kingdom, and if you do not get right you will not be transferred from Moses to Christ and become members of the new nation.

RIGHTEOUSNESS--Of Law Fulfilled In Us.

Q602:1:: QUESTION (1916) --I--How is the righteousness of the law fulfilled in us?--Rom. 8:4.

ANSWER--The righteousness of the law is fulfilled in us as New Creatures. It is not fulfilled in our flesh because in our flesh dwelleth no perfection. You cannot bring perfection out of an imperfect body. The New Creature desires to do perfectly. We desire that every act and thought might be pleasing and acceptable to God, but we cannot do all that we would. We can do a great deal towards it and we can gain many victories along this line, and although we may continue to make progress in this direction, yet we cannot hope to reach the point where we shall be able to do perfectly. We can only do with the imperfect body which we have. We cannot do with the body which we have not yet got. We can only use the old body with the new mind. It is the New Creature in whom the righteousness of the law will be fulfilled. First of all, God counted our flesh as dead before He received us. It would not be the flesh, therefore, that would keep God's law. It is the New Creature in us, the new creature in which the righteousness of the law is fulfilled, and if we are doing this to the extent of our ability the spirit of the law is fulfilled in us as new creatures--in our hearts, our minds, our intentions, our endeavors--and that is what God is judging who knows us not after the flesh, but after the spirit--according to this spirit He judges us. In the mind we keep this law, loving God with all our minds and strength, and our neighbors as ourselves. But more than this, we seek to follow in the foot-steps of Jesus and to lay down our earthly privileges as He did in order that we might exercise the spirit that was in Him in the service

{Page Q603}

of the Father and become more and more like Him, and ultimately share His glory.

ROBE--Vs. Garments of Salvation.

Q603:1:: QUESTION (1911)--I--"I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decketh

himself with raiment and as a bride adorneth herself with her jewels." Is there any essential difference between the garments of salvation and the robe of righteousness?

ANSWER--I think it would be quite reasonable to suppose here that these two expressions were used interchangeably. Our robe of Christ's righteousness granted to us when we become his betrothed, our wedding garment, is a covering of our blemishes. Therefore, it is a robe of righteousness, a robe of imputation, under which we are counted to be right with God. And we properly enough speak of ourselves as in the same condition. As the apostle again says, "Ye are saved by hope." Our salvation is not complete, of course, but our salvation is begun in the sense that we are already counted as on the Lord's side, and we are already assured that if we maintain this standing, if we keep our garments unspotted from the world, we shall be of that same class whose salvation may be accomplished fully at the second coming of our Lord.

ROBE--The New Creature Given the Robe.

Q603:2:: QUESTION (1911-Z)--2--Can the New Creature's body sin?

ANSWER--The New Creature's proper body is the Spirit body of the First Resurrection. But before getting it he is placed on probation and given his old human body to practice with. The New Creature cannot make the old body obey him **perfectly**. But he can develop strength in his endeavors to bring words, actions and thoughts into perfect accord with the perfect Law of God--Love.

Unable to conquer, he must show the Captain of his salvation his loyalty to the core by "fighting a **good** fight."

The imperfections of the flesh to which the new mind does not consent are all of heredity--all from Adamic weakness--all, therefore, **forgivable** by the Redeemer who merely needs to be appealed to as the great Advocate. But every transgression of the flesh is charged to the New Creature, who owns the flesh and is using it. This obligates repentance, prayer, etc., and means the greater blessing to the New Creature. To whatever extent the New Creature gives consent or sympathy to the sin of his flesh he is worthy of "stripes," which correctively will assist in his character development. "What son is he whom his Father chasteneth not?"

The New Creature **only** is given the wedding robe, the robe of Christ's righteousness, as a covering for his imperfect flesh. It represents his justification as a New Creature. It shows him as in Divine sight, holy, harmless, undefiled,

through the merit of Jesus his Advocate and Redeemer.

ROBE--Does All of Bride Class Wear It.

Q603:3:: QUESTION (1912-Z)--3--Will any of those found worthy of a place in the Bride company wear Christ's robe of righteousness?

ANSWER--We understand that all who make the

{Page Q604}

consecration do so and are accepted, in one hope of their calling, and that that one hope is the hope of being a member of the Bride class and joint-heir with Christ. The fact that there will be a "great company" is a special favor ordained of the Lord in the interest of those who do not prove sufficiently zealous to be counted in with Jesus as "more than conquerors."

The "great company" of Rev. 7:9 is composed of such as fail to come up to the highest standard of sacrifice required of the Lord, but who, nevertheless, will prove not unfaithful in their final test. These are said to have not kept their garments unspotted from the world; hence the requirement that they shall wash them in the blood of the Lamb--prove their loyalty under discipline and stress, having failed to prove it by voluntary obedience unto sacrifice. Thus both the Bride and her virgins who follow her all wear the Bridegroom's robe (justification) in the present life. And all in the future life will attain perfection on their own account.

This imputed robe will not be needed by the "great company" after they shall have experienced their "change" to the spirit condition: for they, too, will be changed, in a moment and thereafter possess an individual perfection of their own.

ROBE--What Have We Since Our Begetting?

Q604:1:: QUESTION (1913)--1--Are we covered by the Robe of Christ's Righteousness, or since our begetting has God given us a robe of our own?

ANSWER--This Robe of Christ's Righteousness does not appertain to us at all until we become New Creatures. It was not intended to cover the flesh of those who have not become consecrated people of God. The world are not identified in the sense of being New Creatures with old bodies; they are all old creatures, both mind and body. It is only the Church who have had a change and whose minds or hearts God accepts as being in relationship to Him in Christ

and whose bodies are imperfect, and, therefore, need a covering, that the Lord regards in this figure of speech, "Robe," and shows how He provides the covering of Christ to cover our mortal bodies. It is His Robe and not ours, and it is a very precious use of His Robe. We need His Robe, His Righteousness, to cover our blemishes. Our own righteousness, as the Apostle expresses it, would be only filthy rags, and so it is a beautiful picture of how God uses His righteousness for us, the wedding garment of all His people, and we are to continue to wear it without spot or wrinkle, and if any comes on it we have to get it off again, and thus keep ourselves in the love of God and in readiness for the marriage supper when we are beyond the veil. We are to be made perfect in our resurrection. We will not then need the imputed Robe to give us access to the wedding. By the time the wedding will be over we will have that robe of our own through the merit of Christ.

ROBE-For Old or New Creature?

Q604:2:: QUESTION (1913)--2--Is the Robe of Christ's righteousness for the covering of the old man or the new creature?

ANSWER--The old man we are to put off. Put off, therefore, the old man with his works, the Apostle says. The

{Page Q605}

old man was the old will, and he is not to be covered at all; he is to be dead; do not even need to bury him, let him go. And the new man does not need any covering, for the new man is perfect, the new creature never had any sin, has no sympathy with sin. What is it, then, that needs covering with the robe of Christ's righteousness? It is the flesh that once belonged to the old man, the old will, this flesh that has now been turned over as the body or flesh of the new creature and that the new creature must act through. This flesh is imperfect and needs the covering of Christ's imputed righteousness to keep all the blemishes out of sight, so they will not appear to the brethren any more than necessary, and will not appear to the Father any more than necessary.

ROBES--Re Our Lord's Glory Robes.

Q605:1:: QUESTION (1911)--1--Has our Lord his robes of glory and beauty on at the present time?

ANSWER--The thought in the questioner's mind, I presume, is drawn from the type of the High Priest. You will

remember that the High Priest when he made atonement on the Day of Atonement had on white linen garments, and in those white linen garments he did the sacrificing and the offering of the blood, and then having offered the blood and having made atonement for sin, he came and washed his flesh and put on his glorious garments--garments of glory and beauty. In other words, all through the year the High Priest wore his garments of glory and beauty, but on the Day of Atonement he took off these and wore the plain linen garments. Our answer to the question, then, is, that the High Priest has not yet put on the garments of glory and beauty. Of course it is all a figure of speech, but the thought is, these garments of beauty represent our Lord's manifestations--the High Priest manifested as the one who is qualified and authorized of God to bless the people. This has not yet taken place. Why not? Because the antitypical Day of Atonement is not yet finished. How do we know it is not finished? Because some of the church, the body of Christ, are still to fill up that which is behind of the afflictions of Christ. And this filling up of the afflictions of Christ is still going on. Some of the work of the High Priest, therefore, as sacrificer is still in progress, and he does not put on the glory and beauty of his high office until he shall have fully finished the sacrificing work; and until the last member of the body of Christ has suffered with him, the sacrificing will not be at an end. Just as soon as the sacrificing is finished, the glory will begin; as the Scriptures say, "If we suffer with him, we shall reign with him." And then, you remember, we read also that the prophets of old and the angels desired to look into these things and to know respecting the times and the seasons, respecting the sufferings of Messiah and the glory that would follow. While the suffering of this Messiah class is not yet at an end, the offering of the Day of Atonement is not yet finished, therefore the High Priest has not put on his garments of glory and beauty, representing the dignity of his office when he shall rule and bless and begin the Messianic reign.

RULERS--Number of Earthly in Millennial Age.

Q605:2:: QUESTION (1908)--2--While speaking with a brother, the thought was expressed that the House of Servants will be the earthly rulers in the next age, and they number a hundred

{Page Q606}

and forty-four thousand, the same number as the Church, the

heavenly rulers, but being a new thought to me, and not wishing to accept same without more light on it, I ask, Is it correct? Are the ones to be made princes in all the earth to number one hundred and forty-four thousand? Or, is it only the Church, "Israelites indeed," number thus? I think the chapter used is Rev. 7:4-8, which I have always thought referred to Spiritual Israel.

ANSWER--I do not know anything about that. I have never seen any Scripture to that effect, but if anybody knows of such I will be very glad to hear it. I do not know any Scripture which says that the Ancient Worthies will number one hundred and forty-four thousand. We are not competent to judge, but if the Apostle's statement in the book of Hebrews be a correct one, I have serious doubt if we could find anything like one hundred and forty-four thousand such in all the history of Israel, so far as the Scriptures inform us. You know the Apostle only gives us a dozen or so by name, and says that time would fail us to mention the number of others. He certainly would not think of mentioning one hundred and forty-four thousand. It would have taken a great deal of time to mention all of their names. I doubt if there were that many Israelites of this high order. Amongst those he names it takes in Rahab, and Samson also. I am not inclined to think that there would be that many, but if anybody finds any Scripture which says there are one hundred and forty-four thousand I would like to have it.

A Brother.--I have heard this same thing talked about. Some take the seventh chapter of Revelation because it states there will be one hundred and forty-four thousand sealed, twelve thousand out of each tribe.

ANSWER--I understand that chapter refers to Spiritual Israel and not Natural Israel. It speaks of those being twelve tribes in this way just as, for instance, we would speak of the soldiers in the Philippine Islands and say, There was the Ninth Tennessee Regiment, and there was the Eleventh Ohio Regiment, and the Fourteenth Pennsylvania, etc. We could speak of those different regiments from the different states as being in the Philippine Islands doing duty there; and suppose now something occurred which decimated their ranks by reason of death, or whatever might be the thing which would sever their relationship to the regiment, and that would leave a vacancy. Now, suppose the vacancy in the Ohio Regiment was 400, a deficiency in the Tennessee Regiment of 600, and a deficiency in the Pennsylvania Regiment of 200. Now suppose there were men being enlisted by the Government for the places that would be assigned to fill up these regiments;

whether they came from New York, New Jersey, Michigan or where, they would fill up the Eleventh Ohio, or the Fourteenth Pennsylvania, and they would come in under that head. So God arranged different tribes of Israel, and in His arrangement be determined upon one hundred and forty-four thousand, which would be as if were twelve thousand from each tribe. Now when he came to Israel to select there were not enough, and they were mostly out of one tribe. They nearly all came out of Judah. Our Lord sprang from Judah, and most of the others also, so far as we know. Paul was of the tribe of Benjamin, and we do not know what the others were of; there were a certain number there received,

{Page Q607}

but not enough to fill up the one hundred and forty-four thousand. We might suppose there were not more than ten or twelve thousand of those Israelites who ever became members of the Body of Christ. Would the Lord break up that arrangement? No; the Lord says, These are the spiritual Israelites I had in mind; these natural tribes were merely the outward shell, as it were, and the real kernel of the matter from my standpoint was spiritual Israel. I will still preserve this method of speaking of them as the twelve tribes. Now we have some from each of these tribes, and I will fill them up from all nations, kindreds, and peoples, and tongues; and it has taken all of this Gospel Age to do this. I do not know to which tribe I am assigned, and I do not care; it is merely an outward figure, and what difference does it make? It is all one company. The same thought is also called to our attention in Romans 11 where the Apostle speaks of the covenant made with Abraham, and how many branches were broken off because of unbelief, and then he says we were grafted in and took the places of those branches. Those branches represented the one hundred and forty-four thousand, but they were broken off and their places made vacant, and you and I were grafted in. In this sense you and I belong to the original olive tree, and those that were natural branches are not in it at all. The only way they can come in is by being grafted in again.

RUSSELL, PASTOR--Re Membership in Nominal Churches.

Q607:1:: QUESTION (1911)--1--Did you ever belong to the Adventist church? Some say you did, and some say you left for a reason. If so, please say what.

ANSWER--I never belonged to any church except the

Lord's and the Congregationalists. I was a Congregationalist, and in my endeavor to be faithful I was trying to convert an infidel, and I did not convert him, but while trying to do so, I got enough new thoughts into my head to give me a lot of trouble; and finally, I became an infidel, and was about a year in that condition. I still worshiped God, but not recognizing the Bible, and not knowing if Christ were my redeemer. I still, nevertheless, continually went to God in prayer and asked for guidance and finally, in God's providence I came to see clearer light on the divine Word. I never was an Adventist--excepting that I believe in the advent of our Lord--very glad to believe our Lord is to come again to receive the church to himself. But I never believed that about the world being burned up, nor any other things of that kind that constitute special features of the Adventist belief.

SABBATH--Which Day?

Q607:2::QUESTION (1909)--2--Please give a few moments to explain why we keep the first day of the week instead of the seventh. I had always been taught to keep the first day. Within a short time I have been told that I was not right.

ANSWER--The best answer I could give would be to refer this dear sister to what I have written. God gave to Israel a command that one-seventh of their time belonged to Him. The seventh day of the week was set apart as holy to the Lord--a day of rest from all labor--they were not allowed to do any work on this day. You remember

{Page Q608}

the account of the man who was stoned to death for picking up sticks on the Sabbath. It required work in those days to build a fire. In our day we turn on the gas and rub a stick with a little sulphur on the end of it and we have a light. The Lord didn't make this arrangement of keeping the Sabbath with us. You will remember also that in our Lord's day they made objections because the disciples passed through a wheat field and gathered some of the wheat and blew away the chaff and ate the wheat. In that day it was lawful for any person in passing through anybody's vineyard or field to eat all they wished of the product. On what ground then did they find fault with the Apostles? On the ground of working on the Sabbath--of threshing the wheat--rubbing it in their hands. They said, "You have broken the Sabbath day." That was the absurd degree to which they went. That seventh day was

given to the Jew in an appropriate sense because it was intended as a type of the great seventh day of a thousand years' duration in which the whole world will have rest from sin. The human family will be greatly blessed on that seventh day. The Jewish Sabbath prefigured this day. But you say, "What day did He give to the Church?" He gave us all the time. We rest according to the antitypical meaning. We are resting today--we rested yesterday and we will rest tomorrow. How? We rest with God through the finished work of Christ. We are resting from our own works and our attempts to justify ourselves. This is the antitypical rest--the rest of Monday, Tuesday, Wednesday, etc. I am resting the most when I am working the hardest. This is the rest God has given to us, the Church--not the typical rest, but the antitypical. The peace of God that passeth all understanding has come to us. There is still another rest-- a rest that remains for the people of God. But, you say, "What about keeping the first day of the week? There is no Scriptural command to keep any day." We can keep Wednesday or Monday or Thursday, but I think we will do better to keep all the days. We want to rest every day, and He will give us the desire of our hearts,--our good intentions. But how about the first day of the week? It is kept by some because they imagine God said they must keep the first day. You remember after our Lord's crucifixion that He appeared to the disciples on the first day of the week-- while they were in the room with closed doors He suddenly appeared in their midst. "Oh," they said, "this is very wonderful." On the first day of the next week they were again together and He appeared again to them. So they got to coming together every first day in the week, and called it the Lord's day. They had breaking of bread together on that day--but this was not the Lord's supper. You remember how He appeared to two of them on the way to Emmaus--this was on the first day of the week. The first day of the week represents something now. In the Scriptures seven represents completion. During this Gospel Age it is very appropriate that we should celebrate the **new** beginning of **new things**. I shouldn't wonder if during the Millennial Age there would be some days set apart for the world to observe and it wouldn't surprise me if they kept the seventh day. He has suggested to us the specially appropriate day of the first.

{Page Q609}

SACRIFICE--Of Cain and Abel.

Q609:1:: QUESTION (1909)--1--What led Cain and Abel to bring offerings to the Lord, and what was done with them?

ANSWER--I do not know whether the Lord told them that they should bring such offerings to the Lord or not. If God had not told them in so many words, we may reason that he told them in some other way. God's law was originally written in their hearts. They had at the top of their heads the organ of veneration which may have said to them, You ought to worship the great God who made the universe, you ought to bring something which would represent your desire to be in harmony with Him. This may have been the only thing, or He may have told them directly and definitely. But when they came with their offerings, and when they found that one was accepted and the other was not, Cain, finding that his was not acceptable, should have promptly withdrawn and gone and gotten one that was acceptable. He should have said, "Abel, I see that God has accepted your sacrifice and not mine, I will trade with you. Give me the finest animal you have and I will exchange for it all the fruit of the ground that I have." Then the Lord would have had respect for his offering. God wanted to teach that the only way in which divine justice would be propitiated would be by the sacrifice of life. God thus early began to give experimentally an observation lesson that a Savior would be at the cost of the life forfeited--the "Lamb of God that would take away the sin of the world." Cain's manner shows that he did not have the proper respect for God.

SACRIFICE--Gifts and Sacrifices for Sin.

Q609:: QUESTION (1911-Z)--2--What is signified by the words of the Apostle that our Lord was ordained to offer both gifts and sacrifices for sin?

ANSWER--From the Scriptures it is evident that during the Millennial Age the world of mankind will be privileged to offer themselves to God as **gifts**, but not as **sacrifices**. Hence, during the Millennial Age part of the work of the great High Priest will be to accept these gifts and to make them acceptable to God through His own merit and rights as the Melchizedek Priest. We can, however, apply this text very properly to the present time. The Apostle puts the word **gifts** first. We may, therefore, look to see whether there is not some way in which the High Priest offers gifts now. Surely our Lord's consecration of His own life was a gift on His part. The Father accepted that gift and ultimately permitted our Lord's gift to constitute a Sin-Offering for

others. Likewise, throughout this Gospel Age, the "brethren" are invited to present their bodies living sacrifices--to **give themselves** to God-- Rom. 12:1,2.

When we thus make a present of ourselves to God, we are not making a **Sin-Offering** to God; for this we could not do. But the Divine arrangement for accepting our gift is that each gift will be acceptable through the merit of Christ; and that then, later on, these gifts will, according to the same Divine arrangement, constitute the great Sin-Offering which the High Priest gives for the world. Thus the High Priest is ordained to make the ultimate **offering** of that gift as the Sin-Offering for the world.

Amongst those who served in the office of typical high

{Page Q610}

priest, says the Apostle, the uniform custom was that they should offer both gifts and sacrifices to God. Hence, he proceeds to point out that Jesus, as the Antitype of those priests, must have something to offer. He also must offer both gifts and sacrifices, in order to fulfil His priesthood. He presented Himself without spot unto God; and, by virtue of that presentation, He is a Sin-Offering unto God; and, through His merit, He makes the same true of His Church, who voluntarily give themselves to God.

SACRIFICE--Why Must the Church Sacrifice?

Q610:1:: QUESTION (1911-Z)--1--What is the object of having any sacrifices on the altar? Why is the Church on the altar with her Lord, as expressed by the Apostle Paul (Rom. 12:1), "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service." Why does God invite us to be living sacrifices with Christ, since Christ is sufficient as a ransom-price for the sins of the whole world"?

ANSWER--It is that the Father invites us to come in and be partakers of the **sufferings** of Christ in order that we may also be sharers of His **glory**; for it is only "if we **suffer** with Him that we may **reign' with Him--if we be dead with Him**, we shall **live with Him**."

As our Lord was called to sacrifice, so the Church is also called. If He would be found worthy, if He would have the Father's highest approval, He must leave the glory which He had with the Father and must do all the Father might require

of Him. And only by so doing would He gain the reward offered. During the Gospel Age the Church is invited to enter into that covenant with Him. We who are by nature sinners, "children of wrath, even as others," are justified through His merit in order to permit us to have a share in His suffering, in His sacrifice.

What is the **use** of all this? Why should this be done? That is the only way that we could be with Him on the spirit plane. If we retain the human nature we can never get to heaven. None can ever go to heaven except those of the sacrificial class. Those not begotten from above will never get a share in the heavenly blessing, but will get an earthly blessing, if they get any. They will keep their earthly nature and will in due time be made perfect. But those who are now invited to become the Bride of Christ are invited to join with Him in sacrifice. Our Lord sacrificed the earthly nature and its rights. All those who wish to belong to this Bride class must sacrifice the flesh, the earthly nature and its rights, etc., that they may be sharers with Him in the Heavenly, the divine nature.

SACRIFICE--Did Sacrifice of Church Cost Jesus?

Q610:2:: QUESTION (1912)--2--Does the sacrifice of the Church cost Jesus anything? Is it in the sense of **GIVING UP** something that He is said to sacrifice it, or is it the **WORK** of sacrifice merely, as the High Priest **OFFERED** the sacrifices brought to Him?

ANSWER--It is not costing Jesus anything to receive us. His cost is all paid and the price fully laid down. There is no additional cost whatever. His one sacrifice is the basis for everything, and that is past long ago. As He receives us He takes us in the capacity of High Priest and we are the sacrifices. It costs Him something sympathetically, we might

{Page Q611}

say, but we are not able to appreciate the meaning of that. We cannot think of our Redeemer being grieved in any way. We have a merciful High Priest, able to be touched with a feeling of our infirmities. He is able to appreciate our infirmities and so to be long suffering towards us. We know that He knows what is the matter with us, because of His full sympathy. We have His full sympathy and thus we know that it is all right.

SACRIFICE--What We Sacrifice.

Q611:1:: QUESTION (1912)--1--Do we sacrifice our restitution rights, or just forego them, or lay them aside?

ANSWER--"Language is a medium for the communication of thought," and one person might use certain language to give expression to a thought, and another use different language to express the same thought. To say that we forego our restitution rights, is proper. To say that we sacrifice our restitution rights is equally proper. I would just as soon use one today and the other tomorrow.

SACRIFICE--Not Desired by Jehovah.

Q611:2:: QUESTION (1914)--2--"Sacrifice and offering thou didst not desire" (Psa. 40:6). Please explain.

ANSWER--In any translation from one language to another there is always danger of failing to express the original thought in its simplicity, and so in this case. "Sacrifice and offering thou didst not desire." What is the thought there? Why, it is this: that although God desired and intended the establishment of the law covenant, the law arrangement with the people of Israel, that was not the full completeness of God's intention or desire. What He meant was that that should be the typical sacrifice, foreshadowing the antitypical sacrifice. These that He ordained or authorized for the time being were not what He meant eventually, were not the end or completion of God's purpose or desire in respect to sacrifice for sin. They were merely typical of that great desire which would be fulfilled in Christ. Sacrifice and offering thou didst not desire, that is to say, was not all that God meant. He did accept this sacrifice and He did grant the Jews year by year a national forgiveness, and an opportunity to try again if they could meet the law; but these things were not the end of God's desire or intention. He had in mind the better sacrifices, the sacrifice of Christ, the great Redeemer, and then the better sacrifices of the church, the body of Christ, joined to His sacrifice. This is what God had as His great purpose, and that other was merely the typical, the foreshadowing of it.

SACRIFICE--How Far Shall We Sacrifice Legitimate Pleasures?

Q611:3::QUESTION (1915-Z) 3--What are the rights and privileges of the flesh--not sinful--which are to be sacrificed by the New Creature in Christ Jesus?

ANSWER--There are certain rights and privileges which belong to all human beings. There are tastes and desires that are not sinful. It is not sinful to eat and enjoy that which is wholesome and nutritious; not sinful to have

preferences as to what one shall eat. It is not sinful for one to have strawberries in the winter when that fruit is expensive, if one has the money to buy them and if he obtained the money rightfully. It would not be sinful to pay fifty

{Page Q612}

cents or a dollar for a box of them. It is no crime to have a fine house, servants, a pleasure yacht, an automobile, etc. If there are entertainments, concerts, operas, and these are of good moral tone, one has a perfect right to engage a seat for the same at five dollars, and to employ a taxicab in going. One as a natural man has a perfect right, if he is able, to any of these things, which are not sinful in themselves. Things that are sinful should, of course, always be avoided.

But when one undertakes to become a follower of Christ he accepts instead of his own will the will of God. And as Christ pleased not Himself, but used His time, His influence, His life, for the good of others, so those who become His disciples will forego their rights and privileges, whenever these would conflict with their service to God. The Christian could not reason the same as he did before he made his consecration. He could not say, I will spend five dollars to go to the opera; but he will be obliged to say, My means are consecrated to the Lord. The same principle will control his judgment as to whether he shall have an automobile or not; whether he shall have a fine house or shall own any house; whether he shall have the finest food; whether he shall wear fine clothing, or plainer clothing, etc. It will control his judgment as to his use of consecrated time.

But no one is to judge another in regard to the use of money or time in his possession as the Lord's steward. It is for the individual himself to decide how he will use these. And it is the Lord who will decide whether he has been a faithful steward or an unfaithful one. The Lord will decide that those who, like Jesus, shall sacrifice the enjoyable earthly things, that thereby they may the better glorify God, shall have the more than compensating spiritual blessings, and shall receive the reward of the Kingdom and its positions of honor.

SACRIFICE--In the New Creature.

Q612:1:: QUESTION (1916)--I--Kindly explain what is meant by the term sacrifice, and what constitutes sacrifice in the New Creature.

ANSWER--The last part of this question has an important bearing upon the whole question--"in a New

Creature." We are not to suppose that the New Creature does the sacrificing; for this is done before any of us become New Creatures. After we, as old creatures, reach the point where we desire to become God's people, we devote our lives to the Lord and ask that He accept us. Thus we bring ourselves to the great High Priest whom God has appointed, and offer ourselves to Him.

The Bible makes a limitation as to what constitutes sacrifice, and shows that only a priest can offer sacrifices lawfully. Since we come as sinners, not priests, we can only offer ourselves to the great High Priest, Jesus. He accepts us, justifies us through His own merit, and thus makes us acceptable to the Father. It is our **earthly nature**, our **human nature**, and all that pertains to it that is sacrificed. We simply offer it to the Lord; and He as our great High Priest imputes to it of His own merit and presents it to the Father, who accepts it and begets us by His Holy Spirit as New Creatures. This sacrifice of our human nature with all its rights and privileges is made once and forever. Thenceforth we are counted dead as human beings, but alive as New

{Page Q613}

Creatures. This New Creature is to grow in grace, in knowledge, in love. It is not to be sacrificed.

What, then, is to be sacrificed after we become New Creatures? We reply: The old creature is counted dead, both by God and by ourselves; but although **reckoned** dead, it is **actually** alive. Therefore it is the New Creature's business to keep the old nature on the altar, upon which the great High Priest has put it. In other words, the New Creature must keep the old nature dead, hold it in subjection. When our flesh is brought into contact with the fires of experience for its consumption, it is the old creature that weeps, not the New Creature. Let the goat weep if it will. The New Creature will rejoice in the Lord and in His providential care, as daily it grows in grace and in knowledge. When the old creature is knocked out, or brow-beaten, as the Apostle says (1 Cor. 9:27), it will groan; but the New Creature will be glad and rejoice in the Lord.

We recall with comfort and encouragement the case of St. Paul and Silas in prison at Philippi. While their flesh was lacerated with the whipping they had received, yet they rejoiced in spirit and were able to sing praises to God. (Acts 16:26.) Thus should it be with us as New Creatures. While

the flesh suffers, the spirit should rejoice always, as saith the Word of God. (Philippians 4:4.) We rejoice because God's favor and blessing are with us as New Creatures.

We should endeavor to forget earthly things. To enable us to do this, we should not dwell too much upon them; for it is only the flesh that suffers, and the Apostle intimates that it must suffer until it dies. Therefore do not make too much of the sufferings of the flesh. Do not talk too much about your painful experiences and about the things of the present. "Forget the things that are behind." Think mostly about the blessings of the Heavenly Father and of the glorious hope which is held out for us in the future; and let the old nature with all its interests, die daily.

Of course, there are times in the Testimony Meetings when it would be proper to tell how the Lord has brought us out of our difficulties, trials and sufferings; but our effort should be to forget these sufferings of the flesh. If we dwell upon them and talk too much about them, we are in danger of developing spiritual pride. Speaking about his own sufferings on one occasion, the Apostle Paul said, "I speak as a fool." (2 Cor. 11:23.) But if he had not told us something about his sufferings, we would not know that he had the trials and difficulties which he enumerates. There is a right way to relate such things, and there is a wrong way. The Apostle was narrating his experiences for our benefit, not as a matter of boasting. We are to do likewise. We might be excusable in raking up some past experience and relating it, if thereby we might do good to someone. Otherwise we had better bury it, let it remain hidden from sight forever. "Ye are dead, and your lives are hid with Christ in God."--Col. 3:3.

SACRIFICE-What Is Sacrifice?

Q613:1::QUESTION (1916-Z)--1--What is sacrificed by one who is begotten of the Spirit to membership in the Body of Christ?

ANSWER--In one sense of the word, no one does any sacrificing except the great High Priest. What we do is

{Page Q614}

to consecrate our wills, and present our bodies that they may be living sacrifices, that the great High Priest may make sacrifices of them. It should be easily discerned that merely **killing** an animal is not sacrificing it. The Jews killed thousands of animals for food, just as we do today; but these animals were not sacrificed by merely being killed. No

sacrifice can be offered except by an arrangement with God; and He has arranged that sacrificing must be done by a priest. The priest that sacrificed under the Jewish Law was the high priest, the others being his assistants, and taking his place in case of death. The high priest was the one who typified Jesus; and Jesus alone is the One who is able to offer up the antitypical sacrifices. All that the followers of Jesus do, therefore, is to present themselves.

This presentation in the type was pictured by the goat's being tied at the door of the Tabernacle. In other words, this class devote, set apart, consecrate themselves as human beings. It is after Jesus lays hold of this individual, accepts his consecration, imputes His own merit, and offers him to the Father, that the Father's acceptance is manifested through the Son, the great High Priest, by the begetting of the Holy Spirit. Thenceforth such an one is a member of the Body of Christ, and his name is written in the Lamb's Book of Life, from which it will not be blotted out if he maintains his faithfulness.

SAINTS--Their Sacrifices.

Q614:1:: QUESTION (1910)--1--What is the sacrifice his saints have to offer in harmony with this afternoon's discourse?

ANSWER--The sacrifice we have to offer is as the Apostle expresses it in Rom. 12:1. Your sacrifice would not be holy and acceptable, but it is made holy and acceptable as such by the Advocate imputing of his merit to cover your sacrifice. Present your bodies. What does that include? It includes all you have, your thoughts, your words and your doings. Present the whole thing to God and henceforth you are to do the best of your ability, whether making shoes, washing dishes or clothes, sawing wood --whatever you may be doing, seek to do all things to the glory of God, that you may glorify him in spirit and mind which are his. In your mind you ought to be glorifying him by singing and making melody. In your body, serving him in some way, by doing whatever you do as unto the Lord. If your business is not glorifying the Lord, ask the Lord to help you, and look about to see what you can do to serve him. If your business is taking all of your time, you can look about and see what you can cut off, or burn up a lot of your bric-a-brac. I can see those nice things any day by walking down the street. I can see all I want in the show windows. As I go along the street I look at them, and enjoy them. They are kept all ready in the windows so I can see them, and it

leaves me free to do something else. With the pen, write letters to your friends, sending them tracts, or engaging in volunteer work, or colporteur work, whatever it may be. Ask the Lord to permit you to be used in the service, telling him that you have made your consecration to that end; that it was not formality, and you want to carry it out. **Then keep your eyes open.** If you sit in a street car, have a tract with you, and judge to whom and which one you should give it. "A word in season, fitly spoken, how good it is." Put in the right

{Page Q615}

word at the right time. You can do ten times as much with a good word at the right time as you can with the right word at the wrong time. This is glorifying the Lord in your body; it is the least you can do. When we think of the fact that our great Lord and Redeemer, as well as our heavenly Father, has made this wonderful proposition, that he proposes to give us a share in the heavenly kingdom, and that he is now waiting to see if we have the right spirit in the matter, it is conditioned upon our manifesting his spirit, which is something that we did not have by nature. This is one of the things that belong to the fallen nature--me, my, ours, the somebody class. God bless me and my wife, and my son John and his wife; us four and no more. Not many pray that way. When we give ourselves we give our lives, our time, talent, money--everything goes. Now the Lord said, when you gave it to me you surrendered it. All Lord? Yes. I would not think of deceiving you. David said, Try and prove me and see if there is anything wicked in me, and if there is, take it away, etc. So, then, that is properly our attitude of mind. Let us see. We say, Now, Lord, you are going to demand the things I gave you? No. How is that? I am going to make you steward. What do you mean? I am going to leave all my things in your care, all your time, influence, money, everything, I am going to prove you by leaving them in your hands. I am not going to take them from you, for I do not need them. Why, all the gold and silver, and the cattle upon a thousand hills, belong to me. I will see what you will do--that is what the parable represents. He spoke of a nobleman who went into a far country and the Lord used this nobleman to represent himself. Before going he called his servants and distributed his goods to everybody and gave them the pounds and talents. He said, now, look here, trade with these until I return. When he returned he did not call the whole world, but his servants, all to whom he gave anything. Well, you say, he did not give me anything.

Yes he did. When you consecrated you gave whatever you had, one, two or five talents, and he put it into your hands and made you a steward. Now a steward is one who has full control, without any restrictions. Now, what have you done, are you one of my servants? Yes. Have you anything of mine? Yes, all that I have is yours. Render up an account. Here are the facts--he is looking for returns, he will see what you have done, and your reward will be according to your faithfulness, and according to your work, and now if you have been careful and tried to do your best, he will say, "Well done, good and faithful servant, you have been faithful over a few things, I will make you ruler over many, have dominion over two, five cities, etc."

You and I are now living in the very time he is about to establish the kingdom over the world, and he is present, investigating, examining, calling you and me to render up an account. I am glad there are a few days left; we want to trade with our capital a little more here, until our talent increases, etc. Only a little time, and we want to hear what the Master has to say.

SAINTS--Under Evil Influences.

Q615:1:: QUESTION (1910)--1--Could a consecrated member of the Little Flock have an evil influence cast over him by someone

::Page Q616::

else, so he would not be responsible for his acts or his misunderstanding of doctrinal points?

ANSWER--I think so. I think of the case of Judas. He had an evil influence cast over him; as we read, "Satan entered into him and he went and sold the Master." But the question is, How could Satan enter into one who was consecrated? Because that consecrated one did not live his consecrated life. If Judas had maintained an attitude of consecration to the Master, Satan would never have had the opportunity; it was because he was at heart disloyal. In John's Gospel it reads as though he were a deliberate thief. He seems not to have had an interest in the Lord's work from the right standpoint. Six days before Jesus was crucified, when the Lord had been telling them that he would be crucified, Judas was thinking at the time about the money, so that when Mary poured out the ointment upon the Lord and anointed him, as the Scriptures say, for his burial, Judas thought to himself, Wrong, wrong, that money should have been put in

my bag. There are the poor; I am the poor one. He was the one who wanted the money. He lost the spirit of discipleship, and he was ready to sell his Master for money. I believe it is possible for any consecrated one to let himself go on and allow wrong suggestions and motives to rule in his heart, and get further and further from the Lord, until he is ready for the Adversary to take possession. I do not think this is possible for anyone who is loyal to the Lord.

SAINTS--Re Sealed by October, 1911.

Q616:1:: QUESTION (1910)--1--Will all the saints be sealed and waiting their change, and how long will it be after?

ANSWER--I could not say. I wish I knew. I don't know about that, but if it is God's will I would like to know, but if not I don't care to know.

Part 2:--Or will they be perfected as their Master, only waiting their change, and how long will it be after?

ANSWER--We will have to ask God, and if he has given any answer in his Word I wish you would tell me, for I have not found it.

I might remark that there are a great many others who can tell you more about 1910, 1911, 1912, 1913 and 1914 than I can. I am not to judge them for what they know. I merely tell you that I do not know, except what is already presented in the Watch Tower and Scripture Studies, viz.: that our understanding is that the harvest began in the autumn of 1874, that there an important point was marked; also by the spring of 1878; and another in the fall of 1881, and that there is no time mentioned that I know of in the Bible, from 1881 to October, 1914.

In the 3rd Volume of Scripture Studies, in connection with the Pyramid, we suggested a certain measurement into the upper step of the Grand Gallery, but we did not know that it meant anything, and do not today. It will not hurt you to be watching every day and every year, but I would advise you not to place any confidence in what anybody tells you is going to take place in between now and 1914. They may feel sure they know. I do not feel sure that they know. I do feel sure that I do not know.

{Page Q617}

SAINTS--Re Addressing Resurrected Saints.

Q617:1:: QUESTION (1911)--1--Why not address the saints whom you believe to have been resurrected for some

time?

ANSWER--We would not address the saints because there is no necessity for addressing them. To address the saints would be to cast indignity upon our Lord. God has provided that we shall have an Advocate, and to go aside from that Advocate and address somebody else would be to do dishonor to the Advocate, and to the one who appointed him as Advocate. Therefore I would not think of addressing them. They do not in any sense stand between my soul and the Lord Jesus; I do not need them at all. I want to go directly, as God said I may, to him in the name of Jesus, by using Jesus as my Advocate--"We have an Advocate with the Father, Jesus Christ the righteous." We have no other advocate, and anyone who goes in any other way is taking a sidetrack, and will never reach the destination, but is led off in another direction. We think our Catholic friends make a great mistake in addressing any others than the Advocate whom God appointed.

SAINTS--More Along the Same Line.

Q617:2:: QUESTION (1915)--2--Will all of the saints be taken beyond the vail before the Time of Trouble is over?

ANSWER--I am not wise enough to answer. I think no one is. We had thought so. We had supposed that all the saints would be beyond the vail before the Times of the Gentiles ended. God did not say they would be, but we inferred so, and you know our inferences may prove wrong, and in this case did prove wrong. We were not taken. The Times of the Gentiles have ended and we are still here. So we do not know just when our time will come. To say that we will all be taken before the Time of Trouble is ended, would be to say what I believe. There is one thing I think we will all agree upon--that we believe we will all be taken before the "Armageddon" feature. You know the Bible gives us the symbols of the loosing of the "winds," which is this great war. Then comes the "earthquake," which is the great Revolution to follow. Then comes the "fire," the Anarchy--Armageddon experiences. I think the Church, the Bride class, will be gone before that Armageddon experience, but cannot be sure. We will leave the subject there.

SALOON KEEPER--Re Business After Conversion.

Q617:3:: QUESTION (1909)--3--A saloon keeper coming into the Truth in a state where liquor selling is a legal business, would you consider his license, lease and stock, property that he might sell, or should he simply abandon the

business?

ANSWER--I think he should follow his own conscience, but I think my conscience would not permit me to sell liquor for intoxicating purposes. As for the license, I do not suppose he could sell it for anything. I think I would destroy it. As for the place of business, I would not risk setting it on fire, but I think I would try to dispose of the house and throw away or destroy the liquor. I would not be a party in the liquor business or anything else that would injure my neighbor, but the party must use his own conscience and judgment.

SALT--Uses for.

Q617:4:: QUESTION (1910)--4--Please explain

{Page Q618}

Mark 9:49,50, "For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost its saltiness wherewith shall ye season it? Have salt in yourselves, and have peace one with another."

ANSWER--We have offered some suggestions as to what these verses mean, what the salt signifies, that it signifies a purifying quality, it gives flavor to whatever it is attached to, and seems to signify a preservative quality that is a detriment to corruption, and the Lord expresses it, saying, the Church is the salt of the earth, implying that if the earth were to lose the Church it would lose that which gives it flavor and puts zest into life and helps to keep things in a right condition. So if we should lose our saltiness, it would seem to mean that if we lost the quality of being separate from the world and have the spirit of pride, we would lose our Christianity, and cease to be the Lord's representatives. If the saltiness were once lost by us there would not be any way it could be restored by us. There is no way to restore saltiness to salt when once it has gone. So if we lose the holy Spirit there is no way by which we could be renewed again.

SALUTATIONS--Re Special Instructions.

Q618:1:: QUESTION (1916)--1--"And salute no man by the way." (Luke 10:4.) Why was this instruction given to the seventy sent out?

ANSWER--The saluting of people by the way is a very common custom in Palestine, even yet. People seldom pass one another without saluting and discussing the news of the day; a function now supplied by the telephones, telegraph and

newspapers. Jesus was sending out his disciples with a special message, and he did not wish them to spend time on the way discussing ordinary matters. They were bearers of the divine message. We are not to suppose that they could not salute by a wave of the hand or a word of greeting; but they were not to stop to enter into the ordinary salutations and conversations. Their business was to go to the various cities and towns, and there tell the people that the kingdom of Heaven was at hand; that he of whom Moses wrote had come. The seventy went out with a special message and were to appreciate it. "This one thing I do"--preach the Gospel--wrote St. Paul in the same spirit. Oh, that we all as followers of Jesus could realize such a devotion to the interests of the kingdom! Less time would be spent in news reading and gossip.

SALUTATIONS--Greeting With Holy Kiss.

Q618:2:: QUESTION (1916)--2--Please explain how to apply the words "Salute one another with a holy kiss" found in Romans 16:16, and also "Greet one another with a holy kiss" found in 1 Cor. 16:20, 2 Cor. 13:12, and also "Greet the brethren with a kiss of charity," 1 Pet. 5:14?

ANSWER--In European countries, especially in the east, it is frequently the custom for men to kiss one another. I have seen men over there frequently hug and kiss each other--Jews, Greeks, Syrians, Arabians, etc.--they would hug and kiss each other when they met, in a way that you would never see here or in most parts of Europe. I suppose this was the custom in the Apostles' day. There was no intimation that the brethren should kiss the sisters or the sisters kiss the brethren. The sex dividing line was very strict in

{Page Q619}

olden times so that there was no indiscriminate kissing among them, neither should there be among the friends now. There would be nothing wrong in a kiss of love. My father once kissed me that way, so did a brother in the truth, and so also did one of the Pilgrim brethren one time. So, you see, I have had experience.

SALVATION--Common and Great.

Q619:1:: QUESTION (1905)--1--Is not our "common salvation" the salvation of all from the Adamic death? Am I right in understanding that while it relates to both the heavenly and earthly phases it will also continue the common

and only salvation of the world, while the church is to share the "great salvation"?

ANSWER--Well, I know that the apostle uses the words "our common salvation" and he also speaks of the "great salvation" when he says, "How shall we escape, if we neglect so great a salvation, which at the first began to be spoken by our Lord?" We can realize in our minds that there is a salvation by justification through faith, which is the common salvation, which will apply to all the world in due time. Then again, there is this wonderful blessing the privilege of being joint-heirs with God's Son. These statements can be taken in either way.

SALVATION--Work Out Your

Q619:2:: QUESTION (1909)--2--Please explain the words of the Apostle, "Work out your own salvation, for it is God that worketh in you, both to will and to do his good pleasure." What is the force of the argument "for" in the passage?

ANSWER--I would understand it to be this: Work out your own salvation. That is to say, God has placed you in the school of Christ, and gives you certain knowledge and helps that are for the Church, and all these are for the edifying of the Saints and for building up in the most holy faith, until we all come to the full stature of Christ Jesus, the Head, and the Church the Body. Now, you have to do with this work of becoming a member of the Body of Christ. It depends upon how you receive of His spirit, and how you receive the truth into good and honest hearts, how you allow it to permeate and work in your character.

What has the "for" to do with it? "For it is God that worketh." If you thought of doing it from the standpoint of working it yourself, you would say, How helpless I am I have tried it and gone under at the same point over and over again. I get so discouraged and don't know what to do. Remember that it is God that is working with you. Is God working for you or against you? He is working for you, dear brother, with you, for you. What does He wish to do for you? He wishes to bring you off more than conqueror, a member of the Body of Christ, and therefore gives us His exceeding great and precious promises whereby we might become partakers of the Divine nature.

SALVATION--From What?

Q619:3:: QUESTION (1911)--3--Did Christ die to save us from death, or from the power of death?

ANSWER--Whichever way you choose to express it. He does not save you from dying. The power of death is on us all now, and that power is gradually crushing us as the days go by, until it will have us down altogether. And

{Page Q620}

then the Lord will not only rescue those who are under the power or dominion of death, and who are going down towards the pit, down towards the grave, but will also rescue those who have gone down completely into death. They will all come forth. "All that are in their graves shall hear the voice of the Son of Man and come forth."

SALVATION--Saved by Grace vs. Being Lost.

Q620:1:: QUESTION (1911)--1--If a man is saved by grace, can he be lost by anything that he can do?

ANSWER--We have funny kinds of brains, dear friends, and we have to have sympathy with each other, too. I am not laughing at our dear brother's question, and you are not, but it made me think how unsatisfactory our reasoning faculties are. The way in which God saves us by grace is not against our wills. He makes the provision for our salvation. He is making provision for the salvation of every member of our race. Is not that grace? Is not that favor? Favor means grace and grace means favor. Is it not a great favor then that God has provided a way by which you and I may escape, and everybody else may escape the death penalty, and may come back to eternal life and divine favor? Is not that a great blessing? Yes, indeed. Now then, whoever will be saved at any time will be saved by grace; but will God ever save any person against that person's will, and co-operation? Never. Not one will ever be saved except as he accepts God's favor and co-operates with the divine favor and blessing. So that God's grace or favor provides a whole salvation, everything connected with it is provided, and then it is for you and me and each other person as he hears and comes to an understanding and opportunity, to avail himself of this, and if he does not avail himself of it, then he receives the grace of God in vain and will not profit by it whatever.

SANCTIFIED--But Once Sinners.

Q620:2:: QUESTION (1910)--2--Please explain

1 Cor. 6:11, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

ANSWER--Well, we answer, that is very plain. You were sinners, but you have turned from your sins. If you have not, then Jesus would not have received you and acted as your Advocate. If the whole world would turn from sin and desire to walk in his steps, don't you suppose he would be willing to act as their Advocate also? Surely. But the whole world has not turned from their sin. They love sin. When you loved sin, if that ever was your experience, you were aliens from God and he had nothing to do with you. It was after you turned from sin that God could deal with you. You drew nigh to him and he drew nigh to you, and you were brought into the position of a son.

SATAN--Binding of.

Q620:3:: QUESTION (1905)--3--Will Satan's binding be gradual and extend the full thousand years after 1914?

ANSWER--That is more than I know. I take it for granted, dear friends, that the word Satan, here in Rev. 20, is the one referred to and that the chain is a symbolic one, a power, a restraining power. "And he laid hold on the dragon, that old serpent which is the Devil and Satan, and bound him (with a chain Rev 20:1) for a thousand years."

{Page Q621}

We might conjecture what influences are represented by the chain, etc. To my understanding these terms--devil, serpent, satan, etc.,--not only include Satan himself, but all the evil institutions as well. It means restraining the evil in general, probably by the institution of laws of righteousness. I would think it would be after 1914. "When the judgments of the Lord are abroad in the earth the inhabitants thereof will learn righteousness." As an illustration of how it may be, suppose a man tried to pick somebody's pocket; his hand might become paralyzed. After a while he might recover the use of his hand and then try it again, but with the same result. He would soon realize that he had better get into a different business. Also if a man were to try to burglarize a store and just as he was about to use the key he would go blind. He would soon find that the business did not pay as well as it used to before 1914. In that time they shall not judge by the hearing of the ear, or seeing of the eye; it will be known by the mind.

SATAN--Does He Understand the Plan of God?

Q621:1:: QUESTION (1908)--1--Does Satan understand the

Plan of God? If spiritual things are not discerned except by the spiritual minded, it looks as if Satan is not privileged to understand as much as is the begotten Church.

ANSWER--We answer, that is so. We have brought that to notice in the Dawns and Towers both, that Satan is not acquainted with the Divine Plan, except as he can find it out from the people of God. And I should not wonder if some of his messengers were present now to see what we have on this subject. He is very well acquainted with certain features of the Plan, but he knows that he does not know the secret of the Lord, for "The secret of the Lord is with them that reverence him, and he will show them his covenant." We think that Satan is shrewd enough to have some general idea as to who those are that are in the secret of the Lord, and quite likely draws information sometimes from them; but we may be sure that he will not be able to get any information that will interfere with our great heavenly Father's plan. If the good man of the house--or bad man--had known of the hour the thief should come, he would have watched and not have suffered his house to be broken into, is our Lord's statement; and he is here evidently representing Satan as the good man, or master of the present institutions, of the present evil world, the prince of this world, and had he understood the divine plan, he would have tried to make it very difficult for the thing to come about in the divine way. But the Lord has such a mastery of the whole situation that all the wisdom of the worldly wise is foolishness, and also the wisdom of the great adversary is foolishness as respects His divine plan or any attempt to overthrow the same.

SATAN--Binding of Re Death.

Q621:2:: QUESTION (1909)--2--If Satan is bound by 1914, will death end there, and will those that live then commence changing physically for the better ?

ANSWER--I answer, no. The binding of Satan is not the giving of health. Satan here merely means that adverse influence, putting darkness for light and vice versa. That influence will be completely bound as the light of truth displaces the darkness.

{Page Q622}

But, as for giving health and stopping disease and death, my understanding is that it will all be done under God's arrangement under the New Covenant, and that that New Covenant will be made with the nation of Israel, and that only

those of a right heart amongst Israel will get blessings from it. As Israel will more and more get the blessings, the other nations will see their blessings and prosperity and they will say: "Let us go up to the mountain of the house of the Lord and we will walk in His paths." He is going to make all of His blessings go through this New Covenant and through Israel, so that all the nations may come in. The prophet said of those nations that would not come up to Jerusalem, that upon them should come no rain. Whether you use "rain" as literal rain or as blessings, we know that He is going to let it rain until all the earth is filled ocean deep. These blessings are to be with only those who are in harmony with Him, and with the New Covenant. Whoever ignores God's arrangement suffers for it, and he will not have God's blessing. When they see the prosperity of Israel they will all want to join with them, and every individual who wants God's blessings will come into this New Covenant with Israel, as we read: "I have constituted thee a father of many nations." Here the many nations will be the children of Abraham. All will have to join the natural stock of Israel, just as foreigners who come to this country become naturalized when they take out their papers of citizenship they are then known as Americans, or citizens of the United States. So it will be then, for it will be under Israel's New Covenant that all the world will be blessed. I remind you of the 16th chapter of Ezekiel, (Eze.16:20) "When I bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of the captives in the midst of them . . . and I will give them unto thee for daughters, but not by thy covenant." Not by the Old Covenant, "I will make a New Covenant," and they will come in under this arrangement. Our Lord is there pointing out the restitution blessings.

SATAN--Imitating Holiness.

Q622:1:: QUESTION (1910)--I--Does Satan's degradation in sin in any degree hinder him from affecting or imitating holiness?

ANSWER--I would understand that Satan has not deteriorated in any physical sense, but has the same power, and that all the fallen angels have the same power they always had; that there was no death sentence upon them; that they have not degenerated as men have. Whatever change has come to them has been merely in their own attitude--at least they have developed a devilish spirit among them, and we suppose to suit their purposes they could simulate

righteousness. As, for instance, there was a woman came to me here at the theater this afternoon and told me that perhaps I did not know it, but Christ had come the second time in her person, and she had the evidences and proofs of it in her own person; that she was possessed by Christ and he was acting through her. I tried to tell her she was probably under the deception of the Adversary, that he was misrepresenting it to be the power of Christ moving in her, but she would not hear that at all, she knew what she had. So I would think it quite possible for Satan to transform himself into a minister of righteousness. The Apostle used these words, they are not original with me. I do not have anything original. Mine is all copied, and is what I find the Apostles and Jesus said, I hope I never shall be original.

{Page Q623}

SATAN--Re Impersonating Former Self.

Q623:1:: QUESTION (1910)--1--To what extent can Satan imitate the purity he once possessed as a holy angel?

ANSWER--When it best suits his purposes.

SATAN--Re Binding.

Q623:2:: QUESTION (1911)--2--Is Satan now bound?

ANSWER--I do not know. There is a good deal of satanic power still exercised. If he is bound I am sure the others are loose. My thought is that there will be a still further letting loose of the powers of the air in the near future and that probably is what is signified in the Scriptures in the statement in Revelation that the four angels upon the four points of the compass will be commanded to let loose the winds just as soon as the number of elect have been sealed in their foreheads. And this will probably signify not merely a letting loose of many false doctrines, symbolically represented by winds, but also much of this satanic power, power of the demons represented by the power of the air of which Satan is the prince.

SATAN--Destruction of.

Q623:3:: QUESTION (1911)--3--Will Satan be destroyed under that Adamic death as an enemy ?

ANSWER--These that die the second death are not counted as enemies at all, Satan or anybody else; that is to say, their death. They are enemies but their death is not an enemy. Death reigning over them is not an enemy to righteousness, it is a friend to righteousness in that case.

The first death is against us; it is an enemy.

SATAN--Binding of.

Q623:4:: QUESTION (1911)--4--Should we understand that Satan was bound at the beginning of the seventh thousand-year period, namely, in 1874? or should we expect that he will be bound in 1915, the end of the Times of the Gentiles?

ANSWER--Well, if Satan personally is bound, there are a good many that have his spirit who are still loose--in Winnipeg, Brooklyn and other places. I think I would not lay too much stress on Satan's having been bound in 1874. If I should find out afterwards that he was bound then, I would say, "Well, I did not notice it very much." I think I would not worry myself any on that subject. We have plenty of evidence of the reign of sin going on, whether Satan has suffered any personal defeat or not; I doubt if anybody else knows.

SATAN--Can He Read Our Thoughts?

Q623:5:: QUESTION (1913)--5--Can you give us any Scripture confirming or denying that Satan can read the thoughts of the heart, or is that a power belonging only to God?

ANSWER--I can think of no Scriptures either confirming or denying that proposition. In my own judgment the indications of everything in the Scriptures I can think of would lead me to conclude that Satan is able to read our thoughts, but if he be able to read our thoughts we think there is a limitation, and he is not able to inject **his** thoughts.

{Page Q624}

We thank God for that. But we do think he is very ready to take advantage of any little slip that we may make, or opportunity we might give to intrude upon our minds. We do know some who have been God's people, who are God's people now, who are being intruded upon by evil spirits. They, at one time, had something to do with spiritism, and every now and again they are approached with further suggestions. One sister told me that she used to be a writing medium; the power would grip her hand, and if she would just yield it would guide her hand and thus write off the messages. Any time it indicated it had a message to write she would say, "I wonder what the spirits have to say." After she found what the spirits really are, that they are not the dead

wishing to speak to the human beings, but evil spirits, fallen angels, she would not have anything to do with them. She has come into the Truth, and this is not an exceptional case. Another sister had been at one time misled into having a planchette and used it with her family, thinking that the writing was caused by some electrical power; she never thought evil spirits' power had any connection with the matter, but merely some electrical energy. She thus got more or less acquainted with these things and of late has had a second attack of these spirits, coming to her house. They will come in--she can hear them come in--and hear footsteps in the hall. This happens at a certain hour every day.

The only effective relief I know is to command them in the name of the Lord Jesus to depart. I know of certain cases where that has been successful and the friends have been relieved. In every case, however, the attack of the spirits was directed upon those who had been indiscreet enough to have something to do with them before. It seems that once having yielded to their power gives them liberty to intrude on future occasions. Some people are subject to hearing things which others cannot hear. The things they hear are sometimes terrible and profane, and at other times the voices will talk to them about very nice things. One man told me about how God spoke to him; he said I know it is God; He tells me thus and so, and how I should pray more. I said, God is not speaking to us now in these last days, but has spoken to us through His Son and the Apostles, and we have the words of Jesus and the Apostles; this is God's Word. Therefore, we should not give heed to these voices which are the voices of evil spirits. By and by he said, These things do look that way; I seem to hear two or three voices all speaking at the same time as on a telephone. I told him he should be careful, or he would become insane.

It will not at all surprise me if these evil spirits have much more power in the near future, but we need have no fear, for "greater is he that is for us than all that be against us."

In the case of the sister who mentioned hearing spirits come every night, she said, "My little boy will say, 'has the ghost come in yet?'" Are they not afraid, we asked? "No," she said, "they see I am not afraid. The Lord is able to take care of us, and the children see I am not afraid of it."

The world is in ignorance on the matter, and the whole

{Page Q625}

world is therefore in a condition to be led captive by Satan at

his will.

SATAN--Is Satan a Mind-Reader?

Q625:1:: QUESTION (1915)--1--Is there any Scripture telling us that Satan can read our thoughts?

ANSWER--We do not know of any Scripture which tells us this. We do not know that any such Scripture should be in the Bible. The Bible does not tell us everything of that kind, dear brethren. But we have good reason for thinking that Satan can read our thoughts. Your own experiences lead you to think that he has often read your thoughts (laughter), and we think it is just as well to imagine that he can, and then see that they are the kind of thoughts he wouldn't like (laughter).

SATAN--Re Binding.

Q625:2:: QUESTION (1916)--2--Is Satan being bound now? If so, by what agencies? How is he to be loosed at the close of the Millennial Age ?

ANSWER--I think that Satan is being bound. It would not look well to be too dogmatic on such a figurative expression; but as I look over the world, I see that those things mentioned in the Bible as emanating from Satan, the Adversary of God and Truth, are being bound every day. For instance, Satan's influence in the liquor traffic is being bound. I am glad to see this. Some take a different view, but I think that they are taking the wrong view. Some think that we are opposed to the temperance movement because we do not go into it; but we are in sympathy with everything that is good. The reason why I am not going into it is that I think the Lord has something more important for me to do. But this does not mean that I am opposed to that movement. We ought to have sympathy with everything in the way of reform in earth. Everything that will help others in any way we ought to be in sympathy with.

For myself, I feel like going right out and having a share in all these good works; but the Lord has given me plenty to do without them--so much so that I have no time for anything beyond the commission which He has given me for the Household of Faith, and not for the world. My commission keeps me busy. This present Age is the time which He has devoted to the Church. We ought to be in sympathy with every good work of men, and to forbid no good work, but to be glad that people are doing good. I may be sorry that they are not doing it in the right way; but still I am in sympathy with the motive, with the intention. We should not hinder any

good work; but as the Scriptures say, "We ought to do good unto all men as we have opportunity, especially unto the Household of Faith."

Satan's influence, as I understand it, is being bound through this prohibition movement, through other similar movements and through everything which tends to enlighten the minds of men and give them a better understanding of conditions. I think that certain things will shortly be revealed in Europe concerning those governments which claim to be the Kingdoms of Christ, and, as the people's eyes become opened to the Truth on this and kindred subjects, the chains of ignorance and error will be broken. Satan's influence comes largely through error, and is maintained through vari-

{Page Q626}

various instrumentalities. He is being bound in proportion as the Truth becomes known; for thus his liberties are restrained.

This binding process must go on to a considerable extent before the great Time of Trouble shall come. The Strong Man of the House must be bound before his goods can be spoiled. All the present institutions of the world are Satan's goods and arrangements. These will be spoiled in the great time of anarchy which will make ready for the establishment of the Kingdom of Messiah. Before anarchy comes Satan must be bound. How will it come then, if he be bound? The collapse of Babylon will indicate that Satan has been quite fully bound. He is working very hard with ecclesiastical systems and false doctrines. Their collapse will mean his binding.

When will this be? Not right away. It is identified with the smiting of the river Jordan; but before the river will be smitten the war will come to an end. After the war, the church systems will have a great deal of prosperity for a while. The depleted kingdoms of the earth will feel the need of these denominational supports, and they will get it. The preachers are now working to get men to go to the front. In Great Britain and Australia, ministers of the Gospel of Christ, go out and do recruiting. They are doing what they can to encourage and aid the war. Sometimes they even preach in their pulpits with their uniforms on. The governments like this.

The church and the state are getting pretty well welded together. They depend upon each other, and will get pretty closely united in the time of need. Then these nominal churches will become quite prominent, and churchianity will

be given great power. At that time one who does not go in with them will be considered an anarchist. They will inquire, "Why do you not get into the ranks as others do?" and their conclusion will be, "Oh, you are an anarchist!" Then they will be disposed to look with disfavor upon every one who will not go in with the general run, and will be inclined to regard him as an enemy. As the education of the people along the lines of Truth increases, the people will see the Truth more and more. Consequently, and eventually, there will come a division of the people and the fall of great Babylon. The people will come to see that it represents mere morality, not real Christianity. One can see this going on now in the world, to some extent.

Real Christianity is not being rightly appreciated except by a few. But through the spread of the Truth and the consequent division of the waters, churchianity will collapse. A little later on we may expect a separation of the two classes in the church. This will mean persecution. Then the Great Company, not willing to share the persecution, will, because of it, fall away; but the Little Flock Class will not be ashamed of persecution. After the Church has thus been separated by persecution, then the Little Flock will, by and by, be taken away entirely by the whirlwind. They will thus be taken into Heaven. It might be through anarchy about the time when Great Babylon will collapse. The division of the people will come first, followed by the persecution of the Church. Then comes the fall of Babylon, after which the great anarchy and trouble will come on the world. Babylon will fall before the kingdoms will fall; for in the Book of

{Page Q627}

Revelation we read that the kings of the earth will stand afar off when they behold Babylon fall, and see the smoke of her burning. That means that they will not come in to help her. They will perceive that the masses of the people have turned against churchianity. At that time, no doubt, the people will be in such a humor they will be glad to get rid of us also. Shortly after Babylon goes down, the great conflagration will reach the whole world.--Rev. 18:1-20.

SATAN.--Binding Of.

Q627:1:: QUESTION (1916)--1--How will Satan be bound a thousand years?

ANSWER--Not with handcuffs. Just how, we do not know. The great and important thought is that he shall be

bound. Whether this shall be accomplished by the Word or by some other power, let us not worry about that! The Word says that he will be bound for a thousand years. That is enough. If the Lord had cared to give us more information on this point He would have done so, and we are therefore content with what we have. I suppose as the light increases the prince of darkness will thus be restrained of his liberties. I do not give this out as an interpretation. The Bible does not tell us how this will be accomplished and therefore it is enough for us to know that it is written "Satan shall be bound for a thousand years."

SATAN'S EMPIRE AND VIALS OF WRATH--Re Now in Operation.

Q627:2:: QUESTION (1916)--2--Are the vials of wrath of Rev. 16 now being poured out? And is Satan's Empire now in process of destruction ?

ANSWER--There are two questions. We will take the last one first. I think Satan's Empire is in process of destruction. I think that every ray of light that shines out on any subject to that extent is Satan's empire every moment, being broken. I see in the great wave of prohibition a certain breaking of the power of Satan that I rejoice in. I see this also in the light of truth going forth from the Divine Plan that we are all engaged in, shining forth to all who have hearing ears. I believe that this is not only affecting God's people, but I think worldly people are beginning to see things, as well. Worldly people frequently meet me on the street and tell me that they understand a great deal. We do not expect them to understand the deep things because the natural mind receiveth not the things of the spirit of God, neither can he know them because they are spiritually discerned. But they can understand a great deal. They can see where they were in darkness and error before. In Duluth at the close of the public meeting one man came to me and said, "I have enjoyed this night very much," and that is a great deal for a Roman Catholic to say. He was beginning to see some light upon things which had been dark heretofore; and so also the Presbyterians or Methodists will sometimes say to me, "I am with you so far as the shackles of ignorance and superstition are concerned." So Satan's empire is being shaken, but it has not gone yet. Satan is not by any means dead or bound, though.

About the vials of wrath: I have not yet read the seventh volume of Studies in the Scriptures, and therefore have nothing to say about that.

SAVED--Re 144,000.

Q628:1:: QUESTION (1911)--1--"And I heard the number of them which were sealed, and there were sealed 144,000 of all the tribes of the children of Israel." Does this mean that that is all there will be saved?

ANSWER--No, there are some to be saved that are not sealed. To our understanding, that 144,000 exactly corresponds to this man we have just had in a previous question.* God is raising up the great man, this anti-type of Moses, or has been in the process of raising him up--or, in other words, this 144,000, the spiritual seed of Abraham, of whom the Apostle Paul says, "If ye be Christ's, then are ye Abraham's seed and heirs, according to the promise" -- these are the seed of Abraham that will be as the stars of heaven in contrast with the earthly seed of Abraham which will be as the sand of the sea shore, and which eventually will include all nations, peoples, kindred's and tongues; as it is written of Abraham, "I have constituted thee a father of many nations"-- not merely father of the Jewish nation, but father of many nations. So all the nations eventually to be saved will come in under Israel's New Covenant, and all become children of Abraham through faith and through obedience. But now in the mean time, and before that blessing comes to Israel in the flesh, and before it comes through Israel in the flesh to all the other nations, God is first gathering out this spiritual class, this 144,000. And so you will find in the book of Revelation, this 144,000 is said to have been gathered or sealed, out of the twelve tribes of Israel--12,000 out of each tribe sealed. That is to say, God planned the entire matter as though he would get the whole number of Abraham's spiritual seed out of the twelve tribes of Israel--he planned it on that basis. Then he proceed to get just as many of the children of Israel according to the flesh as were worthy of a place in that spiritual class, to bring to that sealed class, sealed of the Holy Spirit. We know, for instance, this much about the matter, that Jesus during his ministry, gathered some 500 brethren, as Saint Paul calls them. We know also on the day of Pentecost there were several thousand more that were indicated as being worthy, and that were sealed, and then later on several thousand more of Jews. And then we know that the work of the ministry was consigned to the Jewish nation exclusively for three and a half years after the death of Jesus. And then after that again they had the same opportunity with the Gentiles exactly, and a better opportunity than the Gentiles, as far as the conditions

were concerned, for the remainder of the Jewish age, and up to the time that the city of Jerusalem was destroyed in the year 70. Now in all of that time then, God was finding literal Jews belonging to the twelve tribes, some of them belonging to Asher--those that were in Palestine represented the twelve tribes, though mostly they were of the tribe of Judah, and the tribe of Benjamin, and the tribe of Levi--those were the principal ones, but there were others of different tribes, as the Scriptures remark, and all the twelve tribes were represented there and some in the outlying districts in Asia Minor, and also in Greece and Rome, and to all of these, wherever

*Question 1, page 531.

{Page Q629}

the apostles went, as, for instance, when they went first to Rome, Saint Paul first called for the Jews of the synagogue and explained to them the situation, and gave them still the first opportunity and said it was necessary, it was appropriate, that the Gospel should be first preached to you. That was God's program; He was going to get from amongst the Jews as many belonging to those various tribes as could be found--and then what? Suppose now we had twelve bushel measures here which would each hold twelve thousand peas; and here is one measure representing the tribe of Judah, another measure representing the tribe of Benjamin, and another the tribe of Issachar, Asher, Zebulon, etc., and some of them have more and some of them have less peas in them, but all of them have peas in them in varying amounts. Now when all of the Jews who were fit for this place of being the spiritual seed of Abraham were gathered and sealed, then the Gospel message went to the Gentiles. What for? To fill up the measure of these twelve tribes. What tribe do I belong to? I suppose, I hope, I belong to one of those measures, and I hope you belong to another, or to the same; but whatever one it will be, it will be one needing more to fill it up. As, for instance, just the same as the United States government has certain troops in the Philippine Islands, and suppose there was the 97th Regiment of New York there, and certain other regiments from Missouri were there, and another regiment from Pennsylvania, and another from Maryland, and those different regiments had their regular names; but suppose for some reason, either by sickness or discharge or what not, these regiments were depleted in number, so they were not up to the normal standard of a thousand men, or whatever constitutes a regiment, and the government would say, "Fill

up all those regiments." They might start a recruiting office here in St. Louis, and the men that would be recruited in St. Louis might go to fill up a New York regiment, or a Pennsylvania regiment, as the case might be. Now just so God is filling up this number. He started the whole thing on the basis of Israel first, and these various tribes of Israel were counted as having so many apportioned to each, and when they got as many as were fit and ready to be sealed in this way, then they were filled up from amongst Gentiles. So the Apostle Paul, in Rom. 11 says, you remember, that when the fullness of the Gentiles be come in, then the blindness shall be turned away from Israel. As soon as God shall have a sufficient number to fill up this 144,000 all the work of this Gospel age will terminate quickly. It will all be at an end, because the spiritual seed of Abraham will be complete and there will never be another one added to it; there will neither be one short nor one too many; and just as soon as that is accomplished, then would come, you see, the glorification of this 144,000 as the spiritual kingdom and then would come the blessing of natural Israel! as Saint Paul says, "All Israel shall be blessed, all Israel shall be saved, all Israel shall be brought back into divine favor, and harmony, and through Israel, then, the blessing shall extend to all the nations, for the due time for scattering the blessings of God amongst mankind will have come; the time will have come for the blessing of all the families of the earth through natural Israel," under this superior and spiritual Israel, the 144,000.

{Page Q630}

And that 144,000 are composed of those who have been Jews, English, Irish, Welsh, and all others. So then instead of this 144,000 being the end, or completion of the matter, dear friends, it is only the beginning of God's salvation. This is the special salvation, this is the elect class, this is the Messianic class of which Jesus is the head--and it merely means a beginning. Following that will go out a general salvation for mankind at large. But these are saved to the heavenly conditions while mankind at large are to have the offer and opportunity of salvation in the flesh, coming to human perfection and to everlasting life as human beings and to a full restored earthly dominion--all that was lost in Eden to be restored through that great Messiah.

SAVIOR--Jesus a Complete Savior.

Q630:1:: QUESTION (1911)--1--Could Christ be a full

and complete Savior if anything was required of man in either the heavenly or the earthly salvation ?

ANSWER--Why certainly he could be a complete Savior. Suppose now there were ten men here drowning in the water, and suppose I had life buoys with ropes on them, and threw them in and said, "See that? Catch hold of that and I will pull you up! Catch hold! Catch hold!" They were all there invited to catch hold and they would be pulled up. Now then if one rejects this means of salvation after he knows what it is, and has heard what was said, knows he is able to grasp the rope, and has hands to catch it with, has all the power to get hold of it and come up out of the water, if he rejects it, the person that has done this work has nevertheless been the Savior of all those persons. He has recovered them all, because if after they were thus saved in the sense of salvation or recovery being cast to them, they then willfully rejected it, it is just as though they had jumped in the water after they were on top again.

SCAPEGOAT--Representing a Spirit-Begotten Class.

Q630:2:: QUESTION (1907)--2--Since the scapegoat was not accepted for sacrifice, and did not enter the Holy, could it represent a spirit-begotten class?

ANSWER--The bullock did not go into the Holy or the Most Holy, nor did the Lord's goat; and similarly the scapegoat did not go into the Holy or the Most Holy. If the fact that the scapegoat did not go into the Holy and the Most Holy were to be considered a proof that the class represented by the scapegoat was not to be spirit-begotten, the same argument would hold against those who are of the Lord's goat class, and the same argument would hold against our Lord Himself, represented by the bullock. It was the blood that was to be taken in, and that was all. Those who are represented by the scapegoat are represented for the time being in the body of the High Priest, as for instance, Jesus the High Priest first of all, in His first offering of the blood of the bullock, as the High Priest represented himself in taking the blood in himself individually. You and I were not in that at all. He went into the Most Holy on our behalf, and made reconciliation for our sins. Then he came out and offered the goat of the sin-offering, the Lord's goat, and took of the blood of it. Now then, he was representing in that goat, you see, the members of his body, and he went in with the blood of that goat. But the goat itself was represented in the priest. The bullock was represented in the

priest and now similarly the goat is represented in the priest, and he makes the offering there. The scapegoat class are for the time being represented in the body of the High Priest. That is to say, when they made their consecration, they were counted as members of the Body of Christ, for the time being, and it was only after they failed to continue in His way, failed to go on and complete their sacrifice, that they were eliminated and no longer counted as members of the Body of Christ, but thereby becoming a secondary company, or a company not found worthy of places in the Body of Christ.

SCAPEGOAT--How Represent the Spirit-Begotten?

Q631:1:: QUESTION (1912)--1--How can the Scapegoat, not having the light of the Golden Candlestick represent the Great Company, which is spirit-begotten?

ANSWER--The Scapegoat did not get the light, because it did not get into the Holy. Neither did the Lord's goat, nor the bullock.

It is not everybody, apparently, that can understand these types. If you are one of these, don't worry about it, for you have plenty that you can understand, and thank God for. The Lord's goat outside represented one class, and the Scapegoat represented another class, and the Bullock represented the Lord Jesus. In the Court condition, the Bullock represented Jesus, when He was in that condition; the Lord's Goat represented one class of His followers when they were in this Court condition, and the Scapegoat represented another class of the consecrated when they were in the Court condition--**not after they passed into the Holy.** No goat or bullock ever went into the Holy. All who enter the antitypical Holy become members of the High Priest. When the bullock was slain the change took place. Outside the curtain the High Priest was symbolized by the bullock; inside he was the High Priest.

Also with the Lord's goat--outside it represented the human nature of those accepted as members of Christ; but inside it represented the Body of Christ, spiritual, the Church. So it is the Priest inside the vail that sees the light from the golden candlestick, eats the shew bread--not the bullock nor the goat.

The question before the mind of the questioner, I presume, is this: Could those who have ever gone into the Holy get out again? And the answer is this: That so far as you and I are concerned, all that you and I know about the matter, is that every person who makes a consecration enters into the Holy

and becomes a member of the Body of Christ, which, is the Church.

Suppose twelve hundred persons were here. Suppose all, had consecrated themselves to the Lord, and had been begotten by the Holy Spirit. Where would they be represented in this Tabernacle type? I answer, They would be represented inside, not outside the Holy. They went inside, for they were begotten in the one hope of their calling. Those in the Holy become two classes. They all see more or less of the light, eat more or less of the shew-bread, and more or less approach and appreciate the Golden Altar. But one class approaches and eats in a way that the other class does not. One class appreciates the light and uses it more

{Page Q632}

thoroughly than the other. One class goes more particularly to the Altar of Incense.

Those who fail to avail themselves of these privileges will not go on into the Most Holy. Only the Christ Head and Body will constitute the Great Priest in glory beyond the Second Vail.

What will happen to those failing to make their calling and election sure? In the end of this age their portion will be assigned in the Court condition--but they are not in the Court condition now. The holy represents all those who have made acceptable consecration. All the worthy will eventually pass beyond, into the Most Holy. Those who fail to make their calling and election sure, though still spiritual, will be remanded to the Court condition, justified fully with God, but on a different plane from those fulfilling their covenant of sacrifice--followers in the footsteps of Jesus.

The Great Company, antitypically Levites will be the servants of the Royal Priesthood. Although on the Spirit plane and having no inheritance in the land--no part or lot with humanity--nevertheless, they will have to do with the earth in their spiritual service.

Whilst the work of restitution will be in progress for a thousand years and mankind will be gradually nearing perfection, these antitypical Levites will have an important service to render to men. In order that nothing may hurt, injure or destroy in all that holy Kingdom a great Company of spiritual guardians will be required. Their work will no doubt correspond to the service now rendered by the angels to the Elect Church. "Are they not all ministering spirits sent forth to minister unto them that shall be heirs of salvation?"

SCAPEGOAT--No Part of Sin Offering.

Q632:1:: QUESTION (1915)--1--Does the scapegoat have any part in the Sin-offering?

ANSWER--The scapegoat has no part. The scapegoat was not offered at all. It failed to be offered. Two goats were presented as offerings, but the lot fell only on the Lord's goat, and that one was the sin-offering. So we have the bullock and the one goat for the sin-offering, and the other goat was not sacrificed at all. Hence it could not be a sin-offering (Lev. 16:7-10). But in God's economy this scapegoat class will have a secondary part in the expiation of sin by having their sufferings applied as atonement, or expiation, for certain willful sins of the world--not Adamic sin.

SCIENCE--Re Wild Statements.

Q632:1:: QUESTION (1911)--2--Do you know that the science of geology and archaeology, prove absolutely and conclusively that this earth is not only six thousand years old, but millions of years old; that man's remains have been traced back even beyond the glacial period, which is not less than one hundred and fifty thousand years, and that animal life can be traced back through all periods of time?

ANSWER--I do not know anything of the kind, and I do not believe anything of the kind. I know that some gentlemen are in the habit of taking a little hammer, and knocking a corner off of a rock, and then spitting on the ground two or three times without saying anything, but looking wise, and guessing several large guesses. The one who guesses the

{Page Q633}

largest is the biggest professor. That is the science some people are following, and the apostle Paul speaks of such as "Science falsely so called." That is just what I think it is, too. Science has some basis, not mere guess work. One man might have better opportunities of guessing on a subject than another, yet at the same time a guess is not to be set down as scientific truth. We know, for instance, that we are able to make stone in a very few hours; we are making it every day in concrete work, it is being done all over the world. It was supposed at one time that stone could not be made except in a long period of time; that it would require millions of years. Now we can make it ourselves in a few hours. And those various theories respecting man and his period of time on the earth, I think are not well gauged.

We have set forth in the chapter I refer to in the sixth volume of **Scripture Studies**, our thought, which we believe to be the Scriptural one, that each of these ages of creation are periods of seven thousand years, and that the whole period of creation up to the time of man was six periods, or days, of seven thousand years each, or 42,000 years; and we have had six thousand years more of the seventh day period. Man was created in the beginning of the seventh day, and we have been in this period for six thousand years, and another thousand years remains to complete the seventh, and then we will have a complete cycle of seven times seven thousand years, forty-nine thousand years from the beginning of the creative work, and bringing us to the grand jubilee of fifty thousand years in the period of the world's history. In speaking of these creative days, let us remember that the Bible does not pretend to tell what condition the world was in when this creative period began. In Genesis we are not told when God began to make the earth; we are simply told that "the earth was," but we are not told how long it was, and we have no guess on the subject; but we are told that the earth was, and that it was without form, void, and darkness was on the face of the earth, and God began to order the earth or bring it into condition for man. Now, we are not to know any more than that. There was no man on the earth before that, and no beast before that, but there was a planet here; but how long it had been a planet we do not know.

SCIENCE--Re Moses and Pentateuch.

Q633:1:: QUESTION (1911) 1 Do you not know as a historical fact that Moses lived in an age at least five hundred years before the Pentateuch was compiled, or that writing, except in Egyptian hieroglyphics, was unknown, and that it would have been a physical impossibility for him to have written it? Is it not a fact that Ezra, and perhaps Nehemiah, are responsible for all the writings attributed to Moses?

ANSWER--I think not. I do not know the writer of the question, but I prefer to take some better authority. Jesus said, "Moses wrote of me." I prefer to take Jesus. I have not had anything to disprove it to my mind yet. I am not ready to throw away my Bible; it is getting better to me every day.

SCRIPTURE STUDIES--Laws Prohibiting Sale of.

Q633:1:: QUESTION (1909)--2--If laws are passed to prohibit the sale of Scripture Studies, shall we continue to sell them?

{Page Q634}

ANSWER--It is time to cross the bridge and worry when we get to it. Our Lord said, "Be careful for nothing, but in everything give thanks." Give thanks that you have an opportunity now and do not worry about tomorrow or next year. "Sufficient unto the day is the evil thereof." Sufficient also is the guidance of the Lord, and we are to wait and watch for it.

SCRIPTURE STUDIES--Why Is Author's Name Omitted?

Q634:1:: QUESTION (1913) 1--We are sometimes asked why the author's name is not given in the Studies of the Scriptures. We are assured in our own mind that your reason is a good one, but we would like to have a definite personal answer from yourself to give to all enquirers.

ANSWER--Well, a number of reasons could be assigned and any one of them be true enough. I do not know of any particular reason why the name might not appear there; I do not know whether it would be to advantage or not. The "Studies in the Scriptures" are given forth not merely as representing something of a personal kind, but something as representing teaching, and the teaching is supposed to stand on its own basis by the reference to the Bible, rather than upon the authority, or word, or name of any individual. The book is really less sectarian, if we wish to use that expression, by reason of not having the name, but I could not have any particular objection, and if anyone would like the name, kindly write it in for them.

SEALING--With Holy Spirit.

Q634:2:: QUESTION (1909)--2--When are we sealed with the Holy Spirit?

ANSWER--My thought is this, as expressed in the Dawn Scripture Studies, that at the time of our consecration, if that consecration be accepted of the Lord, we are begotten of the Holy Spirit, and this begetting work may progress more or less slowly, and that the sealing condition would come at the time when we would say we were quickened, and that the quickening condition would be at the time when we have come into harmony with the arrangements of the Lord, so as to see that the law of this new life is the law of love, and have come to the place where we have nothing in our hearts against God, the brethren, our neighbors, our enemies if we have had any, or against any one in the world, and we have come to

love God with all our hearts and our neighbors as ourselves. From that time we are quickened and our life begins to manifest itself in what we say and do. To my understanding the sealing very considerably corresponds to the quickening, and is not an instantaneous work, but is a gradual or progressive work. When your heart has become tender toward the Lord, the Holy Spirit begins to impress upon you the character likeness of God, and that is the sealing of the Holy Spirit. It has fire, of course, and pressure, and becomes more and more effective, and continues all through your lifetime, and you are not to get rid of it, but obtain the full character likeness.

SECOND ADVENT--How Our Lord Knew About Raising the Church on Third Day?

Q634:3:: QUESTION (1908)--3--If our Lord knew not of the time

{Page Q635}

of his second advent, how could he refer to raising the Church on the third day?

ANSWER--If the Apostles sometimes spoke by the spirit of prophecy, as well as the prophets of the Old Testament, I know of no reason why our Lord Jesus might not similarly have spoken by the spirit of prophecy. We have to take His own word for it. He says He will raise it up on the third day. We know that He did not raise up the Church, the Temple of His Body, on the third literal day, nor did He raise it upon any third day we know of, except the third day of this great dispensational period, in which the world's history is divided, six of which have already passed and in the seventh of which we are now living -- the fifth in which He was speaking, and the seventh would be the third therefore from his standpoint of time--on the third day He would raise it up. That is the only interpretation we know how to apply to His word. How much of His words were prophetic I do not know, or to what extent He was speaking prophetically I do not know, but we do know He Himself said respecting the day and hour of His second coming that no man knoweth, neither the angels of heaven, neither the Son, but the Father only. We would be obliged to suppose that our Lord either spoke prophetically about the third day, or else he would know of it as the third day, the three thousand year period, but did not know what day and hour in that three thousand year period He would be present and the work begin.

SECOND ADVENT--How Related to Wedding Feast?

Q635:1:: QUESTION (1908)--1--"And ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that when He cometh and knocketh they may open unto Him immediately." (Luke 12:36.) It seems evident from the text that our Lord is to return to the "little flock" from the wedding feast; so our Lord emphasizes that attitude on the part of the "little flock" when He returns from preparing the feast. "I go to prepare a place." So would this text indicate a return from an actual wedding to those who follow after,--the foolish virgins?

ANSWER--I answer, neither. To my understanding, the Lord merely meant this: My disciples, you are aware that in any well regulated household the servants are always expected to do their duty, but you well know that there is one time, one particular season, in which more is expected of them than at any other time, and such an occasion is when the master of the house has wedded, and is about to bring in the bride. You know that is the time when the servants, above all other times, are expected to be faithful and obedient, and be awake, ready, and attentive. Now, let that illustrate to you the attitude all of my disciples should be in -- just like men who wait for their master with a bride returning from the nuptial feast, that they may open to him immediately. Now it does not mean that he will come to us from the nuptial feast, or that He will come to the great company from the nuptial feast, but we are to be in that prompt attitude that the very first indication of the Lord's presence will be heard by us; that we will be on the alert, as it were. And so, you remember, the next verse of the parable says--proving that it belongs to us at the present time,--"Blessed are those servants whom the Lord when He

{Page Q636}

cometh shall find watching; verily I say unto you that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." We have had this fulfilled with us, dear friends. To such as were on the alert to hear the knock of the divine word, the testimony of God as to the presence of our Lord, and opened their hearts immediately, and were in the right attitude to receive the Lord, He did come, and He has been feeding us, and bringing forth things new and old, and causing us to rejoice greatly.

SECOND COMING--Re Wedding and Watchers.

Q636:1:: QUESTION (1910)--1--"And ye yourselves, be ye like unto men who wait for their Lord when he returns from the wedding." Does not this seem to teach that when our Lord would return the wedding would already have taken place?

ANSWER--It might seem to teach that from some view point, but not from the proper viewpoint, which is this: A man who is an householder and has servants, would expect from them very special attention on the night of his marriage, when he was bringing home his wife. This night above all, then, they should be very much alert. This is, I think, the thought the Lord wanted to present. You know how alert they should be on such a night? Yes. Well, be ye so alert, so attentive, that when the knock is heard, there will be no delay, don't wait to wake up then, but **be awake**. That, I think, applies to us as the Church living in this particular time. We are expecting the Bridegroom to come and he is about to receive his Bride, and we are to be like those servants, to hear the first intimation that the Master has arrived.

SECOND COMING--Present or Future?

Q636:1:: QUESTION (1911)--2--In the twenty-fourth chapter of Matthew, Christ tells his disciples of many signs of his second coming, and in the thirty-fourth verse, says, "This generation shall not pass till all these things be fulfilled." How is this statement reconciled with the belief that his second coming has not yet occurred?

ANSWER--A full answer of this will be found in the fourth volume of Scripture Studies. If my memory serves me right, there are about eighty pages on that one subject, and anyone interested would do well to read it very carefully. Briefly answering the question as it is here, we would say that Jesus in the narative carries the mind of his hearers down from the day in which they were to the time when these things will happen, and when these will happen, and these, and so on, pointing clear down to the end of the age, and then indicating that the generation that would see these signs down in the end of the age would not have fully passed away before the consumation of this age. Not the generation he was talking to, surely, but the generation respecting which he was talking, the generation that would see these signs when they would be fulfilled--that generation would not pass away, it would not be a long enough time to be more than a generation from the time certain things would be seen until the full consumation of the age.

SECOND COMING OF CHRIST--"He Shall Come Forth and Bless the People."

Q636:3:: QUESTION (1915-Z)--3--Unto them that look

{Page Q637}

for Him shall He appear the second time." Who are these who will look for our Lord?

ANSWER--The Apostle is here (Heb. 9:28) tracing the work of Christ as the great High Priest. He represents our Lord as having offered the Sin-offering, on the Day of Atonement, in its two parts--the bullock and the goat -- and as being now in the Most Holy. When He has accomplished His work, He will appear the second time -- not to repeat any of the offerings of the Gospel Age, not as a Sin-offering--but He shall appear **unto salvation**, to all those who look for Him. We can see that His words might apply to the Church.

They will know of His second appearance. They will have an appreciation of that fact before He will be revealed to the world. He will appear to them **that look for Him**.

But we are to remember that our Lord's going into the Most Holy at the close of the antitypical Day of Atonement with the blood of the Lord's goat class, would indicate the death of that goat. The under priests will be with Him, as members of Himself. Then He shall come forth the second time, after this second presentation of the blood, not to offer a sacrifice--for the sacrificing will all be finished --but to **bless the people**.

Who then are these who look for Him and to whom He will appear the second time, unto salvation? We answer that in the Time of Trouble, and subsequently, the whole world will begin to look for the Deliverer. All nations will be desiring Him -- not as a Sin-offering again, but for their salvation. As mankind will get their eyes open to their need of salvation, they will be looking for this deliverance by The Christ in glory. They will never see Him with their natural eyes. But they will look for Him in the same sense that we now see Jesus -- they will see Him with the eye of faith.

THEY SHALL "FALL UPON THEIR FACES."

At that time many nations shall say, "Come, let us go up to the Mountain of the Lord's House. He will show us of His ways, and we will walk in His paths." (Isa. 2:3.) Another Scripture assures us that, when He shall appear, we also, the Bride class, shall appear with Him in glory. It is after the sacrificing is all finished and the Church glorified that He comes forth the second time unto salvation, saving and

blessing all the people. The high priest in the type did not return into the Most Holy again, but lifted up his hands and **blessed the people**. Then the glory of the Lord appeared unto all the people, and the people gave a great shout and fell upon their faces. (Lev. 9:23,24.) So the people of the world will prostrate themselves before the great Messiah. And this will be the work of Christ during the thousand years--uplifting mankind and giving them the benefit of the Atonement Sacrifice.

SECOND COMING--Bank of Fog.

Q637:1:: QUESTION (1916)--1--If Christ came, where is He, and who is He?

ANSWER--That questioner had a bank of fog in his mind. It will take him about a month's reading to get even a glimpse of this subject. I could hardly hope to make an indenture now, and so will not try.

SECOND DEATH--Jesus' Failure to Sacrifice and the Second Death.

Q637:2:: QUESTION (1905)--2--If Jesus had not presented his human life would he have gone into second death?

{Page Q638}

ANSWER--It would depend upon what time this question would apply. If Jesus at thirty years of age had said to Himself, I will not sacrifice my life, I will live strictly in accordance with the divine law, I understand that he could have maintained his life. Nothing in God's law would have demanded his life. But at thirty years of age, he made a consecration and gave up everything earthly. After he made that covenant with God, for him then to have drawn back would have been sin and would have meant second death.

SECOND DEATH--What Constitutes Sin Unto?

Q638:1:: QUESTION (1908)--1--What constitutes the sin unto death? Prior to the Millennial Kingdom is it possible for any except the spirit-begotten to commit the sin unto death?

ANSWER--We answer that sin unto death is a sin against light and knowledge. No man can sin the sin unto death unless he has knowledge. It is not a sin of ignorance; it is a wilful, intentional sin against light, and therefore is called sin against the Holy Spirit, sin against the Spirit of Truth. Now then, is it possible for any except the spirit-begotten to commit the sin unto death? I answer that only those who

have been begotten of the Holy Spirit have a knowledge of the deep things of God, and therefore only these have the responsibility of that great knowledge; that the world in general, not having been begotten of the Holy Spirit, and not having a knowledge of the deep things of God, and not grasping the truth of God, clearly are not responsible to that extent. The responsibilities are with you and me because we have tasted and know, therefore we are responsible and we could sin the sin unto death, whereas the world could not so sin. Well now, a question: How much knowledge is necessary before we could commit this sin unto death? I answer, to my understanding it would not require a great deal of knowledge. The Apostle says that if we sin wilfully after we have received a knowledge of the truth. What kind of truth did he mean? Did he mean knowledge that we had come to as to the end of chronology? Oh no, for then all of those who went before us would not have had knowledge enough to go into the second death, because they did not know much about chronology. Does it mean those who understand about the parallel dispensations? No, because plenty of people never knew anything about the parallel dispensations. Does it mean only those who know about the Jubilee? No, for plenty of Christians lived and died without knowing about the Jubilee,-as in our Apostles' day, for instance. What does it mean then, what kind of truth and how much truth must we have? I answer, dear friends, the truth is that even grander truth, which Christians have had all during the Gospel age; for instance, the great truth that, "God so loved the world that He gave his only begotten son, that whosoever believeth in Him should not perish but have everlasting life." That is the great truth, and people who have believed that great truth, and in whom it has exercised the proper power, have been turned from sin to righteousness, and from darkness to light. There is the truth that would sanctify. Now, then, if any has come to a clear knowledge of the truth of God's love, and of God's requirement of righteousness, and of our Lord Jesus Christ as his Savior, he has come to a responsible position. Has

{Page Q639}

not the world a knowledge of that? No. The world has heard hymns such as "The Ninety and Nine," etc., and they have heard about theology, but I do not think the world is responsible to this degree. They have not comprehended the Word of God; they have not comprehended the provision God has made for our sins, for our reconciliation with Him,

therefore the world could not commit this sin unto death. But those who have been once enlightened, and tasted the good Word of God, and the powers of the age to come--the restitution powers;--we are partakers of these in that we are justified by faith, and justification by faith is the power of the world to come, and as we now enjoy it in advance of the world--and been made partaker of the Holy Spirit, these are the ones that might sin the sin unto death.

Then the second question here, "Please explain the case of Judas." I answer, Judas was one of those who accompanied with our Lord, who was a witness of His mighty works and was made partaker of the power of the age to come; he had justification through faith; he had accepted the Lord as the Messiah; he called him his Master, and he received the Holy Spirit in this special sense, that he was one of those commissioned, and on whom our Lord breathed and said, "Receive ye the Holy Spirit," and he was one of those whom the Lord sent out to exercise this holy power. He was one of those who cast out devils; he healed the sick and did many mighty and wonderful works in the name of our Lord. And he knew these were not frauds; he knew they were genuine; he had a share in the matter himself; he had so much light and so much knowledge, more than other people at that time, that our Lord could say of him, and did say of him, "It were better for that man that he had never been born." And that would not be true of any man who could pass through even a threshing machine experience in the present life if he had the glorious opportunities of the Millennial age. It would not be better for him if he had not been born.

SECOND DEATH--Will Many Go Into?

Q639:1::QUESTION (1908)--I--Do you infer from the parable of the sheep and goats that the number of those going into the second death will be as great as those saved?

ANSWER--I do not know what to think of that parable, my friends, if it was intended to bear at all on the question of numbers. I used to take a great deal of satisfaction with this thought, that where it speaks of the sheep and the goats, I would say to myself, Well the number of sheep is much greater than the number of the goats, and I am very glad this is so. But when I was in Palestine, to my surprise I found the flocks over there were about half and half. Now I do not know what to think; I am going to try to keep amongst the sheep, and so will you, I trust.

SECOND DEATH--Re Fire and Brimstone.

Q639:2:: QUESTION (1911)--2--"But the fearful, and unbelieving and abominable and the murderers * * * shall have their part in the lake which burneth with fire and brimstone; which is the second death." Please explain.

ANSWER-- The question answers itself. It says, "Which is the second death." That is the way it reads. All of these things symbolize the second death.

{Page Q640}

SECOND DEATH--Prepared for the Devil and His Messengers.

Q640:1:: QUESTION (1912-Z)--1--"For Tophet is ordained of old; yea, for the king it is prepared. He hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." (Isa. 30:33.) Who is the king for whom Tophet is prepared?

ANSWER--Tophet was a name given to the Valley of Hinnom, which is symbolically a representation of the Second Death, and the Lord is intimating that He has plenty of fire and fuel to accomplish all this destruction and that the Spirit of the Lord will set it afire and cause it to burn to the complete destruction. The king for whom it is prepared is the Devil, with his messengers. He is the instigator of evil, whose destruction is already ordained. First, however, in the Divine providence, before he shall be destroyed, the glorious reign of Messiah is arranged for, during which all of mankind shall be brought to a full knowledge of the Truth, and to a full opportunity of coming into harmony with God, and of demonstrating whether they have the disposition of God or the disposition of the Adversary, Satan. When the choice of each shall have been fully determined, the Second Death shall swallow up all for whom it has been prepared. Such as demonstrate their sympathy with evil will be counted as the messengers of Satan, and will have a share with him in the Second Death.

SECOND DEATH--Applies to the Begotten One.

Q640:2:: QUESTION (1912-Z)--2--"To whom do the words in Heb. 6:4-6 apply--"It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good Word of God, and the powers of the world (Age) to come, if they shall fall away, to renew them again unto repentance?"

ANSWER--The conditions mentioned in the passage

above quoted are all more or less intertwined. That is to say, the one who has been made partaker of the heavenly gift of justification is sanctified, begotten of the Holy Spirit; for only in that way can he get **God's evidence** respecting his justification. No one is justified by merely believing that Jesus lived or that Jesus died. In order to come to the point of **justification and have the merit of Christ imputed**, he must previously have presented his body a living sacrifice; and faith in the Lord Jesus must accompany this presentation.

Anyone having done all in his power--having turned from sin, having believed in Jesus as the Redeemer, and having presented his body a living sacrifice--must next receive the imputation of Jesus' merit to make up his shortcomings, to cover his blemishes, in order that the Heavenly Father may be able to accept the sacrifice: for **no imperfect thing can come upon the altar of the Lord**. It requires the merit of Christ to make good what is lacking in the one who presents himself in sacrifice; and only those who thus believe and present their bodies in sacrifice are the recipients of Christ's merit by imputation; and only such are begotten of the Holy Spirit. God's arrangement is that no one can be justified unless he has made a full consecration, after having already turned from sin. Christ would not impute

{Page Q641 }

His merit to any except such as make this full consecration; and the Father would not accept by begetting with the Holy Spirit any others than those who have done so.

Those who have received justification have at the same time received the begetting of the Holy Spirit, which is "the power of the Age to come." The falling away of such, the Apostle says, would mean that they could never be renewed again. Why? Because they have had their share of the blessing of Christ. Christ's death was to bring a blessing--and only one--to every member of Adam's race--**one full blessing**, a **complete** blessing, such a blessing as will enable every member of the race--if he **will**, when he understands it--to come fully and completely into harmony with God and thus to have eternal life. But after he has received his full blessing and then has rejected it, there is **no hope** in his case. **He can never justify himself**. He **has had** the merit of Christ and has **repudiated** it. There is no hope of renewing such a one, says the Apostle. The fate of such would not, of course, be eternal torment, but **destruction'--the Second**

Death.

SECOND DEATH--Not for Irresponsibles.

Q641:1::QUESTION (1915)--1--Do you know with certainty whether there are any in this Age or will be in the next Age who will go into the Second Death because they do not help themselves, no matter how hard they tried, and God could do nothing for them? (Laughter).

ANSWER--God has provided every individual with a will. If there is anybody who has no will, he is not an individual, he is an idiot. (Laughter). We do not know much about idiots, but we know they are all redeemed as well as the remainder of the world, even though they may not now have any will. A part of the future work of the Church will be to bring such persons out of the idiotic condition. But as soon as such a one gets an intelligent will he will be required to exercise it. During Messiah's Kingdom Reign anybody who wills to will shall have the opportunity of raising up to absolute perfection, and will be given all necessary assistance. So then, to sum up, there is no individual of Adam's race but has or will have the fullest opportunity of attaining everlasting life; and whoever dies the Second Death, it will be because of his own will, because of intelligently refusing to accept God's wonderful and generous terms of salvation in Christ.

SECOND PRESENCE--Failure to Discern Re Second Death.

Q641:2:: QUESTION (1911)--2--Those who discern the presence of the Lord, will they be eligible for the great company class, if they fall short of making their calling and election sure?

ANSWER--Our thought would be that discerning the presence of the Lord would not necessarily have anything to do with the matter. That is merely one element of knowledge, and it would be an evidence that that person had made a certain degree of progress in knowledge and therefore had progressed a considerable degree in the Lord's instruction. But whether it was there, or wherever he might fail to develop the spirit of obedience in laying down his life, zeal for the Lord, for the truth and for the brethren, it would mean that he would fail to get into the little flock class, and that

{Page Q642}

would mean that he would get a share in the great company class--unless he should deny the Lord, turning his back upon

the whole proposition.

SEED--Which Is of the Law.

Q642:1:: QUESTION (1911)--2--"Therefore it is by faith that it might be of grace, to the end that the promise might be sure to all the seed; not to that only which is of the law, but that also which is of the faith of Abraham." What is meant by the expression, "all the seed," and what law is referred to?

ANSWER.--This text is from Rom. 4:16. We understand the apostle here refers to the fact that Abraham has two seeds, as God said to him, "Thy seed shall be as the stars of heaven, and as the sand of the seashore." Here, first of all, is the heavenly seed of Abraham, and subsequently the spiritual or natural seed of Abraham. God is first selecting the spiritual seed, and the apostle tells us that we are now privileged to be part of that spiritual seed. I will remind you of where he says, "If ye be Christ's, then are ye Abraham's seed, and heirs of the promise." Then in the eleventh chapter of Romans, after telling about the development of this spiritual seed, the apostle uses these words, "I would not, brethren, that ye should be ignorant concerning this mystery, lest ye should be wise in your own conceits; how that blindness in part has happened unto Israel until the fullness of the Gentiles be come in." He means that blindness has happened to the natural seed of Abraham until the full number of the spiritual seed shall be gathered in to complete the number from amongst the Gentiles, and then all Israel will be saved--all natural Israel will have its blindness turned away, the light of knowledge of God's glory will fill the whole earth, and all blind eyes be opened--Israel first. The apostle then says, "Thus it is written, there shall come out of Zion a deliverer who shall turn away ungodliness from Jacob." This deliverer that comes from Zion is the Messiah, the Christ, Jesus, the head, and the church, his body. This is the great deliverer. It has taken over eighteen hundred years for Zion to travail and bring forth these First-born, but the spiritual seed of Abraham is about to be delivered, and just as soon as that is accomplished, then this great deliverer, Christ the head, and the church his body, shall turn away ungodliness from Jacob; for this is my covenant, says God, when I shall take away their sin. These, then, are the two seeds of Abraham, first spiritual, and afterwards the natural.

SEED--Of Abraham Vs. Of Woman.

Q642:2:: QUESTION (1913)--1--What is the

difference, if any, between the seed of the woman and the seed of Abraham?

ANSWER--The difference is that in the case of the Lord speaking to Father Adam and Mother Eve, and the serpent, when pronouncing the sentence upon them for sin, He said the seed of the woman would bruise the serpent's head. This represents a class of persons or personages who would become superior to the serpent, and therefore have power to crush out evil. I do not know whether this refers to a number of individuals. Presumably it refers to a number, because in the epistle to the Romans, I believe in the sixteenth chapter, we read, "The God of peace shall bruise Satan under your feet shortly." That shows who the seed of the

{Page Q643}

woman is. Of course it is not the church without the head. When we look at other statements about the seed of Abraham we find it to be the same class, because his seed is Christ. If you and I are Christ's we are members of His body. So the seed of the woman and the seed of Abraham are different ways of referring to Christ and the church.

SEEK--We Find What We Seek.

Q643:1:: QUESTION (1912-Z)--1--Please give the meaning of the text, "Seek and ye shall find."--Mark 7:7.

ANSWER--The above text illustrates a principle to which we have frequently called attention. We find what we seek! Those who approach the Bible with earnest desire to find in it God's Message, will be guided of the Lord. As it is written, "Blessed are they which do hunger and thirst after righteousness (Truth), for they shall be filled."--Matt. 5:6.

On the other hand, those who approach the Bible from the standpoint of cavil, unbelief, antagonism, are equally sure to find what they seek--flaws, contradictions, etc. Note how Thomas Paine and Robert Ingersoll illustrated this principle; and compare their experiences and findings with the blessedness of those who feast upon the Bible as the Lord's bountifully spread table of good things--"Meat in due season" for "the household of faith."--Luke 12:42.

The same principle holds true with the Scripture Studies. As those who so desire can pick flaws with the Bible and turn and twist its statements into unreason, so the same class would surely be successful in similarly picking to pieces "The Divine Plan of the Ages."

SELF-CONTROL--Method of Gaining.

Q643:2:: QUESTION (1916-Z)--2--What is the proper course for us to take in getting control of ourselves, our thoughts, our words and our conduct?

ANSWER--Every thought should be challenged; for if an evil thought or a selfish thought or a mean thought, a depraved thought, be admitted, it will germinate and bring forth a great defilement, which will affect our words and our conduct, and will extend to others. We may learn to do the challenging readily, even along the comprehensive lines which the Apostle lays down in this lesson. What at first may require considerable time for decision will by and by be decided almost instantly:

(1) Is the thought which is seeking consideration in our mind an honorable one? If so, it may pass in and be entertained. If not, it should be immediately resented and driven out from the mind as an evil influence.

(2) Is the thought suggested a pure one--not sensual, not selfish? If so, if it pass these examinations, it may pass on for further consideration. If by these it fails to prove its purity it should be immediately resented as a thought likely to do great harm--as would the entrance into our home of things infected with a plague.

(3) Is the thought lovely? Does it appertain to things that are lovable? Does it excite lovable influences, or is it identified more or less with hate, resentment, anger, malice? If lovely? it may pass on. If not, it must be immediately expelled, not permitted to go further, to do harm to ourselves and to others.

(4) Is it reputable? This cannot mean: Is the thing

{Page Q644}

well spoken of by the world? For the Apostle himself and our Lord Jesus were reviled by the world, who said all manner of evil against them falsely. The word reputable here must be taken to mean that which would be thought well of by all reputable people, if they knew and understood everything connected with the thought.

(5) Has the thought any virtue, or is it in any sense of the word praiseworthy? If so, it may be admitted. If not, it should be repelled; for even if it be blameless otherwise, the fact that it is not of any value is a reason for its rejection. We have no time and no place for things that are merely not bad. We desire to have in our hearts and our minds things that are

positively good, helpful, beneficial in some way. Otherwise, the thought should be repelled as a mere cumberer of the ground of our hearts, of our minds, needed for profitable things. Much novel reading is of this character--not evil, but not advantageous, not upbuilding.

Whatever we may be naturally, the people of God who follow the instructions of the Divine Word surely become noble people, helpful people, possessed of the spirit of a sound mind; and these things will be only a part of their preparation for the Kingdom and for the great work then to be entrusted to them as the servants of God under their Redeemer and Head.

SERVANT--Who That Servant?

Q644:1:: QUESTION (1909)--1--Who is that servant?

Do you believe and acknowledge the statement as put forth by representatives of the "Watch Tower?"

ANSWER--As far as I know nearly all the talk about "that servant" has been by my enemies. I have nothing to say about this subject. What I would say would not change matters anyway. You have your right to your opinion and they have their right to theirs. In the fourth chapter of the sixth volume of "Millennial Dawn," this Scripture is brought to your attention. That is all that I have ever written on the subject.

SERVICE--Doing Good Unto All Men as Opportunity Permits.

Q644:2:: QUESTION (1915)--2--What should be our attitude toward nominal church people? Must we differentiate between them and their doctrines?

ANSWER--The Bible says that we should "do good unto all men as we have opportunity, especially to the Household of Faith." (Gal. 6:10). Therefore we should do good to our Roman Catholic neighbors, our Methodist neighbors, and all other neighbors. We should be glad to do good to every one. But if we have the choice of doing something for the saints or for a neighbor, then we should give the preference to the Lord's saints, whether they be Presbyterian saints or what not. That would include whoever is a son of God. We are the children of God, and we are glad to serve any other child of God, though we would be glad to see them all enjoying the liberty wherewith Christ makes free, not being entangled in any yoke of sectarian bondage. If the Son makes us free, then are we free indeed--Gal. 5:1.

SEVENTH DAY--Typical of Future Time.

Q644:3:: QUESTION (1910)--3--Please explain why you are not

{Page Q645}

keeping the seventh day as the day of rest, but the first day, when the Scriptures say, Six days shalt thou labor and do all thy work, but the seventh day is the day of rest.? Is it typical?

ANSWER--Yes, my dear friends, it is typical, and in order to answer this question properly, it would take at least an hour of good hard talking, because the subject is so misunderstood. We will not therefore tax those who do understand the question, and will refer the questioner to a chapter of this subject which takes it up in full and deals with it in a very elaborate manner in the sixth volume of the Scripture Studies, to which we kindly refer the questioner as being for his own good as well as for the advantage of all. The answer there we feel sure will be satisfactory.

SEVENTH VOLUME--Re Number of Beast.

Q645:1:: QUESTION (1909)--1--Rev. 13:18 "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six thousand three score and six." What does this mean?

ANSWER--See the seventh volume.

SEVENTH VOLUME--Is It the Photo Drama?

Q645:2:: QUESTION (1914)--2--Is the Photo Drama of Creation any part of the Seventh Volume?

ANSWER--You will have to ask me something easier. I do not know, my dear friends, and I am not nearly as good a guesser as some of the rest of you. You can write that to some of the other friends and get an answer right off. I do not know. I do not think it is the Seventh Volume. The Photo Drama Scenario is a nice volume and tells the plan of the ages. I am waiting for the Seventh Volume also. Waiting until it gets off the press--but I will tell you privately, it is not on the press yet.

SEVENTH VOLUME--Re Time to Understand.

Q645:3:: QUESTION (1916)--3--Since Revelation was discussed according to the program yesterday, are we to understand that the time has come for Revelation to be understood? If so, please explain Rev. 20:10: "And the Devil that deceived them was cast into the lake of fire and brimstone, where are the beast and the false prophet, and

shall be tormented day and night forever and ever." Of what does the torment consist? Who does the tormenting?

ANSWER--The fact that we discussed certain features of Revelation yesterday does not imply that all the speakers understood everything written in the Book of Revelation. So far as these seven Churches are concerned, we have written about them in The Watch Tower in 1880 and 1882. The seven Churches were then mentioned, and those features were discussed from time to time. But there are certain things in Revelation which I do not understand, and for this reason I do not write the Seventh Volume. Therein I do not wish to give any guesses. Whenever I write the Seventh Volume on the Book of Revelation, I will have a satisfactory understanding of the teachings of that Book. Until then, I will not write it. With respect to my understanding of Rev. 20:10, I think you will find a satisfactory dissertation upon this text in the "Hell Tower." You all have the Hell Tower; and if you have not you can use the Fifth Volume, in which this text is treated quite fully. In this

{Page Q646}

way you will find a much better treatment of this text than I could give you at this time.

SEVENTH VOLUME--Re Smiting Jordan.

Q646:1:: QUESTION (1916)--1--Will the Seventh Volume be written before or after the smiting of the waters of Jordan by the anti-typical Elijah?

ANSWER--There are certain things that we ought not to tell anyone; and amongst these are those things which we do not know.

SEVENTH VOLUME--Pastor Russell's Last Statement.

Q646:2:: QUESTION (1916-Z)--2--(By Bro. Sturgeon a few days before Pastor Russell's death).

What about the Seventh Volume?

ANSWER--Someone else can write that.

SEVENTH VOLUME--Statement At Milwaukee Convention.

Q646:3:: QUESTION (1916)--3--Explain Rev. 12:12 about the Devil coming down to earth and having a short time.

ANSWER--We have no time to go into that. The seventh volume is not off the press yet, and I will just say, while it is not on the press yet--all that I will say, is, that this is all past now. This revelation is past. That part is past and

gone. We had something to say in this connection in the June Watch Tower, and the comments have a little on it also. We will leave that until God shall give us some further light on the book of Revelation, and we will try then to explain the book as a whole. We think that the book of Revelation is important, and we would therefore love very much to write on it, but, because it is not yet clear as a whole, and I do not wish to put any speculation or guessing into it, therefore do not wish to write anything until the Lord shall make it all plain so far as the Bible is concerned and its interpretation. Therefore we are waiting--waiting on the Lord. In due time I believe He will give up the Key that will unlock the book. Until then we will rest. You will get it just as soon as He gives the explanation. If the Lord shall give it through somebody else alright but I will not give anything until I am sure.

SEXES--What Is Meant by "Neither Male Nor Female in Christ Jesus"?

Q646:4:: QUESTION (1914)--4--Does not the scriptural statement that there is neither male nor female but that we are all one in Christ Jesus, indicate that those who have come into Christ, especially after they have developed to a considerable degree the mind of Christ, will be FREE to exercise more LIBERTY in their relations with those of the opposite sex than formerly would have ordinarily been considered expedient?

ANSWER--It is wonderful how much we can twist language. Now language should not be considered as cast iron of course. That would not be best at all. Nor should it be rubber that you can pull out of shape. And the language as used here is very plain so far as God is concerned and so far as our relationship to the Lord is concerned, there is neither black nor white, rich or poor, male or female or any differences among God's people. However, there are still rich and poor, black and white, male and female, but these qualities are not to be considered as making them inferior in God's sight. God, nevertheless, through the same Apostle,

{Page Q647}

has pointed out certain things that would not be proper for a sister to do, but would be more proper for the brethren. Jesus indicated this same thing in His teaching and by His actions. He did not choose His own mother, a disciple or any of the Mary's relatives whom He loved so much. God did make the difference between the male and female. This did not mean that the sisters were inferior, or ignorant, but so far as the

preaching was concerned, it was given into the hands of the men, representing the Christ portion, and the women, the Church.

As to familiarity between the sexes, I believe my dear friends, that the Vow is one of the very best safeguards that you can set up, and that makes quite a **distinction' between male and female. Your spiritual interests and everybody's will be the better conserved by watching carefully, and those who know there are weaknesses of the flesh strive to live purely one with another and with the Lord.**

SICKNESS--Re Ceasing After 1914.

Q647:1:: QUESTION (1909)--1--How long after 1914 do you think the present conditions of sickness, suffering, and the Adamic death will continue?

ANSWER--I have just answered this. I suppose the brother means 1915. Some things in the Scriptures imply that it might last for seven years, and others one year, but there is nothing definite. Adamic death, sickness, pain and suffering will last until the individual accepts Christ--there is no life outside of Christ. It shall be made known to every creature, and this knowledge and blessing and outpouring of the Holy Spirit shall go to Israel and gradually to the whole world, to all families, and they will recognize the Mediator and the Covenant and the channel of God's providences to Israel in the flesh, and see the earthly kingdom established, and as they come into harmony with this, sin and death will gradually fade away, and they will live. He that hath the Son hath life, but he that hath not the Son shall not see life, he shall still continue in death.

SIGNATURE--Method for Widows.

Q647:2:: QUESTION (1911)--2--What would be the proper form for a widow to sign her name?

ANSWER--A widow, if she uses her own name, for instance, if she wants to say, "Mrs. Grace Smith," had better put the "Mrs." in parenthesis, but if she wished to write "Grace Smith," she has a perfect right to do so, her husband being dead; "Mrs. John Smith;" but I should think that all the sisters ought to determine what way they are going to write their names when they write to the Watch Tower. When they write one time as Mrs. Joseph Gordon, and another time as Jane Gordon, we do not know whether it is another Sister Gordon, or who it may be. You should use uniformity, so that we can always know who it is.

SINNERS--Imitating Holiness.

Q647:3:: QUESTION (1910)--3--To what extent can fallen men, once sanctified, imitate holiness? Does their departure from God limit their power to imitate holiness of character?

ANSWER--I am not sure. It seems to me it is a little different with men from what it is with these fallen spirits. I should suppose they could, especially if they were used by the Adversary, simulate holiness and talk from that

{Page Q648}

standpoint to some extent. But my experience with people is that when once they leave the truth, the difference of character is so manifest you can very generally see what spirit they are of, that it is not the spirit of the Lord, the spirit of meekness, gentleness, patience, brotherly kindness, love, but is the spirit of anger, malice, hatred, strife, and envy. And that is generally the sign. I rather think they cannot help it that they do not really know to what extent they have changed. I think the Lord gives us ground for supposing that is so when he tells us, you remember, that we are not capable of reading the heart, but we may read the outward life. "By their fruits ye shall know them." If they have a wicked spirit, a malicious tongue, and take pleasure in doing unrighteousness, contrary to the Word of God, then it betokens a change of heart, a change of spirit ; that they have not the holy Spirit governing them as they once had.

SINS--Presumptuous Sin.

Q648:1:: QUESTION (1906)--1--What is meant by that passage which says, "Keep back thy servant from presumptuous sin?"

ANSWER--I would say that there might be various forms of presumptuous sin. It signifies the sin of presuming. Some presume to make themselves very great, and do not appreciate the necessity for the precious blood of Christ. It is presumptuous to think that we could appear in the presence of God in the filthy rags of our own unrighteousness. Then we might see a beginning of this presumptuous condition. It begins with some, perhaps, in a small way; then they presume a little more, and presume over the brethren and lord it over them; it is a growing thing, and they finally get so presumptuous that they are in a condition where the Lord cannot deal with them or use them in any sense.

SIN--Wilful--Corrected, Forgiven, Set Aside.

Q648:2:: QUESTION (1909)--2--Please explain what is meant by wilful sins, and how they can be corrected, or forgiven, or set aside?

ANSWER--We have suggested through the Watch Tower publications and Dawn Studies that sins that are common to the Lord's people are of two general kinds. There are certain sins that are committed through weakness or ignorance. You and I commit trespasses many times against the divine will that we are not aware of, and the Lord does not count those against us. But suppose you subsequently ascertain that those sins were wrong? Then go to the Lord, make your apologies, ask His forgiveness and realize His forgiveness.

Then there are other things along the line of the weaknesses of the flesh, when we know they are not satisfactory to ourselves, and not in harmony with the divine will, and yet they are things that we cannot help. Your will was not sufficiently strong. Because it had in it a measure of wilfulness and weakness, for that reason, and in that proportion, that sin is forgivable. Christ died for our sins, not only for the sins that are past, original sins, those that were yours before you knew the Lord, not only those, but additionally, the Lord provided for all those weaknesses and imperfections which would be yours, that you could not help or avoid, because of your nature, heredity or whatever it might be. He made provision for those, but He never made provision

{Page Q649}

for wilful sin, and there is nothing in the redemption of Christ that covers a fully wilful sin for anyone as a New Creature. When we speak of a mixed sin, we are speaking of what must represent the most serious sin that the New Creature could commit, for the Apostle explains that we cannot sin, because His seed remains in us. What does he mean by that? He means this, that, being begotten of the Heavenly Father by the Holy Spirit, we are New Creatures, and the flesh from this standpoint is counted out of the way, and the New Creature is the only one that God is dealing with. You are not in the flesh, but in the spirit, if so be the Spirit of Christ dwelleth in you. What do you mean by the New Creature sinning?

He cannot wilfully and deliberately sin; it would be a sign that the seed did not remain in him; it would be a sign that the

seed, the holy Spirit had perished, and that you were not a New Creature, if you sinned wilfully, intelligently, with premeditation. The Holy Spirit would not be there, and you would not be a New Creature at all. The Apostle says that from this standpoint that wicked one toucheth us not. If it could sin wilfully, it would work death to the New Creature instantly. However, the New Creature has this mortal body as its agent, and it is not always able to control it, so the Apostle says that, "We (the New Creature) cannot do the things that we would do." It is because we have this treasure in earthen vessels, and sometimes it will influence our best endeavors and hinder us from doing that which we would like as New Creatures to do. Does the Lord count it as a sin of the New Creature? No. The New Creature is the one that is anxious and desires to serve the Lord with all its being, might and power, loving our neighbors, laying down life for the brethren, and loving our enemies. The New Creature finds that the old nature balks, and gives a lot of trouble, so that the Apostle said, "Keep your bodies under." It could not be a New Creature and not be alright. It is the old creature which is wrong, and it is the New Creature who restrains or holds control of the old, just as a driver would hold or control a horse which was running or plunging. If the driver drives over a precipice, then we know that the driver has gone insane. So if you drive the old creature over the precipice, it shows that the New Creature is dead. If the New Creature, as represented by the driver, should at any time manifest weakness in dealing with the horses, and should allow them to run away, he might be culpable because he failed to show good judgment, and he may receive discipline because of his carelessness. That is the way you have found yourself sometimes, you have let the lines down, and before you could get them again, you find that the old creature nearly got away from you.

How can these sins be corrected? The proper course is to go to the One whose blood cleanses from all sin. It could not refer to the sins that are past, because they have been cleansed away. It is referring to sins that have been committed after we became Christians. In other words, they are the sins referred to in our Lord's prayer, where we are told to pray, "Forgive us our trespasses as we forgive those who trespass against us, etc." The only way that original sin can be cleansed is through faith in the work

that Christ did for us. What are these trespasses? They are the imperfections of which we have just spoken--they are the spots and wrinkles. When you get any of these, you should go immediately to the great Redeemer, whose precious blood is able to cleanse us from all sin. The proper course is to go every day, the middle of the day or any time, not wait until night, don't allow yourself to rest a moment. Otherwise you will get used to them, and when your attention is called to them, you will say, Oh, I know it, and I don't like them, but, you know, everybody has them, and as a result a great many accumulate, and it would take a lifetime to get rid of them. This represents an unfavorable condition of heart from the Lord's standpoint, a lack of zeal, and such will be obliged to go through the great time of trouble as the Great Company, and wash their robes and make them white in the blood of the Lamb, just as they should have done all the way down.

Another thought: To what extent are these sins forgivable when we do take them to the Lord in prayer; how does He forgive them, and if so, how does it cause so much chastisement to follow? I answer, the two things are quite in harmony. We might illustrate it this way: You might say to your child. You have done wrong and I must punish you, and the punishment will be that you shall have no dessert for dinner. If the child be of the right attitude of mind and be properly trained, as he should have been trained, the child will feel the disapproval of the parent more than the denial of the dessert. While the denial of the dessert is the real stipulation, the properly trained child will realize the frown of the parent more than the lack of the dessert. Therefore the child will say, Forgive me. The parent might answer, If I forgive you, you cannot have the dessert. Well, he might reply, I am not thinking of that, but I am thinking of how I have hurt you. In restoring the favor of your countenance you might say, Well, my dear, you are entirely forgiven, and you might give him the kiss of approval, but you can't have the dessert. Alright, he would reply. That is an illustration of how the Lord's people should be in their relation with the Heavenly Father.

SIN--Recognize, Forgiveness, Expect Chastisements.

Q650:1:: QUESTION (1909)--1--If you did wrong and recognized it later, and asked forgiveness, should we expect chastisements?

ANSWER--I suppose the brother means that, if I did wrong, if I recognized it, and asked forgiveness, should I expect chastisements? Yes and no, according to

circumstances. The degree of intelligence would determine. If there was knowledge of it, the Lord would exact certain penalties, even though you asked for forgiveness. Just as in the case of a child. You might say to it, "You shall have no dinner today if you do that." He may do it and then ask your forgiveness, saying that he is sorry. You would forgive him, but would say, "While I forgive you, I will have to do as I said and punish you; you must go without your dinner." So our Lord may bring us back into fellowship and we may have forgiveness, and at the same time, He may allow some chastisement to follow.

SIN--Body Of in Rom. 6:6.

Q650:2:: QUESTION (1916)--2--In Rom. 6:6, "Our old man is crucified with Him, that the body of sin might

{Page Q651 }

be destroyed." What is meant by the "Body of sin?"

ANSWER--The Apostle, of course, is using figurative language just as we do sometimes when we speak of the man of sin. It does not mean a single man, but a great institution, that which is contrary to the divine law; and so here, a different figure is used: he speaks of the body of sin in contrast with the body of righteousness. How large is the body of sin? Satan was the first sinner and he deceived and led astray our first parents who were sold under sin, as we read, and they became enslaved to Satan and became his followers--not intentionally, but by reason of delusion, ignorance and weakness--they came under the slavery of sin and death. The body of sin represents all the sin in the world--all in whom sin is in the whole world. The body of sin represents all the sin in the race, all that came from Satan, all under condemnation. We who have heard of God's plan, we who have turned our hearts away from sin have heard that there is a way of enlisting under the banner of Jesus, that we might be soldiers of the cross and followers of the Lamb, we have enlisted under the banner of Jesus as the Captain of our salvation for a certain purpose, and that purpose is the same as His, viz., the destruction of the body of sin. This means the destruction of everything that is sinful. Is it so sweeping as that? you inquire. Yes; no sin is going to be allowed to remain. All must be destroyed. Every sinner is going to have an opportunity to make a change, but if he will not change and be begotten again, then he will lose the favor, miss life, because the determination of God is that all sin and all sinners

will be wiped out. The body of sin will be destroyed root and branch--every part of it. It is not our business to seek to do this now. God's time has not yet come. We will judge the world in due time. "Know ye not that the saints shall judge the world?" This will continue for one thousand years to come, so as to give every member of the Adamic race an opportunity to decide whether he will be on the side of Satan, on the side of sin and wrong and error, or else on the other side, and if he decides for Satan, this will determine his future. If he decides for God, then all these Judges will be helping him back to the image of God, and if, on the other hand, he decides to take his stand with the Adversary and oppose that which is right, then the wrath of God will abide upon him, and his punishment will mean his destruction in the second death. But this is not the case now. "God has appointed a day"--a thousand-year day; that will be the time that we will have to do with them; not now, for we are admonished to "Judge nothing before the time." We are not at the present time to try to straighten out everything by force. This force will be operating during the time of crisis or decision in the Millennial Age. The special message of the gospel is now going out to the effect that every one who has a hearing ear may turn himself about and become a follower of Jesus and a soldier of the cross. But what will these soldiers of the cross fight against? The time for the destruction of all evil will be in the future, as we read in the 11th chapter of Revelation, "We give Thee thanks, O Lord God, the Almighty, which art and which wast; because Thou has taken Thy great power, and didst reign. And the nations

{Page Q652}

were wroth, and Thy wrath is come, and the time of the dead to be judged, and the time to give their reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, the small and the great (all the sheep class during the Millennium), and to destroy them which destroy the earth"--(everything that pertains to the body of sin). But now, many in this body of sin do not fully appreciate what righteousness is, and consequently the provision of the Millennial Age has been made that the knowledge of God and of His gracious arrangements shall become known to all, with which knowledge will come the responsibility that will determine which of our race belong to the body of sin to be destroyed, and which of them, under a favorable opportunity will join the body of righteousness and be granted everlasting life.

What then, can we do now? Our chief work now is in ourselves. What are we doing there? We are fighting to overcome our weaknesses and to keep down the elements of sin and of unrighteousness entrenched in our mortal bodies. But are we not to rebuke, and rule, and harass the class? No! Harass and rule yourself. Fight yourself all you please, but do not fight the class. Mind your own business! There is more trouble awakened by busy-bodding in other people's affairs than in any other way. It takes some time to know just where your business comes in, where the class's business comes in, and where everybody's business comes in. So, we are to fight against the body of sin in ourselves. The only body of righteousness is the true church of Christ. All the rest of the world are a part of the body of sin. These saints have engaged to fight against the world, the flesh and the devil, and this great battle is waged in themselves. The more successful one may be in this combat, the more that one may be able to assist others needing his assistance. The more one cultivates the spirit of gentleness, kindness, patience, long-suffering, brotherly kindness and love in oneself, the more will that one be able to help others out of their wrong condition. These saints, then, are the only present members of the body of righteousness, and by and by they are to be associated with Jesus in the coming Kingdom in destroying this entire body of sin.

SINS--Unpardonable.

Q652:1:: QUESTION (1911)--1--Is there an unpardonable sin?

ANSWER--Yes, there are many unpardonable sins.

The word "unpardonable" is used in more than one way in the Bible. I presume the questioner refers to the sin unto death.

There is only one sin unto death, but there are many unpardonable sins. For instance, you may do something after you have become a Christian that is partly wilful, and partly through failure to exercise the proper self-control that you might have exercised. To that extent it was your will that sinned; to that degree it was a wilful sin; to that degree it was an unpardonable sin. And what would that mean? That would mean that you would need to receive some chastisement, or stripes, for that sin. It will not be pardoned. You cannot say, "Lord, take it all away, please." It is all very proper to go to the Lord and ask him to forgive the sin. That is, to take away the feature of it that would come between you and the Lord and hinder you from enjoying his favor, but you must still expect that even if he restores you to the light of his countenance that there would be some

stripes in proportion as there was any measure of wilfulness connected with the sin. In that degree, you see, it is unpardonable, but is one that might be expiated in that degree. Now when we speak of expiation of sin we do not mean the original sin ; the original is entirely expiated, and you can do nothing to get rid of it, but after you have gotten rid of original sin, and after you have become God's child, after you become a new creature, then you are on trial, and then in proportion as you may have wilfulness, in that proportion you will have stripes; and so the Lord said, some will be beaten with many stripes, and some with fewer stripes, in proportion to their knowledge, etc.

But there is a sin that is unto death. No amount of stripes will come in. No amount of stripes will be satisfactory. The individual committing that sin will die the second death. As the apostle says, "There is a sin unto death; I do not say that you shall pray for it." There would be no use to pray for it. The sin that is unto death is a wilful sin, deliberate sin, intentional sin. The apostle describes this sin unto death in the sixth and tenth chapters of Hebrews, and describes those who fall away, who renounce the Lord. Saint Peter says, speaking of some of those, that they turned like the sow to wallowing in the mire, and like a dog to his vomit. Such a person, sinning wilfully against light and knowledge, there is no more sacrifice for his sins; he has had his share of Christ's sacrifice and has misused it, and there is none remaining for him. There is a share in the sacrifice for Adam and all his children, every one of them, and they must all get their share; but whoever gets his share and then misuses it, there is nothing remaining, and his wilfully turning away and counting the blood of the covenant wherewith he was sanctified a common thing, will mean his utter rejection by the Lord.

SIN--Positive or Negative.

Q653:1:: QUESTION (1911)--1--Is sin positive and negative.

ANSWER--We asked for Bible questions. You see we have to judge as to what is meant by positive and negative. I do not believe half of this audience would know, even if I did.

SIN--Living Without Sin.

Q653:2:: QUESTION (1912)--2--When the Apostle wrote (1 John 2:1), "These things I write unto you that ye

sin not," was it his thought that it is possible for us to live without sin?

ANSWER--In reading this text and many other Scriptures we need continually to keep in mind the fact that those who are accepted of God as His children, as members of the Body of Christ, begotten of the Holy Spirit, are all classed as New Creatures and not as men. The New Creature, therefore, in this text, would be the **ye**--"that **ye** sin not," as though the Apostle said, "The object of my writing is that you might realize the responsibility of abstaining from sin and continuing in God's love." Then he informs us how this is to be accomplished. In this as in other respects he shows that the New Creature is responsible for the body. Anyone who would say that he was perfect and without flaw, would he be deceiving himself. Nevertheless, these flaws are not of the New Creature, but chargeable to the flesh. If the New Creature should sin **wilfully** it would cease to be the New Creature because the New Creature is begotten of the Spirit,

{Page Q654}

has joined in the warfare against sin, and is facing in the very opposite direction from sin.

But if any man sin, let him not, cast away his confidence in God, but let him remember that the Father, foreknowing that the New Creature could not control every thought and word and act of the flesh, has made provision for these, and has provided for us an Advocate, Jesus Christ the Righteous. He has appeared on our behalf--appeared before the Father and made satisfaction **for us**--Heb. 9:24.

Remembering this, if we find that through lack of faith, or weakness of the flesh, a step has been taken which is contrary to the Lord's will and our best spiritual interests, no time should be lost in retracing the step and in calling upon the Lord. We have an altar consecrated with the precious blood of Christ, far superior in every way to that altar which Abraham consecrated with the blood of typical animals, and the Apostle exhorts us, "Let us, therefore, come boldly **courageously--full of faith'** onto the throne of grace, that we may obtain mercy, and find grace to help in every time of need."-- Heb. 4:16.

SIN--Can New Creature?

Q654:1:: QUESTION (1913)--1--Is it permissible to say, from any standpoint whatever, that the New Creature can sin?

ANSWER--The New Creature certainly can sin, for if it

could not it could not die the second death, but if the New Creature sins, it means the second death, the penalty is death. The New Creature represents the mind of the Lord that has been received after the consecration has been made and the Lord grants us His Spirit. That person, thus receiving the Spirit of the Lord, is counted a New Creature in Christ Jesus. That New Creature, as long as it remains a New Creature, will not sin. There may be imperfections, but these imperfections will not be disloyalty of the New Creature. How could we be holy, representing God's Spirit, and be imperfect willingly, intentionally? Impossible. But the New Creature is a treasure in an earthen vessel, as the Apostle expresses it, and the earthen vessel has its weakness and is liable to temptation; the earthly body may make slips and mistakes, it may be even entrapped into serious sin, but it is not necessarily the New Creature which has sinned; the New Creature may possibly very much bemoan the sin; it should not be the New Creature. Whatever the nature of sin in you or me, it should be the unintentional weakness of the flesh which comes upon us in an unguarded moment. But the Lord assures us that even with these His grace will be sufficient for us and in His strength we will be made perfect, and manifestly so, in our weakness. But if the New Creature sins it ceases to be a New Creature. We cannot say the New Creature is a sinner. As soon as you receive the mind of the Lord you became a New Creature and as soon as you willingly do something which would be unholy and contrary to that, that moment you cease to be a New Creature, and so the New Creature could not sin wilfully, for this is contrary to the new nature, and if we sin under these circumstances it would be under penalty of the second death. The New Creature sometimes becomes, as it were entrapped and, **in a measure**, co-operate with the flesh, the flesh perhaps entrapping the New Creature so that it cannot really escape. The New Creature is in a measure guilty of willingness, and if

{Page Q655}

that be so we may surely expect that the New Creature will receive some chastisement from the Lord for any measure of willfulness in the matter, and, indeed, we are held responsible for the weakness of the flesh even where the New Creature does not agree at all. We have undertaken the matter of controlling these mortal bodies, and the Lord has provided the necessary assistance. If we fail to manage these bodies it must be because of more or less carelessness. He holds us

responsible but "He knoweth our frame, He knoweth we are dust," and has provided a way of escape; He has provided that if any man be overtaken in a fault He will reprove him and help him out of the difficulty, help him to see as a New Creature where he was wrong. Where it has been wholly or nearly wholly a weakness of the flesh it will be forgiven, but we must go to the throne of Heavenly grace that we may obtain mercy and grace for every time of need. The Lord desires His people to come to the throne of grace for forgiveness of their sins; it keeps us humble and helps to show us how weak and little we are and how much we are dependent upon the great High Priest for the assistance necessary to become final overcomers.

SINS-- Forgiveness vs. Expiation.

Q655:1:: QUESTION (1914-Z)--1--In relation to sins partly wilful, are stripes given for the portion of wilfulness? And when the sin is expiated, is it then canceled?

ANSWER--Our Lord died for the sin of Adam--for just the one **original sin**, and all sins which grew out of that original sin. This sin of Adam affected the body, mind and morals of all the race. Therefore we each have not only our own inherited imperfections to contend with, but also the imperfections of all those around us

From the time that any one is begotten of the Holy Spirit all things become new. The members of the Little Flock class have no record whatever of condemnation against them; all that condemnation is completely eliminated. The imputation of Christ's merit to their flesh made them perfect in God's sight, and they were brought forth as New Creatures.

These New Creatures have entered into a Covenant with God to walk in the footsteps of Jesus. In the present time, as the Apostle says, we have this treasure of the new nature in an earthen vessel; that is, we have it under unfavorable conditions. We have also basements from those around us and from the Adversary to oppose us. All sins, then, that are the result of these adverse conditions, and to which our will does not consent, are coverable by the merit of Christ. If any of these New Creatures **unwittingly** do that which is contrary to the Divine will, they need not remain in a condemned condition. The Word instructs us that we should go immediately to the Throne of Heavenly Grace and obtain mercy and forgiveness, and help for every time of need.

But suppose that the sin is not merely one of temptation--suppose there is a measure of wilfulness or a measure of slackness, so that the child of God is thus far responsible,

what then? We answer that he may still go to the Throne of Heavenly Grace, and the portion of his sin which was unwilling will be covered by the merit of Christ. Whatever portion of the sin is **wilful** is deserving of punishment, stripes; and these stripes **he will surely get**. The Father will not allow His children to wander away without help. The stripes

{Page Q656}

complete the expiation of that sin; and it will be canceled from the record. Justice has no longer any charge against him.

But the Scriptures clearly tell us that if any consecrated child of God should sin with **full wilfulness** there would be no forgiveness whatever for that sin, and it could not be expiated by stripes. The penalty would be death--the Second Death. If he sins with no wilfulness, in full ignorance, entirely without intention, the sin is entirely forgivable, by application for the merit of the precious blood. If he sins with partial ignorance and partial wilfulness, there is a portion that would be forgiven and a portion that must be expiated.

The Apostle Paul declares that if we would judge ourselves we should not be judged of the Lord; but that when we are judged of the Lord we are chastened, that we may not be condemned with the world. (1 Cor. 11:31,32.) And this chastening that comes upon us is the proper penalty for our degree of wilfulness. The object of the Lord in meting out this chastisement is that we shall learn the needed lesson, and be more watchful.

SINS--Forgiving vs. Cleansing.

Q656:1:: QUESTION (1916--1--We read: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Is there a difference between forgiving our sins and cleansing us from all unrighteousness?

ANSWER--Notice, first of all, that this text does not refer to original sin, Adamic sin, because it says, "us," and "our sins," referring to the Church. The Church's Adamic sin has already been put out of the way before we were accepted into the Body of Christ, by our great advocate. This text refers to trespasses, as mentioned in the Lord's prayer. A trespass is not necessarily a sin. You may trespass upon some person's rights unintentionally. For instance, you might step in the way of some person unintentionally, or hump into some

one, and say, "Excuse me." This implies that there has been a trespass, and that there was occasion for asking to be excused; something was done not quite right. This matter of asking to be forgiven for a trespass means, to those who have come into God's family, that one has not done as well as he might have done. He is to go to the Lord and seek forgiveness, and to assure God of his intention to do better in the future. We must acknowledge the right and get the lesson that the failure would teach. The Lord desires us to notice every little thing we do that is wrong. He wishes us to acknowledge the wrong. It will do us good. If it has not been intentional He will freely forgive it. If we have been careless, chastisement as well as forgiveness may be necessary.

The matter of cleansing from all unrighteousness is not merely the setting aside of our sins and trespasses in a legal way. To cleanse us from unrighteousness means to purify us. The cleansing is a gradual process, accomplished often through tears and tribulations. Water out of the faucet does not cleanse us the moment it touches. We use soap and do special rubbing on the places most soiled. Being cleansed from all filthiness of the flesh and spirit is also a gradual work, going on through all of our lives, and it will doubtless continue to the end. The old creature is more or less unclean from the beginning, and we will never get the old creature clean. But we are not old creatures, we are

{Page Q657}

new creatures, "holy and acceptable to God." But so long as we tabernacle in the flesh the cleansing of the flesh will be in order. Our minds must be cleansed, because our wills are clean : "Blessed are the pure in heart, for they shall see God."

SIN--OFFERING--Does Church Add Thereto?

Q657:1:: QUESTION (1911-Z)--1-- "What does the Church add to the Sin-Offering if the Lord gave the necessary per cent of His merit to each to make his or her sacrifice possible?"

ANSWER We answer that it depends upon what thought is **behind** the expression "**add** to the Sin Offering." The Sin- Offering needed no addition. The **sinner** was a **maN'--Adam. Our Lord left His glory and became a maN' in order that He might redeem man.** When a perfect man's life was given for the other perfect man who sinned, it constituted a sufficiency, or as the Scriptures express it, a

Ransom-Price.

This word "**Ransom**" (1 Tim. 2:6) , in the Greek (antilutron) signifies a price, as **an equivalent**; a **satisfactory** price. Consequently there is **no addition' needed** to the Ransom which our Lord gave and **nothing could be added** to it, for **we cannot add** to that which is **already complete**. If the price of an article is \$1 and you add \$25 to it, you are not really adding anything to the **price**, for the price is **only \$1**, and the other dollars added on neither **affect the price nor are necessary, in any sense of the word**.

There is another sense, however, in which the Church has a share with her Lord; namely, Not only was our Lord Himself the Ransom-Price for the world, but in order that He might be highly exalted and receive the reward of the divine nature, it was **necessary** that He should **die**. So, then, the death of Christ effected **two** things; first, it was the Ransom-Price for mankind; second, it was the condition upon which He would obtain his glorious reward--the divine nature. If He had not been obedient **even unto death**, then He would not have been highly exalted.

As the Apostle says, "And being found in fashion **as a man**, He **humbled Himself** and became obedient unto death, even the death of the cross. Wherefore **On which account'** God also hath highly exalted Him and given Him a Name which is above every name." (Phil. 2:8,9.) **He could not**, therefore, **have been exalted to that high position except by obedience unto death**--obedience to his covenant. Had He failed to carry out His covenant of sacrifice, **He would have failed** to gain his glorious reward, and also failed **to be satisfactory price for mankind**. But **He did not fail**. He attained the prize of the "high calling" to the divine nature.

There is, however, an arrangement in God's Plan that takes in the Church as well as Jesus; the Head of the Body, the head of the Church ; and so the Apostle says that God **foreknew us** also by Jesus. (Rom. 8:28-30; Eph. 1:4,9-12.) Not that he foreknew you and me as **individuals**, necessarily, but that He foreknew a Church, a class; He had fore-intended the gathering of such a class, or Church, from the beginning. It is just as much a part of the Divine Plan that the Church, the Body of Christ, should be called to walk in

His steps, to be dead **with Him**, to present their bodies living sacrifices, as it was a part of the Divine Plan from the beginning that Jesus should do these things. The difference between Jesus and the Church is that **He was perfect**, holy, harmless, undefiled,

{Page Q658}

separate from sinners; and therefore, His death could be in the nature of a **ransom-price**--all that was necessary. We have no such perfection of our own; and therefore, in order to be permitted to sacrifice at all, we must first have His merit imputed to us, that we might be acceptable sacrifices on the Lord's altar.

SIN OFFERING--Re the Church.

Q658:1:: QUESTION (1911-Z)--1--Does the church share in the Sin-Offering?

ANSWER--The Merit of Christ consisted in His keeping of the Law and in His obedience to the Father in the laying down of His life. That life which He laid down was the price. It was placed in the hands of Justice when He died-- "Father, into Thy hands I commit My Spirit." All passed into the hands of the Father and it remains in the hands of the Father--a Ransom-price. When God raised our Lord from the dead He did not raise Him a human being, but a being of the highest order.

As the Scriptures declare of the Church, so it is true of the Head of the Church, for we follow in His footsteps. Of the Church it is written, "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power ; it is sown a natural body, it is raised a spiritual body."

(1 Cor. 15:42-45.) Our Lord was raised a **quickening, a life-giving** spirit. (1 Cor. 15:45; 1 Pet. 3:18.) It was a **maN' who forfeited his life; it was a maN' also who gave Himself a price in offset. (1 Cor. 15:21,22.) The sacrifice of our Lord's human nature remained a sacrifice on behalf of the world.** Has He given it to the world yet? No. What has He done with it? Merely committed it to the Father. To whose credit is it now? To our Lord's credit. Where? In the hands of Divine Justice. For what object? That it may be applied. How applied?

First of all, in an imputative sense, in this Gospel Age, it is applied to all those who come unto the Father through Him. He imputes it to these after they have turned to the Father in

faith and have come to the point where they can say, "I present my body a living sacrifice;" "Here, Lord, I give myself away." There the great Advocate, the future Mediator for the world, imputes to them enough of His merit to make their sacrifice good. They, of themselves, have nothing to offer that God could accept; for, "There is **none** righteous; no, **not one**."--Rom. 3:10.

Here the great Advocate applies, or imputes, a sufficiency of His merit, already in the hands of Justice, to make these perfect in the sight of Justice. Divine Justice can then accept the sacrifice; and the acceptance of the sacrifice is manifested by the impartation of the Holy Spirit, the begetting of the Spirit; and that which is begotten of the Spirit will, in the resurrection, be born of the Spirit, unless in the meantime there be something to paralyze, or vitiate, the condition. If one thus begotten of the Spirit lose the spirit, become dead to spiritual things, then he is indeed "twice dead," as the Apostle says.--Jude 12.

But now, in the case of those who are thus accepted of Christ, what have they to do with the Sin-Offering? We answer that we should not know what they have to do if God did not show us; but God first makes a picture of the matter in the Old Testament. He made, with the Jews, a

{Page Q659}

typical Day of Atonement, which prefigured what will be done during this Gospel Age and during the period of Messiah's reign. What is this? It is the work of reconciliation between God and men. How did the type show this? The Day of Atonement had various features. It began with the offering of a bullock; and that bullock represented the offering of the Lord Jesus Christ on behalf of the Church. The blood of the bullock was sprinkled upon the Mercy Seat for the household of faith.

These goats represented you and me and all of God's people who have offered their bodies living sacrifices, holy and acceptable. (Rom. 12:1,2; Heb. 13:11-13.) Only one of these goats became a follower of the bullock and had experiences exactly the same as the experiences of the bullock. This goat represents that class of believers who daily follow in the footsteps of Jesus and who are partakers with Him of His sufferings at the present time and will have a share with him in the glory to follow.

The other goat represents the class which does not go voluntarily to sacrifice, but which, without turning to sin, fails

to make a willing sacrifice. Therefore this class is treated as the "scapegoat" and dealt with accordingly, being driven into the wilderness condition for tribulation. The Apostle seems to refer to this class when he says that some are thus dealt with "that their spirits may be saved in the day of the Lord Jesus." (1 Cor. 5:5.) These are not the Bride class, but a servant class.

In the 45th Psalm we have the picture of the Heavenly Bridegroom and can see how He introduces His Bride to the Heavenly Father, the great King. Next follows the picture of the Bride, who is described as "all glorious within," and who is to be brought unto the Heavenly King in fine needlework and wrought gold. Then we have a third picture, "The virgins, her companions that follow her," and who also shall be brought unto the King. These represent the other class, the "scapegoat" class, who do not voluntarily go into death, into sacrifice, and who, consequently, cannot be counted in as members of the Bride.

Because the Scriptures show this Sin-Offering, therefore, we believe in the Sin-Offering; and because the Scriptures tell us that we are to be sharers in this matter, therefore we believe it. Where does the Apostle so state? We answer that he says to us, addressing us as the "Lord's goat" class, "Let us go forth unto Him without the camp, bearing the reproach with Him." He also says that the bodies of those beasts whose blood was brought into the Most Holy to make atonement for sin, were all burned outside the camp. (Heb. 13:11-13.)

What beasts were those? **Only the two.** The bullock and the Lord's goat were the only ones. The Apostle urges that we were represented by this goat. "Let us, therefore, go forth unto Him without the camp." All that was done with the bullock was done with the goat. Let us, then, if we would walk in His steps, share with Him in His sacrifice--"Go to Him without the camp, bearing His reproach with Him;" for "If we suffer with Him we shall also reign with Him;" we shall be glorified together.--2 Tim. 2:11,12.

SIN-OFFERING--Beginning and End in Type.

Q659:1:: QUESTION (1916-Z)--1--In the type, where did the sin-offering begin, and where did it end?

{Page Q660}

ANSWER--The animal to be the sin-offering was selected and brought to the door of the Tabernacle for this purpose; but it became the sin-offering the moment when the

high priest laid his hands upon it and slew it. The sin-offering, according to the type, was composed of two parts--a bullock and a goat. The slaying of the bullock did not finish the sin-offering; for in the Divine Purpose and arrangement, the great High Priest, Jesus, was to offer two sacrifices--the Lord's goat class as well as the antitypical bullock. The goat in the type, we understand, represented the followers of Jesus, as the bullock represented Jesus Himself. In the type, therefore, the killing of the sin-offering was not ended until the **goat** of the sin-offering was slain. There it was that the sin-offering in the sense of sacrifice was finished. There was to be no more sacrificing. But the word sin-offering has a still broader meaning than this. It included in the type also the presentation of the blood of these animals to Jehovah God, as shown by the high priest's taking first the blood of the bullock, and afterwards the blood of the Lord's goat, into the Most Holy, and sprinkling the blood upon the Mercy Seat and before the Mercy Seat eastward. When this had been accomplished, the sin-offering was ended.

SIN-OFFERING--Beginning in Antitype.

Q660:1:: QUESTION (1916-Z)--1--In the antitype, where did the Offering for sin begin?

ANSWER--In the antitype, the Offering for sin began when Jesus presented Himself at Jordan in compliance with the arrangement already entered into with the Father. There, according to the statement of the Apostle, our Lord gave Himself, surrendered Himself, made Himself an Offering for sin. He has continued the work during this Gospel Age, offering up those who accept His merit and who voluntarily become His footstep followers, surrendering their wills to him. He offers these as a part of **His own sacrifice.**

After Jesus had finished offering His own personal sacrifice, He ascended up on high, and there made a presentation of His sacrificial merit to the Heavenly Father on behalf of the Church class, as symbolized by the sprinkling of the blood of the bullock in the Most Holy of the Tabernacle, for the high priest and his house. He will ultimately finish the work of sacrifice when the last member of the Body of Christ shall have tasted death and shall have passed beyond the veil. Then it will remain for the High Priest to complete this matter by offering the Sin-offering "for all the people," by presenting the merit of the "better sacrifices" to Jehovah God, the actual **merit** being in Jesus alone.

SISTERS--Taking Part in Prayer Meetings.

Q660:2:: QUESTION (1905)--2--Do you advise that the sisters take part in prayer in our meetings?

ANSWER--What do the Scriptures say? The Apostle says that the sisters took part in prayer. "If the sisters pray with uncovered heads they dishonor the head." You will not find me taking away any power from the sisters that the Scriptures recognize.

SISTERS-Restrictions in Sixth Volume.

Q660:1:: QUESTION (1910)--3--We should be glad to know if the restriction put upon the sisters in Volume Six has reference to

{Page Q661}

Bible studies, where brethren are present. Kindly tell us to which meetings these restrictions are applicable.

ANSWER--It is, of course, dear friends, rather conjectural just what the Apostle had in mind when he referred to these. What we believe to be a reasonable interpretation of the word, is that he refers to meetings of a public nature, not those of the character of the Scripture studies. Our thought is that he has reference particularly to public, rather than to private or semi-private meetings. At the same time, if I were a sister in a Bible class, if it were a small one, I should feel free to ask any question as any opportunity came, and if any question before the class was not thoroughly stated in my judgment, I would feel free to express myself upon the subject in an indirect manner by saying something like this: How would this answer, how would this thought agree with such and such a question? Thus I should think I would be doing just as much as if I made a whole discourse upon it, and thus throw it open to others by asking a question. I do not understand that the apostolic restrictions were to asking questions. If I were a sister I should feel free to ask questions and I should conserve my influence, and feel that I were using it to good advantage in putting it in such a form rather than in saying, I do not agree, I think it is so and so. I would ask the question, How does it agree with this and that? If not fairly stated, I would say, How does it agree with such and such? If people would allow me to ask questions, I could go into all the churches and soon have them upside down. To my understanding it is no special restriction, but it is really in some respects to the advantage of the sisters, in putting them into this ladylike position.

SISTERS--Teaching Without Usurping Authority.

Q661:1:: QUESTION (1910)--1--I suffer not a woman to teach, nor to usurp authority over a man. Can this be meant to understand that a woman may teach if she does not usurp authority over a man?

ANSWER--Well, suppose I were a sister and moved into a neighborhood and desired to exercise my influence in scattering pamphlets, etc., and suppose some of my neighbors got together and said, I wish you would tell us more of this, I would understand that it would be the Lord's will for me to tell all I knew, but as modestly as possible, which is appropriate for a brother also. I would try to bring out all the truth and facts that I was familiar with, and the fact that some of those in the neighborhood who had no knowledge of the truth were males, would not hinder me if they requested me to explain the matter. I would think it entirely proper.

SISTERS--Re Asking Blessing at Table.

Q661:1:: QUESTION (1910)--2--Similarly, what shall we do at the home table in asking blessing upon the food? Perhaps the father would never think of asking a blessing. I, the wife, have been in the habit of asking the blessing. Should I continue to ask the blessing?

ANSWER--You should continue if he is in sympathy, if he is agreeable to it. So I would say to the husband, shall I ask the blessing, is it agreeable to you? If the husband is not a Christian I would still recognize him as the head of the family, and as such I believe that instead of saying, I will ask a blessing and you can't say anything about that,

{Page Q662}

I would think the other way would be better--Husband, have you any objection to it? Or if he said, I approve of it, then you have authority and you are not assuming authority in any sense of the word.

SISTERS--Re Taking Part in Bible Study.

Q662:1:: QUESTION (1910)--1--Should sisters take part in Bible study in chapter and verse, as you advocate?

ANSWER--If you find anything in the Sixth Volume that covers this point, I know of no change in my mind as written there. I would suppose that the general sentiment behind the Apostle's instructions seems to be this, that in the Church the male represents the Head and therefore is a type of Christ, who is the Head of the Church. Now the Church is

not to teach Christ, but Christ is to teach the Church, so in connection with the picture of the male and female, it would not be for the woman to teach the man. That seems to be what the Apostle suggests. It would be a mistake to go to the extreme, as some of the friends, who say this refers to teaching in schools, or what not. The Apostle is speaking of the Church and not of the family. It is right that the mother should instruct the family, and it should be maintained and nothing that the Apostle says, to my mind, bears any contradiction, but in the Church "let your women keep silent," the Apostle says. I am not saying it. Some of the friends think that I am saying it. I want you to know I am not. I think I would rather have been inclined to have gone to the extreme, to have given them too much liberty. I am not left to choose in the matter, neither are you, my brother or sister. If I were in the place of a sister, I would like to do his will and he would be pleased if I did his will. Therefore I think that in the more public meetings in the Church, that the sisters would do well to take a secondary place and be comparatively quiet. I would understand that in a small meeting where questions were being passed around it would not be wrong for a sister to ask a question. I think that if I were a sister and were allowed to ask a question, if I had any truth to bring out, I would not have much trouble in asking such questions as would bring it out. If our friends of the various denominations would allow you and me to go to some of their meetings and we were allowed to ask them some questions, we would get a lot of theology in very quickly.

SISTERS--Leading in Prayer.

Q662:2:: QUESTION (1911)--2--Is it unscriptural that a sister should lead in prayer in a Prayer meeting?

ANSWER--The Scriptures do not give sisters the same prominence in public worship that they do the brethren. The woman represents the church, while the man represents Christ; as the Apostle says, "The head of the woman is man, the head of the man is Christ, and the head of Christ is God." In this order, therefore, the Scriptures teach that woman as representing the church should hear the Lord. In other words, the least prominent place should be taken by the sisters in public service. This does not, to my understanding, mean that a sister should not engage in prayer. I would think that in a public meeting like this, it would be very improper for a sister to lead in prayer. If it were a cottage meeting, or a small meeting, a little circle, or

a family circle, and she were asked to lead in prayer, I would understand that it would be entirely proper; and if I were asked any question then as to whether she should have her head covered, I would say that the apostle says "yes"--that if she engages in prayer, she should wear a covering on her head--"not merely her hair," as the apostle says, but if she wears a covering of hair that she also wear an additional covering. This, he says, is to indicate that she recognizes she is not the head, and in this sense of the word she is representing the church, which does not pretend to speak, but rather to hear, the Lord.

SISTERS--Answering Questions Without Being Called Upon.

Q663:1:: QUESTION (1912)--1--Is it scriptural for sisters to answer questions or give scriptural references unless specially called upon by an Elder?

ANSWER--My thought would be that this is not teaching. To answer a question in a Berean Study is not teaching. If any of the class in a school were to give an answer to the teacher, that scholar does not become the teacher, does he? It shows how very clearly he has understood his lessons. In this matter of the Berean Studies it would be entirely proper for every one of the friends present to take part. Some of the answers of the sisters are indeed very good. If we do some thinking on the lesson we will have an answer, and why keep it whether the one having the answer be a brother or a sister?

SIXTH VOLUME--Re Omitting First Chapter.

Q663:1:: QUESTION (1910)--2--What do you think of the suggestion to omit the study of the first chapter in the sixth volume as not being so spiritualizing as the other part?

ANSWER--Well, I would think that each one in the class has a right to his judgment, and if the whole class by majority vote decided that way then I would have nothing to say; but before they took their vote on the matter I would say that I think the first chapter of the sixth volume is one of the best in the book. But I always submit to what the class says. I think that is a good spirit for every elder and deacon to have in mind--the class by its vote represents the Lord. The elder is the representative of the Lord through the class.

SLEEPING AND DRUNKEN--Classes Represented.

Q663:1:: QUESTION (1911)--3--"Therefore let us not

sleep as do others, but let us watch and be sober; for they that sleep, sleep in the night; and they that are drunk are drunken in the night." What class would represent those who sleep, and those who would be drunken?

ANSWER--The apostle is here using an illustration, and he informs us that much of the drunkenness of that time was in the night. We know that much of the sleeping is done at night, and he tells us that drunkenness was common in the night. And he tells us that we are children of the day, and that while this is night time, and we are obliged to walk in this night time, we are not to be asleep with the world; we are to be awake; we are the children of the morning, children of light--not children of darkness. Therefore, let us not be stupefied, let us not be intoxicated with the spirit of this world. You remember, in Revelation we read that the harlot woman who sat on the beast had in her hand a

{Page Q664}

cup, with which she had made drunk all the nations of the earth. Thus cup, we understand to be a cup of false doctrines, misrepresentations and misunderstandings of the divine teaching, and that the whole world has been intoxicated by these false doctrines.

SMITING JORDAN--Pastor Russell's Dying Statement.

Q664:1:: QUESTION (1916)--1--What about Smiting Jordon?

ANSWER--Someone else will have to do that.

SON OF GOD--When Our Lord Became Such.

Q664:2:: QUESTION (1911)--2--When did our Lord become the only begotten Son of God?

ANSWER--We answer that he was always the only begotten Son of God. And all things were made by him--God's power operating through him. He, therefore, is the one whom the Father begat, and the only one whom the Father begat; all the others were created by and through his power, he being the agent of divine power in all creation.

SONS--Adopted or Actual?

Q664:3:: QUESTION (1910)--3--Are the consecrated adopted sons of God or real sons of God?

ANSWER--Well, I think we speak from both standpoints, dear friends. We speak of having been adopted into God's family. We can already speak in that way. Even

our flesh is adopted by Him, because it belongs to us. Even our children are adopted in the sense of being brought under the supervision of His divine care. When God accepts us, he begets us of the Holy Spirit as New Creatures, and calls us sons of God, and we are thus really sons of God--real sons of God begotten of the Holy Spirit--under present conditions, when it has not yet been determined whether we shall make a failure of it; and he now speaks of us as being adopted into His family. We are adopted under certain conditions, with certain promises. So the thing is not settled with you whether you are going to be a son of God or whether you may die the second death; that depends on how you are going to do. But from the one standpoint it would be especially proper to speak of ourselves that we are adopted and that might include our flesh and all our earthly interests. God has adopted us, he has taken us just as we are--not for worthiness of our own, but because we have come in His appointed way, with a heart's desire of being in harmony with Him; but the New Creature which would be the real son of God is not yet fully developed. A child that is merely begotten is not a son in one sense of the word, you see, and so we will not be sons of God in the full sense of the word until our resurrection birth, as Jesus was the first that was born from the dead. So we also are to be born from the dead and have our resurrection birth, or change, or completion of our New Nature, as sons of God. In substance, then, condensing the matter, we are now said to be adopted into God's family, and conditionally treated as His sons just as though the whole matter were finished; but the reality of our sonship and the finishing of the matter will be when we shall have passed beyond the veil, having heard his "Well done."

SONS--Actually or Reckonedly.

Q664:4:: QUESTION (1911-Z)--4--Are consecrated believers actually or reckonedly sons of God.?

{Page Q665}

ANSWER--Consecrated believers are **actually** sons of God. The Scriptures so state the matter. "**Now are we the sons of God**, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." (1 John 3:2.) Old things have passed away and all things have become new. (2 Cor. 5:17.) Either you are a son of God or you are not a son of God. If you have made the proper consecration and God has begotten

you of the Holy Spirit, you are a son of God. It is just as well, dear friends, that we have this matter clearly before our minds.

In England a business man said to us after one of the great Albert Hall Meetings, "I was out to hear you at Albert hall, and you discouraged me very much." At first we did not know what he meant. As he proceeded we found out. He said, "I had been thinking that I was a good Episcopalian, and that if God had anything good to give away I should be sure to get it if any one would. From the way you talk I see you think there is only a 'little flock' which gets these good things which the Father has. You have quite upset my faith."

When we came to understand what the gentleman meant we told him that we were very glad, for we wanted to **wake him up** before he should die with such a misunderstanding of God's terms. God is not calling people who say, "I would rather serve You than go to hell, but that is all the interest I have in you." God is calling those people who **love righteousness** and **hate iniquity**. Of that kind He is getting the number He wants for his special place--to be joint-heirs with His Son. He is not calling the remainder of mankind. **After this Gospel Age** will be the time for those on the earthly plane to receive their blessing, to reach human perfection.

But the only ones which will ever get the spiritual or high calling are those who are saints. How can we suppose that God will exalt to association with Jesus, as members of His Body, any who are not saints at heart, pure in their intentions, **especially pure**--loyal to God to the **very core**? Would you expect Him to take any others? You would not even respect the Government of God if you knew He would have all sorts of people in highly exalted places and give them the divine nature. If you believed such to be the case you must lose all respect for the Almighty's Government. But when He tells you that all those who will be highly exalted to association with Jesus will be copies of His Son, you will say, "That sounds right." It **is** right. The Lord's ways are just and righteous altogether. If we should never make our calling and election sure we would say, "True and righteous are Thy ways, Lord God Almighty."

But we could never count it right if anyone should be roasted through all eternity in Purgatory for a time. We could never agree to the righteousness of that. Such ways would be most **unjust**. There is no one who for his shortcomings could ever warrant the sentence of eternal torment, or even one hundred years of torment, or even **one year** of torment. It could not be right for poor, imperfect human beings to be

held responsible for perfection and to be tormented because of coming short of it. But you know, and everybody knows, that to whatever extent you co-operate with

{Page Q666}

evil, to that extent you will bring upon yourself degradation mental, moral and physical; and every step you go downward must be retraced, if you attain to anything good in this life or in the life to come. There is a righteous recompense of reward as the Scriptures say, to the righteous as well as to the evildoers.

SONS OF PROPHETS--Their Antitypes.

Q666:1:: QUESTION (1911)--1--We read in Second Kings, respecting the sons of the prophets. Whom do they typify?

ANSWER--I am not sure they typify anybody. It is unnecessary to think that everything is a type, you know. But if they are types at all, they would seem to be types of religious people who were living at that time, who would not be identified either with the Elijah class, the little flock class, or with the Elisha class, but others who would be outside, who would be more or less interested in everything that would be going on. There are today many people in the world who are very nice people, very much interested in religious things, but who do not belong to either the Elijah class or the Elisha class. As we understand it, these people will get a blessing, will have the favor of God in a certain sense, and yet not have either of these special favors represented in these two classes.

SONS OF PROPHETS--Who Are They?

Q666:2:: QUESTION (1916)--2--Who are the sons of the prophets spoken of in the of the recent Towers?

ANSWER--I do not recall the connection. We have spoken of the sons of the prophets many times in the Watch Tower. I presume that the reference might be to that passage in second Kings in which we have described to us how Elijah and Elisha went from one place to another until they came to Jordan, and these sons of the prophets at different places said to Elisha, "Knowest thou that the Lord will take away thy master from thy head today?" and after the two prophets had crossed over Jordan, Elijah had been translated and Elisha returned and recrossed the Jordan, these sons of the prophets recognized Elisha as having his master's mantle, but wondered where the Lord had taken Elijah and afterwards

sent messengers to hunt for him. Elijah represented the Little Flock and Elisha the great company who are also the Lord's people, and to some extent associated with them but are not so zealous for the Truth as the Little Flock, and these sons of the prophets have more or less interest in both the others. This picture seems to indicate that, after the separation has taken place between the little flock and great company, there will be still another class of righteous people more or less connected with the Lord's people who are included neither in the one class or the other--neither the Elijah nor the Elisha class--but who are posted somewhat, and who will be saying thus and so.

SOUL--Bible Definition.

Q666:3:: QUESTION (1913)--3--What is the soul, from the standpoint of the Bible? Is it immortal?

ANSWER--This is a large question for a question meeting. It would take an hour to discuss the soul properly. I will tell you what a Methodist bishop said, and perhaps that will be of great value to some. He was asked to give a definition and said, "A soul is without body, shape or parts; it has

{Page Q667}

neither interior nor exterior, and you could put a million of them in a nut-shell." He might equally as well have said a billion, or a thousand million, because the bishop merely described nothing. Without interior nor exterior--that is nothing. Without body, shape or parts--that is nothing. How can you fill a nut-shell full of all kinds of nothing?

According to the Bible the soul is a very different matter. We find that people, in discussing these matters, use soul and spirit interchangeably, sometimes one and sometimes another. But the Bible distinguishes, and we are not to mix these terms. You know what the body is, and what the spirit of life it **is**'. The body of Adam was formed out of the dust of the ground. That was his form, his shape. God breathed into his nostrils the breath of lives (plural), the breath common to every living creature. The difference between Adam and the other creatures was not in the breath, or spirit of lives. Man had the same kind of spirit of life. The difference was that man had a finer organism. How do we know? Stand a man alongside of a dog. Look at their heads. The one slopes back; there is no place for the intellectual qualities at all, or at least a very small place for the thinking apparatus man has. He has more brain than the dog. If we could make a dog with

the same head as a man, he would think the same as a man. But God did not endow the dog, or any other brute, with the same capacity as man. He was in God's likeness, because he gave him the superior mental powers. When the breath of life entered the organism man began to move his arms and hands, his brain began to work, he began to think. The Bible calls that the being, the individual; not the body, not the life, but the thing that results from these, the soul. The Bible always addresses the soul, not the body. You would never think of talking to my hand. You would think, "What does the hand know about it?" You do not address my brain, but my intellect. The brain is the centre of the intellectual power. It is that power you are addressing, not the matter of the brain. You are addressing me, a thinking personality.

As soon as the breath of life leaves, the body would be as before. The spark of life having gone there would be no soul. Where does the soul go? It would not go anywhere. We have a candle. You blow out the light (not out of the window), I mean you extinguish it. It does not go to some other place, but is simply extinguished. So with man. When the spark of life is extinguished the soul is dead. The Bible says the soul is asleep, using a very beautiful figure of speech. God has provided for a future life. We say in one breath that the man is dead and in another we say he is merely asleep, because God has promised that he shall be awakened. It is not the body that shall be awakened; it shall return to the dust, and the spirit shall return to the God who gave it. But how could the spirit return to God unless it wiggles off in some way? The spirit of life is the privilege or power of life. This privilege was granted to Father Adam under certain conditions. As soon as he violated the conditions he forfeited the privilege. He did not die that minute. God allowed him to hold on to the spark of life as long as he could and fight the thorns and thistles, but when he died it was his no longer. It was in God's hands, as you might give a man an option on something. Suppose I give you an option

{Page Q668}

on my coat until to-morrow morning. Then I would say, the option is out; the privilege is broken. So man was given the privilege of living if he would continue in harmony with the Creator. That right which was given him passed to God when he died; it was no longer his right. When Adam's children were born they had only the spark of life which he had given them. When they died their right to life returned to the giver

of life.

How can they ever get life? Another way has been provided, through the great love of God; and it is only by appreciating the very great love of God that anyone will ever have life again. He that hath the Son hath life, and he that hath not the Son shall not see life. The whole arrangement is bound up in Christ. When Christ shall come to establish His kingdom, and the time for the awakening of the dead shall come, all shall come forth from death. Not that the body will be awakened; its elements may be scattered over the earth. What the Bible says is that God shall restore that soul. "Thou wilt not leave my soul in sheol." God raised Jesus from the dead; He did not leave His soul in death. So every human soul shall be raised, but not the body.

An infidel propounded the question. A man died and was buried at the foot of a large tree. Years afterward they had occasion to dig down at the base of that tree, and they found that the roots had absorbed the body, and had taken the shape of the man's body. The tree had been used for various purposes ; some had been shipped to different parts of the country, and how could that man get his body back? How could God resurrect that body? He was stumbling over thoughts which God never put in the Bible. The Scriptures inform us that God will give that man a body as it pleaseth Him. Those who are of the church will have spirit bodies, and the world will have human bodies. What the Lord guarantees is that the soul, the being, shall come back. God will see to it that the body produced will be a perfect counterpart of the one that went into the tomb.

SPIRIT--Re His Word.

Q668:1:: QUESTION (1905)--1--How is God's word spirit?

ANSWER--God's word is spirit in the sense of its being a power or influence. You can have the power of the spirit. Spirit and influence are powers that are not visible, like wind. The thoughts in the Bible are God's word, not simply the ink marks. What goes into a man from God's word is nothing that can be seen. God's word is the spirit of truth--a power.

SPIRIT--Composition of Spirit Body.

Q668:2:: QUESTION (1905)--2--What do you understand a spirit body to be?

ANSWER--The kind that our Heavenly Father has and the kind that our Lord Jesus now has, since he is a life-giving or quickening spirit. It does not yet appear what we shall be. We have a general knowledge that it is not a fleshly body, but

we cannot say that it is thus and so. There are two kinds of bodies, and if we are faithful we will get the heavenly or spiritual one.

SPIRIT--Re Flesh and Bones.

Q668:3:: QUESTION (1905)--3--Why did Jesus say, "A spirit hath not flesh and bones as you see me have?"

{Page Q669}

ANSWER--When our Lord used these words he was appearing in the flesh, otherwise, to have appeared as a spirit being would not have served his purpose as well. Paul fell down as dead when given a glimpse of our Lord's spiritual body. Suppose all the apostles had fallen down as dead? What proof would that have been that it was Jesus? Appearing as he did proved two things: first, that he was no longer dead, and second, that he was changed from what he was when they knew him before. They were not yet begotten of the Holy Spirit, and he needed to bring the matter down to their comprehension; also to show them that their ministry must be a different ministry.

SPIRIT--Body Not In Us.

Q669:1:: QUESTION (1905)--1--How can a spiritual body dwell in us?

ANSWER--It does not dwell in us. What can dwell in us is the spirit of God. This is treated at length in the fifth volume of Millennial Dawn, which please read. The spirit of God may dwell in us richly in the sense of the mind of God dwelling in us.

SPIRIT--Receiving Holy Spirit After Quickening.

Q669:2:: QUESTION (1909)--2--Does the child of God have after quickening any other means of receiving the Holy Spirit than through the Word?

ANSWER--Yes, I think so. We are quickened by the spirit and receive the spirit of the Truth through the Word. We see the Lord's directing influence in our affairs in his providential care over us and in our experiences of life in those things which others would say were accidental. We can receive the Holy Spirit through intercourse with the brethren, whether through the printed page of Bible or "Watch Tower," or hymn book. It is the Holy Spirit and influence of God and he has provided these various instruments. "When He ascended up on high He led captivity captive and gave gifts

unto men." These the Apostle specifies: "And He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers"--the holy spirit comes through these several ways to the building up of the Church in His most Holy faith, "till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

SPIRIT--Begetting--Where Does It Take Place?

Q669:3:: QUESTION (1912)--3--Where does spirit-begetting take place?

ANSWER--It takes place wherever you happen to be when you give yourself to the Lord and He accepts your consecration. If He accepts your consecration He will give His spirit, which marks the acceptance.

The questioner may have had some other question in mind; he may have meant, Where in the Tabernacle system does spirit-begetting take place?

If that be the thought, my answer would be that it is shown by his passing under the First Vail. The person who is spirit-begotten is the one living by faith whose human will died. Only such are accepted at all of God, and such are immediately inside the First Vail.

{Page Q670}

SPIRITS IN PRISON--Re Dead Knowing Nothing.

Q670:1:: QUESTION (1911)--1--If, as you say, the Bible teaches that the dead know nothing, who are the spirits in prison? And how could the Lord preach to them?

ANSWER--There might be worse questions than that. That is a Scriptural question anyway. It is a very good question, and I am glad that it comes up. The spirits in prison St. Peter mentions, and he does not tell us that they are human spirits in prison; he does not say a word about their being human spirits; he says they were spirits that suffered in the days of Noah when the ark was preparing--these were the spirits to whom Jesus preached when he died and rose. What spirits are they? Those are some of the same spirits that the apostle Peter and the apostle Jude both mention. Those spirits who kept not their first estate. God cast down to

Tartarus and restrained them in chains of darkness until the judgment day. They are mentioned in the fifth and sixth verses of Genesis, where we read, "God saw that the whole earth had become corrupt, and the sons of God saw that the daughters of men were fair, and took to themselves wives of

such as they would. They were the angels before the flood. At that time the angels had the power of materialization as more recently the holy angels have been privileged to manifest themselves. For instance, the angel of the Lord appeared to the mother of Samson. They thought they were talking to a man, but it was an angel, because he ascended in the flame of the altar, and disappeared. So again, we read, when Abraham was dwelling in the plains of Mamre he lifted up his eyes and beheld three men coming unto him, and he received them, he made them welcome, and prepared a dinner, and they ate and talked with Abraham. Paul mentioning them, said, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." He is referring exactly to what Abraham did when he entertained those angels unawares. They appeared as men, and they were men to all intents and purposes until they had performed their work, and then they dissolved and became spirit beings again. Of those who came to Abraham, we read that one was the Lord before he became a man at all. He was a spirit being at that time, and had power to appear as a man, or in any other way, just the same as an angel could, and the other two were angels who went down to Sodom, and delivered Lot and his family before the city was destroyed by fire. So, as the holy angels thus appeared to Abraham, and ate with him, and talked with him, and had all the functions of a man, just so with the angels prior to the flood. All the angels had this power, and not merely the good angels, for they were all originally good, but at that time, they had that privilege when they had the work before them of trying to help man out of his trouble and degradation. Instead of helping mankind back to perfection the sin amongst mankind drew some of these angels from their former estate, from their original love for the spiritual plane, and they preferred not only to take the human form to appear to man, but preferred to live as human beings; and they left their habitation, the heavenly or spiritual condition, and lived as men in the world, and they had wives, and raised families, and their children were men of renown; they were gigantic in size. God beheld that the whole earth

{Page Q671}

had become corrupt; the influence of those demons among men had a corrupting influence in the whole world, and the imagination of the human mind was evil, and only evil, and that continually; and God said: "I will destroy man from the face of the earth." And he brought the flood of water on the

earth and destroyed these giants as well as mankind that were imperfect. Now, how long that was going on we are not told, but we have reason to believe that it was going on for at least one or two centuries. Why? Because at that time no one was counted a man until he was a hundred years of age. Adam's children were nearly always a hundred or more before they had any posterity of their own. They did not reach manhood's estate until they were about one hundred. And their posterity were men of renown, they were giants. That signifies to my mind that this condition of things had prevailed at least one hundred years previously. Now Noah was perfect in his generation; there was nothing impure, there was no corruption from the angels in Noah's stock, as indicated, nor in his family, and these were the only ones in the whole world. At least we do not know of any others. All the rest were drowned in the flood, and these only were carried over; and they were declared to be perfect in their generation--generated perfectly. Now these angels that fell at that time, the apostle Peter says, and also the apostle Jude, that God sentenced them, restrained them in chains--not literal chains, but chains of darkness, so that they could not materialize, so that they could not come out into the light. They were restrained until the judgment of the great day. There is rather an intimation there as we get nearer to the judgment of the great day. The Lord may permit these angels to break over those chains of darkness, and I believe that is the teaching of the Word, and we may expect these demons to give us a terrible time in the world, and that will be a part of the great time of trouble that is coming. That is my firm belief. There is more or less of speculation about that, but I wish to differentiate it from other things on which I do not speculate. You remember in our Lord's time he cast out these demons. They could not materialize, so the next best thing was to try to get possession of human bodies, and they would possess a human being. They would get into him, and so anxious were they to do so, that we read on one occasion there was a legion of them in one man. They said, "Our name is legion." God has given us a will whereby we can resist this intrusion, and I would warn everybody against these evil demons. They are still working at the present time. They represent themselves as being the dead, and all spirit mediums are really mediums of these spirit demons. The demons know about your dead friends, and they can answer all the questions about them.

So during all this time, some of these angels may long to be back in the fellowship with God. I always find, my dear friends, that if you put bad people together, they are unhappy,

and I imagine that when all of these demons were cut off from the fellowship with God they wanted to get mixed up with humanity to get a little comfort and variety. They did not know what God was going to do with them; they believed they were to be destroyed, and they understood that to be the end of everything out of harmony with God; but they were waiting in this uncertain way. Then came

{Page Q672}

the time when they beheld Jesus when he left the glory he had with the Father, that he had humbled himself and become a man, that he had died, the just for the unjust, then they saw that, in obedience to the Father he had died, and then that the Father had raised him from the dead, and it spoke a great sermon to these fallen angels; it was a wonderful sermon he was preaching, not by words, but by actions; he preached by obedience to the Father's will. Then again, when he was exalted above angels and principalities and powers, it was another lesson to them, for they saw that God had rewarded him for obedience, and realized that God had punished them for their disobedience--Now if God is doing all this for the redemption of mankind, it may be our great God will have some compassion upon us and perhaps he will do something for us. So, it became a sermon for them, and there is an intimation in the Bible that God may do something for them. That intimation is given by the apostle when he says that not only will the church judge mankind, but also, "Know ye not that the saints shall judge angels?" We are not going to judge the holy angels; they will not need any judging; the angels that will need judging will be the fallen angels. Just how we will do it I do not know, but the apostle's words are there, and I take it for granted they mean something; and I believe something in their lives demonstrates whether or not they might be granted some future opportunity to show that they had learned a great lesson from their sins. But we have no reason to think that many of them are in this condition of repentance; no reason to think that many of them received or accepted any message of grace, because all through this Gospel age these demons have been fighting hard, and the apostle charges up against them those doctrines of devils, doctrines of demons, that have so troubled you and me and the whole Christian world. You will find they have given all these devilish doctrines to the heathen. Go to any heathen nation and you will find that they all believe practically the same thing, that the devil told us, only he made it worse with

us, and he got us more fooled than even the heathen have been with respect to the future. No heathen man believes as badly of his creator, of the great God, as we Protestant nations have believed.

SPOTS--Spotting Our Garments.

Q672:1:: QUESTION (1906)--1--What sin, or sins, spot the robe?

ANSWER--I suppose the reference here is to the statement of the Scripture that we are to keep our garments unspotted from the world. We answer that the garment itself we must first see to be the robe of Christ's righteousness, our justification, granted to us or imputed to us as a covering for the blemishes of our flesh. What would be implied, then, in keeping the robe unspotted. What kind of spots might get on it? Well, it is a figure of speech, you see. Suppose a lady had on a white dress, and she was very careful of that dress. She would know that an ink spot, or a grease spot, or anything of that kind, would spoil it, and make it unsuitable for general wear. So she would be very careful. And that is the way the Lord would have us to do. He says, "There is your robe, clean linen, pure and white, representing the righteousness of the saints, the imputed righteousness

{Page Q673}

of Christ covering all your blemishes," Now, in what way could we blemish it? By saying or doing something that would be wrong. A sin would be a spot, or a sin would be a wrinkle is the thought. And the person that would be without spot, without blemish, and without wrinkle in his robe, would be one who was in full accord with the Lord and pleasing to him. Nobody can go into the wedding with a spotted robe, but the Lord has made a gracious provision that if a spot gets on your robe, you may apply the precious blood of Christ, by asking the Lord to remove the spot, that the robe may be in His sight spotless.

STEPHEN--Authority for Stoning.

Q673:1:: QUESTION (1905)--1--Why could the Jews stone Stephen when they could not put our Lord to death?

ANSWER--I do not know. I have often wondered about that myself. If you find out let me know.

STEWARD--Duty Re Property.

Q673:2:: QUESTION (1910)--2--Suppose that I own

the equity in property amounting to \$5,000. Does the Lord expect me, as as wise steward, to turn this amount into the harvest work, when, in order to continue in my business, it would necessitate selling the property and paying rent?

ANSWER--Now the dear brother writing this question is the only person that has the right to decide it. It is not for me to decide what he should do, for I do not know all the circumstances; and even if I did know them all, it would not be for me to tell him what he must do. It must be his own voluntary act, whatever it is, and his own judgment must be used. I have already expressed what would be my judgment, that a man should look out for his wife and children and any others who are closely related to him and properly dependent on him for support, and he should not denude himself of property so that he would bring either himself or any of those dependent upon him into reasonable danger of requiring private charity. I do not know how to state the matter more clearly than that. You see you might imagine a case in answer to this question in which the brother would have nothing probably in the way of an encumbrance at all, and it might perhaps be a wise thing for him to sell his property, clear it off and rent a store. It does not always follow that it is to the best advantage to own property. Sometimes it is just as well to have rented property. He must decide the case.

STEWARD--Things Expected of.

Q673:3:: QUESTION (1910)--3--In order to be a faithful steward and complete one's consecration, do you think the Lord expects one to sell the roof from over his head, or will the Lord show the faithful steward just how and when to proceed?

ANSWER--Well, it is pretty hard to answer this question just the way it is written, so I will not attempt to do that; but I will tell you what my thought is, in a general way, along this line. The Lord has given you certain talents and powers, and among these is so much money, and he expects you to use the money. You consecrated to him all of it when you gave yourself and all you had. It included every penny that you have, and now when he hands it back to you he says, I will make you a steward and I will see how you use this, and I will judge how much more I can entrust to you

{Page Q674}

for the future by the way in which you show your faithfulness in the using of this little amount which is now at your

disposal. It would seem to me, then, that if I had only five dollars to my name--roof over my head or no roof over my head--I would consider the five dollars a stewardship; and if it were five thousand dollars I would still consider it a stewardship; and if it were five millions, I would still consider it a stewardship; and according to the amount of opportunity that I had, and the responsibilities that were upon me, I would want to use whatever I had in the way that I thought would be pleasing to the Lord. For instance, if I had a family and they were dependent upon me and there were young children, I would think that it would be God's will, and that I would be acting as a proper steward, if I would make a reasonable provision for these children--not that if I had five million dollars I would think that they must all be rich and have a million apiece. I would not understand anything of the kind, but would understand that they would probably do a great deal better for themselves and for the Lord's glory if they did not have very much. And yet, if I had \$5,000,000 I would feel that I ought to give more to my sons and daughters than if I had only fifty dollars or if I had only \$5,000. I would think it would be a reasonable consideration to be held in mind, and I think probably if I had five million, I would give them \$50,000 apiece, I don't know. I think I should be about that generous. I don't think I would be any more generous than that. And if there were any of them I thought would be specially injured by giving them that much, I would cut it down. But in everything, your responsibility is the thing that is before you--how does God wish you to do? Do according to what you think would be pleasing to the Lord. It is your stewardship, not mine. But remember, that if you are thinking more of your children in respect to your stewardship than you are thinking respecting the Lord's children and the Lord's work, it shows that you have not the proper respect for him and his work. You are, therefore, to take all of these things into consideration when you decide how you shall use whatever is in your hands. If I had a wife and family; I certainly would not think of selling the roof from over our heads, unless it would be a very fine roof to get a cheaper one, the fine one not being so necessary. But I would certainly think of keeping a roof for my family I would think it part of my duty as a father and husband to provide for necessities in that manner. I wish that all of God's people had roofs over their heads--not extravagant roofs, not very elaborate houses, necessarily, but that they all had some little place they could call home. It is true, Jesus did not have a home of his own, but it is also true that John, his disciple, did

have a home, as we read of Jesus when dying commending Mary, his mother, to that disciple whom he loved. That disciple whom Jesus loved took Mary to his own house. He had a house.

STRENGTH--How Can We Tell When We Are Going in the Lord's Strength and Not Our Own?

Q674:1:: QUESTION (1914)--1--How can we know when we are going in the Lord's strength and not in our own?

Does failure signify going in our own strength? Please answer.

ANSWER--It is pretty hard to know just what the

{Page Q675}

questioner had in his mind about going in his own strength--physical strength to work for the Lord, or what you mean I do not know surely. I will be obliged to answer at random--make a guess. I should say, however, that to go in one's own strength would be known to him by his discernment as he would criticize himself as to whether or not he is inclined to go about some matter and be doing it very busily and had forgotten perhaps to make it a subject of prayer and to think and study out whether it was the Lord's will or not. That would be a sign that you were neglecting to look to the Lord for strength and guidance. That would be a sign that you are in danger on that line and you should be more careful. Afterwards if you see it is the Lord's way according to His Word, make a prayer on the subject and act according to your best judgment, then you will be sure that you are walking in the strength of the Lord.

STRIKES--Belonging to Unions and Participating in Strikes.

Q675:1:: QUESTION (1916)--1--I belong to the railroad union B. of R.T. and am also a consecrated child of God. In case of railroad strike what would you advise me to do?

ANSWER--I do not think I could say anything on such a subject different from what I have already said in regard to the matter in the 6th Volume of Studies in the Scriptures. I think a good many of the friends have not read the six volumes for quite a while, and I think they had better read them over again. I remind you of how it is possible to read the entire six volumes through in one year by reading twelve pages a day. And I believe those following that plan are getting a blessing, and have answers to questions they would not have if not following that plan, or that they could have in any other way. Because all our minds are leaky. I receive

letters almost every day, I might say, and very frequently while giving a kind of answer by letter we will try to refer the friends to the volumes, because there these subjects are treated much more satisfactory than in a letter. We would not like to be discourteous and say, "See such a page." Therefore, we put in a partial answer, but the volume would be better.

Now, in this question we have suggested in the sixth volume that the Lord's people are in our judgment at liberty to join such an arrangement as a business matter. If it is a carpenters' union, a bricklayers' union, locomotive engineers' union, if it is necessary for the maintenance of their job or occupation, to join, we see nothing in the Word of God to contradict that thought. "But would you prefer that?" No. I would prefer to stand fast in full liberty. "But would you sacrifice liberty in Christ?" No. It would not have to be sacrificing liberty in Christ because I would still be at liberty, if they do anything criminal or illegal, I would say, "Brethren of the Bricklayers' Union, or Brethren of the Locomotive Engineers' Union, I am sorry to tell you I cannot agree with this course you are taking, and while trying to be loyal in every way, yet I am drawing the line because of this principle I think is involved." But I do not see why there might be very many things to find fault with. It seems to me if it were not for just such arrangements as these unions have made that wages and conditions of labor would not be so good as they are. And if God has been pleased to allow these men

{Page Q676}

to make such arrangements as a power for their own uplift out of degradation, I say I am well pleased with what God has permitted. To whatever extent any of these unions may extend to anything illegal or do harm to some non-union man, to that extent you and I as followers of Jesus could not be in harmony with them, and if any union plotted to blow up buildings or destroy life or produce riots, you and I would be bound to say, "Brethren, we cannot stand with you. We stand for righteousness and truth. We must withdraw." And there is no need so far as I can see unless they do something of that kind. Merely for them to order all the locomotive engineers to go on strike would not mean they are going to do violence to the life of any man. Not at all. So far as I can see, however, this railroad strike is likely to be settled in an amicable way. I think it will be. I am not a prophet. It looks to me as though it would be.

SUFFERING--Church for World.

Q676:1:: QUESTION (1909)--1--Col. 1:24: "Who now rejoice in my sufferings for you and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake." Did Paul and does the Church now suffer for the sins of the world?

ANSWER--A good deal depends upon the way a thought enters and proceeds through the mind. What does the questioner mean? What had the questioner in mind? Words are poor vehicles to express thoughts. This is what I understand to be the question, or at least I will answer it in this broad way, which I trust will cover it.

Paul recognized that he had been invited to become a joint sacrificer with Jesus and to fill up that which was behind of Christ's afflictions. What did Christ suffer for? Whatever Christ suffered for was what Paul wanted to share in; he was going to fill up that which remained behind. Now, what did Christ suffer for? "He suffered the just for the unjust." He died for our sins; He died as a sin offering. Did Paul, and do we die that way also? I answer, certainly. Is this shown in the Scriptures? It is most clearly shown--it could not be more clearly shown. Then why did the Apostle state, "for his body's sake, which is the Church?" I answer, that is the way Jesus laid down His life. Jesus did not suffer for the Gentiles and wicked people; He gave it all to the service of the Church. The way you spend your life, and the value of your sacrifice are two different things.

He was to lay down His life sacrificially, no matter how; He was laying down His right to life, His earthly life rights; these became an asset, a valuable thing in His hands, to be applied for somebody else's benefit, and when He ascended up on High, He applied it for the Church. We see that it will pass through the Church to Israel, and through them to the world--all the families of the earth. But, **mark you**, while that was **the way** He was offering Himself in the Most Holy, **the value** of His offering was another thing. The thing to do while on earth was to lay down His life. Well, He could have laid it down in sawing wood or in a hundred ways. What did He choose to do? He chose to use it as wisely and profitably as He could. He laid it down for the poor and needy, the sick, the lame and the blind, giving them vitality from Himself, as He found opportunity. **But the way He used His strength has nothing to do with the value of the blood offered.** KEEP THE TWO THOUGHTS IN MIND.

The one is the sacrifice of earthly rights, which are to be applied for us; and the other the way in which He would die, use up His strength, etc. He might have spent all His time in antagonizing the Pharisees and they might have crucified Him just the same. But if so, He would not have done it in the wisest way. He laid down His life for the Church, the 500 He met after His resurrection were the ones He specially served.

So then with you and with me, so far as you and I are concerned, it is not enough for us to say, I consecrate my life to the temperance work, or to serving my family, or to serving one of the nominal churches--it is not for you to decide your course, how you will spend this day, tomorrow, etc. Give all to the Lord, and then He tells us here, through the Apostle, that it would be best to lay down our life for Jesus' sake, and He gives us an example of how He spent His life. You understand that His life was consecrated to the Lord and that He should serve the Church, and so with us. But the value of the sacrifice is one part, and the way it will be applied is another matter altogether.

SIN-OFFERING: You remember the day of atonement which came to the Jewish nation once a year, about the 10th day of the seventh month, they were told to afflict their souls, etc. So all the Jews to this day, although they have no priest now, and cannot properly observe this atonement day, yet on the 10th day of the seventh month they afflict their souls in the sense that they fast and deny themselves. What they did originally was this: When this atonement day came, the High Priest first went out, took a young bullock which was for himself. He did not take it from the congregation; it was the High Priest's bullock, which represented himself, and after offering it, he took the blood into the Holy and Most Holy and sprinkled it upon the Mercy Seat to make an atonement, to make satisfaction for sin. You remember the Mercy Seat was the propitiatory, which signifies the place of propitiation, or place of satisfaction. Now whose sins was atonement made for by the blood of the bullock? For the sins of himself, his body and his household, the house of Levi--they were his house. He was the head of that tribe. What do they represent? The Body of Christ, which is the Church. When He, Jesus, made an atonement for Himself, He made atonement for us, His Body, who are His house, the house of Levi, the household of faith--all who believe in the Lord Jesus Christ and have turned from sin and are seeking to serve the Lord. Was that sufficient, or did they need any more? That was sufficient for them. Did it go out beyond them? No.

Then what next? He went out and laid hold upon one of the goats at the door of the Tabernacle, and slew it, and offered it, **as He slew the bullock, for a sin offering.** (By the way, He did not provide the goat, but it was taken from the congregation of the people, representing the Church taken out of the world.) He slew the goat, and the goat represents those who are the members of His Body, and when He had slain it, the body was burned without the camp, and the blood was sprinkled just as he sprinkled the blood of the bullock, but not for the same people, but to make atonement for all the other tribes outside the tribe of Levi. Paul and you and I can have part in this secondary part, as the antitypical goat.

{Page Q678}

We offer ourselves at the door of the Tabernacle, then He makes us representatives of Himself, then our sufferings are the sufferings of Christ after that. Because God has accepted you through Christ, your sufferings are counted as a part of His sufferings; you are suffering with Him and for the same thing as He suffered, and thereafter you are no longer a goat. Did the goat go into the Most Holy? No, neither did the bullock; both perished outside the camp, representing the earthly or fleshly conditions. Neither of these went into the Most Holy. What goes into the Most Holy? Why our Lord Jesus Himself individually as a New Creature, begotten of the Holy Spirit, goes into the Holy, and you and I also when we are begotten of the Holy Spirit.

So, then, you see, Paul was a member of the Body of His sacrifice, but as a Royal Priest, he was a member of the Body of Christ. In one sense of the word you are earthly and are dying, and in another sense you are a New Creature, a Member of the Body of Christ, seated in the Holy, eating of the shew-bread, having the light of the golden candlestick, and offering incense upon the golden altar.

The Apostle speaks of this goat or Church class when he says: "Let us go to him without the camp, bearing his reproach." Remember, as the Apostle said, "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp." No other sacrifices were burned without the camp, only the sin-offering. "Let us go to him," or be a part of the sin-offering. THAT IS OUR PRIVILEGE, IF WE CAN SEE IT.

SUFFERING--Re New or Old Creature.

Q678:1:: QUESTION (1909)--1--In connection with our

sacrifice, who is it that suffers, the new creature or the old?

ANSWER--This is another of those questions which depend upon which standpoint you take when asking or answering the question. So far as the body of the new creature is concerned, it never suffers anything, for the reason that you have no body. So far as the mind of the old creature is concerned, it does not suffer, because if you are a new creature, you have no old mind. What have you? You have a new mind in an earthen vessel, and both in the same service. The new mind has its own tribulations, and the old flesh has its tribulations, don't it?

SUFFERING--Can Jehovah?

Q678:2:: QUESTION (1909)--2--Did Jehovah suffer because of the sacrifice made for the sins of the world? Is it possible for God to suffer?

ANSWER--Our different casts of mind, (for no two are alike), cause us to make use of different language and to give it different weight. Just what do we mean by suffering? The Scriptures certainly do speak of God as though He did suffer and as though He was sorry, yet you and I do find a difficulty in imaging how God could suffer in the ordinary way, to have pain. To have pain means to have something wrong with the organism. For instance, if you have your proper functions, and some one should pinch you, you have pain because there would be a certain amount of destruction because of the pinching. If you have sorrow of heart you have pain. For instance, you say: Oh, I am so sorry, I was so pained in the matter. From that standpoint we cannot understand

{Page Q679}

how God can suffer since God is immortal, unchangeable, and therefore cannot suffer in any degree. If He could have some derangement of His system then He could suffer. Why, then, does the Bible speak of His having sorrow? We answer, for two reasons. (1) He wishes us to know what is to His pleasing and what is not to His pleasing. (2) He is coming down to our comprehension so that we may understand, so that we may form some reasonable conception of what would be displeasing to Him.

The question seems to imply something respecting our Lord Jesus. Did the Father suffer a great deal when He gave His Son, as some say that the Father suffered more than the Son did? I do not think so, dear friends. Knowing the end from the beginning, I think the Father was pleased to do what He

did, and He knew how every feature would result; I think the Father was pleased and happy over the sacrifice of His Son, and was willing, and had the full consent of His own will and judgment, otherwise He never would have done anything of the kind--He was not caught in a trap and had to do something, but known unto Him was the end from the beginning. Therefore, in our sense of suffering, of pain, disintegration of nerve and vital powers, our Heavenly Father has no such suffering, neither could He but in the sense of having sympathy for His Son and for us, for He wishes us to know that He is not cold like a stone, having no sympathy, but that He is sympathetic and in His heart of sympathy and love He sympathized with our Lord Jesus. We do not want to lose sight of the sympathy of the Father. "Like as a father pitieth his children, so the Lord pitieth them that fear Him."

SUFFERING--How the New Creature Suffers.

Q679:1:: QUESTION (1915)--1--(Rom. 8:18:) "I reckon that sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. "How do we suffer with Christ? And who suffers, the old creature or the new?"

ANSWER--From the Bible viewpoint the old creature is dead from the time we come into God's family. That is the only condition upon which we are received into God's family. If any offer to God one-half, nine-tenths, or ninety-nine-one-hundredths, he would not be accepted. The only condition upon which we are accepted of the Lord is a full surrender of our wills. And this surrender of the will is reckoned as the death of the will--the old will. Since the will carries your pocketbook, etc. everything--then your own will is dead. And when you accept the Lord's will instead, the Bible very properly says, "Ye are dead, and your life is hid with Christ in God" (Col. 3:3).

Now it is this New Creature, this new being, that is to suffer with Jesus, to share in the sufferings of Christ. These New Creatures are members of the Body of Christ, which is the Church. And as members of the Body of Christ all are to suffer with the Head. When your finger suffers, it is a part of your body that suffers. So when you suffer, it is a part of the Body of Christ that suffers. Any sufferings that we have because of our membership in His Body are a part of the Sufferings of Christ. Whatever it has cost you, therefore, to give up your own will, to keep your will submissive

to God, to be faithful to the principles for which Christ stands, all that is part of the sufferings of Christ.

It is the New Creature that does this suffering, because the New Creature has the personality. There is no longer a personality to the old creature. Yet the New Creature does not suffer as a New Creature, but through the flesh.

You ask, "Has the New Creature flesh?" Yes, the Apostle answers. While we were reckoned dead according to the flesh, yet our reckonedly dead flesh has been quickened through the power of God to serve Him; for we are risen with Christ to walk in newness of life (Rom. 6:11). But our flesh is now counted as the body of the New Creature, and the Lord deals with us only as New Creatures.

Why do we have this fleshly body? Because if we didn't have it we would not have any at all. The time for getting the new body is the time of our resurrection. We shall then have our "change" and receive spiritual bodies; but the only body we can have now is the present fleshly body. So then, this body is reckoned dead, and then reckoned as risen with Christ; and this flesh of ours that is suffering now belongs to the New Creature. The New Creature suffers through its earthly tabernacle, the flesh. So it was with Jesus. He gave up His earthly life; He was reckoned dead the moment He made the consecration at Jordan. Then for three and one-half years His flesh was suffering the actual death which was reckoned to Him at the beginning. The sufferings of Jesus, therefore, were sufferings in the flesh, for He had not yet received His new body.

The new body will not suffer, but so long as we are in the flesh we will have this suffering, because it is through the sufferings of the flesh that the new mind is tried and tested as to our loyalty to God; and at the cost of the flesh we are proving ourselves worthy of the High Calling with which we have been called. If any draw back from the sufferings, then he will also be drawing back from the crown of glory, and he shall not reign with Christ (Heb. 10:38).

SUFFERING--Christian's Sufferings Divinely Supervised.

Q680:1:: QUESTION (1915)--1--Do the sufferings that we experienced before coming into Present Truth benefit us as Christians?

ANSWER--I do not know what the questioner has in mind. The question seems to imply that he refers to a class already Christians. If that is his thought, and he refers to the sufferings we have as Christians before we receive the light of

Present Truth, I would say, "Yes." All the sufferings of a Christian are under Divine supervision, and many of us, I believe, before coming into Present Truth, had certain experiences of trials and difficulties that worked out for us a great blessing, and prepared us to receive the Truth. I have known many who have given me their experiences along this line. They were so engrossed in business that they would not have taken the time to study the Truth.

I knew a gentleman in the grocery business, for instance. He was a Christian, and had purchased the six volumes of the Studies in the Scriptures. But he could not take time to study them. He did not realize that the greatest business in the world is the Lord's business. The grocery business was his greatest business for the time being. The Lord very graciously let him break his leg. He had to remain quiet

{Page Q681 }

until the bones were knit. He told me afterwards that his enforced vacation was the best time in his life; for he read the six volumes. Before that he never had time; after that he always had time.

It is the same with a certain sister. This sister said to me one day, "I wondered at one time very much why the Lord let my hands get all crippled up with rheumatism. I had always been very active up to that time, knitting or sewing or doing something else. Then my hands became all knotted up with rheumatism, as you see them. I could not sew or knit or do anything else; my hands were useless. Finally, I found that by trying, I could manage to turn over the leaves of a book; and I began to read. After reading awhile, the thought came to me, God let your hands twist up like that so you could read."

These are some of the ways in which various ones of the Lord's people were blessed and helped to come into Present Truth. God has a way of dealing with His children. If we are His, then the next thing is to be fully submissive to His will and to be glad to follow His providences.

SUFFERINGS--Christ's Re Sins of Mankind.

Q681:1:: QUESTION (1916) 1--Did Christ's sufferings atone for the sins of mankind?

ANSWER--No, the death of Jesus was for the original sin. The original sin was the thing that came upon us through Father Adam, and all of their latter sins, many of them come from imperfections of the flesh which are inherited because

of the original sin, and to whatever extent your weakness and mine are results of the original sin to that extent all such sins are included because they are a part of the original sin and not part of the sin on your own account. The sin of the world,--of that John the Baptist says "Behold the Lamb of God that taketh away the sin of the world." This sin of the world is the sin which came through Adam and which has been distributed among his children. All those sins which are from Adam's weakness, inherited through Adam, can be forgiven, but those willful on our part will have to receive stripes.

SUICIDES--Are Morally Responsible?

Q681:2:: QUESTION (1913-Z)--2--Please give the correct idea as to the end of one who commits suicide. Will he be punished for it? Or is death his punishment?

ANSWER--The theory that suicides are hopelessly lost was formulated during the Dark Ages. The thought was that self-murder, being a sin committed as a **last act**, indicated a mind and heart out of accord with God's arrangement to the last moment of life. The thought that death ends all hope clinched the theory that eternal torment is the wages of suicide. This, we believe, is thoroughly wrong in every way. The proper view according to the Bible is this;

(1) Adam was disobedient, was sentenced to death. Thus his race was born under unfavorable conditions, mental, moral, and physical; in degeneracy, some more, some less; some in very poor physical health, some of very low moral status, some with very weak mental powers. A suicide often has all three of these inducing causes as provocations to such an act. Surely he was either mentally weak or uninformed,

{Page Q682}

ignorant; else he would not take his own life. His trouble, then, was weakness of mind and judgment caused by Adam's transgression. He was a sharer of Adam's penalty--the death penalty; and when he died--no matter how--he came fully under the effect of that penalty--**nothing more**. Eternal torment is not in any way intimated in the death penalty.

"The soul that sinneth, it shall **die**."

(2) God had mercy upon Adam, not in the way of abrogating the decision of the Divine Court and clearing the guilty one, but in another way--by providing redemption through the death of Christ. Jesus' death, by Divine appointment, is to cover the sin of Adam--not only his original transgression and its penalty, but all the

transgressions of his children, the world, which have resulted from his mental, moral and physical impairment.

(3) This provision of God includes not only mental sickness, but moral sickness and physical sickness. All mankind are redeemed by the precious blood of Christ.

(4) The redemption of the world implies its eventual release from the condemnation of death. The time Divinely appointed for the release of all is the thousand years of Christ's Reign--the Millennium. All mankind will then be liberated from the original condemnation, and will be granted a full opportunity for the recovery of all that was lost. The mentally sick, the morally sick, and the physically decrepit--all will have opportunity for a full return to human perfection.

(5) The only exceptions to this rule of restoration to Adam's original perfection will be those who during this Gospel Age--from the death of Christ to His Second Coming--are called out of the world, invited to become New Creatures in Christ, and made associates with Jesus, sharers in His exaltation to the Divine nature and in His office. These are justified (reckoned perfect) by faith in Christ's redemptive sacrifice, and then given the opportunity to present themselves as living sacrifices.--Rom. 12:1.

(6) As Christians, during this Gospel Age, might sin wilfully and thus forfeit all relationship to God and die the Second Death, so in the coming Age, during the Millennium, the world in general, after having been brought to an accurate knowledge of the Truth, may by willful sin forfeit all relationship to God, and die the Second Death.

(7) In thus declaring that not only the sins of the Church class, but the sins of the whole world, are covered by God's arrangement through the sacrifice of Christ, we are not to be understood as meaning that the sinner is exempted from all punishment. On the contrary, each one has a responsibility for his own actions, even if he has but imperfect knowledge. His responsibility, as Jesus pointed out, is in proportion to his knowledge.

The Master declared that he that knows his Master's will, and does it not, shall be punished with many stripes-- severe punishment; and he who knows less of his Master's will, and does it not, shall be punished with fewer stripes--less punishment. Sometimes those stripes, or punishments, come in the present life. With the Church class it is uniformly so. But often the punishments are not meted out in the present life; however, they will be administered justly in the life to come. So the Apostle declares, "Some men's

{Page Q683}

sins are open beforehand, going before to judgment; and some they follow after."--Tim. 5:24.

(8) Along the above lines, we would not be inclined to hope that any suicide could be a member of the glorified Church of Christ, but, at most, a part of the world--to have trial with the remainder of the world for life or death everlasting under the favorable conditions of Messiah's Kingdom. However, even upon this point we may not dogmatize, remembering that some, apparently saintly, have been permitted of the Lord to lose their reason to a greater extent than some of the world who have committed suicide.

SUNDAY SCHOOLS--Teaching in Nominal Church.

Q683:1:: QUESTION (1909)--1--Volume 5, page 238, paragraph 1 (E238:1). Are we the consecrated to teach a Sunday School class in the nominal church, and if so, under what conditions?

ANSWER--I cannot remember what is written on the page mentioned, but I think it is all right there, and I think I will say the same now. I think we would be perfectly justified in presenting the truth to anybody anywhere, if the Lord gives us the opportunity, if we do it understandingly and above board. As, for instance, when the Apostle Paul was permitted to go into the synagogues and preach Christ; he preached fully and did not put his light under a bushel, but wherever he let his light shine, they put him out, and so it is now. If that is the best form of service you know how to render, and if the dear friends of that congregation are pleased to have you serve as a teacher, then by all means use the opportunity, but do not put your light under a measure, but **let your light shine**, that they may see your good work. If, bye and bye, they say, "We are tired of having you teach this class," you should say, "All right, I have no desire to remain if I cannot teach what the Lord has to say." But if the class should be of children of tender years and if I thought they could not receive any portion of the glad tidings, I would imagine that you could find better use for your time. God is not calling the children specially. We are glad, indeed, however, that some of tender years do hear the message. Aside from special things, I would not think it wise to spend the time teaching a Sunday School class when others could teach them and tell them that there is going to be a picnic, etc., etc. You have something better to spend your time on than to amuse a lot of children. You might think of Mrs.

Smith, or Mrs. Brown, who seem to be grand characters, and you might make a call upon them and leave them a tract, etc. I believe you would be using your time to better advantage.

SUNDAY SCHOOLS--Re Debt of Gratitude.

Q683:2:: QUESTION (1910)--2--I am a Sunday School superintendent of a class of children; they love me and I greatly love them, and although I am greatly interested in the truth, I do not feel called upon to give the work up. I owe a debt of gratitude to the Methodist church in shepherding me while young, and I wish to feed the lambs, as Christ did. Do the Scriptures teach otherwise?

ANSWER--Well, I would say that if I were in your place I would not so much feel a debt of gratitude to the Methodist church as I would feel a debt of gratitude to the Lord, from whom every good and perfect gift comes. Therefore if you

{Page Q684}

are a member of the Wesleyan Methodist church, or any other which gives you a measure of light and truth, be thankful for it, but let the chief gratitude go out to God. If you are thoroughly the Lord's you will belong to him, as we sing, "I Belong to Christ, My Lord." So I would give up any thought of special indebtedness, or of belonging to anybody. I do not think we want to belong to anybody except the Lord. We belong to him and we cannot have two masters, and we had better make up our mind which we are going to serve and settle that part first. Who is the master? I know a great many people who belong to the Presbyterian church, others to the Episcopal church, others that belong to the Methodist church, and they would of course not deny that they belong to the Lord, yet here is an acknowledgment of belonging to two masters. There is something wrong. The Methodist friends may have given you a great deal of light and truth, for many of them have not much left.

Now, as to the obligations of the Sunday School class. If your consecration was of the proper kind, it would mean the giving up of yourself to the Lord in the words of Jesus when he made his consecration, "Lo, I come, in the volume of the book it is written, to do thy will. I delight to do THY will." Not the Methodist, Presbyterian, or the will of any other church or system, but what you understand to be God's will. Now in the matter of this class, is it God's will that you should continue to teach this class of 125? Well, of course, I

do not know who the person is; if it is a lady, I would think that there would be difference then. As a teacher of children I would think she had an opportunity of teaching the children some truth. But if she is bound so that she cannot teach the children the Truth, then I would think that she was doing them an injury instead of setting them at liberty. But if the church is not one that is very careful in such matters and they say, We wish to give the children some instruction and training; we know that you do not believe according to the Wesleyan Methodist church doctrines, but try to follow the Bible and you are living according to the light of your conscience, we are glad to have you stay and teach those children and tell them what you think is the Truth. Then I would think I would keep that class, unless it interfered with some of my home duties. If I were neglecting my own children or husband I would think there was something wrong. I would not neglect those in my own home to teach other people's children.

I think of one very fine Christian lady and she had quite a fine Bible class, but her own son was neglected and grew up to be an infidel. I thought many times afterward that she would have done a great deal better if she had looked after the care the Lord put in her own charge--her own children.

Then, on the other hand, if this were a man, I would think he could find a better opportunity. Since there are 125 in the class, there are probably some in the infant class. If it were a brother he might find some older children to teach the younger ones, to tell them stories and keep them interested and out of mischief.

{Page Q685}

SUNDAY SCHOOLS--Should Sisters Teach?

Q685:1:: QUESTION (1911-Z)--1--Should sisters teach Sunday School classes?

ANSWER--Usually sisters are better teachers of the young than are brethren. Nothing in the Scriptures forbids their teaching such classes. The Apostle's words are: "I suffer not a woman to teach or to usurp authority over a man." His words apply specially to the Church.

As for the advisability of having Sunday Schools! We have not changed our judgment from what we have written in Scripture Studies, Vol. VI.

We still believe that God holds the Christian parents responsible for the spiritual education of their children, and that they get a special blessing in fulfilling his requirement.

If Sunday Schools are **ever** advisable, we believe they would be only for orphans or worldlings, or for children already taught at home.

SUNDAY SCHOOLS--Are They Approved by God?

Q685:2:: QUESTION (1912)--2--Do you consider the principle of the Sunday School can be justified under any pretext?

ANSWER--My thought is this, brethren: The Lord has not told me to fight against Sunday Schools. I was to preach the Gospel. However, I may state that Sunday Schools were not organized by the Lord Jesus or the Apostles. The first Sunday School was organized in London for ragged children and poor street waifs. These schools were for the teaching of sewing and knitting and writing and such like subjects as that. We have better schools now established for these subjects. The first of these schools were held on Sunday because the teachers had no other time free, but we have the same kind of schools every day now, and we have put them upon a better basis under the state and government. We have pointed out in the Scripture Studies that God has laid the responsibility on the parents to teach their children. I do not intend to give the Lord any pointer in the matter. I say again that there were no Sunday Schools organized by the Lord or by His Apostles. There may be reasons for having them which you may think good, but that is not my business. If you think that there are good reasons for having them, well then, all I would say is: Brother Russell is not to find any objections. God has a liberal way of dealing with us and we are free to choose--guided by God's word. There are principles in the Scriptures. Follow these loosely or closely, as you care. The Lord leaves that liberty, and who has a right to put bonds where they are not?

SUNDAY SCHOOL--Circumstances Vary.

Q685:3:: QUESTION (1914)--3--Having our own eyes opened to the truth, is it right of us to let our children continue to attend Sunday School where they are in opposition to the truth?

ANSWER--Circumstances vary. Sometimes the husband will be in the truth and the wife may be equally in earnest and not have seen the truth, and the husband in such a case would like the children to be instructed in respect to the Divine Plan of the Ages and the wife would like them instructed along another line. In such a case I think the best way would be to compromise and do to your partner in the matter as you would have her do to you. For the

{Page Q686}

husband to assert his authority as the head of the family and to demand that the children might not go to Sunday School would be to ignore his wife entirely. Some might say it would be right. I am inclined to think it would not be wise. I think the wiser course would be to say, "My dear, since you think that is best I will agree to it that they go to Sunday School, but in order to fulfill my obligations to the children, I will have every Sunday a Sunday School class also and so the children will get a double chance at Sunday School, and we hope a double blessing. They will get all you would have them get and the best I can give them too." The wife would see that the husband was considerate, and that always has a good influence. There is a great difference, but in most cases the children would get no harm even if they got no good.

SYMBOLIC FIGURES--Re Christ's Reign.

Q686:1:: QUESTION (1911)--1--We understand in symbolical language that a day means a year, a month thirty years, and a year 360 years. Since this same manner of figuring time is used in the book of Revelation, why is the period of Christ's reign for blessing all the families of the earth called one thousand years when by the same process of figuring it would be 360,000 years?

ANSWER--Well, any who prefer to count it 360,000 have my full consent. I think I cannot be more liberal than that. I would say, however, dear friends, to my understanding some of the numbers in Revelation are symbolical and some are not; and I am inclined to think, for instance, that the 144,000 sealed ones is a literal number, and so I understand this 1,000 of the book of Revelation repeated over and over, refers to a thousand years literally. I understand it is the same day of Christ that the Apostle speaks of. What kind of a day? Not a day for a year--a year day, but a thousand-year day, the seventh great day, the six days of evil of a thousand years each, six thousand years reign of sin and death, then comes the seventh, or Sabbath day. And so some of our Jewish friends are in the habit of counting this very same way. I found one recently inquired something along the subject of the time in which he expected the Messiah and the party said to him, "Do think it is soon?" He hesitated a little while, then looked cautiously around and whispered, "We are in Friday night." Friday night to the Jews would mean the end of the six days, because Saturday with them is the seventh day. So

he meant that we are near the beginning of the thousand years in which the Messiah is to reign. This thousand years of Christ's reign agrees with the day of Adam, or Adam's day, a thousand year day, 930 years of which was accomplished in his own dying processes, and Christ's day, being a thousand years in which the world will be raised out of sin, and this to my mind seems a very reasonable, rational period of time to consider. It would seem very strange to my reasoning faculties if it were necessary for Christ to take 360,000 years to get mankind out of the sin and death that they got into during 6,000 years; and none of them ever lived out 1,000 years, except Enoch. The majority of us have only lived less than a century and how we could get an amount of sin loaded onto us in a century such that it would take 360,000 years for

{Page Q687}

the Lord to get wiped out, or eradicated, would not fit with anything in my head.

SYMPATHIZERS--At End of Age.

Q687:1:: QUESTION (1910)--I--Will there be a class in sympathy with the saints at the last, a class not of the Great Company? If not, why are so many becoming interested in the truth now?

ANSWER--Well, I do not know, dear friends, that we need to go into any great particularity in a question like that--to decide it, I mean, or have any difference with anybody. In my judgment there were a great many who were really in sympathy with Jesus at the time of his offering himself to the Jews at the end of their age. You remember how, on various occasions, the multitude wished to take him by force, and make him a king, showing that his teachings were very popular amongst a certain class at that time. And so it might be here that some might become very deeply interested in the truth after that superficial manner, some interested in it in an outward way from the worldly standpoint. They would say, "I think that is reasonable, that is the most logical thing I ever heard," etc., and yet it would be with them, probably, just the same as with some of the similar class in our Lord's day. Those very ones who rejoiced and took palm branches and said, "Hail Jesus, son of David," kept very quiet when the Pharisees and Doctors of the Law put up some others to cry out "Crucify him, crucify him"--these kept very quiet; they said nothing about "Hail Jesus, son of David," etc. So I should not wonder that a great many worldly people, when

everything is favorable, say "That looks very nice," and if somebody said "boo" they would say nothing, but get very quiet. They have not enough stamina in them, or they would want to make a full consecration of themselves; and that lack of stamina would likely manifest itself if any opposition would arise; it is only what we might expect.

TABERNACLE--Re Outside Camp.

Q687:2:: QUESTION (1909)--2--The camp represents the world. Our sufferings are caused by our actions while among those of the world. What is represented by the expression, "Outside the camp," if the camp represents the world?

"And the flesh and hide he burned with fire outside the camp." (Lev. 9:11.)

"Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp bearing his reproach." (Heb. 13:12,13.)

ANSWER--We understand it signifies that Aaron and his sons, and the Levites who served with them in the Tabernacle service had a two-fold life; one while serving the Tabernacle, and the other living outside the Tabernacle, for they went home to their own families, etc., and only served in the Tabernacle at times, and they had their life in the camp with the rest of the world. So, you and I, according to the flesh, are still in the world, but we are not of the world. As new creatures we have our service toward God in connection with holy things, the spiritual things. So far as our flesh and earthly lives are concerned, we have our relations still. You live in the same time, and live next

{Page Q688}

door to a worldly neighbor, and you must bear the reproach of those living as a consecrated priest of the Lord. These things separate you from the world and lead you to do things in a sacrificial way, and sacrificing worldly interests cause you to suffer, and that is so much of the burning of the carcass outside the camp. You count yourself as dead, so that which happens to you happens to your dead body; as the Apostle said, "Let us go to him outside the camp."

Who is the High Priest of our profession? Christ Jesus our Lord. What did He suffer? He suffered all manner of contention and opposition from the world and from the nominal people of God against himself. He said, If they call the Master of the house Beelzebub, what shall they call the

servants. If they crucified him, do you expect that they would receive you very favorably? He tells us that the servant shall not be above His Lord, but that he should be as His Lord. They cast out His name as evil, and called Him the prince of devils; said He had a devil, was mad, that He was a deceiver and was deceiving the people. If they say such things of you today you need not be surprised.

Outside the camp means rejected of the people. Why outside the camp, why not inside? Because there is a great stench of the burning flesh. Get a lot of flesh, hair and bones and burn it in your back yard and notice how much stench there is from it. Thus your sacrifice and mine are not appreciated by those who are in the camp and not of the Church; they do not appreciate the laying down of your lives in sacrifice, and if you should spend your time and gain in the service of the truth, they would speak evil of you and consider you foolish, and for the same reason that they did Him. It is the reproaches that fell upon Him that fall upon us, **in like manner and for similar reasons.**

TABERNACLE--Re Beginners for Study.

Q688:1:: QUESTION (1910)--1--Do you think Tabernacle Shadows study would be too deep for a class just coming in? And do you count the first volume study as being a Berean study?

ANSWER--I would not think a Tabernacle Shadow study would be too deep for a beginner. That is to say, my thought is that anybody coming to a Scripture study and likely to be interested at all would be a person who had some knowledge of God and some knowledge of his Word generally; and in taking up Tabernacle Shadows as a study I would think they were getting into a good place for anybody that was spiritually minded. And if they be not begotten of the spirit, then I suppose they would not be profited and would not understand; but neither would they understand very far in some of the other studies.

And so far as the first volume is concerned, I would certainly understand that to be a Berean study. They are all Berean studies. The term Berean studies comes from the fact that in olden times we read that Paul went down to Berea and preached to the people there, and that the Bereans were more noble than those of Thessalonica in that they searched the Scriptures daily to see whether or not these things were true. So then a Berean study is a study by those who have the Berean spirit to search to know the truth of the matter that is before them, those who want to investigate with an honest

heart ; and I think that will apply

{Page Q689}

to all we have to present, because these are the only terms on which we present anything. Come and try, come and see, come and investigate to see whether or not it agrees with God's word or not. If you find it in disagreement, do not believe it. If you find it in agreement, receive it and be blessed with us.

I wished to say a moment ago, but forgot that feature, that there is another slight bit of Berean study, you remember, in the back part of our new Watch Tower Bible; there are certain Berean helps, and in those there are certain topics taken up. Some of the Lord's people, in some of their studies, would like to study a topic, and there are a number there, if you feel disposed to take up a variety of topics. If you will take up any one of them it will make a fine Berean study. The reference to the Towers and to the Studies is good, and also the Scripture reference, so that you have the whole matter there concisely stated, and might have a splendid Berean study, topically. All of these are Berean studies. We have nothing special to urge, except we think they are all good, and perhaps where there are a variety of meetings it might be well to take one style of Berean study for one meeting, and another style for another meeting; as, for instance, for one meeting we might take up the studies as they are appearing in the Watch Tower, and then for another meeting we might take up the studies as outlined in the back part of the new Bible, and perhaps for another one we might take up the first volume of Scripture Studies, or the fifth volume, or Tabernacle Shadows. You know we now have the questions on the fifth volume in pamphlet form. Also the questions on Tabernacle Shadows in pamphlet form. And it is our thought, by and by, to get questions out on all the volumes, because that seems to be so helpful a manner of study, and so many of the dear friends are being blessed by it.

TABERNACLE--Re Anointing Underpriests.

Q689:1:: QUESTION (1905)--1--What about the statement on page 37 of Tabernacle Shadows that the underpriests were not anointed when it states in Ex. 40:16 that they were?

ANSWER--Well, it seems to be stated that way. The thought is this : there was only one high priest at a time. Christ is now the high priest and we are the underpriests, yet

we have no standing with God, except as we are in Christ. In Ex. 40:16 it speaks of anointing them as they anointed Aaron; it means that when the time comes for another to take Aaron's place they shall deal with him as they did with Aaron.

TABERNACLE--Reconciling Tabernacle, Altar, Etc.

Q689:2:: QUESTION (1910)--2--Lev. 15:20. After speaking of the sacrifice of the bullock and the goat, we read "And when he had made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, shall he bring the live goat." What does this typify?

ANSWER--The holy place here represents the Court, and the tabernacle of the congregation represents the tabernacle proper, the Holy and Most Holy. After the priest with the blood of the bullock and of the goat had made reconciliation, atonement, satisfaction, for the Court and for the Tabernacle ; it does not mean for those places, but for those

{Page Q690}

people who are in those conditions. As, for instance, all whom we call the household of faith belong in the court condition, the holy place; and all who belong to the Royal Priesthood are in the Tabernacle condition, the Holy or in the Most Holy. Our Lord himself, and some of his brethren have already passed into the Most Holy, and some others are in the Holy, or first of these apartments. It would seem to be after the satisfaction of justice, in respect to all of these, the full offering of the Lord's merit, and the full acceptance of the whole matter, that then the sealing would take place with the live goat. The teaching of the type would seem to be that the tribulation that will come upon the Great Company will not come upon them in this official manner until after this dealing with the Little Flock has been completed. While the Great Company may be sharing in the tribulation of the past, yet this special dealing at the end of this age would seem to be after the Church had gone beyond the vail. Yet we must say this, dear friends, that every feature of type and prophecy belong to the future and is more or less uncertain until it is fulfilled. In other words, God did not give prophecy and type in advance for us to speculate upon, but so that when due we might know it. Just as our Lord said of himself at the first advent, that when they would see certain things fulfilled then they would know they were the fulfillment of the things written. So as we come down to the beginning of the time of

trouble those who would then be living and witness the dealings of the Lord with the Great Company class would see something in that which would be helpful to them--perhaps more than you and I see now. The sacrificing of the Lord's goat has not yet been finished, and this dealing with the Great Company is something that takes place after the killing of the Lord's goat and the sprinkling of its blood.

TABERNACLE--Re Blood of Bullock Sprinkled on Goat.

Q690:1:: QUESTION (1910)--1--If the Lord's goat of Leviticus 16 represents the church being sacrificed for the world, why was not the blood of the bullock sprinkled on the goat?

ANSWER--I will have to ask the Lord why he did not do it your way.

Paul the Apostle says, "Who hath known the mind of the Lord and who hath been his counsellor?" Well, he did not ask counsel of you or me, dear friends. That is the reason.

Q690:2:: QUESTION (1910)--2--This would have shown a little better the typical significance.

ANSWER--Well, perhaps the next time the Lord will ask you.

TABERNACLE--Interpretation Regarding Animals Sacrificed.

Q690:3:: QUESTION (1910)--3--In regard to the 16th chapter of Leviticus, please say what is your basis of interpretation regarding animals sacrificed on this day as sin-offerings and burnt-offerings?

For instance, why do you say the bullock is a type of Christ Jesus?

ANSWER--Because I see it to be so. Why do I say that this is a gas lamp? Because I see that it is a gas lamp.

{Page Q691 }

There are plenty of people who do not know that this is a gas lamp.

Why do you say the Lord's goat is a type of the Church? Because I see it is.

Why that the scape-goat is a type of the Great Company?

The same reason.

Can you give me the Scriptural usage for your interpretation?

Well, then, if all these things were explained in the Scriptures you would not need the pamphlet "Tabernacle

Shadows," and God would not have given it to you. They are not all explained in the Bible. There came a due time for God to make clear the meaning of these types and he has made them clear to those who have an eye to see and an ear to hear. By this, we do not mean any unkindness to those who do not see. They have the majority on their side, all the Methodists, Presbyterians, Episcopalians, Lutherans, etc., etc.; all these friends are on the side which do not see these things--we are quite in the minority.

TABERNACLE--Re The Ram Representing a Class.

Q691:1:: QUESTION (1910) --1--According to your interpretation of the bullock representing a class, and the Lord's goat a class, should we not expect that the ram would also represent a class?

ANSWER--We have explained what we think the ram typifies, in Tabernacle Shadows. I might say that the Lord in his providence guided us to see that the bullock represented Christ; the goat meant the Church; we saw this from the Scriptures, not through any special voice or any other marvelous thing that happened. We have already explained it. The Apostle, you remember, speaking of this day of atonement, tells us about the bulls and goats which constituted the sin-offering, and whose blood was brought into the Most Holy to make an atonement for sin. Now there is only the one offering whose blood was brought into the Holy to make atonement. That offering was on the day of atonement and was in two parts; first, the bullock to make atonement for the high-priest's house; second, the Lord's goat to make atonement for the sins of all the remainder of the people. They were the only ones that could be meant. In that same condition, after telling about the matter, the Apostle says that the bodies of those beasts whose blood was taken into the Most Holy to make atonement for sin were burned outside the camp, and they were the only two who had this experience, whose blood was sprinkled to make atonement and whose bodies were burned outside the camp. When I saw this, I was sure I had the right thought. Then the Apostle said, Let us go to him outside the camp, and I saw that that represented the Lord's goat that went to the bullock outside the camp. Let us not have any quarrel with any who cannot see; that is to their disadvantage.

TABERNACLE--Re Begetting and Quickening.

Q691:2:: QUESTION (1911)--2--At what point is the begetting and quickening typified in the tabernacle?

ANSWER--The same difficulty again. We must not mix these different thoughts, any more than you would mix different parables. Take any two of the parables and if you mix them together you have confusion. And so here. To think

{Page Q692}

about the quickening and begetting, etc., in the tabernacle is not the correct thought. There was no quickening done in the tabernacle, there was no begetting done in the tabernacle. It is altogether a different thought. In harmony with the previous question the answer would be, then, that at the moment of passing into the Holy the person must be a Spirit-begotten one. There is nothing in the tabernacle to indicate anything about the quickening.

TABERNACLE--Re Levites Looking Into Holy.

Q692:1:: QUESTION (1911)--1--In the tabernacle services, the Priest only entered the Holy; there was a penalty of death against the Levite, typical of justified believers, looking into the Holy. What was typified by this death penalty?

ANSWER--I do not know that anything was typified by it, merely that no one was permitted to look in. All I see indicated there is, the death penalty was put there as indicating that nobody should look in.

TABERNACLE--Re "Basketful."

Q692:2:: QUESTION (1911)--2--What is the significance of the word "basketful" in the text which speaks of the three cakes taken from the basketful which were laid on the hands of the priest by Moses?

ANSWER--I presume that basketful means basketful; I do not know of any other meaning.

TABERNACLE--Two Altars Contrasted.

Q692:3:: QUESTION (1911-Z)--3--"We have an altar whereof they have no right to eat which serve the Tabernacle." (Heb.13:10.) What is meant by this passage?

ANSWERIn this passage the Apostle is contrasting the Levitical priesthood, their services in the Tabernacle, and the table in the Holy at which they ate the shew bread, with the antitypical Tabernacle and its better table. In this connection he points out that, so far as the priesthood of Aaron was concerned, not only could the Church not be priests, but our

Lord Jesus could not be; for this priesthood sprang from Levi, and Jesus was from another tribe, Judah. Therefore, if Jesus was on earth he could not be a priest. But now God had intended another order of Priests, namely, the Melchizedek Order, saying to David, "The Lord hath sworn and will not repent: Thou art a priest forever after the Order of Melchizedek." (Psa. 110:4; Heb. 5:6:) It is evident, then, that if Christ was to be a priest after the Order of Melchizedek, He would not be a priest after the order of Aaron.

When the Apostle has proved that we, as priests, have no right to intrude into the typical Holy or Most Holy, he then shows that they, of the house of Aaron, have no right to our place. They have no right to come into this antitypical Holy, which we enter. If they become members of the Royal Priesthood, they may enter; but their standing as members of the Aaronic priesthood does not give them the privilege. Thus he shows a discrimination between these two priesthoods, the Aaronic and the Melchizedek. We have the "better sacrifices"; we have the better services. We have, on the higher plane, everything that they had, typically, on the lower plane.

TABERNACLE--Incense in the Most Holy.

Q692:4:: QUESTION (1911-Z)--4--Was it necessary that the incense should precede the high priest into the Most Holy when he went in to offer the blood of the goat?

{Page Q693}

ANSWER--The offering of the incense originally on the Day of Atonement by the high priest gained for him recognition by the Almighty, and manifested his worthiness to appear in the presence of God. Therefore, there was no need of his offering any other sacrifice than this. All the work of Atonement was divided into two parts. If the type had shown the under-priests as going into the Most Holy, then it would seem to have been necessary for each to stop and offer incense before entering.

We are represented, not individually, but as members of the Body of Christ. So it would not be necessary for the incense to be offered more than the one time. It would seem, however, that the incense **abode** in the Holy and Most Holy. The sacrifice is still appreciated by the Heavenly Father, and always will be.

TABERNACLE--Blood and Incense--Both Had to Do with Justice.

Q693:1:: QUESTION (1911-Z)--1--In the type, was the incense that which satisfied Divine Justice? If not, how is the satisfaction of Justice accomplished, and why was incense burned?

ANSWER--Both the incense and the blood had to do with the satisfaction of Justice. We read that the incense must cover the Mercy-Seat. (Lev. 16:13.) In other words, unless the incense had gone forth the high priest would not have lived. This shows that unless our Lord had rendered up His human life satisfactorily He would have forfeited His right to life. In consecration He had agreed to this and had surrendered His earthly life-rights. If He proved faithful to His engagement, He would receive a higher life beyond the veil. So the satisfaction of Justice, represented in type by the incense preceding the high priest beyond the veil, would be a satisfaction for **Himself** and would testify that He had faithfully fulfilled the required conditions.

But as for the satisfaction of the sins of the Church and of the world, this is accomplished subsequently, not by the incense, but by the blood.

TABERNACLE--Levites Typical.

Q693:2:: QUESTION (1911-Z)--2--Who were typified by the Levites?

ANSWER--The Levites typified the "Church of the First-born, whose names are written in heaven." This statement--their "names are written in heaven"--implies that they are recognized as a spiritual class--have come into Divine favor.

We are given the history of the Levites as a typical tribe specially representing the first-born; and this history of the first-born refers us back to the time when the first-born of the tribe of Israel were spared on the night of the passover. That night symbolizes this Gospel Age, the time of darkness on the earth, when the Lord is taking out His Jewel class. This "Church of the First-born" have passed from death unto life--all of these first-born, representing the entire "Church of the First-born," are represented in the tribe of Levi. Out from amongst these Levites were selected the priestly few, typifying our Lord and those who are faithfully walking in His steps. So the entire "Church of the First-born" will include a great multitude--more than the Body of Christ. The virgins who follow her (Psa. 45:14), all belong to this "Church of the First-born, whose names are written in heaven." The work of the Levites in

connection with the Tabernacle service is, undoubtedly, a symbolical one.

The high priest "went alone once every year" on the Day of Atonement--into the Most Holy. Apparently the under-priests did not go into the Most Holy on this day (Heb. 9:6,7), but into the first Holy, where were the candlestick and the table of shewbread and the golden altar of incense. They, doubtless, typified those who are seated with Christ in the heavenly (Eph. 2:6), and are thus much in advance of the general household of faith. The under-priests were the sons of Aaron, and, being of the priestly family, or household, occupied a higher position and had greater rights and privileges than were enjoyed by the remainder of the Levites. The picture of the under-priests going into the Holy seems to correspond to our experiences of the present time and not to our experiences of the future, when we expect to enter into the Most Holy through the rent veil.

The experiences of the antitypical Levites at the present time are different from what they will be in the future. At the present time they are in the Court condition, because only the members of the Body are privileged to go into the Holy and to know "the deep things of God." But when the articles of the Holy had been wrapped up, the typical Levites bore the precious things--were allowed to carry them. They could feel that they had a right to touch them in a general way, but not in the same way as the priests. This would seem to imply that none except those who are walking in the footsteps of Jesus could have a deep, full appreciation of the Divine Plan. Others might understand these things in a comparative degree, but not in their fulness.

We are to consider, then, that as the Levites performed a service in connection with the Atonement Day sacrifices, so they will have a special service after the Day of Atonement. On the Day of Atonement, when the people were waiting for the priest to come out and bless them, was not the particular time for the Levites in general to teach the people or for them to learn their important lesson; but, after this Day of Atonement, the Levites were the general teachers of all the people, explaining the Law to them. And so we see that this will be a part of the work of the antitypical Levites in the future. They will have no inheritance in the land and its blessings. They will be associated in the Kingdom work and in the instruction of the people. But just how this will be done we may not now definitely know.

We might also understand that the Levites in the Court very fittingly represent all those who desire to turn from sin and approach God and who are making progress toward complete justification. They are in a justified attitude from the moment they turn from sin and come into the Court. This implies faith and obedience. And so all who are in harmony with God in any sense of the word are, tentatively, Levites; but as to whether they will become actual Levites depends on whether they make entire consecration. If they do not make this consecration they will not receive the special blessings which would entitle them to the spirit plane. We all **were** in this sense of the word Levites--in the sense of approaching justification, desiring justification, desiring harmony with God and seeking it, putting away the filth of the flesh, etc.--but we did not reach that justification until

{Page Q695}

we presented our bodies living sacrifices and were begotten of the Holy Spirit and the new life was begun by which we passed from death unto life, by which we became the "Church of the First-born" and had our names written in heaven. Any who turn back before presenting their bodies living sacrifices fail to reach the fulness of justification, fail to have the justification to life--they fail in degree of faithfulness to right principle and in degree of harmony with God.

While the Court condition seems to represent at the present time **all** those who are approaching God and loving righteousness and desiring harmony with Him, it appears as though, with the closing of this Age, there will be an adjustment of matters by which all those who have not come to the point of full consecration and to the point of Spirit-begetting, who would not belong to the household of faith and to the "Church of the First-born," in the absolute sense, will go out and cease to be recognized as in the Court. Meantime, the class who have already made consecration, "presented their bodies living sacrifices," and received the begetting of the Spirit and enjoyed for a time the privileges of being members of the Body of Christ--these, failing to maintain their standing, are represented as separate from the "little flock" class, at the end of this Age. Their condition apparently is represented by the Court condition thereafter.

TABERNACLE--Significance of the Bullock's Blood.

Q695:1:: QUESTION (1911-Z)--1--What did the blood of the bullock represent?

ANSWER--The blood presented in the Most Holy **represented** the life, or life-rights of the one sacrificed; but the blood **itself** was a symbol of death. When blood is in the veins it is a symbol of life. The blood of the bullock, and, subsequently, the blood of the goat, in the hands of the priest, symbolically said, This animal is dead, and here is a proof of it. So the presentation of the blood meant the presentation of this sacrificed life with all the rights appertaining thereto.

Our Lord had certain life-rights when He died. The expression **life-rights** may properly be used also in connection with an individual who does not have life in the full sense, but who has made a full consecration and has been accepted by the Lord. Such a one is **reckoned** as having passed from death unto life. In the moment of his having righteousness imputed to him, he passes from death unto life. The Advocate has imputed to that one a sufficiency of His merit to compensate for any deficiency: He is thus rendered acceptable and is then in a reckonedly complete condition. He then has life-rights; and it is those life-rights that are said to be sacrificed, or presented to God. In this manner the person may be said to become a member of the great High Priest's Body. Christ imputes to him a sufficiency of **merit** to compensate for his **demerit**; and having been made acceptable to the Father by this imputation, he becomes a member of the Body of the great High Priest.

There is a difference between **offering** our sacrifice and **presenting** ourselves. Not we, but the High Priest, does the sacrificing. Before the High Priest accepts one as a member of His Body, He imputes to that one a sufficiency of

{Page Q696}

His merit to give him life-rights. By virtue of being reckoned perfect one has life-rights, a condition which permits him to be a sacrifice.

All those life-rights which our Lord possessed when He died were symbolically represented in the blood of the bullock; and with that blood the sprinkling was done in the Most Holy.

There was just one moment when the knife in the hand of the high priest smote and slew the bullock. That moment represented the moment when our Lord, at Jordan, became dead as a man and alive as a New Creature, when "He, through the eternal Spirit, offered up Himself without spot to God." But it was not as a New Creature that He offered up

Himself, but as the **maN' Christ Jesus**. His spotless humanity was what He there offered. This He did through the eternal Spirit of Sonship and loyalty to God; and this was the opportune moment, the moment foretold in prophecy. TheN' He was acknowledged a Priest. If Christ were on earth, on the earthly plane, He could not be a priest according to the flesh, not being of the family of Aaron. The only Order of Priesthood, therefore, to which He belonged was a spiritual Order, the one mentioned in the Scripture which says: "Thou art a Priest forever after the Order of Melchizedek." (Psa. 110:4.) He was not a Priest according to the flesh, but as a New Creature.

The High Priest came into his office by virtue of his work of sacrifice. The bringing of the bullock into the Court meant its presentation for sacrificial purposes. So with Jesus. When He came to John at Jordan, He made a surrender of Himself. This the Father acknowledged. The disciples of the Lord presented themselves, but they were neither accepted as sacrifices nor begotten of the Spirit, until Pentecost. On that day, while they were waiting, God accepted the sacrifice, and made them priests at that moment.

TABERNACLE--All in the Court in Favor with God.

Q696:1:: QUESTION (1911-Z)--1--Could any one be in the Court condition without being in God's favor?

ANSWER--The Court of the Tabernacle represented a condition of Divine favor. But the Tabernacle represented Divine favor in a still higher sense and degree.

In the present time the Court represents the condition of all those who, exercising faith in God, are approaching nearer and nearer to Him and His service. Such are in favor with God because of their spirit of loyalty to Him, which leads them to go on step by step to know and to do His perfect will. God's perfect will respecting all those called in this Age is that they shall present their bodies living sacrifices, holy and acceptable to Him through the imputed merit of their Advocate--their Redeemer. But if, after full opportunity to know and to do His will, these hold back and refuse to make a consecration, from that time onward theirs will be a backward course in which there will be less and less Divine favor, until they will be back again in the world. But even then God's purposes for them are generous, for they may share with mankind in general the gracious provisions of the New

Covenant for the thousand years of Messiah's reign.

Those who make the covenant of sacrifice and thereby

{Page Q697}

pass from the Court into the Holy enter into the highest favor with God, as children of God and joint-heirs with Jesus. But if, later, they fearfully hold back and neglect to complete their sacrifice, they may not remain in so close a fellowship, but will eventually be expelled into, the Court. There they will, indeed, be in God's favor as the Great Company class, unless they entirely draw back, in which event their portion will be the Second Death.

TABERNACLE--Nothing Specific About Urim and Thummim.

Q697:1:: QUESTION (1912-Z)--1--Is there any revelation as to what the Urim and Thummim consisted of, or how the priests were answered?

ANSWER--There is nothing specific known on this subject. In some manner or other, it is supposed, the breastplate that was worn by the High Priest was used as the Urim and Thummim--that is, to give definite answer, Yes or No, to the questions that were propounded. For instance, if the question were asked, Shall Israel go out to war with this nation? or, Shall Israel enter into alliance with that nation? the Lord's answer was indicated by the breastplate. How these questions were answered, we are not informed. Nothing in the Scripture tells us, and we have no tradition even that gives any very clear answer. We know that they had the Urim and Thummim and that the answer was indicated in some way with the precious stones of the breastplate, but just how, nobody knows.

TABERNACLE--Great, Company and Second Death.

Q697:2:: QUESTION (1912)--2--Does the Tabernacle show that there is a place in the Holy, beyond which one cannot pass as priest, and fall back into the Great Company, but if such fail as priests, is there nothing for them but Second Death?

ANSWER--Only those who pass the Second Vail into the Most Holy, by the power of the First Resurrection, will be secured to the Royal Priesthood beyond the danger of failure. The Lord will decide whether we will be priests or Levites. I have seen some who apparently took great interest, and then for a time became inert, did not become great sacrificers, and then years afterwards became very fervent and sacrificed their

very lives. One such was St. Paul. He was not only a persecutor of the Church at first, but after that he was three years in Arabia, then went to see St. Peter. Thirteen years later Barnabas hunted him up, found him at home in Tarsus Cilicia and got him started in preaching at Antioch, where they chose him one of the Elders. (Gal. 1:17; Gal.2:1 and Acts 11:25-30.) If Paul had stayed in Arabia all the rest of his life merely studying and nursing his sore eyes, doubtless he would have been of the Second Company class. Barnabas said, Brother Paul, don't you want to be actively engaged in the Lord's service? Barnabas did much to encourage St. Paul and to start his activities, and once started there was no keeping him back. He was the greatest of all the Apostles in sacrifice--next to His Lord.

Suppose St. Paul had died during those years of inertia, what evidence have we that he would have made his calling and election sure? None. Was he meantime thrust out into the Court? No, he was still enjoying priestly privileges in the Holy. We do not know how much studying he did in

{Page Q698}

Arabia, nor do we see that he did much sacrificing during those years.

Now, if God could give him those years to determine what he would do, then He might do the same with anybody else, so far as we may know. The fact that one might be in an inert condition for a while does not mean that God had rejected him from the Holy condition. The decision of the Lord is at the end of our course. But now, perhaps, in the end of this age, conditions may be different. The Lord could not give us fourteen years, because all the sacrificing, so far as we know, will be accomplished in a very short time. And not only so, if we have not the spirit and disposition of sacrificing, He may set us aside sooner than that, because He wishes to complete the whole elect class before that time. Therefore it is a little different now.

TABERNACLE--Are Spirit Begotten in Court?

Q698:1:: QUESTION (1912)--1--Is everyone who enters the Court condition during this Gospel Age spirit begotten?

ANSWER--No. Nobody is spirit begotten when he enters the Court condition, as it is not a condition of spirit begetting. We have no quarrel with those who have a different opinion. Our opinion is given in Tabernacle Shadows, to the effect that the Court represents the condition

of justification, and that those who are in that are in a so-called justified condition.

Justification means to be actually or tentatively justified. What is the difference? Actual justification would be the bonifide or real thing; as, for instance, Jesus was actually perfect, approved of God, as being perfect. Not because of anything done to Him, nor because of anything reckoned to Him. He was actually perfect, just, or right in God's sight, because in Him was no sin. But none of us, His followers, are in that condition, because we are all "children of wrath, even as others" therefore, we cannot speak of ourselves as being in this condition.

We look back to Abraham and read that Abraham was justified through faith. Was this an actual justification of Abraham? Could he become actually right with God, by exercising faith? Then we remember the other Scriptures that, No one could be justified by works of the law, and that the only justification that could come to any would be by faith in Christ. Therefore, Abraham was not actually justified.

What way, then, was Abraham justified, and to what?

He was justified to receive God's favor, and justified to be treated as God's friend, and to be told secrets that God would tell to a friend and not to an enemy. Abraham believed God and he was counted as being a friend and as nearly right as possible, considering the fact that Christ had not died for the sins of the world.

Now, coming down to ourselves: Take somebody who has been a sinner, worldly, living after sin, and that person says, I would draw near to God, I have a hungering after God. I learn that eternal life is possible and that God is willing to give it to some. I am weary and heavy-laden with sin, and imperfect; I want to get to God. Such a desire would be the first step toward justification.

I remember a German sister who said, Brother Russell, when I went to school in Germany I was thrown with people

{Page Q699}

who were not at all religious, and I lost my God, and I would like very much to find Him. I am not happy and I see other people who are happy, and feel themselves as children of God. I would like to feel myself a child of God and that God so considered me. What steps shall I take?

(Have in mind the Tabernacle construction, with its Holy and Most Holy, the Court, curtains, etc. In the front of the Tabernacle was a brazen laver, filled with water. Still in front

of that the brazen altar, upon which the fat was burning, near the front, by the gate).

Now suppose this young German woman in the Camp of Israel, saying, God is represented in that Tabernacle and I would like to draw near to God; He is represented there by the Shekinah glory, and I am living here. Will He allow me to draw near?

I said to her, "Draw near to God and He will draw near to you." From the time she began to take her first step toward God she began to **come into a justified condition.** She took her first step. Jesus spoke of the two men who went up to the Temple to pray--one a Publican and one a Pharisee. He said that the Publican went down to his house **justified rather than the Pharisee.** What does that mean? Why, he was more nearly in a justified condition than the Pharisee. They were both in a condition of partial justification, like all the Jews--they were in a relationship to God, through the Atonement Day sacrifices. They were using their privilege and coming to God in prayer, and one was more nearly justified and acceptable to God. That is what is meant by justification--approved of God. Abraham was approved of God because of doing the best he could. Both of those men were in a condition of tentative justification.

So, with this young woman, she was coming into a condition of tentative justification; she was turning to God. I pointed her to the gate and said, Go right in there by faith in to the Court.

The only way to draw near to God is to recognize that you are a sinner, and that God Himself has provided a sin-offering, represented by that Brazen Altar, right at the Gate of the Court. So, to draw near to God means to exercise faith in the sacrifice of Christ. I pointed to the antitypical Gate to the Court.

I asked her if she believed, and she said, Yes, I believe in Jesus, that He died and rose again from the dead for my sins and the sins of the whole world. Thus she passed through the Gate Antitypically.

When next I asked, Are you seeking to live separate from Sin? I was asking if she were going to the Laver, which was for the washing away of the filth of the flesh. She replied, I am seeking so to do. Her answer showed that she was washing at the Laver and getting the benefit of it, and putting away those outward things displeasing to God. She was not justifying herself thereby, but trying to cooperate with God--she was in a condition of tentative justification. According to God's arrangement, justification cannot be complete until we

take a further step. Upon noting the sacrifice, noting the laver and washing there at, we must do something more.

{Page Q700}

I said the best thing for you to do is to give your heart entirely to God in consecration, keeping nothing back. That was represented in the Tabernacle picture by the tying of the goat at the Tabernacle door. No one could do more! The next thing in order would be for the High Priest to accept her as a member of His and as such to be her Advocate before the Father. The Divine acceptance was next in order. She had done all that she could do. The Lord must do the rest. But I believe that yet there is room, and that the Lord is pleased to receive you. Accept that as a fact, and look for the evidences that God has received you. The evidences will be a clearer spiritual perception, a desire to lay down your life in His service, and some opportunity to suffer for righteousness sake.

The picture in the Tabernacle Shadows is that the Priest slays the goat, takes its life, making it a part of His own sacrifice. The moment that sacrifice was made it represented Jesus' acceptance of her consecration. At that same moment she was begotten of the Holy Spirit and reckoned as a New Creature by the Father. Thus she passed beyond the First Vail into the Holy. This passing under the First Vail represents the death of the will, just as the passing the Second Vail represents the complete death of our bodies. We go down under the First Vail when our wills are baptized into His death; we are buried with Him by baptism into His death, and rise the other side as New Creatures. So the First Vail of the Tabernacle represents our death, so far as our wills are concerned, and represents God having accepted us as New Creatures, through faith, that we may have access to the spiritual things as New Creatures. Everyone who takes that step is represented as a member of the Body of the great High Priest, the Church, of which He is Head, and so, says the Apostle, we are seated in the heavenlies--that is in the Holy. But be it noted that our justification did not reach completion until the High Priest accepted our offering and imputed to it of His merit, making it Holy and acceptable to God.

Everyone who passes beyond this First Vail, so far as you and I know, is a royal priest--that is, it is not for you and me to say as to who shall be counted unworthy. In going under this vail you take the step that should make you a priest, it is the only step you are invited to take. There is no way for you

to take any other step. So the Apostle Peter says, "Ye are a royal priesthood, a holy nation, a peculiar people." St. Peter did not attempt to discriminate and say, that is what you started out to be, but you are of the Great Company. That is to be decided by the Lord in His own time, when He will show that some who have not been sufficiently faithful will not be of the little flock of priests, but will be of the Levite class. That will be determined at the end of this age, and it is not for you or me to decide.

A brother might be very energetic, so far as our observation may go, but God might see that it was for some unworthy motive or, he might, seemingly, not be very energetic, but God would see that he was doing the best he could. Hence, we are not to judge, but leave the whole matter with the Lord, and strive to do the best we can ourselves, and to help each other win, and in the end of the age the Master

{Page Q701}

will show which is worthy to be seated with Him in the Throne as priests, and which will be of the Levite class before the throne.

TABERNACLE--Sacrifices Before and After Atonement Day.

Q701:1:: QUESTION (1912)--1--In the Tabernacle Shadows we read, "we must distinguish between the sacrifices of the Day of Atonement and the sacrifices which were following the Day of Atonement, and that the first were presented for the sin of Adam, while the following were for the private or individual faults committed by ignorance or wilfulness." But it has caused me a great anxiety. In Heb. 9:7 the Apostle teaches that the sacrifices of the Day of Atonement were for all the sins which were committed, for the sins of the whole people.

ANSWER--In the English Bible it reads, "But into the second went the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."

There is no conflict between this statement and the other. The Apostle is here speaking about the Day of Atonement sacrifices, and not about any of those sacrifices following the Day of Atonement. He explains in harmony with the account in the Old Testament that the arrangement was in two parts. In one sense of the word the Day of Atonement sacrifices were all one sacrifice and one work on behalf of all the people, but in another sense of the word it was divided into

two sacrifices, the first one for the priests and Levites, and the second for all the remainder of the people, and the Apostle is speaking of this phase of it in this verse. He is here speaking of the second, which he is offering for himself and for the errors of the people. The first, the blood of the bullock, was for himself and his house, and the second was for the errors or sins of all the people. These errors of the people for which the High Priest offers atonement are not wilful sins, but those which are committed through ignorance, superstition, blindness, etc.--through heredity. In other words, God proposes to forgive and to cancel all sins for humanity that has come to us directly or indirectly as a result of Adam's disobedience. But if after getting that blessing and knowledge then we sin with any measure of wilfulness that measure which is wilful is not covered by the atonement.

TABERNACLE--What Were Day of Atonement Sacrifices for?

Q701:2:: QUESTION (1912)--2--Were the sacrifices on the Day of Atonement offered for the sins of the people committed through ignorance?

ANSWER--This was a complete cancellation of all sin up to that date. It is merely a representation of the first Atonement Day, showing that when we once come and get our blessings from the sacrifice of the day of atonement it cancels all so far as we ever had recognition and ability.

TABERNACLE--What Sacrifices Are For Sins of Ignorance?

Q701:3:: QUESTION (1912)--3--What is the difference between the sacrifices afterwards, following the Day of Atonement, and

{Page Q702}

the sacrifices during the Day of Atonement, both being for the sins of ignorance?

ANSWER--We must consider what the Apostle is speaking about, and he evidently here is not talking about the sacrifices after the Day of Atonement. So he says in the sixth verse, Now when these things were thus ordained, the priests went always into the first Tabernacle, accomplishing the service of God. But into the second went the High Priest alone once every year (the Day of Atonement). (Heb. 9:6-7)

TABERNACLE--Where Was the Golden-Altar?

Q702:1:: QUESTION (1912)--1--How explain the verse in Heb. 9:4 in which the Apostle Paul writes that the

golden altar was in the Holy of Holies? Some present the solution for this difficulty, saying that we must acknowledge or accept that the Apostle in saying golden censor meant one of the little golden censors by which the priests would carry the fire from the brazen altar.

ANSWER--There is unquestionably a difference between the statement of the order of things in the Tabernacle as given by the Apostle here, and the statement as given in the Old Testament. But we must hold steadfastly to the account given in the Old Testament, because the Apostle's own argument supports the Old Testament. He says that it was necessary for the High Priest to offer the incense upon the golden altar before he would enter the Most holy. This means, too, the golden altar could not have been in the Most Holy, according to the Apostle's own account, and according also to the Old Testament account. The only explanation we could think of would be this, therefore: Either that the Apostle had a **lapsus linguae**, a slip of the tongue, or that his amanuenses to whom he dictated this put in the wrong word, saying behind the veil instead of before the veil. It is not a matter of any importance, anyway. Nothing serious depends upon it. We see what was the real intention at all events. The golden altar was in the Holy and not in the Most Holy, and, therefore, whatever slip was made in this record has no bearing or special importance.

TABERNACLE--Altar At Which Not Privileged To Eat.

Q702:2:: QUESTION (1908)--2--Please explain Heb. 13:10: "We have an altar whereof they have no right to eat which serve the Tabernacle." What altar does it refer to in type or antitype?

ANSWER--I answer that the Apostle here is introducing a contrast between the Jewish priesthood, the Aaronic priesthood, and the antitypical priesthood, Christ the high priest, and the church the royal priesthood, the members of his body. Now the Jews, you see, and those who had had this Jewish idea in their minds, had difficulty to understand how we could be spoken of as priests: how all believers, all who come to the Father through Christ, and make a consecration, presenting their bodies a living sacrifice, are as the Apostle Peter says, a royal priesthood, a holy nation, a peculiar people. Now they had difficulty. How can we be a priesthood? We do not belong to the priestly tribe. You see Paul is carrying this same line of thought. We belong to the Melchisedek priesthood; that is our order, not the Aaronic priesthood. The Aaronic priesthood is a type of certain

features, but this priest is of a higher order of priesthood

{Page Q703}

than Aaron. They have the literal sacrifices; we have the better sacrifices. They had the killing of the literal bullock, and the literal lamb, and we have the killing of Christ, the antitypical bullock, and we have the sacrifice of the Church, the antitypical goat, upon an altar that is superior to theirs. Their altar of incense was only typical. The offering of the prayers of saints, and the merit of Christ ascending before God is the real incense that is acceptable to him. There is type and antitype all the way through. Now we have an altar of which they may not eat. What is our altar? Why, dear friends, our altar is Christ, and his consecrated sacrifice. The priest of the typical system ate the meat that was offered to God on the altar. Let me remind you that when a sacrifice was brought to the priest, not on the atonement day, but others, he took the fat and put it on the altar and burned it, but he took the flesh and the priests all ate it. Now, then, they were all partakers of the altar. The altar consumed the fat, etc., but the priests all ate the flesh. Now, says the Apostle, they can eat of that flesh, and can offer on that altar, but we have a superior offering, and we have a superior altar. We eat of this flesh of our altar. "Except a man eat of my flesh and drink of my blood he shall have no life in him." He was speaking to the Church. As a matter of fact, all of us are to be partakers of his flesh. Of course that opens up a still larger question. What does he mean? You remember at that time many people said, This is a hard saying, who can hear it? Why it seems foolishness. Can this man give us his flesh to eat? And many went away and walked no longer with him. They said, These dark sayings are getting too abstruse, we cannot have any more of them; we drop the matter here; he is talking in riddles to us. What does he mean by talking about eating his flesh? When we come to understand the real meaning, as we may now during this Gospel Age, it is that his flesh represented his sacrifice which he gave for us, and which he finished at Calvary, and you partake of it, you eat it, you feed upon that which Christ sacrificed, you feed upon the merit of Christ's sacrifice, and you appropriate it to yourself; you have justification through faith in him, you have eaten of that flesh; you have partaken of that which he sacrificed for us. So have I. And in this way we have justification to life. This is the picture and the meaning of it as you and I come to see it through God's Word.

TABERNACLE--Aaron Re Head and Body.

Q703:1:: QUESTION (1916)--1--Does Aaron represent both the head and body members of The Christ during the sacrifices of the bullock and the goat on the day of Atonement?

ANSWER--Aaron did not represent the body of Christ when he sacrificed the bullock because the bullock represented Jesus only, and you and I were not represented in the body at all until Jesus had first finished His sacrifice and had appeared in the presence of God for us, covering our blemishes, that we might be acceptable to God as members of His body. There was not a single member of the body at the time He offered Himself, even as the prophet Isaiah declared, "I have trodden the winepress alone; and of the peoples there was no man with me."

TABERNACLE--Two Tables of The Law.

Q703:2:: QUESTION (1916)--2--Why, and for what purpose, were

{Page Q704}

there two tables of the law? Tabernacle Shadows Question Book, page 37, question 48.

ANSWER--We are not told why there were two tables of the law, and so we can only have our opinion or surmise. My guess is that, these two tables probably represent the two parts of God's law: one pertaining to us, and the other pertaining to our fellow men. Jesus stated the two parts of the law. The first that which was on the first table: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," "This is the great and first commandment." "And a second like unto it (in sympathy with it, in harmony with the same principle), is this. Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law, and the prophets." The one tells us of our duty towards God, and the other of our duty towards our fellow men, and these were written, the one on one table, and the other on another table. Thus there were two tables

TEACHING--Women Keep Silence.

Q704:1:: QUESTION (1909)--1--"Let your women keep silence in the churches; for it is not permitted unto them; to speak, but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home, for it is a shame for women to

speak in the church." (1 Cor. 14:34,35.)

Please explain and harmonize these Scripture statements with the statement of 1 Cor. 11:5, which reads:

"But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven."

ANSWER--You will find those Scriptures treated very elaborately, very perfectly, and a lot more on the subject in the Sixth Volume. I do not think you have been studying the Sixth Volume enough. Some want to know when the Seventh Volume is coming out, but I do not think the Lord will allow it until the Sixth Volume is more thoroughly digested.

TEACHING--Enduring Unsound Teaching.

Q704:2:: QUESTION (1909)--2--To what extent should the brethren endure unsound teaching on the part of Elders or others, and how remedy such conditions?

ANSWER--Well, dear friends, there are some things to be endured, but the Apostle intimates that to endure unsound teaching is to participate in the wrongdoing, that we should not endure unsound teaching at all. If there are any enduring such, we feel that it is their duty to protest. Now, that does not mean that his view is right and everybody else's view is wrong. But, suppose I was here in a class in Denver, a member of the class, and suppose somebody, either in public or private, was teaching certain things which I believed were wrong and injurious to the household of faith, it would not be proper for me to sit by and simply say, "I am not teaching the error." My silence would be giving consent to it. It would be proper for me to see an opportunity to kindly, and patiently, and clearly, and positively to set forth what I believed to be the error and the Bible teaching on the subject, etc. After I have done my duty in that matter, it would not mean that I must insist

{Page Q705}

that everyone must come to my view of the matter. I have had my say and if somebody else wishes to have his say, he should have his say also. The Church of Christ is not to be hidebound, but all should have the privilege to have the truth, but all things should be done decently and in order. My duty should end at the time of expressing my convictions and reasons for them, so that I should not need to get up half a dozen times. I should give Scripture reasons and they should give theirs. All the Lord's people should recognize those as

the highest teachings. Suppose, then, that the majority of the class decided against my view of the matter, what then? Should I say: Here is a teacher that is not Biblical; shall I absent myself from the class and not meet with them? No. I would say, "I have done my duty thus far to the class, I will continue and perhaps another opportunity will come in which to present my views. If another opportunity came, I would hold to my position as long as I thought it was right, but I would not make myself obnoxious.

What about others not in the class? I would say, "Friend, neighbor, I thank you for your words, we have given them consideration and we have dismissed the matter, and you will please not trouble us again.

How remedy it? If the unsoundness was on the part of the Elder, if near the time of election, wait and see that you did not elect anybody that was not sound. If you knew it at the time you elected him, then you are at fault. **You have no right to vote for anyone you do not know to be clear in the truth.** You will find everything on that subject in the sixth volume.

I have found that sometimes the Lord's people feel a hesitancy, and say, "Now, I don't like to vote for so and so, yet I do not think so and so is fit for the position of Elder." You are doing wrong in keeping quiet and voting for him. God wants to have in His Church those who have character, recognizing principle, and who will act in accordance with that principle. It takes some overcoming on your part to overcome your timidity, and that is all the more reason why you should do your duty; because, none but overcomers are to be of the elect class. I admire that character that does not like to be quarreling and disputing and hurting others' feelings; we ought to have that disposition, and there is a kind and gentle way of saying things that are pretty plain, and you should let all know that you have nothing but the kindest intentions when doing your whole duty. The Church should take time and deliberate as to who should be your Elders. You are representing the Lord and you are representing Him in your vote. We want to feel the responsibility of our vote in the Church of Christ more and more.

TEMPTATION--Method Used by Serpent.

Q705:1:: QUESTION (1911)--I--Eve was tempted by a snake. Could this snake talk, or did it merely walk on its tail? What language did they use?

ANSWER--I was not there, and I am not, therefore, in some respects, a competent witness but I will tell you how I

think it was done. You need not think the way I do; I am liberal enough to allow you to believe it any way you like. But to my understanding, the temptation by the serpent was a very simple one. I do not know whether it

{Page Q706}

walked on its tail or how, but the Scriptural proposition is that Satan operated through that serpent for the beguiling of mother Eve. Mother Eve, with father Adam, saw all the trees of the garden, and they were all beautiful, and their fruit was good for food; they all looked good, and one kind was forbidden. Now, the serpent talked by signs, I am going to suppose. Satan, acting through the serpent, led it to go into the garden and take off that very kind of fruit that God had forbidden father Adam and mother Eve to eat, and the serpent ate that and did not die, and thus the serpent said to our first parents, "You would not die, either." And they observed that it was one of the most crafty and most subtle of all the animals, and they said, "It must be the eating of that fruit there that makes him wise. Oh, if we would eat that fruit, we with our superior talents and powers, how much we might know!" And the more mother Eve thought on it--for we read that father Adam was not deceived--the more she said, "I wish I could get some of that; I would like to be wise." Then the thought came, all through the serpent, "God is trying to keep you in ignorance, he does not want you to know too much, you would be a kind of competitor. God does not want you to eat of that fruit for that very reason, and he would like to keep you in ignorance and superstition. Go take and eat of the fruit." So she took of the fruit and ate, and she was a transgressor. The Apostle says that the woman was beguiled; she was tempted and deceived--deceived by the actions of the serpent; as we often say, actions speak louder than words. I do not suppose the serpent talked any, but in his actions he gave the suggestions, and the woman obeyed them. Saint Paul says that Adam was not deceived; he knew that God had put a penalty of death on the eating of that food, and knew that God's Word would come true, and therefore he surmised that his much beloved wife would die, and this was his thought: he had lived for some time without her; there was no companionship for him in all the animals of all the creation of God, no companion that was meet for him; he was a lonely man without a companion and now the thought came to him that the companion God gave him, the bone of his bone, must die, and he would be left alone. Poor Adam's heart sank as he

thought of it, and he said, "I will eat with my wife." And he deliberately committed suicide in the eating of the forbidden fruit.

TEMPTATIONS--Jesus' Temptations.

Q706:1:: QUESTION (1916-Z)--1--How could Jesus have had the same kind of difficulties that a mother would have? How could He be tried in all points as a mother? He never was a mother. How could He be tempted as a father? He never was a father. How could He be tempted as a drunkard, or in many ways as fallen humanity are tempted, when He was perfect?

ANSWER--The Apostle was not referring to the temptations of **fallen' humanity**. He says, "**He was tempted in all points like as we** are." He was speaking of New Creatures. We know of no temptation that came to our Lord except those which came to Him as a New Creature. He was tempted as **we** are tempted as New Creatures in Christ. He was not subject to every temptation which assails us from the fallen tastes, appetites and tendencies, which come to us

{Page Q707}

as members of the degenerate race of Adam. These are not temptations to the New Creature. Those who have enlisted under the banner of Jehovah should love righteousness and hate iniquity. This was our Lord's mind.

Whoever in his mind loves the wrong and approves the wrong gives evidence of not having the mind of Christ, and would not properly be one of the "we" class referred to here, since his temptations would not be like those which spirit-begotten New Creatures have, like those which Jesus had. Those who have formerly lived in sin should sufficiently know of its undesirability. Those who have practiced sin should have had satisfactory evidence of its unholy nature, of its pernicious and destructive effects. So we who have fled from sin and come into God's family do not wish to return to its bondage, like a dog to his vomit or a sow to her wallowing in the mire. Those are not our temptations at all. Our temptations are much more subtle.

Looking back at our Lord's life after his baptism in Jordan, we see how He was tempted. One of His temptations was in respect to the use of His God-given power. He was very hungry, and was in a place where no food could be secured. The Adversary suggested that He use His miraculous power to produce food for Himself by commanding the stones to

become bread. This He could have done; for we remember that on more than one occasion He miraculously created food to feed the multitudes, and at another time He turned water into the choicest wine. But on this occasion He refused to use this power to satisfy His own appetite. The spirit of devotion to the Father led Him into the wilderness for prayer, meditation and study of God's Word, preparatory to beginning his sacrificial service.

We have not the power to turn stones into bread or water into wine. But we have certain privileges and opportunities; for instance, the opportunity of speaking in the name of the Lord and of telling of His goodness and of his wonderful Plan for human salvation. All these things are privileges to us who are following in the footsteps of Jesus. In these the temptation is to do these things for our own special advantage. For example, we might undertake to proclaim the Truth with the thought of obtaining great honor or a large salary. This temptation frequently comes to those who are God's ministers--to use this power of God and the Truth of God for personal aggrandizement. To whatever extent any would do these things to that extent he would be falling into temptation.

Another way in which Jesus was tempted was in the suggestion to cast Himself down from the pinnacle of the Temple, and thus call the attention of all the people to Himself. This act would prove Him to be possessed of superhuman power and would seem to imply that He was under the special protection of God. He could thus make a marvelous demonstration of himself and He would be considered some great one. The Adversary, true to his usual methods, misapplied a Scripture, endeavoring to convince the Master that God had promised to protect Him in just such an instance, to uphold Him lest He should dash His foot against a stone. But Jesus resented this misinterpretation of Scripture, and answered, "It is written, Thou shalt not tempt the Lord thy God." He refused to tempt God,

{Page Q708}

to try Him through a misapplication of His promise. The written Word was His refuge and strength in each temptation.

So some of Christ's disciples are tempted to do things in a spirit of foolhardiness, hoping that God will shield them from evil results of a course which would be contrary to the laws of nature or save them from consequences which would be the natural result of certain actions. This would be presumption

on the part of a child of God. Such a course is saying by implication, "God will protect **me**, He will not allow **me** to come to harm." To presume to do what God has never authorized in His Word, and then expect a miracle to prevent evil from resulting is entirely wrong and unjustifiable. If we should presume to go out in cold or stormy weather improperly clad, when it is not necessary to do so, and thus risk contracting illness thereby, we would be doing a wrong and unwarranted thing. Our bodies belong to the Lord and we have no right to do anything unnecessarily which would be a risk of injury or death. Only **duty** or **necessity** would excuse such a course.

TEMPTATIONS TO COMPROMISE.

Another temptation which was presented to our Lord was that He looked out over the Kingdoms of the world, and then be assured that all these should be given over to His control, without His having to submit to suffering, without taking the painful course marked out by God, if He would just fall down and worship Satan, acknowledge his authority instead of that of Jehovah. Satan's words implied that he would not require such suffering and sacrifice as God required; that if Jesus would only cooperate with him, all would work smoothly and prosperously. Our dear Lord replied, "Get thee hence, Satan!"

So temptations may come to **us**. We might have suggestions that if we would only not be too straight-laced, but would co-operate to some extent with the world and its spirit, we might get along better and have a greater influence over people. This was the Adversary's argument with the Master: "Co-operate with me, and we will bring the whole world where you can give them great blessings." But Jesus would not swerve from the Father's way. Temptations and suggestions of this kind often come to the Lord's people. We fear that many of His professed followers have compromised with the world and the Adversary. The church systems have fallen into this very trap of the Devil. This has surely been a grave and costly mistake. Temptations and suggestions of this kind come often to the Lord's people.

We also have temptations to return evil for evil and railing for railing. Our Lord was so tempted just before His crucifixion. When He was delivered to the chief priests and taken before the Jewish Sanhedrin, He did not show them up, as He might have done. Jesus might have delivered a very scathing criticism of the high priest at that time; He might truthfully have made caustic remarks about the high priest's

character. With the power of eloquence which He possessed, He might have made a great stir. Perhaps He felt an impulse in this direction, but He held His peace, and allowed Himself to be led as a lamb to the slaughter. And so we have temptations of a similar kind

{Page Q709}

--temptations to render evil for evil, to keep square with people, to give them what they deserve.

When we realize that we are not always successful in resisting these temptations, we are to remember that we have a Throne of Grace, to which we may come and find mercy and grace to help in time of need. We may come to our great High Priest. The high priest of old held a very high and honorable position. Our High Priest is far more highly exalted. In considering this, we might at first be inclined to think of Him as very austere, not easily approached. But the Apostle says that we are to remember that this is the One who is our Saviour, the One who died for us; and that although He is so greatly exalted and seated upon the Throne of Glory, yet His Throne is also a Throne of Mercy.

Coming to the Savior's Throne is not the same as coming directly to the Father's Throne. Jehovah's Throne is a Throne of **Justice**, but Jesus' Throne is a Throne of **Mercy**. Here we may obtain mercy if we fail to come up to the highest standard. We are to remember that our merciful High Priest knows just what kind of trials we have. If we have **tried** to do **our best**, and have been overtaken in a fault, He knows how to make allowance for us and to be very sympathetic. We are to remember that this Mercy Seat is for this very purpose--to show mercy to us.

Thus as we realize that in our temptations and trials the Lord is for us as He sees our earnest struggles and endeavors, it makes us the stronger in resistance another time. "He knows, and loves, and cares." Therefore we should never grow discouraged, but come to Him again and again, remembering that He is never weary of our coming and that He will not turn us away empty.

TERAH--Re His Age.

Q709:1:: QUESTION (1911)--1--Terah, Abraham's father, was 205 years old when he died. How could Abraham be only seventy-five years old when he left his father's house, when his father was only seventy years old when he was born? Was not Terah 130 years old when Abraham was

born?

ANSWER--We answer that the way in which it was written, it puts Abraham's name first when giving the list of Terah's sons, and the inference might be not unreasonably drawn that Abraham would be the eldest son of Terah. But on the contrary he was Terah's youngest son. The account says, Terah was so many years old and he had three sons. The first of them was born at that time and the other two were subsequently born; but Abraham was the third of those sons. I cannot take time to go into the matter here in detail, but you have it all in Watch Tower publications with full particulars.

TESTIMONIES--Should Weak-Voiced Brethren Testify?

Q709:2:: QUESTION (1915)--2--Would it be selfish for a brother or sister to take up time in testifying at a meeting when he or she cannot be heard, and when there are others desiring to speak who can be heard? (Laughter.)

ANSWER--That is quite a little rap on those who do not speak loudly enough. I think this would be a proper way of putting it. We should consider it to a certain extent selfish

{Page Q710}

ness to arise and merely whisper a testimony, especially of any length, and which can be heard by only a few and perhaps by none. When the dear friends have gathered together at considerable expense from all parts of the country for the purpose of getting a blessing, it seems too bad to have any time wasted. This same principle holds good also in the home meetings. We might sympathize with those who do not make themselves heard, but they might just as well whisper to the Lord in private; the friends would be just as much benefitted as when they don't talk loud enough to be heard. You know the Apostle Paul said that he would rather speak five words and be understood than to speak ten thousand words that no one could understand (1 Cor. 14:19). That is a good lesson. We should speak language that can be understood; and we suggest that all try to learn to lift up their voice like a trumpet. Some need to put on three or four trumpets.

But, dear brethren, nothing that we are saying is with the thought of discouraging any of you; for we believe that a great blessing comes to the Lord's people from giving a testimony. Therefore it is our hope that every one will find some opportunity of giving a testimony. But if you cannot speak so as to be heard, speak about six words and sit down,

would be our advice. Then you will have the opportunity of standing up for Christ and thus receiving a blessing, and also will know that you did not hinder someone else. Give your testimony, but make it brief.

TESTIMONY--Not Exhortation.

Q710:1:: QUESTION (1911)--1--Should the brethren exhort one another to good works at a testimony meeting, or confine themselves to their own experiences, blessings, etc.?

ANSWER--Well, I think exhortation is one thing, and testimony is another thing. A testimony meeting is not to be strictly intended as a meeting for exhortation; a testimony is more given with the supposition that when you have told your testimony that the testimony itself would constitute, without saying so, an exhortation to others to strive in the right way. And this is one of the most forceful testimonies that can be given. The man who lives his religion, and whose experience testifies to that religious life, is giving one of the best exhortations possible to others to live a good life. At the same time I do not think that any could properly find fault with one who, after giving his testimony, should just add a word or two of exhortation. But I think it is true, as the question seems to imply, that a great many err, supposing that exhortation is testimony when it is not, and err in giving too much exhortation. Testimonies, I think, are better.

THANKS--Re Asking Blessing in Restaurants.

Q710:2:: QUESTION (1909)--2--When several Truth people are taking a meal at a restaurant and all seat themselves together, would it be a duty or privilege to return thanks as in our own home?

ANSWER--There is nothing in the Bible that tells us specifically. We can only use our judgment. It would be very nice if you were around a table with others, to give thanks if circumstances made it appropriate, if otherwise, to do so in silence. If it would in any sense of the word be

{Page Q711}

seemingly hypocritical to those about us it would not be appropriate. You remember the Pharisees who said their prayers on street corners.

THIEF ON CROSS--This Day.

Q711:1:: QUESTION (1911)--1--Our Savior's assurance to the thief, "This day shalt thou be with me in

Paradise," what is the meaning of this?

ANSWER--We answer that that statement is generally misunderstood. Take the whole circumstance and get it clear before your mind. Two thieves were there, one on either side of our Lord. He was being crucified, they also. One was reviling him saying, "Why don't you save yourself and save us? If you are as you claim, something more than a human being, why don't you demonstrate it and save yourself, come down from the cross and save us also; show your power." And he was saying this in a derisive, scoffing manner. The other thief answered him saying, "How strange that you should act and speak in this way! You know that we are here justly. We are suffering the appropriate punishment for our sins; this is the penalty against us; but here is a poor man between us who has done nothing amiss and he is suffering unjustly, and instead of deriding him, we should be speaking words of comfort to him. And I will speak a word to him now."

Then turning to Jesus, he said (I am paraphrasing it), "I know you; you are a great personage; I have come in contact with you before and heard a good deal last night and this morning, as I was near by when your trial took place, and I heard those falsifiers bearing false witness against you and I sympathized with you all the time. I knew there was no evil character in you, and I have just answered this other thief and you have heard what I have said to him. Now I do not know what there is in your claim of being a King, but you are a great enough person to be a King. If you are a King, and after you have come into your office of King, and have your kingdom, then remember this poor thief, and do something for me, will you?" Jesus said, "I will do something for you when I come into my kingdom; you will get a blessing. Did Jesus come into his kingdom this day? Why no; he has not come into his kingdom yet; it is more than eighteen hundred years, and we are still praying, "Thy kingdom come." Is not that true? Sure. Did he deceive the thief? Did he say, I am going into my kingdom today? No, he did not. What did the thief ask, anyway? He said, "Lord, remember me when thou comest into thy kingdom." And what did Jesus say? Jesus said, in the Greek, "Amen"--so be it. Be it as you have asked it, namely: to be remembered when I come into my kingdom. I will be there; and I will remember you when I come into my kingdom. And I am sure that he will. But what about "this day?" That was put in this way: "Verily, verily, I say unto thee today"--this day that looks as though I had no kingdom, this day that looks as though I was a blasphemer against the

great Creator, this day that looks as though I had neither friend on earth nor in heaven, this day in which I seem to be the most pitiful object in the world--nevertheless, I say unto thee this day, "Thou shalt be with me in Paradise."

{Page Q712}

THIEVES--What Classes Represented by The Two?

Q712:1:: QUESTION (1908)--1--What two classes were represented by the two thieves an the cross?

ANSWER--I do not know.

THIRD PART--Through the Fire--Who?

Q712:2:: QUESTION (1908)--2--"And I will bring the third part through the fire, and will refine them as silver is refined, and try them as gold is tried." Who is this third part?

ANSWER--We cannot know certainly that the Lord was speaking this prophetically of our time. He might have had in mind a certain dealing with Natural Israel. We incline to think that He refers to our time, but we are not certain of that. Some of the prophetic statements seem to apply merely to the time in which they were given, and others seem to have a double application--part application there and part application down here. Now supposing this has application down here to the time of trouble into which we are coming: to which class would it refer there? The prophecy speaks of three different parts; it does not say three equal parts; one of them might be a very numerous class, and the other a very insignificant number, but they are merely divided into three classes. There are different ways in which we might understand that, and all of them in harmony with the Scriptures. For instance, we might say that the first class are those who will be of the very elect; secondly, those who will go into the second death; and, thirdly, the Great Company and all mankind who will go into the time of trouble. We can make three classes of them. Or, we might make three classes another way: You might say the little flock, and the Great Company, and the world, and leave out the second death class altogether. Both of these applications would be correct, and in harmony with other Scriptures. Therefore we need not quarrel at all with anyone who takes one or the other view of it. Whatever is in harmony with the Scriptures we agree has a right to be applied. So this may refer to the world of mankind who will go through the great time of trouble, and to whom the Lord will give a refining influence in that time; that time will wake them up in a wonderful degree and have a very refining

influence on them, teaching them a great many lessons which they are unwilling to learn at the present time--just as the Church is being taught many lessons which the world does not receive now. For instance, the Lord represents that those who are His now have certain fiery trials; He represents that He is refining us as gold and silver is refined. That is true of us, and so that great time of trouble will have a refining influence on the world and on the Great Company also.

TORMENT--Trying to Get Away From.

Q712:3:: QUESTION (1913)--3--Why do you make so much of the torment question, Pastor Russell? Have not we ministers thrown it away long ago?

ANSWER--I am not making much of the torment question; I am trying to do away with it. Now it is true, dear friends, that some ministers still hold to the doctrine of torment, and others do not. The number who preach eternal torment after the old style is small. If they would preach it their congregations would be still smaller. People can no longer believe such things. They are getting more intelligent

{Page Q713}

every day, and the ministers know it; besides, not many ministers believe in eternal torment. They may not say anything about it in the pulpit, and many teach it in this manner; they preach about "second death," bringing it down in a solemn voice, and let the audience imagine flames, devils, etc., out of second death. But you know second death does not mean eternal torment. Those set free from the first death may be in danger of second death. Some are contentious and some are not. It is not for us to judge. It is for us to present the truth. Many ministers would like to be free from their denominational restraints, but lack the courage to face the issue. Some say, we believe, the wages of sin is death. The Church of England decided its membership could believe in either fiery hell or death.

TRANSFIGURATION--Vs. Unconsciousness If Dead.

Q713:1:: QUESTION (1911)--1--If the dead are in a state of unconsciousness, how do you account for the presence of Moses and Elias at the mount of transfiguration.?

ANSWER--Very simply, my dear friends. In the book of Revelation you have a number of symbols. John, the revelator, says, "I saw this, and I saw that, and I saw the other," and he heard a trumpet, and he heard one angel saying

to another angel, etc. That was all a vision, wasn't it? Yes. He saw visions; he saw beasts, and saw the woman sitting on the beast, and all of those things. Now just so with this transfiguration scene. Jesus said it was a vision. We read that he took Peter, James and John and went up into this mountain, and was transfigured before them. His garments put on a shining appearance, and became part of the vision, and there appeared unto them Moses and Elias, in a vision. They saw Jesus, Moses and Elias, and the garments of Jesus were seen to shine, and they did not know very much about it; they were on their faces asleep part of the time. And then Peter, as he discovered that the vision was lasting for some time, said, "Lord, it is good to be here; let us build here three tabernacles," etc., not knowing what he said. He was not very clear on the matter, but as they came down from the mountain we read, Jesus charged them straightly, particularly, saying, "See that ye tell the vision to no man until after the Son of Man be risen from the dead." And Saint Peter afterwards, in writing his epistle, said, "We have not followed cunningly devised fables when we declared unto you the power and coming of our Lord Jesus Christ, for we were eye witnesses of his majesty when we were with him in the holy mountain." Saint Peter tells us, therefore, that that vision in the mount of transfiguration was a picture of Jesus' kingdom, Elias typifying one class in the kingdom, and Moses symbolizing or typifying another class in the kingdom.

TRANSLATION--Enoch and Elijah.

Q713:2:: QUESTION (1909)--2--Were Enoch and Elijah quickened and glorified to the spiritual plane in their translation, preparatory to the restitution work?

ANSWER--Of Enoch, we are told that he was not because God took him, and that he did not see death. That is all we know about it. I am not at liberty to use my bump of imagination and tell you of things that are not written. Did not God take him to heaven? No. How do I know? Because Christ said (John 3:13): "No man has ascended

{Page Q714}

into heaven." The Lord will take care of Enoch and he will not get the restitution blessings until the full Christ is complete, as you will notice from the 11th chapter of Heb. (Heb. 11), which includes all of these and states that they all died in faith, not having received the promised things, that they apart from us should not be made perfect. Then the

blessings will come from the spiritual to the earthly. Through your mercy they shall obtain mercy. Enoch was counted as one of the fathers before, but now Christ has become the father as we read in one of the Psalms, which states that the fathers will be the children, because they will all get their life through Christ. Whoever is a life-giver is a father, and whoever receives life is a son. When He is the great life-giver in the Millennial Age, he shall be the father to the

TRANS-SUBSTANTIATION--Re Participants Being Cannibals.

Q714:1:: QUESTION (1911)--1--Do you consider Roman Catholics who take the wafer, after it has been blessed by the priest, and eat it, are cannibals?

ANSWER--I do not think, dear friends, there is any change in the bread and wine. I do not believe it is any flesh at all. I think our Catholic friends are just as sincere as we Protestants, and I do not know that they have been any more hindered by superstition than the rest of us, and I do not see that I have any stones to throw at Catholics. I think they are ahead of us on some points. They at least have the merit of believing and acting up to their belief. We Protestants cannot claim that. I hope you and I are determined by the grace of God that we will be thoroughly honest with ourselves and with the Bible hereafter. The Catholics will get up at five o'clock in the morning and go to mass, but you and I, because we do not believe in the same, do not go to mass. And so, in various ways, I see much to admire in them. I will admit that they are in superstition, and I will admit that I have been in superstition. and we have all been. But the pot need not call the kettle black, either.

TRAVELING--Motive Power Of in Millennial Age.

Q714:2:: QUESTION (1909)--2--What will be the motive power for traveling during and after the Millennial Age?

ANSWER--I'll tell you better in a few years. I would not be surprised if it would be electricity or something like that.

TREASURE--In Earthen Vessels.

Q714:3:: QUESTION (1911)--3--We have this treasure in earthen vessels--what is the treasure? Is it the Gospel message?

ANSWER--No. The treasure that we have is our own spirit-begetting--the start of the new nature. That is the treasure that you have. That is the treasure that you must care for. You have this treasure in your earthen vessel. The body

is imperfect. The new creature can only exercise itself through the earthen vessel, and our Lord's merit stands ready to assist each one of us in our imperfections, that the new creature may be kept perfect and developed, and that the old nature may be mortified, or deadened. But we have this treasure of the new nature in our earthen vessel.

{Page Q715}

TREES--Literal and Figurative.

Q715:1:: QUESTION (1913)--1--Was the tree of life literal or figurative? If literal, please explain.

ANSWER--I see no reason for thinking that the serpent was not a real serpent; or that there was not a real garden; or that our parents were not real man and woman; or that the trees were not real, and bearing literal fruits. It was not anything about the tree that constituted the sin, but an act of disobedience. If obedient to God they would have learned righteousness first, and then have been brought to a knowledge of what sin would be afterward. But they were permitted to take their course and learn about sin first by plunging into it. After 6,000 years of sin and evil they are to be permitted to learn righteousness. They learned sin first and will learn good afterward, whereas, by obedience they would have learned good first and then had a secondary, or indirect knowledge of evil. That is to say, after coming to a knowledge of righteousness, He would have explained to them the tendencies of sin, without participation on their part, as you might learn about drunkenness without becoming drunk.

TRIBULATIONS--Must All Have Them?

Q715:2:: QUESTION (1909)--2--If we must enter the Kingdom through much tribulation, what is the matter where one that is fully established in the doctrine, not considered a babe in understanding, striving to do the Lord's will, has no trials, or at least of no consequence? Please do not say, Just wait for they will come, for everyone answers me thusly.

ANSWER--Well, I would say, Don't wait, if you would be better pleased with that; go out and get some right away. I would think, dear friends, our wisest plan is that which the Scriptures set before us that the Lord shall choose our inheritance for us. He knows the way I take. It is mine to offer myself, and the Lord's protection to accept and make use of that offering. It is not my business to attend to His work. He has given me my part to attend to and I am going to see to it that by His grace I shall so appreciate it that I will keep the

sacrifice on the altar, and have more love for Him and the brethren, and be seeking fresh opportunities for service and laying down my life, it is my part to do, and I could not do more if I tried. If the Lord is pleased to accept this sacrifice at once and give me opportunities for service and laying down my life, it is my part to accept and go promptly on. If no such opportunity comes, it is my opportunity to learn patience in waiting for trials. That is a peculiar kind of patience. The Lord knows better than we do, for He is our teacher, so let us learn whatever lesson He sends us and not try to tell Him what to teach us. I think of one dear sister who asked me this very question with a great deal of concern. I replied, Perhaps you have had trials already and you do not appreciate them because your joy is so great. Perhaps they would be very painful if you did not have the joy, just as the Apostle Paul, when in prison, sang and rejoiced in tribulation. She replied: Brother Russell, I would like to believe that that was true, but I am afraid it is not true in my case. If that is not true, all I can encourage you to hope for is that later on He may give you the privilege of suffering with Him, for if we do not, we will not reign with Him. He may be testing you

{Page Q716}

and giving an opportunity for the roots of faith to strike down deeply, so that when the trouble comes you will not be swept away. Leave all in the Lord's hands, but make the best use of every moment you have. Learn whatever lesson the Lord has for you, patience, gentleness, kindness, etc. Well, she thanked me and said she would look and wait. I saw the lady about a year afterwards. "Well, Sister, do you remember the last conversation we had; have you had any trials?"

"Yes, I have had some heavy trials and I never thought I would be able to stand such tests, and I believe He was giving me time to get strength. I want you to know that I am rejoicing in trials as one of His children, being fitted and prepared as a member of the Body of Christ."

TRINITY--Pastor Russell's View.

Q716:1:: QUESTION (1911)--1--Please give your views of the Trinity?

ANSWER--I wish the brother had quoted the text of Scripture. But I will say that I have never found any text of Scripture from Genesis to Revelation that mentions the Trinity, and if anybody has found one, it would be worth something to me to know where it is. I would give ten dollars

for it right away. I cannot find any reference to the Trinity in the Bible. You will find it in the hymn books, and in all kinds of theological books, but you will never find it in the Bible. There is just one text of Scripture which implies it--it does not say it--in 1 John 5:7, where we read that there are three that bear record in heaven, the Father, the Word and the Spirit, and there are three that bear record on earth, the water, the spirit, and the blood, and these three agree in one, and the other three agree in one. What does it mean? Well, it would be very foolish the way it reads. That is one of those things where they tried to make a trinity in olden times, and not having any text of Scripture for it, they tried to manufacture one, and, as usual, they made a botch of it. Now, what does it say? "There are three bearing record in heaven." What are they bearing record to? That Jesus is the Son of God? Who is bearing record in heaven that Jesus is the Son of God? The Father, the Son and the Holy Spirit bearing record in heaven that Jesus is the Son of God? What do they need to bear record of that kind for? Are the angels in need of it? The idea of the Father, and the Son, and the Holy Spirit going through heaven testifying to the angels that Jesus is the Son of God! It is ridiculous! These words are interpolated. It reads without these words, "There are three that bear record, the water, the Spirit and the blood, and these three agree in one testimony." That is the way it reads without the interpolated words. These words were interpolated, so far as we know, about seven hundred years after the words were supposed to be used. Do not misunderstand me. I fully believe in the Bible kind of a trinity. The Bible tells about the Father, and I believe that; the Bible tells about the Son, and I believe that; and the Bible tells about the Holy Spirit, and I believe that, too. I believe whatever the Bible says. And if anyone finds any text that tells about the Trinity, I will believe that too.

{Page Q717}

TROUBLE--How Long Will the Great Last?

Q717:1:: QUESTION (1908)--I--Do you concur with the thought that the severity of the trouble will last from 1914 to 1915--one year?

ANSWER--I concur with this thought, that according to our understanding of the matter, the severity of the trouble, the anarchistic part of the trouble, should be expected about October, 1914. I concur with the thought that while there is nothing in the Bible to say it will last one year, I do not understand how it could last much more than one year; it

seems that one year would be almost the limit of human endurance, but I do not know of any Scripture that says it will be just one year.

TROUBLE--Will Any Live Through?

Q717:2:: QUESTION (1909)--2--"As it was appointed unto men once to die"--in view of this text how can it be possible there will be some go through the time of trouble and live?

ANSWER--The questioner has not understood this text of Scripture. It has no reference to mankind dying. It was appointed unto the high Priest to die, representatively in the bullock--after this he could go into the holy and most holy and come out again and bless the people. (Brother Russell referred then to the types in Tabernacle Shadows.) Taking the question from another standpoint, we read another text: "As by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned. For as by one man's disobedience many were made righteous." If this sentence of death passed upon the whole world because all are sinners and imperfect, how could it be some would not need to pass into the tomb? From the divine standpoint the world is spoken of as dead. As Jesus said to the young man who wished to become His follower and he asked, "Lord, may I wait until my father dies?" "Let the dead bury their dead." Who were the dead? The dead world. You have become alive through having justified life. The others who have not passed from death unto life are already dead. At the second coming of the Lord they will still be dead. As they come into harmony with Him they will rise out of death. It will take all of the Millennial Age to get out of death. All will not get fully out until the end of the Millennial Age.

TROUBLE--Hiding in the Great Trouble.

Q717:3:: QUESTION (1911)--3--Would it be wise to try to hide during the great time of trouble, and wouldn't it be safer in the country than in the city?

ANSWER--I advise you to hide before the time of trouble. We want to be hidden in the Lord, my dear friends. If Noah and those who were with him had waited until the time of trouble came before they got into the ark, they might not have gotten a chance to get in. And so here the Lord likens the time of trouble to the flood and our getting into Christ is likened unto Noah getting into the ark; and we want to get into Christ without any loss of time and to abide in him, and then we will have nothing to do with hiding from any

trouble, because the Lord will overrule matters for those who are his and cause all things to work together for their good. Do not forget you engaged to go into a time of trouble. Did not Jesus have a time of trouble? Did not

{Page Q718}

all the apostles have a time of trouble? Did you not consecrate with the very understanding that you would be ready to lay down your life any time and in any manner? Then do not think it will be any different from what the Lord says, "Through much tribulation shall ye enter into the kingdom." But our tribulation will be of one kind, and this trouble coming on the world will be of another kind. So we are to expect our kind of tribulation for faithfulness to the Lord, and righteousness, and his Word, and we are to count then that the Lord will let us escape the other kind of tribulation which will come upon the world.

TROUBLE--Number of Slain in Time of.

Q718:1:: QUESTION (1911)--1--Is there any information in the Scriptures as to what proportion of the earth's inhabitants will be slain during the great time of trouble?

ANSWER--I know of nothing. We merely assume from different Scriptures that a great many people will die in that time of trouble, and yet we know of nothing that intimates that half, or anything like half, of the world's population will be destroyed. It would not seem to me to be necessary to expect very large numbers to die. We can have a great time of trouble without so many people dying. We look at the French revolution, and we have there an illustration of a good many people who died, and of others of whom it is said their names were slain; that is to say, their titles, their offices, their honorable stations, were destroyed; they were destroyed in the sense of their dignity, their office, their position. But if we look to the type of the Jewish time of trouble we find the record that a great many lives were lost in the siege of Jerusalem. So we will have to wait and see; and we hope we will be of those who see from the other side the vail. "Watch, that ye may be accounted worthy to escape those things coming on the earth, and to stand in the presence of the Son of Man."

TROUBLE--Length After Establishment of Kingdom.

Q718:2:: QUESTION (1911)--2--How long will the trouble last after Christ sets up his kingdom? Or, will the

bulk of the trouble be over when his kingdom is set up?

ANSWER--It all depends on what you have in mind when you use the words, "sets up his kingdom." In one sense of the word, the kingdom of Messiah will be set up when it begins to exercise power; that will be before the trouble; but in another sense of the word, Messiah's kingdom will not be set up, in the sense of having the dominion, and having things in the right and proper way in the earth until after the time of trouble.

TROUBLE--Applies to Those Not Spirit-Begotten.

Q718:3:: QUESTION (1912-Z)--3--"Therefore the inhabitants of the earth are burned and few men left." (Isa. 24:6.)

Who are these few men? And how were the others burned?

ANSWER--In the great burning day the "heavens" will be on fire, and "the earth and the works therein shall be burned up." This time of trouble will involve the whole world, practically everybody. The Lord speaks of some who will be preserved in the midst of this trouble. Just as the three Hebrews were preserved in the fiery furnace, so we expect that some will be spared in the time of trouble.

{Page Q719}

"Seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." (Zeph. 2 :3.) This invitation seems to be to others than the spirit-begotten. It would not apply to the Church, for her deliverance will be over before the culmination of the trouble. It would not apply to the "great company" class, for it is incidental to their deliverance that they shall suffer in this time of trouble the destruction of the flesh, and come up to honor out of "great tribulation." This, therefore, would seem to apply to a class of the world who are not spirit-begotten.

TROUBLE--Length of Great.

Q719:1:: QUESTION (1913)--1--How long will the time of trouble last?

ANSWER--My dear friends, it will last with some people a good while. The time of trouble lasts according to the degree of the disposition of God in the heart of man. The Scriptures speak of the fire of that day, which shall burn up the wicked and leave them neither root nor branch. What does it mean? I presume that the fire of God's indignation will burn against unrighteousness during the day of Christ, until every root and branch of sin is thoroughly consumed. If

anyone holds on he himself will be destroyed in the second death. But as to the time of national trouble, such as has not been before, no one knows how long it will last. I may guess, and you may also. You may take in more things than I. My thought would be that the severest period could not last more than a year. How suddenly it may come upon the world, or how gradually it may pass away, I do not know, and I think no one can.

TRUTH--The Church the Pillar and Ground of Truth.

Q719:2:: QUESTION (1908)--2--How is the Church the pillar and the ground of the truth as stated in 1 Tim. 3:15?

ANSWER--The word "ground" is used in a general way. This is not an improper translation, but we could have a superior one as given in the Emphatic Diaglott. The thought is, pillar and support of the truth, the ground-work of the truth, is that on which the truth is based, and by which it is supported. The mission of the Church here in the present time where error prevails, and sin prevails, is to be a supporter of the truth, to be those who will uphold the truth. We are, therefore, in this sense of the word acting as pillars and as the ground-work or foundation on which the truth of God is now resting in the world, and we shall ultimately be the foundation and agencies of God's truth throughout the whole world in the Millennial Age, because we shall be associated with the Lord Jesus Christ.

TRUTH--Held in Unrighteousness.

Q719:3:: QUESTION (1911)--3--What is it to hold the truth in unrighteousness?

ANSWER--I presume that to hold the truth in unrighteousness could be done in a variety of ways. The Lord does not propose that the truth shall belong to any except those who are consecrated people. As we read, "Light is sown for the righteous, and gladness for the upright in heart." So the truth is only intended for God's consecrated people. "The secret of the Lord is with them that reverence him, and he will show them his covenant." But it might be that some might get a measure of truth--not the full truth, but a measure of

{Page Q720}

truth--and might use that measure of truth in an improper manner. As, for instance, Satan had certain knowledge

respecting the Lord, and misused that knowledge. He knew about Messiah's kingdom, and made use of his knowledge respecting that kingdom by trying to tempt our Lord to take some other course. He was thereby using his knowledge of the truth in an unrighteous, or an improper, manner. It might be that some having received a partial knowledge of the truth might become enemies of the truth, and servants of sin, and opposers of the truth. We remember some who are mentioned in the Acts of the Apostles. There was Simon Magnus, who held the truth in unrighteousness and misused what knowledge he had of the truth. So, it might be possible for any of us to depart from the spirit of the truth, and still hold something of the letter of the truth, and to use this letter of the truth injuriously to ourselves and to others. This would be holding the truth in an unrighteous, or an improper manner.

TWENTY-FOUR ELDERS--Meaning of.

Q720:1:: QUESTION (1912)--1--What is the meaning of the twenty-four elders which we read about in the book of Revelations?

ANSWER--I think it is in the seventh volume.

TYPES--What Euphrates Typified.

Q720:2:: QUESTION (1908)--2--The city of Babylon being a type, what did the river Euphrates represent?

ANSWER--We have already suggested in print that Babylon represented in type the great system, mother and daughters, and that the Euphrates river represented in type the people supporting the system. Babylon is said to have been built over the river Euphrates; the river flowed through the center of it, and it was through the drying up of the river, by turning aside of the channel, you remember, that Cyrus entered in under the gate. That is the record of history. So the Scriptures tell us that the water shall be dried up from symbolical Babylon. Now just what that means we will find out better when it is fully accomplished, but it would seem as though the Lord puts water as representing two things: in one place water represents the truth, the river of water representing the river of truth; and in another place, especially in Revelation, right in this same connection, it says, "The waters that thou sawest are people." Now whichever way you may apply that, whether it means that the truth will be turned aside and no longer flow through Babylon, or whether the people shall be turned aside and no longer support Babylon, both seem to be true. It is true that the truth is already turning aside, and our Lord has already declared that the voice of the

Bride and of the Bridegroom shall be no more heard in her at all. We are not to expect truth in Babylon. There may be certain elements of truth still held by the dear friends there, because some of the Lord's dear people are still in Babylon, and wherever they are they must speak for the Lord and for the truth; but the time is rapidly approaching when the voice of the Bridegroom, the Lord Jesus, and the voice of the Bride, the Church prospective, to be the Bride of Christ, will no longer be heard there. "Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues." This is the turning aside, then, of the truth, and of all these people who represent the truth, and the consequence is the fall of Babylon.

{Page Q721 }

TYPES--Antitypes Follow Types at Once.

Q721:1:: QUESTION (1916-Z)--1--Is the type always followed by the antitype at once or not?

ANSWER--Our thought is that we should expect a type to be followed by its antitype; and we would rather look for it to follow immediately. For instance, after the type of the eating of the Passover lamb was recognized for the last time by Jehovah, it was followed immediately by the Antitype, Jesus, the Lamb of God, who was crucified on the very same date as the annual Passover Supper. The type of the bullock and the Lord's goat, offered as sin-offerings on the Jewish Day of Atonement, was followed at once by its antitype, as soon as the typical sacrifices were repudiated by the Father, when the Jewish House was left "desolate," just before Jesus' death.--Mat. 23:37,38; Luke 13:34,35.

Again, in thinking of Isaac as a type of Christ, we think of him as the typical heir to the Promise God made to his father Abraham. God declared to Abraham, "In thy Seed shall all the families of the earth be blessed." Isaac was the natural seed of Abraham according to this Promise; and Isaac continued down the Jewish Age in that he was represented in the children of Israel, his natural posterity. Thus he was the recognized seed of Abraham down to the time when Jesus became the Spiritual Seed. There the natural seed was cast off. The real Seed of Abraham, in whom the Promise centered, was not the natural seed, but the Spiritual Seed.

Jesus was not the antitype of Isaac when He was born into the world--not until He had been begotten of the Holy Spirit. Jesus began to be the antitype of Isaac at that time. Ever since Christ's spiritual birth on the Divine plane of

being, the members of His Body have been in process of development. So this Spiritual Isaac began to fulfil the type as an antitype in the person of Jesus when He became the Spiritual Seed, and is continuing in the persons of His Body members, to take the place of the type. Thus the type is merged into the antitype.

TYPES.

Q721:2:: QUESTION (1916-Z)--2--How does the principle of antitype following type apply in the cases of Adam and of Melchizedek?

ANSWER--The Apostle Paul explains in the case of Melchizedek that his priesthood had no beginning and no ending, the order of his priesthood was to be perpetuated; consequently his priesthood did not pass away until the antitypical Priesthood came. The Apostle particularly points out that he was without father or mother in the priesthood--"he abideth a priest continually," he continued a priest to the conclusion of the type in its antitype. He was a type of the greater Melchizedek, which is The Christ, Head and Body. Jesus was "made a High Priest forever (literally for the **Age**), after the order of Melchisedek."--Hebrews 6:20.

As for Adam, we are not sure that the Lord's Word speaks of him as a type. The Apostle does not contrast Adam and Jesus, but speaks of the first Adam and the Second Adam. Christ is very unlike Adam. Adam disobeyed God, while Christ was wholly obedient. Adam failed while Jesus succeeded. St. Paul says (1 Cor. 15:47) that the Second Man is the Lord from Heaven. The first

{Page Q722}

Adam continues to be the head of the human family. We still speak of him as Father Adam. The Second Adam will not begin His work until the Millennial Age, when He will become the second Father to the race, taking the place of the first Adam. He is not the Second Adam as yet. He is to be the Second Adam.

The various titles that belong to our Lord Jesus include that of The Everlasting Father. And the Everlasting Father will be the successor of Adam, who was only the temporary father of the race and who failed to give his posterity life. In due time the Second Adam will be the regenerator of the human family.

TYPES--For Examples.

Q722:1:: QUESTION (1916-Z)--1--1 Cor. 10:11

reads, "Now all these things happened unto them (the Israelites) for types." (See marginal reading.) Please explain.

ANSWER--We understand the Apostle's thought to be that all these things happened to this people as typical Israel. They were the types, and Spiritual Israel are the antitypes. They, the type, had these experiences; we have experiences to correspond. They, the type, did not pass away--that is, cease to be the type--until we, the spiritual antitype, began our career. When our career began, our antitypical experiences began. The whole nation of Israel was this type, with their experiences, testings, etc.

TYPES--A Stronger Word Than Figure or Picture.

Q722:2:: QUESTION (1916-Z)--2--What is the difference between the words "type," "figure," and "picture"?

ANSWER--There is a very strong relationship between these words. To some people they would all mean the same; to others there would be a slight difference of meaning. A type is a figure, and is also a picture, designed to bring out certain important matters and details as Divinely appointed. A figure is a much less exact representation or statement of matters than a type. Abraham received Isaac from the dead in a figure (Heb. 11:17-19); that is, there is a pictorial illustration connected with the matter, but it is not so sharp as in a type.

A picture, a figure or a parable would have weight and value according to the character of the person who made the picture or the parable, and in proportion as it had intrinsic merit. A type would be beyond all this, in that it is very clearly defined and implies Divine foreknowledge and arrangement. **God** gives **types**. Men may give pictures, figures or parables.

A parable is a figure; it is a word-picture, but not a type. It has not the exactness of a type. We would use the words parable and picture in the same way; for we see no difference. A type is an exact pattern of its antitype, just as a printer's type corresponds to the matter printed therefrom. Isaac was a type of Christ; Rebecca, his wife, a type of the Bride of Christ; Ishmael, Abraham's son by Sarah's bondmaid, was a type of the nation of Israel, developed under the Law Covenant, which was typified by Hagar, the bondwoman.

UNBELIEF--Vs. Sin.

Q722:3:: QUESTION (1913)--3--It is claimed that unbelief and lack of faith is sin, and is the sin spoken of by the Apostle Paul

{Page Q723}

in Heb. 12:1, the sin which doth so easily beset us.

Is this the proper view?

ANSWER--I think that is not the proper view of the Apostle's language. I think the Apostle has in mind that there may be one sin or weakness that would especially beset you; there might be another one which would especially beset your brother or sister. There might be still another one that would beset me. Whatever sin it is that would easily beset you, and is, therefore, close to you, ever present with you, and always seeking to trammel you, cast it aside; it is your special danger. Be sure to lay it aside and run with patience the race set before us.

UNITY--Speaking the Same Things.

Q723:1:: QUESTION (1908)--1--Please harmonize 1 Cor. 1:10:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing."

Please harmonize this with this other Scripture: "For there must also be heresies, sects, divisions, among you, that they which are approved may be made manifest among you."

ANSWER--I think in the first Scripture the Apostle is speaking of the ideal condition for which we should strive; namely, that all who are truly the Lord's people ought to try to get the mind of Christ, and we ought to know that it will not be contradictory; that if you and I have different theories, there is something wrong, and we should not be satisfied to have anything wrong. There is only one way that is right, and we ought to be anxious to have that one way. If we all have the mind of Christ, we would all have the same mind; and if God has given us His Word, He has given it with that in view, that you might lay aside your personal views, and various peculiarities and tendencies of reasoning, and I might lay aside mine, and that all others might do the same, and take His Word. As I look over this congregation, and see how many different shaped heads there are, and the many different peculiarities of character there are, I might say, You people could not agree on anything; you have different kinds of heads altogether. But you see we can be all of one heart and of one mind, because whatever the processes of your natural brain organs are, you have agreed that you do not know anything about it, and that He knows all about it, and you will take His Word for it. And the other one agrees to the same, and I have agreed to the same; so now we all come together,

and we have one common basis from which to work, and we ought to be able, by the grace of God, to do right. Our heads ought to be able to be in reasonable harmony on the Word of God. Let this be so, and let us strive to this end. Now it is possible, in fact it is probable, that amongst the Lord's people, as Apostle says, Grievous wolves will come in amongst you, and even among your own selves will some arise to draw away disciples after them, having a certain amount of pride and ambition. If this is so, what can you expect? Can you have one mind, one heart, one thought, under those conditions? No. Then it will be necessary for something to come in order that there may be a division, or that the wrong may be manifested. And there may be such a separation, because it will be better if there are any of that class in, that they should be out. So there are two Scriptures: the

{Page Q724}

one shows the ideal condition, and the other shows the actual working out of it. Sometimes these wrong conditions will come in, and it is God's will that there shall be an outworking, so that there will be a gradual separation, that that which is true and loyal to the Lord, and approved by Him, may be made manifest among you, that you may be able to see which is the wrong.

UNIVERSALISM--Pastor Russell's Belief.

Q724:1:: QUESTION (1909)--1--Do you believe in universal salvation?

ANSWER--I believe that the world was universally lost through Adam. I believe in a universal redemption, that Christ by the grace of God tasted death for every man.

I believe in a universal opportunity, for this is the very reason that God gave His son to die for the world, and all, whoever will have it on God's terms of a perfect heart and love for God and man, may have it. Whoever will not have it on God's terms cannot have it at all, but will be destroyed from the presence of the people.

UNIVERSALISM--Re Salvation for Wilfully Wicked.

Q724:2:: QUESTION (1909)--2--I understand there are three classes, first the Church; second, those who have tried but failed; and third, the wilfully wicked. Will the third class finally be saved?

ANSWER--A question like this shows that the one asking it has not thoroughly grasped the situation. We have

been told if a person heard a church bell ring, or saw a Bible, it meant that he was in danger of going to heaven. Many people sell and handle Bibles who never knew what they teach. You see that the wilful sinners are not only those who have a will, but those who have it enlightened. Those who get the true light are those who have their eyes of understanding open. God is going to bless all the eyes soon so that they shall all see, for "All the blind eyes shall be opened and the deaf ears unstopped." Wilful wrongdoing will mean second death.

UNIVERSALISM--Re God Author of Sin.

Q724:3:: QUESTION (1911)--3--Does the doctrine of Universalism by logical inference make God the author of sin?

ANSWER--I presume it would depend upon the kind of logic that was used. I think that one way of reasoning on the subject, this might be true, but I presume that our Universalist friends would not so think, and would have a different logic.

UNJUST STEWARD--Interpretation of The Parable.

Q724:4:: QUESTION (1911)--4--Please give your interpretation of the parable of the unjust steward, referred to in the sixteenth chapter of St. Luke's Gospel? (Luke 16)

ANSWER--The Lord gave this parable in the hearing of his disciples, and also in the hearing of the Pharisees. He tells about a certain man who had been a steward and to whose care goods had been intrusted with all the responsibility and privilege that belonged to a steward of olden times. A steward in olden times was fully authorized to do with the goods just the same as the master himself would have done; he represented the master, fully and completely. This unjust steward had been reported to his master as having been unjust and not satisfactory. And he understood that

{Page Q725}

he was to be called to an account for the injustices of the past, and he said, "In view of this matter that I am about to be put out of this stewardship, I will make good use of the time I have left and the opportunity that is left to me." So he called his master's debtors, and said, "How much do you owe?"

"Well, I owe so much."

"Very well, I will discount that, make it less. I have the authority to do this; I am still steward."

If he had waited until he was put out of the stewardship he could not have reduced the bill; but he reduced the bill.

And then he called another, "what do you owe?"

"Well, I owe so and so."

"Very well, cut it down."

And so he did with several of those who were debtors to his master, and his master said, "That is a cunning, wise steward that I have. He saw that I was about to put him out of office, and he made good use of his time to 'feather his nest' and make things right, so that when he would be put out of the stewardship, he would have some friends amongst those people; because he did them kindness and reduced their accounts, they would think very kindly toward him." His master commended him. And then our Lord said that there was something of this kind that was due to be understood and appreciated in his time. So likewise those to whom he was speaking should have this same thought in mind. How is that? The Pharisees were the representatives of Moses, and as Jesus had said, the Scribes and Pharisees sit in Moses' seat. They therefore were the exponents of Moses, the exponents of the law, and when any of the people came to them, it was with them to say whether this thing should be a very severe application of the law, or a very slack application of the law; and Jesus said they went to the extreme of exacting the very last item and exaggerating the law to the people.

How did they do this? Well, Jesus said they would bind heavy burdens on the poor people without sympathy for them--burdens that they themselves were unable to carry, that they would not pretend to carry for themselves; but they would bind these burdens on the poor Jewish people. And the intimation of Jesus in this parable is, that those Scribes and Pharisees who have taken a different course and instead of trying to make out that the law was so very severe, they should have been making some sympathetic allowances for the people and should have been saying to the people, "Now you cannot keep that perfect law: I know that you cannot keep that perfect law, but now how nearly can you keep that law?"

"Well, we could not keep more than one half of it."

"Very well, keep one half of it then."

And to another one, "How much can you keep of the law?"

"Oh, maybe three-fourths."

"Very well, go and keep the three-fourths."

But instead of doing that, these Scribes and Pharisees were inclined to say, "If you do not live up to the very scratch you are no good. We Pharisees and Scribes live up to the scratch." Jesus made fun of them, saying, "You are hypocrites; you know that you do not keep that law any

{Page Q726}

more than those people do; you know you are just as bad as they are, and in the sense of being hypocritical, you are worse off than they are."

Now Jesus was telling them that the end of their age was at hand, and whatever they had been doing in the past, the time was here when they ought to be making friends instead of turning the people against them; they should be coming into the sympathy of the people instead of casting off the masses of the people saying, "You are sinners, we would not eat with you, or have anything to do with you." They should have been sympathetic, and trying to help the people, and saying, "Do the best you can; this law of God is a perfect law, and no man can keep it absolutely, but come in and try to do the best you can and God's blessing will be with you proportionately. You see, there was one lesson to the Scribes and Pharisees of what they should do in view of the fact that they were about to be put out of the stewardship. The law dispensation was about to come to an end, that is one reason why they should have been coming down and doing the very best that they could to be sympathetic with the people. But turning to his disciples, he gave a lesson to them, and to you and to me, saying, "make to yourselves friends with the mammon of unrighteousness." You have some of what may be termed the mammon of unrighteousness in your possession--that is, some of the things that are prized by the world in this present time, and where ever you can use earthly blessings, money, influence or anything else, to make friends, do so; do not try to make enemies out of the people in general. The very one lesson that you as my disciples should have in your minds, is, that you want to do good to the people and you want to bring, as my disciples, my message to all the people possible. Therefore, use every other thing as subordinate to this that you may have more power and influence and accomplish more good along this line. Count your earthly interests as secondary in every way and if by sacrificing a dollar, or a hundred dollars, or a thousand dollars, you can thus increase your influence and ability to serve the Lord and righteousness, be very glad of the opportunity. You are to seek, in the first place, chiefly, the kingdom of God and his righteousness, and leave all those other things, all your earthly interests, to God to take care of, and do not worship mammon, do not worship money, do not worship earthly interests, but worship God and his

righteousness, and these things will take care of themselves.

UNRIGHTEOUSNESS--Holding The Truth in Unrighteousness.

Q726:1:: QUESTION (1905) --1-- What is it to hold the truth in unrighteousness?

ANSWER--I would take that expression to be a very broad one, and that it would mean to have a knowledge of the truth that we did not live up to. Everyone is responsible for whatever degree he possesses. There is a degree of knowledge, such as we had in the Nominal church, to the extent that Christ died for our sins, even though we did not understand the philosophy of it. Now, not to live according to that truth would be to hold it in unrighteousness. Then we see, the sacrifice and therefore have an increase of

{Page Q727}

responsibility, and so every additional feature the truth brings will increase our responsibilities. From my point of view, all of us here who have been favored with the light of present truth have the greatest responsibility of any people in the world and therefore our lives should be according to the best standard of righteousness. That does **NOT** mean that we, by reason of truth, have a body made perfect, so that it would be possible for us to live more nearly perfect than the people of the world. There are some very fine people naturally that do not have the same degree of light, and they might be naturally more nearly righteous than those who have been blessed by the light. Often men like Robert Ingersoll are naturally very fine men. I did not know him personally, but I have heard that he was well born and naturally had the advantage over others. Sometimes among the Lord's people there are those who are naturally very mean. Some time ago (1898, page 179), we published an article in the Tower on the subject of "Mean Christians and Noble Unbelievers." How does the Lord view it? According to the thoughts and intent of the heart. Men are prone to judge by the outward appearance, but God by the heart. God's scale is 100 points of character--a perfect man. None have 100 points. See Rom. 3:10,23. Some may have as high as 50 points, others 40, 38, 35, 30, 25, 20, or even only 10 points of character. To judge them according to the flesh they would all fall short. How does God judge them? He does not judge them as coming under His notice at all until they come under Christ. The world has no standing at the present time. God has

provided a redemption price and is going to let the world know about it in "due time." Until then they have neither part nor lot in the matter and are not counted at all. If Ingersoll was the finest man on earth God is having nothing to do with him at all. Reason would say that all the fine people would become the Lord's people, but the Scriptures say, "Not many wise, not many noble, chiefly the mean things of the world," mainly the mean things. God has made a plan and arrangements, and he is judging those who come into harmony with those arrangements, and it is chiefly the mean ones that come into harmony with him. Why is it? Because those naturally well born and having high ideals, etc., see others mean and contemptible, they say they are on a lower plane. They begin to say he is a mean fellow and needs a Savior, but God needs me, he needs a few such persons as I am to grace his place. But the Father will not let any come except by Jesus, which means coming by the cross, realizing that he is a sinner and needs the cross to pay the price of the sin. Stuck up people do not like to take something for nothing. The best man in the world is not worthy of everlasting life; there is only one way, and the best man in the world needs to come by that way as well as does the worst man. Referring to the 100-point scale. What is our hope if 100 points are needed? The 10-point brother might think that the 50-point brother had a better chance than he had, but the 50-point man, if he looked at the matter right, would realize that he cannot of himself reach the 100-point mark, and that he will need to apply the merit of Christ. God's plan is elastic enough to suit each one of these. Well, the 50-point man might ask, Is God going to give the 10-point

{Page Q728}

man more than he does me? Yes, the meaner the man the more the Lord will make up to him. He has arranged for the meanest one as well as for the others. "Where sin abounds there grace abounds the more." How does the Lord accomplish this? Does he just turn the matter over to us? Not exactly. One hundred points--the righteousness of the law is fulfilled in us who are walking not after the flesh but after the spirit. They cannot walk up to the mark, but they can walk after it, walk in the direction of it, to the best of their ability. That does not take in the world because they are walking after the flesh. God counts us according to the intention of our minds on the 100 points, and Christ's death makes good to us the difference.

URIM AND THUMMIM--God's Answer.

Q728:1:: QUESTION (1911)--1--How did God answer by the Urim and Thummim?

ANSWER--Nobody knows exactly how this was done. The breastplate of the high-priest, which bore twelve precious stones, the name of each tribe on a stone, it is supposed, was taken by the High Priest into the Most Holy when some question was to be asked. For instance: Shall we go out to war, or refrain from war? Shall we do this, or the other? It is supposed that something in the Most Holy indicated the answer on this breastplate, either by making certain of the stone to shine with special brilliancy, or something of that kind; but it is all guesswork, nobody knows anything about it. It was supposed to be a yes or no. If it would be dark it would be no; if it would be light it would be yes, to whatever question was asked. If it was with reference to one particular tribe, the stone which represented such a tribe would either be light or dark in connection with that particular tribe. But it is all guesswork.

US--Went Out Because Not of Us.

Q728:2:: QUESTION (1909)--2--Please explain 1 John 2:19. "They went out from us, but they were not of us, etc." Were they not of us at one time?

ANSWER--I think this question might be viewed from two standpoints. If we were speaking of the Great Company and those who during this age go into the second death, we might say they went out from us before they had known of us. They certainly were of us or otherwise they could not have gone into the second death, but they were not of the very elect class that God foreknew.

Again, we would say of the Great Company. They are not of us. Well, they were of us, because we were all called in the one hope of our calling, and they failed to make good their High Calling, and therefore got into the Great Company, but they are not of us in the sense that they are not of the class that will attain unto the kingdom that God foreknew and foreordained as the elect, for He foreordained, as the Apostle said, only those who shall become copies of His Son. Therefore, the others are not of us if we are of those who are of the "us" class. It is merely according to the way you use the word.

VAIL--The Same Vail Untaken Away.

Q728:3:: QUESTION (1910-Z)--3--Please explain this

text "And not as Moses, which put a vail over his face that the children of Israel could not steadfastly look to the end of that which

{Page Q729}

is abolished; but their minds were blinded, for until this day remaineth the same vail untaken away in the reading of the Old Testament, which vail is done away in Christ."

--2 Cor. 3:13,14.

ANSWER--It was the intention that the Law Covenant should not be perpetual, because of the imperfections connected therewith. It has not yet been abolished, however, in the sense of being totally set aside. It is still operating and is still a condemnation upon those who are under it. But "to those who are in Christ Jesus," there is now no further condemnation; it is abolished so far as they are concerned.

The thought, then, would be that the Apostle is here speaking of the Law Covenant being abolished in the sense that it is condemned or that its passing away is arranged for. "Christ has become the end of the Law for righteousness to every one that believeth," not to every one who has given merely an intellectual assent, but to all who believe in the Scriptural sense--to all those who become his followers, all those who so thoroughly believe his message as to accept the wonderful provisions he has offered; for it; may properly be said that no one is fully a believer who does not accept God's offer of glory, honor and immortality--a proposition so wonderful that any one whose faith truly grasps it would sacrifice every other thing imaginable that he might avail himself of its offer.

If, therefore, some obey partially, the inference is that they believe only partially; but if they believe fully, then all the arrangements are made for them whereby they may make their "calling and election sure"; hence the frequent statements that "all things" are for **believers**--those who believe in the proper, full, thorough sense. So "Christ is the end of the Law," to all these, and the arrangement is that all the world shall yet have the opportunity of coming to a full knowledge and full belief, during the Millennial Age. The whole Jewish nation will be granted an opportunity of transfer from the **Law**' Covenant, under Moses to the New Law Covenant, under the glorified Christ, in his Mediatorial Kingdom.

VISIONS--"It Will Surely Come--It Will Not Tarry."

Q729:1:: QUESTION (1915)--1--What does Hab. 2:3 mean? "For the vision is yet for an appointed time but at the end it shall speak and not lie. Though it tarry, wait for it: for it will surely come; it will not tarry."

ANSWER--This is explained on the first page of every issue of The Watch Tower. God has provided in His Word a great vision, a great revelation. It is a picture, so to speak. He has given this picture of His plan more or less clearly through the prophets and through the Law. The jubilees prefigured restitution to all the world. Other features of the Law, such as the Atonement Day sacrifices, etc., pictured other features of God's plan. The passover represented still other parts. These pictures were all harmonized into one great picture, or view--God's great plan to bless the world. "In thy seed shall all the families of the earth be blessed," God declared to Abraham. All this went to make up the great vision, or picture, that God purposed to give His people.

{Page Q730}

In proportion as we come to have the mind of God, we can understand more and more clearly what these things mean. The most important part of the picture was that Messiah would come, and that He would set up His kingdom. All of these promises would be parts of that great view, or vision. Its fulfillment would seem to tarry long. Does it seem as though God had forgotten that promise to Abraham? the prophet seems to query. It has sometime seemed as though God had forgotten it. "But," declares the prophet, "it will surely come; it will not tarry." It does not really tarry. There might be various times when we would expect to see more than we do see. We may have expected to see more of the trouble upon the world before this. The year 1915 is now more than half gone, and I think it very doubtful whether we shall see all we had expected in this year. It looks as though we were trying to hasten the fulfillment of the vision.

But the vision is still for an appointed time; and we are not to give it up. We trust ourselves to God's arrangement. It was not the Lord's way to have everything go off in October, 1914. I do not know how much may yet happen between now and October, 1915. If I were to give a guess, I would not be able to see how our expectations could all be realized between now and October, 1915. I hope they will. I shall wait longer than October, if necessary. The vision is **sure**. All these blessed things are positively certain to come; it is simply a matter of His time and of our understanding of His

time. When you and I have fully grasped the main feature of all this matter, we are surely close to it. It was a very close hit that this great time of trouble began near October, 1914; and it is going on now at high speed. None of the prayers that it may stop are being answered. If the time of the world war had been merely a guess, it would certainly have been a great hit. It would have been a miracle. We have come very close to it, if not exactly.

VOLUME SEVEN--Re Issued in Time for Little Flock This Side.

::Q730:1:: QUESTION (1910)--1--Have we reason to expect Volume 7 in the popular published form in time to be of service to any of the Little Flock this side of the veil?

ANSWER--I do not know whether you have or not. I believe that it will be published in time to do some good this side of the veil to the Little Flock, for I understand it will be specially for the Little Flock and not for any others except the Little Flock and the Great Company. It is not for the world.

VOLUME SEVEN--Re 1913.

Q730:2:: QUESTION (1913)--2--Volume 7 of Scripture Studies be published before 1913 A.D.?

ANSWER--Now that is more than I know.

VOLUNTEERING--Answering An Objection.

Q730:3:: QUESTION (1906)--3--I have had people object to delivering tracts on Sundays, and I answer their objections "that this is Sunday reading."

ANSWER--Very good brother.

VOLUNTEERING--Objections to Sunday Morning Work.

Q730:4:: QUESTION (1906)--4--There has been some objection

{Page Q731}

offered to distributing tracts early on Sunday morning. What would you advise?

ANSWER--I should say that was not a well founded objection.

WAR--Should Saints Go to?

Q731:1:: QUESTION (1915)--1--Would it be committing suicide to refuse military service, if by so doing one knew he would be

court-martialed and shot?

ANSWER--Each person has the right to think about this matter according to his own judgment. In my judgment, it would not be. I would consider it an opportunity for giving a very forceful witness for the Truth. We stand for righteousness, we stand for justice, and for everything that makes for peace. Hence for us to say, "Our King whom we serve has instructed us not to take life, and we cannot, therefore, engage in warfare, and if you think on that account we should be put to death, we are willing to die," would be a noble witness. We are willing to be such witnesses.

The word "witness" is in the Greek **marturos**, from which our word "martyr" comes. This Greek word means **witness**, many of God's children witnessing by their death; and our word "martyr" has this thought--one who witnesses by his death. Therefore to die as the result of refusing to engage in military service, to give our influence to war in any way, is one way by which God's people can become martyrs. The world's people will say, "If you do what you are told, you would not have any reason for losing your life." But we remember that the three loyal Hebrews who were cast into the furnace of fire said, "Be it known unto you, O King Nebuchadnezzar, that we will not bow down to the image which thou hast set up." (Dan. 3:18.) So it is well that God's children today should refuse to bow down to the image of war.

WAR--Re Compulsory Enlistment.

Q731:2:: QUESTION (1916-Z)--2--I find myself confronted with a problem in which I feel sure you will help me. As you know, we shall have compulsory military service: I am seventeen years of age, and if the trouble be not over by the time I reach my nineteenth year, I feel that I would rather be shot as a "traitor" than to disobey God's command. Is there any way in which we could defend our loved ones without murder? I am greatly perplexed and anxious to do what is right. I shall follow your advice, so great is my belief that God is using you to enlighten those who are willing to learn. Hoping I have not interrupted too long, I am.

ANSWER--We rejoice to know that the Truth is thus being spread in every direction, and that the Lord is using the consecrated talents of His servants everywhere for the sealing of His saints in their foreheads--intellectually-- Rev. 7:1-3.

We are glad to note that you are in full agreement with what we said recently in The Watch Tower to the effect that God's consecrated people can have no interest in the war. If there

be any excuse for violence and bloodshed anywhere, it would be in the actual defense of the home. The Bible, however, does not lay down laws for the world, but merely for God's consecrated people. To these the

{Page Q732}

Master's own example and words would seem to teach that although they may invoke every legal protection, barricade their homes, etc., against the enemy, such saints would not be disposed to take the lives of others--even in self-defense. And yet we confess that this would be a very serious test upon nearly all of them.

WEeping--WAILING--GNASHING--To Whom Applies?

Q732:1:: QUESTION (1916)--1--What is meant by "weeping and gnashing of teeth", "wailing and gnashing of teeth," and could this apply to the great company class?

ANSWER--There is certainly a great deal of weeping and wailing and gnashing of teeth--much of this going on now in the countries where there is war. There has been plenty of weeping and wailing and gnashing of teeth all the way down. We are all familiar with the weeping and wailing, but we are not accustomed to the gnashing of the teeth. This means chagrin, disappointment. "O God! I don't see why I should have done it." "I have failed." It signifies disappointment--sharp disappointment. It adds to the figure of weeping and wailing. We have seen much of this. Jesus in describing matters at the close of this age indicates that various classes will have sharp disappointment in connection with them. One would be a class of people who would be hypocritical, and the nominal church systems will have this experience also. The Scribes and Pharisees in the first advent who saw His works and heard His words, and yet treated Him as they did, when He shall come in power and great glory and they who pierced Him shall see Him, will be very sorry and disappointed, and will be found weeping and wailing. So with the nominal church of the present time who think they are heirs of everything that God has that is good, when they shall ultimately see what the Lord really is and does, I am sure that, at that time many people who have been so prominent in religious circles, when they see what the Lord will do, they will have keen disappointment and gnashing of teeth. This does not mean in any wise hell-fire or eternal torment. In regard to the man who had not on the wedding

garment when the King came in to see the guests, unto whom he said, "Friend, how camest thou in hither not having a wedding garment?" the inference is that he did not come in without a wedding-garment, because every one had to have one in order to get in, but the inference is that he had taken it off. The question was, why have you taken it off? The wedding garment represents Christ's merit, the imputation of His righteousness, the covering which He provides for His own. This man could say nothing, because he had taken it off. Everything had depended upon this covering at the first, and now, those who take this off, have nothing from the Lord. "Bind him hand and foot and cast him out into outer darkness; there shall be weeping and gnashing of teeth" is the Word for all such. Not into hell with fiery torments--it would not be very dark there. The outer darkness is the darkness the world is in now; the same darkness that we were in and which we left when we came into the light of the present truth, and we consecrated ourselves and received the holy spirit. If we go out of this light we will then go into that outer darkness in which we were before, and will share in

{Page Q733}

the weeping, wailing and gnashing of teeth which the whole world is to have. After this war comes the symbolical earthquake, then the fire and there will be plenty of weeping, wailing and gnashing of teeth during that time--that great time of trouble. The whole world will have a share in this. They will have so many disappointments. Anyone who has been in the light of the truth and then repudiated it will have his share with the outsiders in that great time of trouble. Won't some of the saints be there? If any shall be there they won't have any of this weeping, wailing and gnashing of teeth, because the plan of God will be so clearly before them that they will lift up their heads and rejoice for the reason that the things occurring will presage their deliverance which is now so near at hand. It will be in the midst of these troubles that the great company will have their flesh destroyed.

WEDDING GARMENT--By Whom Worn?

Q733:1:: QUESTION (1910-Z)--1--Is it your thought that only those who consecrate are ever really justified--have the robe of Christ's righteousness imputed to them, covering their sins and reckoning them perfect; that other believers have only the blessing of the knowledge of provision of justification which will be freely given then only on condition

that they sacrifice in the footsteps of our Redeemer?

ANSWER--We understand the Scriptures to teach that there is a difference between a **faith**-justification and an **actual**-justification. The world during the Millennial Age under the processes of restitution will have full, grand opportunities for advancing from sin and death conditions to actual justification, righteousness--Covenant relationship with God. In the past the Ancient Worthies, because of faith in God, were esteemed by him and treated as in harmony with him, in Covenant relationship by **faith**, as though they were perfect. But more than that faith-justification they could not attain until after the merit of Christ's sacrifice would be appropriated for them. Christian believers of this Gospel Age are in a still different position. They are justified by faith in the same manner as were the Ancient Worthies, but additionally, Christ, having now made a special application of the merit of his sacrifice on their behalf under agreement that they will not keep it in a restitutionary sense, but that they will sacrifice it--after the manner shown us in our Lord's example.

So, then, at the beginning of our Christian experience we are granted fellowship with God through a **faith**-justification, which continues available for a reasonable time to permit us to come to a knowledge of the grace of God. It permits our coming to a knowledge of our privileges of sacrificing with our Redeemer; in becoming dead with him to all earthly interests, as well as dead to sin. The taking of this stand of consecration--self sacrifice--brought to us Divine acceptance, manifested by the begetting of the holy Spirit, and from that position as New Creatures we must progress and make our calling and our election sure. Those who, after coming to a knowledge of the Truth and to an opportunity of consecration to sacrifice unto death, and then fail to respond obediently, lose their justification, in the sense that it fails to become **vital**--divinely approved. Such receive the grace of God in vain--they receive a knowledge

{Page Q734}

of God's mercy and of their own privileges without profiting thereby--without accepting the only "call" of this age.-- Eph. 4:4.

Our conclusion or summary, then, is this: There is a justification by faith, which for a time gives a reckoned standing with God in his favor, during this age; but in order for this to become vital justification, it must be followed

sooner or later by a full consecration. It is to those who consecrate to sacrifice, "those who have made a covenant with me by sacrifice" (Psa. 50:5), and who thus by faith become betrothed to Christ as members of his Body through fellowship in his sufferings--it is to these that the wedding garment is given. At a Jewish wedding, we cannot imagine the offering of robes to passers-by, who merely have knowledge that a wedding is in prospect. The parabolic picture applies to such persons as have heard of the wedding and believed in it and have turned from other works and pleasure with a desire to enter and participate in the matter. Their desires would extend to the taking of the first steps, of entering the door, before they would be handed the wedding garment. So with us. We had a reckoned justification from the time we first believed in Christ, trusted in his merit and heard something of the conditions upon which we could become his joint-heirs. It was not until we had counted the cost and fully decided to enter in, that we were reckoned as members of the Church of the First-born--members of Christ's Betrothed.

It follows, then, that the taking off of the wedding garment would properly enough symbolize either of two acts:

- (1) Repudiation of the sacrificial work of Christ; or,
- (2) Repudiation of our nuptial contract--to suffer with him; to be dead with him; to drink of his cup; to be baptized into his death; to go to him without the camp, bearing his reproach.

WILFUL SIN--To Whom Is Application for Forgiveness Made?

Q734:1:: QUESTION (1912)--1--When we commit a partially wilful sin, do we apply to God through Christ for forgiveness, or to Christ our Advocate alone. "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous."

ANSWER--If we commit a partially wilful sin do we apply to the Father, do you ask? "If any man sin, we have an Advocate with the Father, Jesus Christ, the Righteous." Jesus directed His followers to pray to His Father, for He Himself directed His prayers to the Father in Heaven. Our sins are against God, the Heavenly Father, and His Law is thus ignored and broken, but we have an Advocate through whose merits we can come to the Father, but this Advocate does not stand in the place of the Father. "No man cometh unto the Father but by Me." If we merely come to the Advocate and do not proceed further we are not going to the Father. We must come to the Father in the Name and through the merit of

the **ONE** who redeemed us. At the same time, I cannot imagine how there can be any objection of the Father or anybody else to our offering a petition or thanksgiving to our Savior for all that He was so willing to do for us. The Scriptures clearly tell us: "All men should honor the Son as they honor the Father." To come to the Son and to respect Him and to offer him a petition

{Page Q735}

and to give Him our praise and thanksgiving would not be to come to Him and seek His forgiveness for sins we had committed. He Himself gives us this injunction : "**OUR** Father, forgive us our trespasses."

WILL--Death of As Illustrated in Tabernacle Shadows.

Q735:1:: QUESTION (1910) --1-- Please give some illustrations of the yielding of self-will to death only by subjection as mentioned in Tabernacle Shadows page 71.

ANSWER--I don't remember the matter in Tabernacle Shadows. I do not understand the question exactly. Self-will is what we had at first when we came to God, and what we gave up when we presented our bodies living sacrifices. If we do not give up our wills then God does not accept us at all. Whoever did not give his will did not give anything, because the will carries all with it and God would not accept anything else. Now suppose we gave up our wills when we made our consecration to the Lord and suppose we proceed along the pathway of life, and trials and difficulties come to us, and we fail to maintain this submission of our wills; and suppose the will of the flesh is strong, and the will of the New Creature does not conquer the will of the flesh--what then? Then we are not walking after the spirit properly. That means we are yielding something to the flesh, and the Apostle says, if ye walk after the flesh ye shall die, but if through the spirit ye do mortify the deeds of the body ye shall live. So every one of the overcomers will have to mortify the will and the deeds of his flesh and bring it into subjection. Is it possible, for us to conquer the flesh? In our minds it is possible and that is what God is speaking about. He is speaking to your mind and to your heart. You must not consent to sin, you must not be servants of sin. The New Creature cannot take its orders from the Old Creature. The New Creature must be an overcomer. It may be sometimes a hard struggle between the two, but if you have been faithful in putting up a strong fight against the flesh, even if you failed in it, God might count you

nevertheless as having been faithful to the extent you were able and give you a blessing, and really make that a strength for you in the future, if you remember that weak point the next time. You would say, There is the place I slipped before. Do you remember ever passing along a street where there was a slippery place and you fell? As you went past that place again you would say, There is the place I fell once. You would remember the spot where you slipped before, where the snow was over it, and how you fell down. I have had that experience several times. Now in spiritual matters it is the same way. Perhaps some place you slipped and fell down and that slip in God's providence may make you very strong on that particular point, because every time you go near there, you say, "Here, beware!" And it will strengthen your character on that very point. So by various experiences our Lord is teaching us in the School of Christ. And what he is looking at, let us never forget is the heart; and if your heart came off a victor, even if you failed in the particular trial at the particular moment, and if when you got up out of the difficulty you went to the Lord, in the name of the great Advocate, and apologized to him, and told him how sorry you were, and how you would endeavor in the

{Page Q736}

future to do better, then you know that you were forgiven, and a victory was thus gained. You did not count it all when you slipped and fell, but you counted it afterwards when your character was made stronger by following the directions of the Lord's Word and came with courage to the throne of heavenly grace that you might obtain mercy and find help in every time of need.

WILL--How to Determine the Lord's Will.

Q736:1:: QUESTION (1910-Z)--1--Suppose some one has in mind an undertaking which he believes is of the Lord's leading, and yet others who are as consecrated to the Lord as himself, seem to think it may not be of the Lord's leading, is there any way whereby he can assure himself that he is right?

ANSWER--We think that it is a good rule, when one is uncertain as to what is the right course, to simply stand still and wait, if the matter can be dealt with in that way. But if it is a matter that cannot be delayed but must be determined at once, it would not do to stand still; but it would be well in many instances to merely stand and wait.

For instance, a gentleman asked us as to whether he should

build a house or not. We were not hasty in giving him advice, and he urged us to tell him our thought. After he had told us all the conditions, we advised him not to build, and gave our reasons. We did not attempt to urge our views upon him at all, but left them there. It is well for us to remember not to give too much concern about things that are not in our hands to decide; we would thus save ourselves a deal of trouble. In everything, however, that is in our hands to decide, we should use a great deal of care and judgment and try to find out the Lord's will in the matter.

In the case of people having different opinions about things, we think it well for one, if the responsibility rests with him, to hear what others may have to say and then consider the matter with as much wisdom and judgment as possible, and proceed to act according to his best judgment, taking into consideration the reasons advanced by his friends, bearing in mind, however, that the responsibility of decision is with himself.

WILL--Human Will vs. Nature.

Q736:2:: QUESTION (1913)--2--Do you understand that there is any difference in the depraved will and the human nature?

ANSWER--The human nature has not a depraved will. The human nature is that which Adam had. The depraved will in us now is because we have merely the depraved human nature. Adam's will as a perfect man was a perfect human will, and the will of the natural man today, because depraved, is a depraved will.

WILL--New Will Antedates Spirit-Begetting.

Q736:3:: QUESTION (1915)--3--Will you please explain the meaning of the new human will, or the difference between this and the New Creature?

ANSWER--The new human will--I am not sure whether we would best call it the human will. Call it the new will! The new will comes in before we become New Creatures. You must have a will to do the will of God before you seek to do it. And when you seek to do the will of God you will remember that He has directed that you should go to the

{Page Q737}

Lord Jesus Christ for instructions. Then as you go to Him for instructions, He becomes your Wisdom and shows you the way. But you willed to do this before you came at all. That

was a new will, but altogether your own. No matter what gave you the impulse to have a change of attitude toward God and righteousness, it was first your will that willed to do God's will. It was not the New Creature; for no New Creature begins until the spirit-begetting takes place, and that does not take place until after you have your new will.

This will accepts the terms of justification, i.e., it makes a full consecration. When the earthly will--the new earthly mind--accepts the terms of justification, by submitting itself in entire consecration to the Lord, the individual is begotten by the Holy Spirit. Then he becomes a New Creature. We may then still speak of this will as the new will, because the new will does not die in our sacrifice, but it becomes now the will of the New Creature, and is even more conformed to God by reason of its possessor's being begotten of God's Spirit. This new will now begins to dominate everything. It has full control, and only then is it recognized of God. The individual has a new standing from the time when he receives the begetting of the Spirit.

WINDS--Re The Four of Heaven.

Q737:1:: QUESTION (1911)--1-- In Revelation we read about the four winds of heaven being holden by four angels that they should not blow upon the earth nor hurt the trees and grass, etc. What do we understand these winds to signify and how soon may we expect them to be let loose?

ANSWER--It is a symbolic expression, of course, dear friends. All the book of Revelation is symbolic. The four winds we understand to represent the completeness, as we speak of a square as being complete, and as the four corners of the earth; and again we speak of north, south, east and west, thus giving the four corners of the earth, figuratively. And it is represented that the angels are holding the winds. What winds? Well, certain winds are represented in symbolic language as being false doctrines --as, for instance, "be not carried about by every wind of doctrine." Here false doctrines are symbolically spoken of, winds that carry about some that are unstable, that do not understand the divine plan; they never get settled as to what anything means, because they have never had a right understanding of the matter. They have never had the solidifying influence of the truth upon them. Then again winds are used to represent strife. And winds again are used to represent war and trouble and confusion. And four winds let loose would represent a whirlwind, you see, as the four would come together; and so the Scriptures represent that in

the end of this age, the time of trouble that will come on the earth will be as a whirlwind from the four corners of the earth. Now what will cause this whirlwind of trouble? I will remind you that Satan is said to be the prince of the power of the air, and otherwise he is said to be the prince of demons. These powers of the air, we believe, are the demoniacal powers, the powers of the evil spirits, and our thought respecting the letting loose of those four winds is that it will mean a time of the breaking loose of the fallen angels from the restraint which has been upon them for now about four thousand three hundred years, since the time these fallen

{Page Q738}

angels sinned, as Saint Peter says, when the ark was preparing--going back a long ways to the days of Noah; they were then shut up on account of their disobedience to God; they were restrained in chains of darkness, Saint Peter says, and Saint Jude also, and this restraint of chains of darkness was to be until a certain time, namely, until the judgment of the Great Day. Our thought is that this text of Scripture has reference to this same power of the air. The same fallen angels; and the breaking loose or letting loose of these from restraint means that the time will come when God will no longer restrain these evil spirits, and that there will be a great time of trouble come upon mankind as a consequence of their being permitted to interfere with the human race. We cannot doubt that certain spirits that worked havoc back in the days of our Lord would have done still worse if they had had an opportunity. We cannot doubt they would do the same today if they were permitted. Evidently, to my mind, the fallen angels have been restrained for all these centuries. The wind has not yet been allowed to blow, the great storm which they willingly would brew has not yet been allowed to come to pass, and will not be allowed to come to pass until the 144,000 shall have been sealed in their foreheads; that is, until the elect shall all have been recognized of God and identified and completed. Then suddenly these evil influences will be allowed to come upon the earth, and a time of trouble will ensue such as never was since there was a nation. Jesus says, "Neither will there ever be again such a time."

WISE AND FOOLISH VIRGINS--Re Great Company and Serving at Marriage.

Q738:1:: QUESTION (1911)--1--If the wise and foolish

virgins represented the Little Flock and the Great Company, how is it that the Great Company get in to serve at the marriage of the Lamb after the door is shut and the bridegroom says, "I never knew you?"

ANSWER--I would advise the questioner to read that chapter of studies in the Scriptures which deals with this particular parable in an extended manner. You will get it much more satisfactorily than I can hope to answer it here in the time at our disposal. I could merely say that this parable of the wise and foolish virgins is applied to the end of this age--not to the entire age, but to the end of the age; at about the time that Messiah is to be expected to gather his Bride Class, the wise virgins will go in to the wedding with the Lord. They had the light, they had the blessing, and after all of them have gone in the door to the wedding, the door to the Bride Class, will be closed; and then we read that the other class, the foolish virgins--just as much virgins, you see, both classes were virgins, and "virgins" stand here for pure, or that which is in harmony with God. We are not to suppose these foolish virgins went to eternal torment because they did not have the oil, and we are not to suppose they go to some terrible end because they do not get into the marriage. It is a great privilege to get into the marriage, it is a wonderful privilege to become members of the Bride, the Lamb's wife, only the more than conquerors will get that blessing; then this other class that were over- charged with the cares of this life, and did not take the proper time to examine and get the light, to get the oil--what happens to them?

{Page Q739}

Here we read that after the wise virgins had gone in, these foolish virgins having gone to buy oil, and finally getting the oil, getting the light, getting the information, become wise then, but by the time they got wise, and had the light the door was shut, the full number, the complete number of the elect had gone in, and there could not be any more come in as the elect. Whatever would come to those would be outside of that special privilege of joint heirship with Christ. Other Scriptures show us that blessings will go to that class, but they will be obliged to prove their loyalty by passing through the great time of trouble and symbolically washing their robes and making them white. When the Lord says, "I never knew you," the translation should properly be rendered, I do not recognize you. That is to say he recognizes only the one class as his Bride Class, he cannot recognize these others as his

Bride Class, because they were not found worthy. The pictures in the Scriptures show us that they are to come in and be associated with the Bride Class, in the sense of being bridesmaids or attendants, or servants of the Bride Class, collaborating and co-operating with them; as, for instance, we read in, I believe,--the forty-sixth Psalm, (Psa. 46) where we have a picture given us of the Bride Class, that the Bride is all glorious within; she shall be brought before the King in raiment of fine needlework of gold. Then the virgins, her companions that follow her, shall also be brought in before the King.

WOMAN--What Does She Symbolize?

Q739:1:: QUESTION (1908)--1--In Luke 15:8, we read: "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?" In an article in the Tower, this woman is shown to represent "divine energy." Is there any other place that woman symbolizes anything but the Church?

ANSWER--I doubt that a little. I do not remember writing that a woman represents divine energy; if I did I have forgotten it. We would have to have the quotation from the Tower before we would ever believe that women represented divine energy. I have great regard for the sisters, but I did not know that woman was ever used to symbolize divine energy. I don't think I ever said so; if I did, I was thinking of something else. The reference is not given and the quotation is not given. The fact that something in the Tower might be misunderstood would not surprise us any. Why, we find a whole lot in the Bible that has been misunderstood.

WOMAN--Woman the Glory of Man--The Church the Glory of Christ.

Q739:2:: QUESTION (1910-Z)--2--In the Scripture which says that woman is the glory of man, is the intimation conveyed that the Church is the glory of Christ?

ANSWER--We understand it is. We are not to understand by this, however, that woman is the glory of the man in the sense of being more glorious than the man; nor that the Church is the glory of Christ in the sense of being more glorious than Christ; nor that the Son is the glory of the Father in the sense of being more glorious than the Father; but we do understand that the Father is especially glorified in the Son because of the closeness of the relationship existing between them and because of the honor that the

Father has shown the Son. Similarly Christ will be glorified in the Church because the wonderful glory that will be manifested through the Church will be a reflection of the glory of Jesus--all as a result of the Father's grace through him.

WOUNDS--Wounded in House of Friends.

Q740:1:: QUESTION (1910) --1--In Zec. 13:6, we read, "And one shall say unto him, what are these wounds in thy hands? Then shall he answer, Those with which I was wounded in the house of my friends." The above text has been offered as proof that our Lord, at his second advent, will have a body of flesh. Kindly throw a little light upon it.

ANSWER--Well, I do not know that I can throw any particular light upon it, except that we know that flesh and blood cannot inherit the kingdom of heaven. He is to be the King and therefore he cannot be flesh and blood. Therefore, to my mind that settles the matter. I would suppose that this was the way God was pleased to state the matter through the prophet, so as to call attention to the fact that our Lord would be wounded in the hands in the house of his friends. As we read, "He came unto his own and his own received him not," but wounded him, crucifying him.

ZEAL--Re Reproach.

Q740:2:: QUESTION--2--In order for the saints to do their duty, is it necessary for them to be so zealous for the Lord and His work as to bring bitter reproach upon themselves?

ANSWER--Well, it would depend. There is a mild way of doing things that will avoid much of the bitterness and much of the reproach, and that is the better way. You will notice the Apostle Paul's method, when addressing some of the notable men before whom he was called, Felix, Festus, Agrippa, etc. He might have said something in a very braggadocio style that would have aroused the opposition of everybody present. He might have said, What are you? What is the Roman Empire? The Lord Jesus is greater than you all. All that would have been true, but he did not say it. He said, I am glad, most noble King Agrippa, that I am privileged to make my defense in your presence, because I know you are familiar with the things in the Law and in Jewry. You see, he was very complimentary. He did not bring opposition because of foolishness, and that is the lesson that you and I want to learn. The Lord is not going to bless you much for

doing foolish things. Be as "wise as serpents and as harmless as doves." Whenever you have done the best you can, don't be surprised if the world, even after you have done them a kindness, should hate you. Our Lord said, "Marvel not if the world hate you and say all manner of evil against you falsely, for my sake." You will get plenty of it then. You are to be prepared then, dear friends, for plenty of opposition, and this will be a time for your faithfulness. The Scriptures tell us that whosoever will live godly in this present age shall suffer persecution. If you do not have any persecution, it is a sign that you are not living godly, and you had better hurry up and live godly, so as to have a chance of getting into the Kingdom--only do not make the mistake of acting foolishly. I do not mean to say that I myself have not done things that were not done in the wisest manner, but I hope we are all learning to be as wise as we can.

{Page Q741}

ADAM--Created--Not Born as His Posterity Was.

Q741:1:: QUESTION--Was Adam "born in sin and shapen iniquity" as is stated in the Scriptures of all of Adam's posterity? --Psa. 11:5. (A.N.D.)

ANSWER--Strictly speaking, Adam was not born; he was created of the dust of the ground. Science confirms this statement of the Bible, for all of the elements contained in the human body are found in the earth. Man was a distinct creation; and not a product of evolution as some deluded scientists maintain. When God formed man of the earthly elements He pronounced him "very good," and the Scriptures elsewhere declare that all of God's works are perfect. (Deut. 32:4.) As a perfect man it was optional with Adam as to whether he would obey the Lord or not. The very fact that Adam had the power of choosing between the good and the evil proves that he had not created a mere machine but that he was a free moral agent and hence in the image of God as the Scriptures affirm. If Adam had been imperfect, of a sinful nature, degraded and evil as the race is today, the Lord would never have placed him on trial. As a result of Adam's disobedience, he passed under the sentence of death and involved all of his posterity in the same awful sentence and from that time to the present the race has journeyed over the downward way leading to destruction. Death reigns as all will admit. The race is to be delivered from death at the second coming of Christ as the Apostle says "For He must reign until He has placed all enemies under His feet; even

death the last enemy shall be destroyed." "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

1 Cor. 15:26; Rev. 21:4.

ADAM--If Perfect, How Sinned?

Q741:1:: QUESTION--If Adam was perfect; how could he have sinned? It seems to me that a perfect man would have acted in a perfect manner. It is the imperfect individual that sins or acts imperfectly. Kindly explain this matter as I am frequently brought face to face with this proposition.(Eve)

ANSWER--From the Scriptural narrative of the creation of man, it is evident that God, the Creator, designed to have an intelligent creature made in His own likeness, with an individual will capable of deciding for good or evil. Man has the power of willing to do as he, himself desires. Had he been created otherwise he would not have been in the likeness of God, but a mere machine controlled and directed by the Divine will. We may reasonably suppose that Adam chose to disobey the Lord because of his love for Eve. She had been deceived by the Adversary, Satan, and had partaken of the forbidden fruit, the penalty for which was death. Adam, realizing that she must die, deliberately chose to share her fate, as life without her would not be worth living. We are distinctly told that Adam was not deceived (1 Tim. 2:14) and we could conceive of no other motive on the part of a perfect man in disobeying the Divine mandate, than that of love for his bride.

{Page Q742}

ADAM--Living Soul vs Lifegiving Spirit.

Q742:1:: QUESTION--The first man Adam became a living soul (1 Cor. 15:45; Gen. 2:7), the last Adam (the Lord from heaven, 1 Cor. 15:47) at His resurrection became a life giving spirit also?

ANSWER--The Scriptures in outlining the Divine Program as it relates to the salvation of mankind plainly teach that the present Christian Era, from the time of our Lord's first advent to the time of His second coming, has been set apart for the purpose of selecting and developing a special class, the members of which in the resurrection will be changed from fleshly to spiritual conditions. In this present life these are said to be begotten of the spirit, then quickened of the spirit and finally born of the spirit in the resurrection morning. These are to be like their Lord and see Him as He

is, changed from mortal to immortal conditions. All others, Adam included, are to be awakened unto a resurrection by judgment (John 5:28,29--not damnation. See Revised Version), a raising up to perfection as human beings, and these are to inhabit the earthly plane of existence. Only the Lord Jesus and His joint heirs, the Church of Christ, will inherit the Kingdom of Heaven, the heavenly or spiritual honors and blessings, while the world of mankind in general will obtain blessings and life eternal as natural or fleshly beings. See 1 Cor.15th chapter.

ADAM--Where Did He Go at Death?

Q742:2:: QUESTION--What became of Adam when he died; did he go to heaven or hell?

ANSWER--We may be sure Adam did not go to heaven at death, because three thousand years later Jesus said, "No man hath ascended up to heaven" (John 3:13). The judgment, or sentence, of death was passed upon Adam by the Lord, who said, "For dust thou art and unto dust shalt thou return" (Gen. 3:19). This judgment, of death was gradually enforced during a period of 930 years, by Adam being denied access to the life giving food in Eden (See Gen. 3:23,24), at the end of which time Adam was completely dead. He therefore went into the death condition. He went to hell--not the hell of the Dark Ages, which has been represented as a lake of fire and brimstone, but to the hell of the Bible, which word is translated from the Hebrew word sheol and the Greek word hades, and properly translated into the English word grave, tomb, or state of death. Likewise all of Adam's children, inheriting this death sentence, have followed him, at death, to the tomb. The entire race would have been exterminated had it not been that God provided for the redemption and resurrection of the race through Christ, Jesus. "Who gave His life that we might have life."

ALTAR--In the Midst of Egypt.

Q742:3:: QUESTION--"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt." (Isa. 19:19,20.) What may we understand by this Scripture?

{Page Q743}

ANSWER--There is but one structure in all the earth that

could by any possibility fulfill the requirements of the text, and that is the Great Pyramid in Egypt. The whole of northern Egypt forms a sector shaped country the center of which is marked by the Pyramid. To mathematicians and scientists the center of a sector is also at the border thereof, and thus, as to location, the Pyramid is clearly indicated. It has always stood as the greatest wonder in the world because of its enormous dimensions, great antiquity and marvelous exhibition of engineering skill. With its original casting-stones in position, all highly polished like white marble, and so accurately joined together that it was almost impossible to distinguish the joints, this immense structure of solid masonry, covering over thirteen acres of ground and nearly five hundred feet in height, was truly a magnificent spectacle as it glittered in the rays of the dazzling Egyptian sunlight. To the ancients it was known as "The Terrible Crystal." Recent investigation of the interior passage ways and chambers has revealed the fact that these form a wonderful system of symbols in which the entire plan of salvation as presented in the Scripture is outlined. Because it is such a great "witness," in that it so clearly corroborates the teachings of the Lord's Word, it is now becoming generally known as "The Stone Bible," Melchizedek, "a Priest of the Most High God," is reputed to have been the builder, and the date of its construction has been well established as being the year 2170 B.C. It is, therefore, the oldest building on earth.

ANGELS--Re Hell (Tartarus)

Q743:1:: QUESTION--In 2 Pet. 2:4, Revised Version, we read, "For if God spared not the angels when they sinned, but cast them down to hell, and committed them to pits of darkness to be reserved unto judgment." What is the meaning of the word, "Hell" or as the marginal reading gives it "**TARTARUS**," which is the Greek word translated "hell?"(C.V.B.)

ANSWER--The translators of the Revised Version of the Scriptures erred when they planned in the marginal readings the word "Tartarus" for that is not the word contained in the original Greek manuscripts. The word tartaroo, used by Peter, very closely resembles tartarus, a word used in Grecian mythology as the name for a dark abyss or prison. But the word tartaroo seems to refer us more to an act than to a place. The fall of the angels who sinned was from honor and dignity, into dishonor and condemnation, and the thought seems to be--"God spared not the angels who sinned, but degraded them, and delivered them into the chains of darkness." This is the only place in the Scriptures where this

word tartaroo occurs, and refers to the condition of the fallen angels or evil spirits, and not to the members of the human race in any sense or particular. See Jude 6, where it also reads, "the angels which kept not their first estate, but left their own habitation. He hath reserved in age-lasting chains, under darkness, unto the judgment day."

ANGELS--How Apostles Were Made Spectacle

Q743:2:: QUESTION--"For we are made a spectacle unto the world, and to angels, and to men."--1 Cor. 4:9.
How were

{Page Q744}

the Apostles made a "spectacle" to the angels? (Curious)

ANSWER--Evidently the angels and all other spirit beings, of which there are myriads upon myriads (Rev.5:11) are interested observers of the events transpiring upon this little globe of ours. What the race of mankind is learning by actual experience the spirit beings are learning by observation. As the poet has expressed the thought-- "All the world's a stage and men and women merely players." The word "spectacle," in the marginal rendering of the Authorized Version, is theater. The Apostles were being made "a show of" before the world, and angels, and men, because of their loyalty to the cause of Christ. Enduring all manner of hardships, bitter persecutions, and regarded as religious fanatics--"fools"--because of their prominence in advocating the teachings of Christ, they were specially observed. Thus it was with the Master Himself; by His sufferings, His death, and His resurrection, He preached a powerful sermon in pantomime to the "spirits in prison" (The fallen angels who disobeyed in the time of Noah. 2 Pet. 2:4; 1 Pet. 3:18-20).

ANGELS--Re Marriage to Daughters of Men.

Q744:1:: QUESTION--If the "Sons of God" (Gen. 6:4) were the angels who left their former habitation, or first estate-- the spiritual realm (Jude 3)--how is it that they could marry the "daughters of men" and have children since it is understood from the Master's words (Mat. 22:30) that the angels are sexless? (L.T.H.)

ANSWER--From many Scriptures it is apparent that the angels, or spirit beings, have the power of materializing as human beings. This materialization is complete, as the following Scriptural citations indicate, showing that these materialized beings could eat and drink and perform all of the

functions of the natural being of the earthly plane of existence. (Gen. 18:8; Gen. 32:24; Zec. 1:9,5; Luke 1:30; Acts 12:7-10.) It is evident that the angels in their proper habitation, the spiritual realm, do not possess the powers of reproduction. It would, therefore, be impossible for them to have angelic progeny. It is only as they materialize as human beings that they could exercise the powers belonging to the race of mankind, and thus bring children into the world of the fleshly nature. Because some of the angels did this without the Divine sanction, they were punished by being restrained in chains of darkness unto the Judgment day.

ANGELS--What Are They Like?

Q744:2:: QUESTION--What is an angel? We are told by our ministers that if we go to church and pay our pew rent and never do anything real bad that some day we will be an angel and go to heaven when we die. Now, I want to know what angels are like. Did they all live as men and women upon the earth before they became angels, and how did they become angels before there were any churches and regular collections? Was there ever a cheaper way of getting to be an angel than now? (J.U.D.)

ANSWER--The popular conception of angels is that they are radiant beings dressed in white with wings attached

{Page Q745}

to their shoulder blades. They are invariably represented as women, and are supposed to spend the larger part of their time seated upon clouds and fingering harps. In the Bible, angels are referred to as spirit beings, who act as the messengers of the Lord. We know of no Scriptures in which it is stated that human beings will ever become angels. On the contrary, the Lord has promised earthly blessings to all of the world of mankind, who will be obedient to His righteous laws of justice and love, when His Kingdom is established in the earth. Salvation will be free to all who will accept it upon the terms and conditions of full obedience to the Divine will. Mat. 6:10.

APOSTLES CREED--Is it Scriptural?

Q745:1:: QUESTION--Most church denominations throughout the world have adopted the Apostles' Creed. Why is it called the "Apostles Creed"? Was it written by the Apostles, and where do we find it in the Bible?

ANSWER--What is known among the Christians as the "Apostles Creed," was not written by the Apostles of our Lord, hence it is nowhere found in the Bible. As to its origin, we quote from Mosheim's Ecclesiastical History, a recognized authority by scholars, as follows: "There is indeed extant, a brief summary of Christian doctrines, which is called the Apostles' Creed; and which, from the fourth century onward was attributed to Christ's ambassadors themselves. But at this day, all who have any knowledge of antiquity, confess unanimously that this opinion is a mistake, and has no foundation. Those judge far more wisely and rationally who think that this creed arose from small beginnings, and was gradually enlarged as occasions required in order to exclude new errors from the church." It was probably given its name by those who prepared it, as signifying that in their judgment, it contained only truths taught by the Apostles. It contains many truths, but it is not wholly Scriptural. For instance: "I believe in the resurrection of the body," whereas nothing in the Bible teaches that our bodies are to be resurrected. The Bible teaches that the soul will be resurrected. Of the resurrection the Apostle says, "Thou sowest not that body that shall be. But God giveth it (the soul-being) a body as it hath pleased Him and to each seed its own body." Surely the Apostle was not speaking of the body when he uses the word "it," otherwise the body would have a body, therefore two bodies, which is absurd. Further he states, "It (the soul-being) is sown a natural body; it (the soul or being) is raised a spiritual body. There is a natural body and there is a spiritual body." (1 Cor. 15:35,37,44).

ARK--Difference Between Noah's and Children of Israel.

Q745:2:: QUESTION--What is the difference between Noah's ark and the ark which the children of Israel had in the wilderness of sin?

ANSWER--You have probably heard of the preacher who said to his congregation: "I can bring myself to believe that Noah built an ark, in which he and the wild animals were sheltered during the flood, but when it comes to making

{Page Q746}

me believe that the children of Israel toted that ark around on their shoulders in the wilderness for forty years, that's too much for me to swallow." Evidently he thought there was no difference in the two arks.

Noah's ark was a large boat or vessel, larger than any now

made. The ark which the children of Israel had in the wilderness was a rectangular box made of wood overlaid with gold, the lid or cover of which was made of pure gold. The approximate size of this ark was 4 feet long, 3 feet broad and 3 feet high, a detailed description of it being given in Exo. 25:10-22. Inside the ark was kept the golden bowl of manna, Aaron's rod that budded, and the two tables of the Law (See Heb. 9:4). The ark, together with all other furnishings of the Tabernacle in the wilderness, was a shadow or picture of good things to come. (See Heb. 8:5; Heb. 10:1; Col. 2:17.)

BEGOTTEN--When Was Jesus Begotten?

Q746:1:: QUESTION--When did our Lord become the "only begotten Son of God?"

ANSWER--The pre-human existence of the Lord Jesus is clearly established in the Scriptures. His own testimony of Himself was that He is "The faithful and true witness, the beginning of the creation of God." Rev. 3:14. We find then that our Lord became the "only begotten Son of God" at the time of his creation, which was before the foundation of the earth, and before the existence of any other thing in creation with the exception, of course, of God Himself, who created or begot Him. In agreement with this thought of our Lord's pre-existence from the very beginning we read, "He is the image of the invisible God-- first born of all creation; because by Him were all things created, those in the heavens and those on the earth, visible and invisible--whether thrones, or lordships, or governments, or authorities: all things were created by Him and for Him, and He precedes all things, and in Him all things have been permanently placed." (Col. 1:15-18.) The thought conveyed by the title, "The Only Begotten Son of God," is that the Lord Jesus was Himself the only direct creation or begetting of the Heavenly Father.

BIBLE--Contradictions

Q746:2:: QUESTION--Are there not a number of contradictions in the Bible? And if the Bible is not in harmony with itself; how can we say that it is inspired? (Pater.)

ANSWER--There are seemingly many contradictory statements contained in the Bible, and these are due to several causes. One of which are the errors of translation from the original languages in which the Scriptures were written, into the various modern tongues. It is claimed that the Authorized and Douay Versions of the Bible are amenable to twenty thousand amendations! The Revised Versions, both English and American have corrected many of these errors but not all.

No one would claim that the translators were inspired. Another fruitful cause for seeming contradictions is, that many Scriptures texts have been taken from their proper connections by Bible expositors and interpreted to mean just opposite to what they do signify. In

{Page Q747}

this way the Bible can be made to support any theory. For instance: in one place it says Judas "went out and hanged himself," and then in another place "go thou and do likewise!" To those who "rightly divide the word of truth" (2 Tim. 2:15) there is not a single contradiction in all the sacred writings.

BIBLE--Contradictions Re "Traditions"

Q747:1:: QUESTION--How shall we harmonize the apparently contradictory expressions found in the following Scriptural quotations--"Thus have ye made the commandments of God of none effect through your **TRADITIONS**"? (Mat. 15:6; Mark 7:13.) "And profited in the Jew's religion above many my equals in my own nation, being more exceedingly zealous of the **TRADITIONS** of my fathers"? (Gal. 1:14.) "There fore, brethren, stand fast and hold the **TRADITIONS** which ye have been taught, whether by word, or our epistle" (2 Thess. 2:15)?

ANSWER--The Savior's words addressed to the Scribes and Pharisees, the religious leaders of His day, have reference to the theories and opinions that had been formed and handed down from the past that were not based upon the inspired testimony of the Prophets and the faithful servants of the Lord. Many of these teachings were in direct opposition to the instructions contained in the Holy Scriptures, and because they were being set forth by those who had been appointed to teach the people the true understanding of the message of the Lord, they were received as being true. In this way the commandment of the Lord had been made void. The Apostle's words had reference to the teachings of the Scriptures and also to his own instructions, which he had presented to those that he was addressing. In other words, there are true traditions and false traditions. All of those which are in harmony with the teachings of the Divine Word are true, and all those which are not in harmony are false and not to be accepted. We cannot be particular in our efforts to get the truth.

BIBLE--Explanation of Mark 16:18.

Q747:2:: QUESTION--Is it possible for Christians to handle deadly serpents and to drink poisons without suffering injury in any form as stated in Mark 16:18? (R.F.D.)

ANSWER--Since God invites man to reason on His Word (Isa. 1:18), we must know that His Word is reasonable. The quotation in the question is unreasonable. But is it a part of God's Word? We answer, No. St. Mark's Gospel originally ended with verse nine, chapter sixteen; the additional verses (10-20 inclusive), which includes the above quotation, are not found in the old manuscripts of the Bible. All scholars are agreed that the addition was made about six hundred years after St. Mark's Gospel was written, and hence the quoted words are no part of the Gospel, and we know them to be untrue. To sanction them, now that we know about them, would be to join with those who wrote them in adding to the Word of God (Rev. 22:18,19). Human experience shows that not even the best of Christians can, with impunity, "Take up serpents and drink deadly poison."

{Page Q748}

BIBLE--Why so Difficult to Understand?

Q748:1:: QUESTION--Why did God give us a Bible so difficult to understand? Why wasn't the Bible written in such a way that it could be as easily understood as the daily paper? (Scribe.)

ANSWER--The Bible is generally conceded to be one of the most difficult books in all the earth to understand. The brightest minds of the world for centuries have differed as to its teachings. Whole libraries of books have been written by authors whose views have conflicted woefully with one another. The entire Christian world today is divided up into more than six hundred factions whose ideas as to the teachings of the Bible are at variance with each other. Yes; the Bible is hard to understand, and few there are who do understand it. It is plainly evident that its Great Author did not wish it to be understood by all, and the Bible itself testifies in harmony with this thought. The disciples came to the Master on one occasion and asked Him, practically the same question that we are now considering. They said "Why speakest thou unto them (the people) in parables (dark sayings?)" In other words: Why Lord, do you not teach the people in clear, plain, and simple language, so that all can understand? "He answered and said unto them, Because it is given unto you (my followers) to know the mysteries of the

Kingdom of Heaven, but to them it is not given."
(Mat. 13:10,11). The "mysteries of the Kingdom," the Divine plan of the Ages revealed in the Scriptures, the knowledge of which, is only for those who come into harmony with the Divine will of the Almighty God, the Sovereign Lord of all creation. The Bible is a sealed book to all others, no matter how intellectual they may be. See 1 Cor. 2:7-14.

BIBLE--Why so Hard to Understand?

Q748:2:: QUESTION--Why is the Bible so hard to understand? Why cannot **EVERY ONE** capable of reading the printed page comprehend God's Word?

ANSWER--The Bible was not written for the unbelieving, nor was it written in such a manner that the world could understand its teachings. In order to understand the Bible we must come into the attitude of pupils of Christ and must be taught of him. The Bible is like a telescope; it is not sufficient that you see the outside of it, its pedestal and joints. It is not even sufficient that we even look through the telescope. Many have looked down a telescope merely along its shining barrel without seeing out at the other end at all. Even when we look through the telescope properly and out at the other end, still we must have it properly adjusted so that we may obtain the best results and discern objects accurately. So it is with the Bible; as we draw nigh to God, he draws nigh to us; and thus we are enabled to appreciate more and more the deep things of his Word. But only the saintly Bible student is able to understand and appreciate the "breadth and length and depth and height, and to know the love of Christ" (Eph. 3:18) which passeth knowledge, but which is revealed in the Holy Scriptures. St. Paul gives us the key to the proper understanding, saying, "The natural man receiveth not the things of the

{Page Q749}

spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." But God hath revealed them unto us (the Church, the consecrated) by his spirit. (1 Cor. 2:14,10.) Even the deep things of God are made known by our acquiring more of the spirit of God, the spirit of Truth, the spirit of the Word.

BORN--Of the Spirit

Q749:1:: QUESTION--What does it mean to be born of the spirit? What happens when that takes place? Some have

said that I am not saved unless I have been born of the spirit, and received some miraculous evidence of this. This has made me a trifle anxious, as I earnestly desire to be saved, and thus far haven't experienced anything remarkable in the way of supernatural demonstrations, although I am endeavoring to live a Christian life.

ANSWER--The Scriptures abound with illustrations which were intended to portray the varying conditions of the Christian's experience, and, unless we give careful attention to the details of these word pictures, we are liable to become confused as to their true significance. In the conversation which Nicodemus had with our Lord Jesus (John 3:1-8), the Master, in explaining the matter of spiritual regeneration, used the natural order or arrangement to represent the spiritual--"That which is born of the flesh is flesh; and that which is born of the spirit is spirit." Just as there is the begetting of the fleshly being, then the quickening and finally the birth, so also with the spiritual ones. The Christian is first begotten of the spirit (Begotten again--1 Pet. 5:3), then quickened by the spirit (Rom. 8:11) and then having attained to full development as an embryotic "New Creature" he will be "born of the spirit" in the resurrection--"changed" from a fleshly, human being to a heavenly spiritual one--See 1 Cor. 15:50-53. All who experience the new birth will be invisible, powerful, even as are the angels and all spirit beings. Observe the force of the Master's words--"Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit."

BRIDE--One of Many References to Church.

Q749:2:: QUESTION--How can we prove to the extremely critical that the people taken for the Lord's name (Acts 15:14) are the ones referred to, in the Scriptures, as the "Bride," "the Lamb's Wife," "The New Jerusalem," etc.? (H.J.K.)

ANSWER--The "extremely critical" are the very ones to recognize the reasonableness of the doctrine of election so positively outlined in this passage. It is the thinking, critical minds that are rejecting the antiquated, obsolete theories of the past, and now are coming to see the truth concerning the Divine purpose. How reasonable, then, to those who view the facts and reason critically, are the Bible teachings relating to the selection of "a people for His name," and that this election has been in process of development throughout the entire

Christian Era! Naturally,

{Page Q750}

the mind would seek further enlightenment as to the identity of this special people, or class. The various passages of Scripture relating to this class would logically fit into place, and it would be recognized that it is the Church of Christ the Bride, the Lamb's Wife, the "New Jerusalem," etc. And then how reasonable and consistent the teaching that following this election the Heavenly Father, who is all love and compassion, and goodness, will through this glorified Class--Christ and His Church--rebuild the ruins of David, which are fallen down, restore the Jews to their own land-- and "after this," invite all the Gentiles upon whom His name is called"--the world of mankind--to come back into harmony with Himself and receive eternal life and joy and peace. See the verses following the one cited in the question.

BRIDE--When Will Spirit and Bride Say, Come?

Q750:1:: QUESTION--Rev. 22:17 says: "The Spirit and the Bride say, Come." Has this Scripture been fulfilled, and if not, when will it be"?

ANSWER--This will be fulfilled in the future for the following reasons: There is no "Bride" now. Jesus during the Gospel Age has been preparing a place for the Bride as he declared (John 14:2-4). The union of the Bride and the Bridegroom takes place at the second coming of our Lord (Rev. 19:6-8). During the Gospel Age the prospective members of the Bride class have the Lord's spirit in them. Each true follower of Jesus is "a well of water springing up unto everlasting life." (John 4:14.) By and by when these well-springs are all brought together and united with our Lord, then the Bride and the Bridegroom will constitute the great "river of life," or "water of life" which shall flow out from the throne of God and which shall bless and heal all the nations of the earth, in harmony with the promise which God made to Abraham saying, "In thy seed shall all the families of the earth be blessed." Then all who will, may come, and take of this "water of life" freely. The water of life means the message of truth setting forth the means of blessing. All who will accept may have its blessings, but those who do not accept and render obedience to the Lord shall not receive a blessing.

CHILDREN--Instead of Thy fathers.

Q750:2:: QUESTION--Will you please explain the 16th verse of the 45th Psalm, "Instead of thy fathers shall be thy children, whom thou, mayest make princes in all the earth." (J.W.A.)(Psa. 45:16)

ANSWER--Considering the connecting verses, it becomes evident that this is one of the Messianic Psalms and is, in the main, a prophecy relating to the Church of Christ--the Bride class. The King's Daughter, the Bride of the King's Son, was to be formed of an elect class made up of Israelites, both those who were so by birth, and those (Gentiles) who by faith and adoption, should become the Seed of Abraham--Israelites indeed. (Rom. 9:6). The "fathers" of this class (Rom. 11:28) were the patriarchs of old--Abraham, Isaac, Jacob, Moses, etc. These are referred to by the Apostle Paul in Heb. 11:39,50--"These all having obtained a good report through faith received not the promise, God having provided some better thing for

{Page Q751 }

us, that these without us should not be made perfect." The "better things" for the "us" class are the Heavenly honors and the Kingly powers and authority, to be conferred upon the Bride, the "joint-heir" of the Son of God. These, who now are "children," in the day of resurrection, will "make perfect" and give life to the "fathers." The relationship will then be reversed; the Father (Life-giver) will be the Christ, the Messiah, Jesus the Head and the Church, His Body; and the patriarchs, the fathers of Israel, will be the children.

CHRIST--Paul's Desire to be With Him.

Q751:1:: QUESTION--Will you kindly explain Philippians 1:23, "For I am in a strait betwixt two having a desire to depart, and to be with Christ, which is far better?" (Dorfia)

ANSWER--The context shows that the two things in the Apostle's mind (and which to choose he "wot not") were life and death. A third thing, however, enters in, which he has no difficulty in deciding is far better than either living in the flesh or dying in the Lord. This he earnestly desired, viz., the coming again of Christ, at whose return he hoped to be changed, made like Him, and be with Him. The Greek word translated "depart" in the above quotation is the same as that translated "return" in Luke 12:36, and has the same meaning. Jesus said to his disciples: "If I go . . . I will come again." In coming again (the Father sending Him --see Acts 3:20),

He would "depart" from the Father and at the same time "return" to His disciples. Had the Apostle's words "to depart" been translated "for the returning" they would be equally correct, and would harmonize with the other Scripture.

CHRIST--"Prince of Peace"--When?

Q751:2:: QUESTION--Since Christ is referred to as the "Prince of Peace" (Isa. 9:6) and the angels announced at His birth--"Peace on earth, good will to men" (Luke 2:14), how is it that we find the Lord Jesus Himself saying, "Suppose ye that I am come to give peace on the earth? I tell you Nay; but rather division?" (F.W.)

ANSWER--The whole history of the Christian Era has been one of bloodshed, wars and strife. And these for the most part have been brought about by differences of religious opinions. In Matthew 24th chapter, our Lord set forth a wonderful prophecy relating to the conditions that would develop in the world down to the time when He would return to establish His own Kingdom or government in the earth. There would be wars and rumors of war, earthquakes, famines, pestilences; and then, in the very end of the Age "a time of trouble such as was not since there was a nation." He foretold that His followers would suffer violence; that they would be persecuted and misrepresented; and that even in their own households there would be divisions. The Master's words are being strikingly fulfilled. They are just as true today as at any time in the past. The Lord never taught that conditions of peace and prosperity would be established in the earth prior to His second coming; but just to the contrary. The object of His coming again is to thoroughly demolish the present evil of things, and then to

{Page Q752}

inaugurate the Creator's Government which will bring about universal peace and joy and happiness to all the families of the earth. Then Christ the Lord will be the "Prince of Peace;" and then, and not till then, will the angel's song be realized--"Peace on earth; good will towards men."

CHRIST--Treatment Today vs. First Advent.

Q752:1:: QUESTION--In the present day enlightenment, if Christ were here in person as at the time of His first advent, do you believe the people would treat Him the same as they did then?

ANSWER--There are representatives of Christ in the world today--not those who are merely professing Christians, in name only, but the true, heart-devoted, sincere followers of the Master, and by considering the world's treatment of these we can safely approximate as to what would be the Lord's experiences were He to appear in the flesh as at His first advent. The saintly few who humbly walk in the footsteps of Christ, devoting their all in assisting the poor and in preaching the Gospel, are not held in the very high esteem by the people, as a rule. And is not this in harmony with the words of our Lord and the Apostles? (Mat. 5:10-12; Rom. 8:17,18; 2 Tim. 2:12; 1 Cor. 1:26,27.) After all, the common people heard our Lord gladly and marveled at the gracious words that proceeded out of his mouth. They wished to make Him their king on one occasion, and accorded a triumph to Him at the time of His entry into the city of Jerusalem. It was the Scribes and Pharisees, the religious leaders of that time, that opposed and persecuted the Lord, and finally induced the multitude to cry out against Him. It is even so now. Worldly people admire an upright Christian man, his sincerity and honesty, even though they might consider him foolish for striving to live up to his faith. But it is the modern Scribes and Pharisees who hate those that are setting forth the true teachings of the Scriptures. Therefore, in view of the foregoing, we have reason to believe that the Master would fare no better in the world today than at His first advent, were He to appear as then.

CHRIST--Why Good People not Believers.

Q752:2:: QUESTION--I know a great many good and honest people who do not even claim to be Christians; why don't they believe on the Lord Jesus Christ?

ANSWER--The Apostle Paul declares that "By faith ye are saved." Some people cannot exercise the quality of faith. The Apostle also declares that faith cometh by hearing, and hearing by the Word of God, which means in order to have faith one must study the Word of God and believe it. The Apostle Paul answers this question when he declares that the God of this world (Satan), manifested in this present evil order of things, has blinded the minds of those who do not believe (2 Cor. 4:4). The great Adversary, Satan, is the author of so many false doctrines that many good, honest people have become greatly confused by them. One system has taught one doctrine, another class, equally honest, another doctrine, until we have in the world

more than three hundred different denominations, all having some truth mixed with much error. Many honest people have been unable to separate the truth from the error, and accept only the truth and reject the error, hence the confusion and refusal to have anything to do with either. If all were to follow the admonition of the Apostle, "Study to show yourself approved unto God," and not follow man-made theories, there would be less confusion and more who would readily accept the Scriptural teachings.

CHRIST'S COMING--Will All Be Converted?

Q753:1:: QUESTION--If all people are to be converted to Christ before he comes to set his Kingdom, why is it written in Rev. 18, that "the nations were angry" at his coming?

ANSWER--It is a mistake to suppose that the earth will be converted at the time of the second coming of Christ. His coming and the establishment of His Kingdom are for the very purpose of converting the world and uplifting mankind in general out of sin and death conditions which now prevail. In describing the work of Christ, the Apostle mentions this Kingdom, saying, "He must reign till He hath put all enemies under His feet (all insubordination, etc.). The last enemy to be destroyed is death" (1 Cor. 15:26). The anger of the nations at the time of the Second Advent will not necessarily be against the Lord; but rather the spirit of selfishness, which is already prevalent in the world, will break forth as a consuming fire, destroying the social fabric and bringing utter ruin. At that time Messiah's Kingdom will interpose for the preservation of mankind and for the establishment of a new order of things. This new order of things will result in converting the world to righteousness (Isa. 11:2-5). And the peoples of earth "shall beat their swords into plow shares, and their spears into pruning hooks and nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4).

CHRONOLOGY--Reckoning Time Now vs. Moses' Time

Q753:2:: QUESTION--How does the manner of reckoning time in the age in which Moses lived compare with the chronological methods now in use, and if there is any difference would it not account for the great age of Methuselah as given in the Scriptures?

ANSWER--The Jewish method of reckoning time which

was in use in the days of Moses, was a combination of solar and lunar time. It was a simple, automatic self-adjusting system, which, so far as the final results were concerned, was as accurate as the present methods in use. The Jewish months were thirty days in length corresponding to the lunations of the moon. Ordinarily twelve of these made up the year of three hundred and sixty days. The discrepancies resulting from this method were rectified by the unique arrangement of starting the new year with the new moon nearest the vernal equinox. Some years by this method contained thirteen months instead of twelve. The length of years, therefore, in Moses' time was in the aggregate the same as today. The extreme old age of the antediluvians

{Page Q754}

can reasonably be accounted for by considering the Bible narrative to the effect that originally the human race was perfect, and because of death entering into the world as the result of sin, the race began to deteriorate. In its more perfect state, the average length of life of the race would be far more than it is today after the past six thousand years of degeneration. This of course is in opposition to the theory of evolution, which maintains that the condition of the human race is gradually improving. However, no one has ever been able to advance a single proof in evidence of the truth of this theory, and those most advanced in scientific knowledge are now rejecting it.

CHURCH--Last of Seven Stages--Laodicea

Q754:1:: QUESTION--What may we understand the Lord's words to signify where He says--"I know thy works, that thou art neither cold or hot. So then because thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."--Rev. 3:15,16. (J.E.D.)

ANSWER--The seven churches in Asia represent the seven stages of development, or epochs in the history of the one true Church of Christ. The message to the church in Laodicea relates, therefore, to the last or present period of the Church's existence. It is during this final stage of the history of the Christian Church that we may expect the repudiation or spewing out of relationship with the Lord as his mouthpiece, and of recognition as members of His true Church, of all those who are "lukewarm" and indifferent in the service of the Lord--Christians in name only and not heart-devoted

followers of the Lord. It is daily becoming more manifest to all careful observers that there is a wide distinction between real Christianity, and the great mass of professing Churchianity. Perhaps the most reprehensible class of people on the earth is that which is formed of those who are half-hearted and indifferent to the great and important affairs of life.

CHURCH--Message to World at This Time.

Q754:2:: QUESTION--What is the Church's message to the world at this time? This is a day of transition; new lines of thought and new conditions are rapidly superseding the old, and does not this apply to ecclesiastical affairs as well? (Reverend)

ANSWER--This is one of the fundamental questions of the times. Ministers everywhere are asking themselves and each other as to the proper course to pursue in their efforts to keep abreast of the times. Many are making the mistake of ignoring the foundation teachings of the Scriptures, and are devoting themselves to setting forth the theories of "Evolution" and "Higher Criticism," which are nothing more or less than insidious forms of skepticism and infidelity. Any clergyman who proclaims these theories from the pulpit, has no right to the title of "Minister of the Gospel." He is either a knave or a hypocrite if he continues to pose as a Christian minister, while undermining the faith of his hearers, in proclaiming that which is in direct opposition to the teachings of the Bible. It is no cause for surprise

{Page Q755}

that so few people attend church services now-a-days, when we reflect that many clergymen are preaching anything but the Gospel. The duty of all true Christians is to make known the wonderful tidings of salvation through Christ and His coming Kingdom which, when established in the earth, will result in the blessing of all the race of mankind. The message of the Church to the world now is-- "THE KINGDOM OF HEAVEN IS AT HAND"; that kingdom for which all earnest Christians have prayed. "Thy Kingdom come, thy will be done on earth even as it is done in heaven."

CHURCH--Nominal-re Raising Funds

Q755:1:: QUESTION--I am the financial secretary of a church and, as such, I have the responsibility of raising funds for the various expenses of our regular church work. I must

confess that I am strained past the compass of my wits to know how to get any more money out of our members than we are doing at the present time. The difficulty with us is that our expenses are increasing every month. We have some high-priced singers in or choir and must continue to raise their salaries, or else they will leave us. We must have a new organ and keep up with the other churches all around us or lose our membership. Kindly suggest some up-to-date methods of getting money. We have tried suppers, and sociables, and fairs, and grab-bags, etc., and our congregation seems to be a little tired of these methods; so please give us some new ideas? (PERPLEXED.)

ANSWER--There are two methods by which the modern church may be made a success. One of these is to popularize the church membership by transforming the church into a "social club." Have elaborate musical programs with very brief sermons for the regular services, and at other times, theatricals, smokers, balls, and entertainments. The other method is to adopt the one used by the Lord Jesus and His Apostles.

CHURCH--The Oldest

Q755:2:: QUESTION--Which is the oldest church?
(C.D.A.)

ANSWER--There is but one Church, from the Scriptural standpoint. In the language of the Apostle, it is "The Church of the First-Born which are written in heaven;" or the "Church of the living God;" or again, "The Church of Christ."--Heb. 12:23; 1 Tim. 3:15; Rom. 16:16. It was this Church which our Lord established and He gave it no party name. It was merely the Church of Christ. Since then good people, more or less confused by the errors of the Dark Ages, have separated themselves into various bands and churches of human organization and bound themselves together by human creeds. These are known by various names. None of these Churches of men are authorized by the Bible nor mentioned in it. However, the one "Church of the Living God" is composed of the saintly people of God in all of these denominations, or outside of all of them, as the case may be. Hence, the oldest Church is the Church of Christ; and it is the only Church, in the Divine estimation. Each saint must desire and strive for membership in this Church as his greatest privilege.

Consecrated believers join this Church in a probationary sense now, but an entrance into full membership in that Church, which is the Body of Christ, will be granted only to the "overcomers," after they shall have finished their course and have become participants in the First Resurrection.

CHURCH--Who Are 144,000?

Q756:1:: QUESTION--What do we understand by the 144,000 mentioned in the seventh and fourteenth chapters of Revelation? (J.A.D.)

ANSWER--For more than sixteen centuries the Lord dealt exclusively with the Jewish nation. They were His specially chosen people and favored above every other nation in the earth. The Lord told them on one occasion that He recognized them only of all the families of the earth (Amos 3:2). The Israelites were informed that if faithful to the Lord, and obedient to His commands, they would be a chosen generation, a royal priesthood, and that His favor would never depart from them. But they became disobedient to the Lord's instructions and consequently, the time came when they were cast aside and no longer recognized as His people. The Divine favor was then turned to the Gentiles and these were granted the opportunity to become members of the Royal Priesthood. This Priesthood would have been completely made up from the twelve tribes of Israel--twelve thousand from each tribe--had there been a sufficient number of faithful obedient ones to make up the predestinated number of 144,000. As only a remnant of that nation of the Jews accepted Christ, as their Savior when He presented Himself to them, the invitation went to the Gentiles, and all throughout this Gospel Age the selection has been going on amongst the nations of the earth aside from the Jews. When "the fullness (the full number) of the Gentiles be come in," then favor will once more return to the Jews and all Israel shall be saved (Rom. 11:25-27). The elect 144,000 will be kings and priests unto God and shall reign with Christ during the thousand years mentioned in Rev. 20:1-6.

COMMANDMENTS--"On Two Hang Law and Prophets."

Q756:2:: QUESTION--When the Lord said, "On these two commandments hang all the law and the prophets" (Mat. 22:40), what did He mean by the "law and the prophets"? (M.A.M.)

ANSWER--The Lord was answering a question

propounded by a lawyer who was of the Pharisees, a religious sect, the members of which made great professions of morality and piety. They were great sticklers for the various features of the letter of the Law; and, as far as outward conditions of morality were concerned, they were shining examples of righteousness; making examples of righteousness; making long prayers on the street corners; contributing largely to the support of the priests and the expenses of the Temple with its religious duties and ceremonies; and so particular were they in their habits of cleanliness, that the Lord sarcastically said of them on one occasion that they strained at a gnat and swallowed a camel! Yes; they

{Page Q757}

were a self-righteous and self-loving class who swallowed the camel of hypocrisy and injustice, but strained at the observance of the mere letter of the law. For one of the most scathing arraignments of any class to be found in any language, read the 23rd chapter of Matthew. Is there such a class of moral and religious people in existence today? Then let them give heed to the awful denunciations of the Lord. How fitting, then, was the Master's reply to this lawyer! Summing up all the instructions of the Law and the Prophets (the faithful servants and teachers of the law) He set forth the very essence or spirit of these instructions in the one word--Love. The Jewish Law was engraved on two tablets of stone. The first tablet contained the Laws relating to man's obligations to his Creator. The other tablet set forth the duties of man toward his fellowman. Therefore, "Thou shalt love thy God with all thine heart . . . and love thy neighbor as thyself."

CONSCIENCE--What Is It?

Q757:1:: QUESTION--What is conscience?

ANSWER--Man when created was endowed with the moral faculties; that is, the faculties with which to determine between the right and the wrong. The faculties were perfect in the first man formed by the Creator. The Divine Law was written in the very nature of the perfect human being--Adam. When man disobeyed the Almighty Being who had formed him, he knew that he had violated the principles of righteousness and justice and therefore his conscience reproved him--his moral facilities were offended--and with the woman he hid himself from the presence of the Lord.

The sense of discerning good and evil, differentiating between right and wrong, has been sadly marred and fulfilled by the long centuries of the experiences of the race with sin, evil and degradation, until the conscience alone is no longer a safe guide to direct life's affairs. The conscience, even of the best, is now and then erroneous and doubtful. Therefore, as individual timepieces need to be regulated by some standard of time, so our consciences require constant regulation by some standard of morality and righteousness--the Word of God, the Bible.

CONSECRATION--re Presentation of Lord After 40 days.

Q757:2:: QUESTION--Can you tell me where I can find it stated in the Scriptures that our Lord was forty days old when He was presented in consecration to the Heavenly Father by His parents? Is this the basis for the custom observed by some in presenting their children to the Lord?

ANSWER--As narrated in the second chapter of Luke, verses 21-23, (Luke 2:21-23) the mother of Jesus, in conformity with the Law which had been given to the Israelites by the Lord God through Moses, presented Him in consecration to the Heavenly Father. (See Exo. 13:12,15,6.) This presentation could not take place until the time of the mother's purification had been fulfilled; which, according to the Law, (Lev. 12:1-4) would require forty days. All of the first-born of the children of Israel are represented as belonging unto the Lord, and to redeem these from sacrificial

{Page Q758}

service the Law required that a substitute should be offered, either a lamb, or two doves, and these must be sacrificed. (Exo. 13:12-15.) We believe that it was this Jewish custom that is largely responsible for the consecration services observed by some of the Lord's saintly people of the present day. --1 Sam. 1:22-28.

CREATION--Days of, How Long?

Q758:1:: QUESTION--Were the six days of creation literal days of twenty-four hours each?

ANSWER--The word "day" as used in the Scriptures, signifies a fixed period of time. We read of a fourth year day; "the day of temptation in the wilderness." (Heb. 3:8,9.) Again, we have the Scriptural statement that "One day with the Lord is as a thousand years." (2 Pet. 3:8.) A year is

frequently spoken of as a day; as, "I have appointed thee each a day far a year." (Eze. 4:6.) Furthermore the entire Gospel Age is called "The day of salvation." --2 Cor. 6:2. When considering the statements of Genesis respecting the six creative Days or periods, or epochs, we should not limit our thoughts to a twenty-four hour day, but examine the subject and see what period of time is signified. Doing this, we find that a twenty-four hour day could not be meant, for the sun did not appear until the fourth of these creative days; hence, in the first three of these creative days there could have been no twenty-four-hour-day period such as we now note. We would not, however, go to the opposite extreme and join with so-called Scientists in their claim that there were millions of years elapsing in the creative period.

We find satisfactory evidence in the Scriptures, that one of these creative "days" was a period of seven thousand years and, hence that the entire creative week would be $7,000 \times 7 = 49,000$ years. And although it is, we believe, quite reasonable ample for the work represented as being accomplished therein--in ordering and filling of the earth, already in existence.

CREATION--Two Accounts of the Work.

Q758:2:: QUESTION--Were there two works of creation as narrated in the first and second chapters of Genesis, (Gen 1 and Gen 2) or are these simply two accounts of the same works of creation? (E.M.)

ANSWER--The first and second chapters of the book of Genesis are wrongly divided. There are two accounts of the work of creation and the division of the chapters should show this and be in harmony with divisions contained in the narrative. The first account ends with the third verse of the second chapter, and the second account begins with the fourth verse of the second chapter. The first account relates to the epochal division of the work as arranged by the Lord. The second account is a commentary on the first, explanatory of details, "These are the generations," or developments, of the heavens and the earth and their creatures, from a time before there was any plant or herb. The first and principal account gives the word "God" when speaking of the Creator, and the second, or commentary account points out that it was Jehovah God who did the entire work--"in the day" that He made the heavens and

the earth--thus grasping the whole as one larger epoch day, including the work of the six already enumerated.

CREATIVE "Day"--How Long is the Seventh?

Q759:1:: QUESTION--Please give the Scripture evidence for the statement that the seventh creative "day" is a period of 7,000 years (Questioner.) Harmonize with the fourth commandment. (R.M.)

ANSWER--The Scriptural evidence that this is a period of 7,000 years is clear. "God rested (from His work of creation) on the seventh day." When Psalm 95 was written God was still resting; nor had any change taken place when the Epistle to the Hebrews was written, for there (ch. 4.) is held out to the Church the offer of sharing in God's rest. Even when the Kingdom of Heaven is established God's rest continues, for the work of the Kingdom is committed into the hands of the Son. At the close of that reign of 1,000 years (Rev. 20) the Son will deliver up the Kingdom to the Father, "That God may be all in all." Since there are about 6,000 years from the creation to the second coming of Christ, and 1,000 years of Christ's Presence, it follows that God's day of rest is about 7,000 years long. During His long "day" God has not been entirely idle, but has done such Sabbath-day works as have in His wisdom been deemed works of necessity. The work of restoring the human race from its degradation--during the last part of that day will also be Sabbath work. Like the ox or ass, it has fallen into a pit, and God has made provision for its restoration.

The fourth commandment does not say that God worked six days of twenty-four hours and then rested the other twenty-four. The Jewish Sabbath and its system of Sabbaths are types of the greater Sabbath--the heavenly.

DAY OF PREPARATION--Meaning of

Q759:2:: QUESTION--What is the meaning of Nahum 2:3,4, particularly the expression "Day of His Preparation?"

ANSWER--Many of the prophecies of the Bible relate to the last times or the last days, not of the planet on which we dwell, for "the earth abideth forever" (Eccl. 1:4), but rather of this present evil world or dispensation, when a new Age or order of things would be ushered in. Thus the "Day of His Preparation" would be the day or period of time when the Lord God would prepare or make ready the elements and conditions for the new dispensation, sometimes alluded to as "The Golden Age of Prophecy." As a

matter of fact, are we not living in a period of transition? Marvelous changes are being wrought out, old things are passing away and new conditions are being developed. In connection with this prophecy of Nahum we would direct attention to the statement of the Prophet (Dan. 12:4) that "many shall run to and fro and knowledge shall be increased," in the time of the end. The people are running to and fro all over the earth today by means of these very "chariots with flaming torches"--the automobiles, trolley cars, and railway trains, which "rage in the streets and jostle one against another in the broad ways." The Bible prophecies, more than seventy in number, relating to this "Day of Preparation," clearly indicate that we are on the

{Page Q760}

eve of a glorious New Era in which the Divine blessings will be showered forth upon all the nations of the earth.

DEAD--Re Rev. 14:13--How Can Dead Continue Works?

Q760:1:: QUESTION--What does this mean: "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; but their works follow with them?"--Rev. 14:13. How can the dead continue their works when there is no consciousness, wisdom or knowledge in the grave? Ecc. 9:10. (M.J.E.)

ANSWER--Addressing the members of the Church of Christ, the followers of the Lord Jesus, the Apostle says "Ye are dead, and your life is hid with Christ in God." (Col. 3:3.) From the Divine viewpoint, so far as the earthly existence is concerned, these are reckoned dead, and alive as new creatures in Christ. It is these dead who die in the Lord. Theirs is a sacrificial death, and they die daily (1 Cor. 15:31), until they have finished the dying process in actual death. But now, from a certain time, those of this class who die, in place of sleeping in the tomb, at the moment of death enter into the glorious heavenly state where their works will continue with them. St. Paul refers to this very matter when he says, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." (1 Cor. 15:51,52). From henceforth, from that time, we understand the Scriptures to teach, the Lord's people have entered at once into their reward.

DEAD--Re Let the Dead Bury Their Dead.

Q760:2:: QUESTION--How shall we understand the Savior's words --"Let the dead bury their dead?" (Mat. 8:21,22.)

ANSWER--When our first parent, father Adam, disobeyed the Divine commands the death sentence passed upon him, and in the legal sense and from the Creator's standpoint, he was dead although he lived for nine hundred and thirty years afterwards. The dying process began and was consummated when Adam passed into the tomb. The entire race was involved with Adam in this death sentence, as the Scriptures declare--"As by one man sin entered into the world and death by sin and so death passed upon all men." As in Adam all die" (Rom. 5:12; 1 Cor. 15:22). From this view of the matter we may understand the Lord's word, "Let the dead (the legally dead) bury their dead (the actually dead)." It is because all were condemned to death in Adam that all will be made alive in Christ (see Rom. 5:18,19). Corroborating the words of the Lord Jesus the Apostle says, "For the love of Christ constraineth us; because we thus judge that if one died for all then were all dead" (2 Cor. 5:14). Jesus, in the laying down of His life, was giving Himself "a ransom for all" --those under the sentence of death and those who have entered into the great prison house of death, the tomb.

DEAD--Made Alive in Christ.

Q760:3:: QUESTION--Here is a Scripture that is confusing. If you can explain it I will be very thankful to you. It reads, "As in Adam all die, even so in Christ shall all be made alive."--1 Cor. 15:22. What is the meaning of the latter part?

{Page Q761 }

ANSWER--The correct translation of this text is thus: "As in Adam all die, even so all in Christ shall be made alive." Adam by disobedience brought death upon himself, and all his children being then in his loins all inherited death. The redemption price for Adam and all his race has been provided through the death and resurrection of Jesus Christ. In due time Christ will offer to Adam and all his children, all the human family, life eternal. This offer will come to the world in the reverse order, however, the last being first and the first (Adam) being last. All after coming to a knowledge of the truth concerning the redemptive work of Christ, who accept Christ and obey him will be made alive. Accepting

Christ and obeying Christ in the sense that they will become the children of Christ. Those who refuse to come into Christ will not receive eternal life, but will suffer eternal destruction. Christ is the Great Life Giver of the human race, and during His reign he will offer to all, life as a free gift, and those accepting it upon the terms offered will come up to full and perfect life.

DEAD--Moses and Elijah on Mount--How?

Q761:1:: QUESTION--If Moses and Elijah were actually dead, how could they appear on the Mount of Transfiguration with our Lord Jesus? (Mat. 17:1-3.)

ANSWER--While Moses and Elijah both passed from the scene of earth's experiences under peculiar and mysterious circumstances, yet we are assured that both died. (Deut. 34:5; Heb. 11:13.) The Scriptures everywhere represent the dead as being in a condition of unconsciousness, "asleep" in the tomb, the grave--"The dead know not anything," for there is no wisdom, nor device, nor knowledge in the grave whither thou goest" (Eccl 9:5,10). We must carefully examine the text under consideration, for the true meaning, recognizing that all of the expressions of the inspired Scriptures are in complete harmony. The ninth verse of this same chapter explains the matter, where we note the words of the Master--"Tell the vision to no man." What the Apostle saw therefore was merely a "vision" of Moses and Elijah with the Lord, just as St. John on the Isle of Patmos saw visions of beasts, angels, etc., and not actual things themselves. Moses surely had not been resurrected and made perfect at that time, for we are informed that our Lord Jesus was the first to rise from the dead and be glorified. Note also the Apostle Paul's words in Heb. 11:39,40 where he sets forth that Moses and the other ancient worthies of the past have yet to be made perfect by those of the church class when glorified in the heavenly Kingdom with Christ.

DEAD--Re Seeing Visions and Hearing Celestial Music.

Q761:2:: QUESTION--If the dead are asleep in the graves awaiting the time of the resurrection at Christ's second coming, when all who are in their graves shall be awakened and shall come forth, as the Scriptures affirm; how shall we understand the experiences of some who, at the time of their departure from this life, see heavenly visions of angels, and hear strains of celestial music? (W.E.D.)

ANSWER--As it is emphatically set forth throughout the entire Scriptures that the dead are "asleep" "in their graves" and that "the dead know not anything," "for there is neither wisdom, nor device, nor knowledge in the grave whither thou goest"; and that all will remain in this sleep of death until the awakening time, when "all who are in their graves shall come forth at the voice of the Son of Man"; we must conclude that the dying ones did not enter at once into heaven; and that what they saw was not an actual glimpse of celestial glories, but merely a phantasmagoria induced by an excited condition of the imaginative powers of the mind, with a correspondingly dormant state of the reasoning faculties. The Lord Jesus declared at His first advent that no one had ascended into Heaven; and the Apostle says that the sleeping ones will be awakened and changed at the second advent.-- See John 3:13; 1 Cor. 15:51,52.

DEAD--Who were Dead Preached to in 1 Pet. 4:6?

Q762:1:: QUESTION--Will you kindly explain the words of the Apostle as found in 1 Pet. 4:6? Who were the dead that the Gospel was preached to? And when and by whom? How will they be judged in the flesh and live to God in the spirit? (J.P.H.)

ANSWER--In the preceding verses the Apostles says "Speaking evil of you who shall give an account to Him that is ready to judge the quick and the dead." From these words it is manifest that he is addressing the followers of Christ who have become dead to the things of the world and alive to the heavenly or spiritual things. The Apostle continues with this thought, saying that it is for this reason (because we who are dead to the world and alive toward God are being called out now, as the Lord's elect class, therefore) the Gospel is preached to us who are judges as in the flesh, like all other men, the Lord may judge us in the spirit, begotten to a newness of life. These spiritual new creatures have their judgment time in this present life and are judged in the flesh with its weakness and blemishes inherited from Adam.

DEATH--Adam Lived 930 Years After Sentence

Q762:2:: QUESTION--God said to Adam, "In the day that thou eatest thereof thou shalt surely die." How can you harmonize this with the record that "all the days that Adam lived were nine hundred and thirty years, and he died?"-- Gen. 2:17; Gen 5:5.

ANSWER--St. Peter gives us the key to this question in

his declaration, "One day with the Lord is as a thousand years" (2 Pet. 3:8). Father Adam began to die as soon as he was cut off from the privileges of the garden of Eden; for while he was living therein he had the Divine permission to freely eat of the trees of the garden--with a single exception--and he was sustained by their life-giving fruit; but after his disobedience he was thrust out into the unprepared earth, and Cherubim with a flaming sword kept the pathway to Eden that he might not return thither to partake further of its sustaining fruit, but should die, in harmony with the sentence. "In the day that thou eateth

{Page Q763}

thereof, thou shalt surely die" (Gen. 2:17). The dying there began, and continued gradually for nine hundred and thirty years, until life was extinct--Adam was dead. This all took place within a thousand year day.

DEATH--Vs. Annihilation'

Q763:1:: QUESTION--Is there any difference between death and annihilation?

ANSWER--In the Scriptures we find that there are two kinds of death mentioned; the Adamic condition of death, and the "Second Death." The first could not properly be termed annihilation, as the Lord has arranged that all who have died because of Adam's sin (the whole world of mankind) are to be released from this sentence of death and awakened at the time of Christ's second coming. These, from the Bible standpoint, have merely been "asleep." Jesus Christ by the grace of God tasted death for every man," and therefore the entire race will be awakened from the tomb. (John 5:28,29.) During the reign of Christ and His Bride, the Church, who then will judge or try the world, if any continue in apposition to God's law of righteousness, and love, and justice, they will go into the "Second Death." This condition of death is annihilation. "They shall suffer everlasting destruction from the presence of the Lord." "But these, as natural brute beasts, shall utterly perish in their own corruption."--Obadiah 16; 2 Thess. 1:9; 2 Pet. 2:12.

DEATH--Define

Q763:2:: QUESTION--What is death?

ANSWER--Death is the cessation of life; the cutting off of the great privilege or boon of living. It signifies annihilation so far as the being or intelligence is concerned. Death, as it now reigns in the world, and to which the entire human family is subjected, is, however, not annihilation, simply because our Creator has graciously provided a recovery from it. The basis for that recovery was laid in the death of our Redeemer--"the just for the unjust" (1 Pet. 3:18). The time for the recovery will be in the Resurrection Day, the Last Day, the seventh thousand-year-period from the creation of man. During Messiah's reign of a thousand years he will recover Adam and all his race from the effects of the first transgression, giving them life again. That is to say, the privilege of attaining to everlasting life and perfection will be placed within the reach of Adam and all of his race, and only by the wilful rejection of the grace of God will any fail to attain to this life. Such as wilfully and deliberately reject the grace of God, are represented by the Scriptures as dying the Second Death. That will be annihilation, or eternal death--extinction as brute beasts--because no provision has been made for the recovery or succor of such (2 Pet. 2:12).

DEATH--Does Last Moment Confession Guaranty Heaven?

Q763:3:: QUESTION--If a man has lived a sinful life, committed murder and robbed the widows and orphans, etc., and then at the last moment, with his dying breath, confesses

{Page Q764}

his sins and accepts Christ as his Savior, will he not go immediately to Heaven and be with the Lord in glory? (W.S.)

ANSWER--When we think of the vast numbers of vicious, depraved characters, hardened criminals, convicts, etc., who at the solicitation of clergymen and religious devotees have "made their peace with God" at the last moment before being ushered into eternity by electrocution or by dying a natural death, we wonder that intelligent people would for an instant entertain the idea that these had all entered into Heaven! Is it possible that the saintly followers of Jesus, who walked the narrow way of self-sacrifice, suffering and death, and who developed characters of love and kindness and goodness--that these saintly few, for the saints are very few, when they reach Heaven, will find it crowded with the lowest scum of the earth! Much confusion of thought in this connection has resulted from the

misapplication of the Savior's words addressed to the dying thief upon the cross. By placing the comma where it properly belongs after the word "today," the meaning of the Lord's words is clear. The thief did not go to heaven, or to Paradise that day; but went into the tomb there to remain until the Kingdom of Christ is set up at the Lord's second coming, when Paradise will be restored. Not only this thief, but the other thief as well, may then receive eternal life on the terms of obedience to the Divine Laws of justice and love. Failing in this, they will die the Second Death.

DEATH--How Can the Dead Die? (Rev. 14:13)

Q764:1:: QUESTION--"And I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord from hence forth." Rev. 14:13. Who are the dead who die in the Lord, and how can a dead person die? (A.C.D.)

ANSWER--There are three kinds of death mentioned in the Scriptures--the Adamic death; the sacrificial death, as death of Christ; and the "second death."

The Adamic condition of death, passed upon all the human race because of Adam's disobedience. The world of mankind may be regarded as a convict race under sentence of death--"As by one man sin entered into the world, and death by sin; and so death passed upon all men." (Rom. 5:12.) The death of Christ is different from that of Adam and his posterity. Adam died as a convict; the Lord Jesus died, not as a convict, but as a sacrifice for the sin of the world. His was a sacrificial death, and began at Jordan when He presented Himself in full consecration to God, and was "finished" (John 19:30) when He died upon the cross, three and one-half years later. From the Divine viewpoint, the Lord Jesus was no longer considered as a man from the time of His consecration; but was regarded as a spiritual "new creature." He was dead according to the flesh, and was alive according to the spirit. Thus it is with the true followers of Christ. "As many as were baptized into Christ were baptized into His death." (Rom. 6:3.) From the time of full consecration to God, these are counted as being dead, as says the Apostle--"Ye are dead and your life is hid with Christ in God." (Col. 3:3.) These are the "dead who die in the Lord" --dying daily in the Lord's service, and in the service of the truth (1 Cor. 15:31). See also Rom. 6:8; Col. 2:23.

{Page Q765}

DEATH--Of Josiah

Q765:1:: QUESTION--In 2 Kings 22:20th verse we read "Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace." Then in 2 Kings 23:29-30, we are told that Josiah was killed at Megiddo. Please explain and harmonize. (M.D.G.)

ANSWER--The promise which the Lord made to Josiah, as stated in 2 Kings 22:20, was because of the splendid work of reformation which the king had inaugurated and was prosecuting against the false and idolatrous religious systems that had become established in the land, during the preceding reigns of the kings of Judah. While it is not specifically stated that this promise was conditioned on Josiah's continued faith and obedience to the Lord, yet we can be assured that such must have been the case, for all of God's promises are of this nature. As Josiah did not die in peace, but was slain in battle, we would naturally be led to examine the Scriptures to find wherein Josiah had acted contrary to the Lord's will. The incidents narrated in the next chapter, are described more in detail in 2 Chronicles 35th chapter and the reason why Josiah suffered a violent death is clearly outlined in the 20th verse. What a lesson far all--to mind their own business and not to meddle in the affairs of others!

DEATH--Surely Die vs. Eyes Opened

Q765:2:: QUESTION--In Gen. 2:16,17, we read-- "And the Lord God commanded the man saying . . . but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." In Gen. 3:4,5, we read as follows-- "And the Serpent said unto the Woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil." My question is: which of these statements are we to regard as true? (I.D.)

ANSWER--The Apostle says that God cannot lie, and one of the ancient writers of the Scriptures declared that "God is not a man that He should lie." (Titus 1:2; Num. 23:19.) Our Lord, on the contrary, in speaking of Satan, the Serpent, said-- "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh of a lie he speaketh of his own; for he is a liar and the father of it." (John 8:44.) In view of these plain declarations of the Scriptures, it would be advisable to accept the Lord's Word on the subject of death being the penalty for disobedience. Scientists, our own senses, and the Word of God, all agree that the dead are dead; and not alive, as Satan and all his emissaries would have us believe. See Rom. 3:4.

DEATH--"Their Worm Shall Not Die."

Q765:3:: QUESTION--I've always had a sneaking idea that somewhere in the subterranean depth of my make-up there was an immortal worm or something which could never be extinguished, and when this tabernacle that I am inhabiting disintegrates into its original elements, this whatever-it-

{Page Q766}

may-be will pass into the great beyond, off somewhere in the realms of boundless space. Now, what I'd like to know is: ain't there some Scriptures that proves my idea is correct? I ain't never been able to find it myself, although my grandmother said as how it was there. (Z.E.D.)

ANSWER--The Bible does not speak of the place where "their worm shall not die, neither shall their fire be quenched." (Isa. 66:24.) This place, however, has reference to the Valley of Gehenna, where the refuse of the city of Jerusalem was cast. In this valley fire and brimstone were kept burning continually. The bodies of dead animals, and criminals who had been executed, were sometimes thrown into this place. These would frequently lodge upon the rocks and would be consumed by worms, which were undying until the carcasses were consumed. Thus the Prophet was forcefully picturing the absolute destruction of the wicked, and was in no sense picturing their preservation. As there is to be a resurrection of the dead, it follows that there must be something that is preserved when death takes place. This "what-ever-it-may-be" is the character or the identity, which, in the awakening, will be endowed with a new body and with life. See 1 Cor., 15th chapter. Scientists and Bible students have never discovered any "immortal worms."

DEATH--re Those Who Die Without Baptism.

Q766:1:: QUESTION--I have just lost a dear little girl who never was baptized. I am about mad with grief and sorrow. Some people tell me that she is lost to all eternity and may possibly now be writhing in eternal torture. I have called in our minister and he only shakes his head in doubt. I have also talked with ministers of other denominations and can get no consolation. I will appreciate it if your question box can give me a satisfactory answer. I want God's word and no guesses if you please. (an anxious mother.)

ANSWER--We appreciate your sorrow and anxiety.

Many mothers have been comforted by the Lord's word found in Jer. 31:15. "Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, because they were not." (They were dead, unconscious, "The dead know not anything." --Ecc. 9:5.) These children of Rachel were not in eternal torment, and there is no record of their ever having been baptized. "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears... they shall come again from the land of the enemy." Death is always spoken of in the Bible as an enemy, and the last enemy to be destroyed is death. (1 Cor. 15:26.) All the sleeping ones shall return from the tomb, "the land of the enemy," when Christ shall come again, (John 5:28,29--Revised version.)

DEATH--Re Tree falleth.

Q766:2:: QUESTION--Kindly explain the last part of the third verse of Ecc., the eleventh chapter: "In the place where the tree falleth there it shall be."

ANSWER--We find this scripture to be in harmony with the remainder of the Bible and as particularly expressed in the ninth chapter of this same book of Ecclesiastes--

{Page Q767}

"for there is no work nor device, nor knowledge, nor wisdom in the grave whither thou goest." When an individual dies--falls as a tree in death--so shall he remain in the same condition in which he went into the death state, even as the tree of the forest remains at rest. According to the ideas of some good, well-meaning people, when a man dies there is something that escapes and goes winging its flight around through space, and, according to this theory, this intangible essence that it is liberated from the body, is the real individuality, and thus the person is more alive than ever and perfectly conscious. With this view in mind, and referring to the scriptures quoted in the question, we would be forced to understand that when a tree falls it does not actually die, but something passes from it and it is very much alive somewhere. However, there is no such absurdity about the Bible teachings, to the effect that the dead are dead (and not alive) and will be awakened in the morning of the resurrection.

DEMONS--Responsible for Rapping Tables & Other Antics.

Q767:1:: QUESTION--The Boston (Mass.) press recently devoted columns of conservative space to describing the antics performed by the furniture in the parish home of a Catholic priest residing in one of the suburban districts of that center of the intellectual universe. Tables and chairs waltzed about the room, and a brass costumer threw itself downstairs, while an alarm clock behaved in a most alarming manner, hurling itself across the room and then repeating the stunt after being restored to its original position. The several inmates of the house were duly impressed by these extraordinary proceedings, but were unable to account for them. Perhaps you can explain the mystery. What? (Psyche)

ANSWER--Reports of similar proceedings, in all parts of the globe, indicate that the powers of darkness are becoming very active. These peculiar manifestations can be attributed to nothing else than to the operation of the demons that infest earth's atmosphere. Let no one for a moment suppose that these phenomena are produced by those who have died, and that these are indications of an effort on their part to communicate with their friends and relatives in the flesh. Our friends are asleep in the tomb, wholly unconscious (Ecc. 9:10) and therefore, could not be spending their time in throwing furniture around, thumping on banjos, twanging guitars, and rapping on tables. If our friends had nothing better to do on the other side, than to engage in such silly antics, as these spiritual phenomena usually are, we would do well to treat them with cold contempt. The tendency of spiritualism is invariably downward; no one has ever been influenced to the higher and nobler things through the power of the demons.

DEMONS--re Speaking in Unknown Tongues.

Q767:2:: QUESTION--What is meant by the expression "unknown tongues" as mentioned by the Apostle in 1 Cor. 14th chapter? Is it possible for anyone to speak in unknown tongues at the present time? (J.J.L.)

ANSWER--On the day of pentecost, as the Apostles were gathered together at Jerusalem, the holy spirit, the

{Page Q768}

power of God, rested upon them and by its influence they were enabled to speak in unknown languages, so that the peoples of different countries and nationalities were able to understand the message which the Apostles were delivering. (Acts 2:1-12.) This gift of the spirit was conferred upon

others of the Lord's followers later and was for the purpose of qualifying them to bear witness to the truth to people of foreign lands. In the chapter referred to in the question, the Apostle discourses at some length on this subject of "tongues" and explains that they were merely for a sign which was not to be used unless an interpreter were present. Although he could speak in more tongues or languages than all of the brethren, yet he would rather speak five words and be understood than to utter ten thousand words and not be understood. When the church was thoroughly established and the gospel message in its completeness had gone abroad, there was no longer any need for the "signs" or the miraculous gifts of the spirit and therefore, they ceased. (1 Cor. 13:8.) It is true that some today have the faculty of speaking in unknown tongues, but this is not accomplished through the power of the Lord; it is of the evil one. A single glance at the frenzied condition, and the paroxysms of those speaking in the unknown tongues, should be conclusive evidence that they are obsessed by demons or evil spirits.

DESTRUCTION--Everlasting--in What Way?

Q768:1:: QUESTION--Do the words "everlasting" and "forever and ever" as applied to the punishment of the wicked, mean an eternity of misery, and torment, or merely punishment for a season? Cannot the wicked be destroyed? If they are fireproof and indestructible; then have they not eternal life as well as the righteous? And if they have eternal life, how shall we understand the words of the inspired writer when he says "and ye know that no murderer hath eternal life abiding in him"? John 3:15 (Serious).

ANSWER--Let no one be deceived regarding the duration of the punishment of the wicked, as it is repeatedly put forth in the scriptures that it is for eternity and not merely for a season. However; it is not a question as to the duration of the punishment, but it is a question as to the nature of the punishment. It is about this point that many Christians have been confused. When the Apostle says, concerning the ultimate fate of the wicked, "they shall suffer everlasting destruction from the presence of the Lord," they at once get the thought of the eternal feature of the punishment, but do not get the proper idea as to its nature; reasoning generally that "destruction" means preservation (in fire and brimstone). Death is the punishment for sin. It is the penalty for disobedience. "The wages of sin is death" (Rom. 6:23.) And when death is eternal, it is eternal punishment. There should be no question on this point. The scriptural

proposition is very plain. "The gift of God is eternal life, through Jesus Christ our Lord." The wicked, who after full light and knowledge, refused to accept of the grace of God as manifested through Christ, will never receive the "gift" of eternal life.

{Page Q769}

DESTRUCTION--The Mountain of--(Battle of Armageddon)

Q769:1:: QUESTION--What is the meaning of the word "Armageddon"? Also, what is signified by "the battle of Armageddon"? These are expressions that I see are appearing quite frequently in the daily press these balmy political days, and my curiosity is aroused considerably. (T.R.)

ANSWER--The name is found in Rev. 16:16, and means literally "The Mountain of Destruction." It is supposed to have reference to the place where the Lord caused fearful destruction of the enemies of Israel before the armies of Gideon, and of Jehosaphat. On both of these occasions, the slaughter of the allied armies of the foe was terrible and the rout was complete (Judges 8; 2 Chronicles 20). These are believed to be types or illustrations of the "time of troubles such as was not since there was a nation" in the end of this Christian era, when "the whole world is gathered together for the battle of the great day of God the Almighty." (Dan. 12:1; Rev. 14:14; Zeph. 3:8.)

As a matter of fact, the opposing hosts of this last final conflict are gathering at this present time. The spirit of revolution and anarchism in the world is generating a boiling, seething condition of affairs. The warring political factions, the militant suffragettes, the socialists, the nihilists, the anarchists, the labor organizations, the capitalistic combinations, and the ecclesiastical system, all in opposition to each and all, are rushing headlong to the Mountain of Destruction--Armageddon. The nations of the earth are already gathered together, forming one vast community of general interests, commercially, financially, and politically, and associated by the modern methods of communication, the cables, wireless telegraphs, railways and steamship lines. Armageddon will truly be an awful place of destruction with all the world engaged in that last final struggle!

DIVINE NATURE--Explain Nature

Q769:2:: QUESTION--What is meant by Divine nature,

etc.? What is the meaning of the word nature in these connections? (A.P.N.)

ANSWER--The word "nature" in its true sense, as applied to creatures, or beings, signifies the kind of organism and sphere of existence in which they live and move and have their being. Thus when human nature is referred to, it signifies the conditions of existence relating to the human race. The angelic nature is in a higher and different sphere of existence than that of humanity. (Psa. 8.) As there is a vast difference between the conditions of existence of a fish and a bird, so we may reasonably suppose there is just as wide a difference between the human and angelic. The Divine nature is the highest of all natures, and is different from all others in this regard--it possesses inherent life and is, therefore, immortal. Whereas all other natures possess life that is not inherent, but is sustained by partaking of the life-giving elements peculiar to the different natures. A blending of natures would be a hybrid thing--a monstrosity. The Lord Jesus experienced two changes of nature-- from spiritual to human (Heb. 2:16,17) and then

{Page Q770}

from human to Divine. It is promised in the Scriptures that the faithful followers of Christ shall also experience a change of nature, and will "became partakers of the Divine nature"--the nature of God. 2 Pet. 1:4.

DIVINITY--Is Jesus Divine?

Q770:1:: QUESTION--Can we say that Jesus is divine and yet not worship Him as deity? (H.A.R.)

ANSWER--The Logos is designated "The Only Begotten Son" of God. The thought conveyed by this expression is that the Logos, the Lord Jesus, is the only direct creation or begetting of the Heavenly Father, while all others of God's sons (angels as well as men), were His indirect creation through the Logos. Hence the propriety, the truthfulness, of the statement, that He is the Only Begotten Son of God. The Lord Jesus has ever been the agency or channel through whom the Divine purposes have been accomplished. As the direct agent of the Heavenly Father it is appropriate that He should be honored even as the Father is honored. And so it is written, "That all men should honor the Son even as they honor the Father." (John 5:23.) After the death and resurrection of the Lord Jesus, He was highly exalted, receiving glory, honor, and immortality, the divine

nature. In view of this high exaltation, and of His position of special favor at the right hand of the Majesty an high, it is no cause for surprise that we find it stated that all should bow the knee to Him: "Him hath God highly exalted, and given Him a name that is above every name, that at the name of Jesus every knee should bow."--Phil. 2:9.

EARTH--Was Motion Reversed?--Dial of King Ahaz.

Q770:2:: QUESTION--In 2 Kings 20:11, we read that Isaiah the Prophet cried unto the Lord; and He brought the shadow of the sun ten degrees backwards, by which it had gone down on the dial of Ahaz. Does this record teach that the Lord reversed the earth's motion upon its axis? (A.)

ANSWER--The possibility of such a miracle has been questioned by many, who have insisted that it would involve not only stoppage of the motion of the earth upon its axis, but an impossible retrograde movement, to be accomplished in a moment of time. However, Professor Garbett, writing for a magazine called Knowledge, declares that he knew of an afternoon some years ago when, on many sun-dials in Southern England, there occurred exactly the wonder described in the book of Kings. Asked by Astronomer R.A. Proctor to describe it, he writes as follows: "The shiftings of the shadows an the dials, that Isaiah predicted to sick Hezekiah, are liable to occur at any place, when these two circumstances occur: (1) That the upper atmosphere is in that condition which causes two bright parhelion or mock suns to appear an opposite sides of the sun; and (2) that the lower air contains drifting clouds, massive enough to hide often two of the three (apparent suns). When the real sun and eastern mock sun are hidden, there is only the western (mock sun) to cast shadows, which then coincides with what the sun would cast an hour and a half later; but if the clouds shift so as to hide the west parhelion, and disclose the eastern, the shadows instantly become such as

{Page Q771}

the sun cast an hour and a half earlier. . . . On March 29, 1858, these effects occurred, had any one been looking, on every dial of Portsea, and very probably of much of Hampshire besides. The parhelia were present and bright enough at about 11 a.m. and still better at 1 p.m.

EARTH--Scriptural vs. Scientific View of Future

Q771:1:: QUESTION--The Bible says "The earth

abideth forever" (Ecc. 1:4). How do we harmonize this with the conclusions reached by scientists that the solar system is gradually running down and that eventually the earth will become cold and lifeless?

ANSWER--Even if the conclusions of scientists were realized as suggested above, it would not be out of harmony with the Bible statement, for the earth would still be "abiding" although in a lifeless form. Various have been the speculations as to the ultimate fate of the earth. Some have conjectured that the earth would eventually drop into the sun and thus be consumed. Others have suggested that a collision would occur with some comet or with another planet, and in this way, the earth would be disposed of. The suppositions of scientists have served to amuse a not too credulous public and, we believe, not many have taken them seriously as to their wild guesses. How reasonable and consistent the Bible teaching to the effect that the Creator formed the earth to be inhabited, and that while it is still in an imperfect condition as a habitation for mankind, yet it is to be made glorious and perfect and in its beautified state will form an everlasting dwelling place for the regenerated human race! See Isa. 14:18.

EARTH--Will it be Burned Up?

Q771:2:: QUESTION--Are we to understand from the words of St. Peter (2 Pet. 3:10) that the earth is to be burned up at some time or other? And what is the meaning of the expression--"the elements shall melt with fervent heat?"

ANSWER--The symbolical earth of St. Peter's prophecy doubtless refers to the social order of things or organized society, represented in the various forms of government now existing. In referring to the last times or the last days, our Lord foretold a time of trouble such as was not since there was a nation--Mat. 24:21 and the scriptures in general show how this "trouble" will be developed, and that it will be so destructive in character that it will result in the dissolution of the present evil, selfish, social structure, preparatory to the establishment of the "new earth"--verse 13--founded upon principles of equity, justice and love. The "elements" which constitute the present "earth" or social order, are the socialistic element, the capitalistic element, the labor element, etc. Who can not see that the friction existing between the various elements is constantly increasing, and that it is a question of but short time when the friction will become so intense that the elements, bursting forth into open flame, "will melt (be dissolved) with fervent heat," and thus the entire

social fabric will be destroyed? As showing that the "fire" is not literal, we have in mind the Prophet's description of this same destructive time of trouble, in which it is stated that after

{Page Q772}

the "fire" has done its work, the Lord will "then" turn to the people a pure language. Zeph. 3:8,9.

EARTH--Will Present Resources Last Forever?

Q772:1:: QUESTION--The scriptures state that God created the Earth not in vain, he formed it to be inhabited. (Isa. 14:18.) And also that the earth abideth forever. (Ecc. 1:4.) This seems to imply that the earth will be populated forever. If this be true, where will they get their supplies from, such as coal, minerals, timber, etc. when the present sources are exhausted? (E.M.)

ANSWER--The earth is composed of different elements. These elements, while they may change their forms and disappear from mortal vision, always remain the same elements. No instance has ever been known of where one element changed into another. But there is constant change taking place throughout all of the realms of nature. Yet, nothing is gained, and nothing is lost. Water changes from a solid (ice) into vapor (steam) and then into its elementary gases--H₂O. Then the operation is reversed. The gases change to vapor--the vapor to liquids, and the liquids to solids. We may reason from this that when the coal, minerals, timber, etc., have all been used in their present form, and having been transformed into some other state, they will be utilized in that state or condition. And this process could go on throughout eternity without exhausting in the slightest degree the original elements. The process of change is always in a circle, and all that mankind will need to do will be to follow the circle around to its initial starting point and then repeat the process throughout all the years of eternity.

ELIJAH--Re John the Baptist.

Q772:2:: QUESTION--What did Christ mean when he referred to John the Baptist as Elijah? (Matt. 17:2,12). Is this an evidence that he recognized re-incarnation as the truth?

ANSWER--The theory of re-incarnation is nowhere taught in the scriptures. Our Lord Jesus and the Apostles never, in all their teachings, said a word about re-incarnation.

As to the meaning of the Savior's words referred to in the question, we recognize that He was calling to mind the prophecy of Mal. 4:5,6. John the Baptist was one of the greatest of the prophets, and it was his mission to prepare the way of the Messiah, the Christ, by performing a reformation work in preaching repentance and baptism for the remission of sins, and declaring the kingdom of heaven at hand. This message was to the Jews and to them only, as they had been the Lord's chosen people for many centuries. But now a new dispensation was about to be ushered in. The kingdom of heaven was at hand. And it was John's mission to prepare the people for the new order of things. This He did in the power and spirit of Elijah. (Luke 1:16,17.) We know positively that John was not Elijah for we have his own testimony on the subject. "And they asked him, what then? Art thou Elijah? And he saith, I am not. Art thou that prophet? And he answered, No." (John 1:21.)

{Page Q773}

ENOCH--Translated--How Harmonized / All Died in Faith.

Q773:1:: QUESTION--Heb. 11:5, we read that Enoch was translated that he should not see death. Then in the 13th verse we read that these all DIED in faith, referring to those mentioned in the preceding verses. Would this include Enoch among those mentioned? And if so please harmonize the two statements. (F.G.)

ANSWER--From the Genesis statement (Gen. 5:22-24) and the Apostles' words in the 5th verse of this 11th chapter of Hebrews, (Heb. 11:5) we are inclined to believe that the Lord translated Enoch that he should not see death; that in some way Enoch's life was preserved. As the scriptures do not say where the Lord placed Enoch that he should not see death, it would be idle speculation on our part to attempt to set forth just where to look for him. If Enoch, then, is alive somewhere as the 5th verse indicates, the expression of the 13th verse--"these all died in faith"--would have no reference to him. The Apostle was evidently referring to those mentioned in the 12th verse, and not to those mentioned in the preceding verses. "Therefore sprang from one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith."

EVIL--Origin.

Q773:2:: QUESTION--Where did evil originate? Is God the author of evil? (Isa. 14:7; Amos 3:6.)

ANSWER--The word evil in the texts cited has the meaning in the Hebrew language of adversity. These evils or calamities were sent upon the Jews as chastisements for their violation of the terms of the covenant which they had made with the Lord. The evil here referred to was not evil in the sense of its being a wrong or a sin. Right and wrong, good and evil as principles have always existed and always will. Principles are eternal. Sin was produced by the evil principle becoming active, and began with Satan who permitted evil to control and dominate his course of action. Sin and evil were introduced into the world by Satan when he induced our first parents to disobey the Divine command. Thus the race has come under the dominion of sin and death supervised by Satan, the God (ruler) of this "present evil world." (2 Cor. 4:4.) At the appointed time when the Lord shall again control earth's affairs, establishing his own kingdom in the earth, Satan is to be bound and eventually will be destroyed, while evil will gradually cease to be active until at the close of Christ's reign, when sin and evil in their various forms, suffering, and death, shall be no more. (Rev. 21:3-5.)

EVIL--Why Does God Permit?

Q773:3:: QUESTION--Why does God the great creator who has all power and wisdom permit the reign of sin and evil in the earth? When we see all of the sorrow and misery existing in the world because of the evil we wonder that a just and loving creator would permit these things when he has the ability to put an end to them at any time?

{Page Q774}

ANSWER--This is a very important question and one that thinking minds have pondered by using a fact of history to illustrate the matter. In ancient times during the reign of a just and wise ruler over a large part of the earth, a rebellion occurred in a certain portion of the empire. A usurper arose and, misrepresenting the character of the emperor, succeeded in inducing the people of this particular province to no longer render obedience to their rightful sovereign. Although the emperor had the power to suppress the rebellion at once, he permitted the tyrant to rule over the province, and in this way let the people experience the hardships and evils of misrule, that they might the better appreciate the advantages of the wise and beneficent reign of the monarch. Also it would

furnish an object lesson to the people of the other provinces. And thus it turned out. The people in time grew exceedingly weary of the woe and sorrows inflicted by the usurper, and when the opportunity finally presented itself to escape from his dominion, they gladly returned to complete harmony with their emperor, expressing their allegiance and full submission to his just commands. Satan, "The God (ruler) of this present evil world," is to be bound eventually and the people, liberated from his dominion and tyranny, and instructed in righteousness, for, when "the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness," will then appreciate the wise and just commands of their creator, their rightful sovereign.

FAITH--Can it Remove a Literal Mountain?

Q774:1:: QUESTION--In Matt. 17:20, Jesus said to his disciples "if you have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Could one have faith to remove a literal mountain? (A.C.D.)

ANSWER--The question would seem to be a preposterous one, but when we reflect upon the meaning of the word faith; that it is not imagination or blind credulity, but, as defined by the Apostle, "Faith is a basis of things hoped for; a conviction of things unseen." (Heb. 11:1.) We can see that our Lord's teaching here is in agreement with what he taught on another occasion (John 15:7) where he set forth that the request must be in harmony with the Divine will. But since there is no basis of evidence for faith that the will of God is to remove literal mountains in answer to any idle or self-willed, or ignorant commands of men to do so, a genuine faith in his willingness to do it now is an impossibility. But regarding the mountain as a symbol of difficulty and obstruction in our individual Christian course, or in the course of God's work, we know that "Miracles" are wrought for those who exercise faith; and they going forward in the strength of the Lord, are permitted to overcome difficulties and to work righteousness otherwise impossible.

FAITH--How Cultivated?

Q774:2:: QUESTION--How can I get faith when I don't have it naturally?

ANSWER--Faith may be cultivated as any other mental

quality, and is increased in proportion to knowledge and reliance upon that knowledge. To have faith in God we must learn His character, plans, and purposes. This we acquire by a study of His word and relying upon the promises and truths therein stated. False doctrines have made God's character appear hideous. "Fear (dread) of him is taught by the precepts of men." A true knowledge of his character and plan greatly increase our faith in and love for him. Faith is scripturally defined as "the understanding of things hoped for, the proof of things unseen." Man hopes for eternal life in happiness. A basis for that hope is found in the word of God. A doubter may become a most earnest and tenacious believer upon receiving proper evidence. "Life is the gift of God through Jesus Christ." (Rom. 6:23.) His word is the only evidence pointing out clearly the way of obtaining that gift. To increase our faith we must, therefore, study God's word in a humble and prayerful manner, with the desire to know and do His will, and to rely upon His word. One who knows the letter of His word and fails to rely upon it has little faith. Another both knows the word and relies upon it and strong faith results. This is illustrated by the following incident; A man doubting the strength of the ice to bear his weight crawled across the river on his hands and knees, and just as he reached the opposite shore he was overtaken by a man, who had confidence in the strength of the ice, gaily driving a team of horses hitched to a sled loaded with pig iron.

FAITH--When Son of Man Cometh--Shall He Find?

Q775:1:: QUESTION--Luke 18:8, "Nevertheless when the Son of Man cometh shall He find faith on the earth?" Is it the mountain-moving faith that will be lacking? Please explain. (A.C.D.)

ANSWER--A word for word rendering from the oldest Greek manuscripts of the quotation given above is as follows: "But the Son of Man coming, indeed, will He find the faith on the earth?" The "faith" in the text would have the meaning of system of belief or doctrines, as expressed in the Bible statement, "The faith once delivered to the saints." The Master's words imply that the existence of the true faith at the time of His second coming would be somewhat doubtful. The Lord's words are remarkably fulfilled in the conditions of the present day. We see that, owing to the hundreds of conflicting creeds and doctrinal systems; the many "isms," and the strong delusions and multiplied errors; so that if it were possible the very elect would be deceived; not many are

holding to the true faith--only the "very elect." (Matt. 24:24.)
The object of the Lord's return is to put aside all of
the evil and the error, and to fill the whole earth with the true
faith and knowledge of God and thus to bring about the
blessing of all mankind.--Habakkuk 2:14.

FATHER'S HOUSE--Many Mansions

Q775:2:: QUESTION--What did Jesus mean when he
said, "In my Father's house are many mansions"?

ANSWER--In the larger sense, the Universe is God's
home or house, and this earth is His footstool. We know not

{Page Q776}

how many angelic orders there are, but the Scriptures intimate
that there are spirit beings of various grades, of different
nature, each perfect, but differing one from the other. The
Divine Plan, in connection with their creation, made full
arrangement for their comfort and happiness to all eternity.
Similarly, when God created man He provided for his welfare
to all eternity, giving him an earthly home, mansion, or
apartment in the great House. Our Lord, in calling His
Church, invited them to become God's "New Creation." He
promised those who would become His footstep followers,
bearing their cross after Him, that eventually they should be
with Him, sharing His glory on the heavenly plane. They
should be like unto the angels, but higher than the angels--His
Bride. There is no place yet for this "New Creation," except
in the Father's purpose, or plan, in which provision for the
Church, as the Bride of Christ, had already been made. But it
needed to be prepared for them, and they needed to be
prepared for it. This preparation has gone on from the time
our Lord said, "I go to prepare a place for you. And if I go
and prepare a place for you, I will come again, and receive
you unto Myself; that where I am, there ye may be also"
(John 14:2,3).

FIRE--Re Burning Up Earth.

Q776:1:: QUESTION--What kind of fire must that be
which is to burn up the earth at the end of the world, when it
is written of that very time, "THERE SHALL NOT BE A
COAL TO WARM AT, NOR FIRE TO SIT BEFORE?" See Isa. 47:14.

ANSWER--The Scriptures in many places refer to the
time of destruction in the end of the present order of things
under various symbols or illustrations such as "fire,"
"earthquake," "whirlwind," etc. The literal earth or planet on

which we dwell is not referred to in connection with these statements, but the present social order, with all of its selfishness and evil, is to be destroyed in a destructive time of trouble "such as was not since there was a nation." The earth itself will never pass away, for the Bible declares the Lord formed it to be inhabited and will eventually "make the place of His feet (His footstool--the earth) glorious." The expression of the Prophet, "there shall not be a coal to warm at, nor fire to sit before," we understand to signify that during the time of trouble and distress that shall come upon the nations in the last days, there will be no place or source of comfort and consolation for the class of false prophets or prognosticators of the preceding verse.

FIRE--Will Earth be Destroyed by Actual?

Q776:2:: QUESTION--We hear of so many great fires these days, I wonder if the Bible shows that the earth will be destroyed by actual fire?

ANSWER--An improper conception of the Scriptures has led to many ludicrous conclusions concerning the destruction of the earth by fire. A man in western Pennsylvania became so thoroughly imbued with the thought that the world will be burned up by the Lord in the last days, that he vigorously protested against the great consumption of coal,

{Page Q777}

gas and oil now being mined and removed from below the earth's surface, declaring, "that the Lord will not have enough fuel with which to burn up the world when the time comes to do so, if this thing keeps up." Others have had the thought that even the literal heavens will be consumed in that dreadful conflagration. If the heaven is to be destroyed, where would even the Lord find a habitation?

The Apostle's words in 2 Pet. 3 are cited as authority by those who hold the theory of a literal destruction of heaven and earth. But let us observe that the Apostle is using figurative language. He mentions three worlds and three heavens, clearly meaning dispensation or ages each relating to a different social order and a spiritual rule. One of these ended with a great flood and the present is to pass away with a "great time of trouble" (Dan. 12:1). The prophet (Zep. 3:8,9) points out that after the present order of things passes away "then the Lord will turn to the people a pure message that they may all call upon the Lord," thus showing that the people remain. The Lord "made the earth to be

inhabited" (Isa. 14:18) (Isa. 45:18). "The earth abideth forever" (Eccl. 1:4). It shall yet be a fit habitation for man. (Psa. 67:6.)

FLOOD--After, and Noah's Intoxication'

Q777:1:: QUESTION--If Noah was a just and respectable old gentleman of some six hundred years of age, how is it that we find him getting intoxicated--becoming drunk--as recorded in (Gen 9:20).

ANSWER--How true are the words of the poet--

"The evil that men do live after them;

The good is oft interred with their bones."

But one instance of straying from the path of rectitude and sobriety in a long life of fidelity to the principles of righteousness will stand out with startling distinctness and will be the subject of more consideration than all of the individual's noble acts and traits combined. However, we shall not leave Noah defenseless, but will call attention to the fact that his intoxication was after the flood and was wholly unintentional. The flood wrought great changes in the atmospheric conditions of our earth; to our understanding the deluge was produced by the precipitation to the earth of an immense quantity of water which previously had surrounded the earth at a distance as a cloudy canopy. The dissolution of this canopy or envelope of water not only produced the flood, but altered the conditions of nature so that storms, rains, etc., resulted, things which had never been before. (Gen. 2:5,6.)

Another result, we believe, was the development of an acidulous condition of the atmosphere tending to produce ferment, which directly affected human longevity, so that according to the Scriptures the average of human life decreased from eight and nine hundred years to one hundred. This ferment from the changed atmosphere, affecting the grape, generated "mold," and hence the alcoholic condition which produces drunkenness. According to the record, Noah's drunkenness was the result of the first vintage of grapes after the flood, and it evidently was contrary to all of his experiences preceding the flood. We are justified, therefore, in supposing that this one instance of Noah's having been intoxicated was the

{Page Q778}

result of ignorance respecting the changed character of the grape product fermented.

FLOOD--Description Noah's Ark

Q778:1:: QUESTION--How large was Noah's Ark, and how did it compare with modern vessels as to size and capacity?

ANSWER--The Bible (Gen. 6:15) gives the dimensions as follows: Three hundred cubits long, fifty cubits broad and thirty cubits high. The length of the cubit is variously estimated. The modern cubit is 18 inches, linear measure; the sacred cubit of the Jews is 21.88 inches. According to the latter the ark was 547.3 feet long, 91.2 feet wide and 54 feet high. The capacity, 2,730,782 cubic feet. Tonnage, 81,042. It is impossible however, to do more than merely to estimate the dimensions as no one can be absolutely sure as to the length of the cubit according to which the ark was constructed. There are some modern vessels of greater length than the ark, but the capacity of the ark was three times as great as any vessel afloat. It provided plenty of room for Noah and his family and pairs of all the 244 species of animals, taken in, as scheduled by the Buffon, together with all supplies needed for the long voyage. The design has been found in actual practice to yield the best results for safety and stowage.

FLOOD--Literal or Spiritual?

Q778:2:: QUESTION--Are we to accept a literal flood, or does Gen. 6, 7, 8, give an account of a spiritual flood? (R.E.)

ANSWER--Scientific thought is coming more and more into harmony with the Scripture teachings as to the occurrence of an actual flood at about the time indicated in the Genesis account. From the latest investigations and researches, the conclusion has been formed that this earth was, in times remote, a part of the sun, and that it was thrown off, or detached from the central orb in the form of gas. In course of time, this whirling mass would cool and condense, and resolve itself into solids and liquids with the central mass as a nucleus around which several canopies or rings, similar to the rings of the planet Saturn, were developed. These would condense and in turn would eventually be precipitated to the earth one by one. Science and the Bible agree that there were six of these "canopies," and these, coming to the

earth in their regular order, formed the six creative "days" or epochs as narrated in the first chapter of Genesis; the last one, being of water, brought about the deluge, or Noah's flood.

FOOLS--For Christ's Sake

Q778:3:: QUESTION--The Apostle says--"We are fools for Christ's sake!"--what did he mean by this expression? How are Christians made fools? See 1 Cor. 4:10.

ANSWER--The Apostle Paul, because of his zeal and earnestness in the cause of Christ, had suffered opposition and persecution of various kinds and had even endured hunger and thirst and hardships, as he proceeds to narrate in this same chapter. To those without faith in Christ and His teachings this was all foolishness on the part of the Apostle. To them he seemed to be a religious fanatic--a

{Page Q779}

fool. And evidently some of the Christian brethren at Corinth got this same idea, deeming it needless to endure so much contempt and hardships for the Master's cause. These conditions have prevailed all down throughout the Christian Era, the consecrated, devoted people of the Lord, who have given their all, sacrificing ease, comfort and worldly fame and riches in their desire to serve Him who endured so much for their sakes, have ever been ridiculed and despised by the common lot who, because of their diminutive mental and moral caliber, could not appreciate the grandeur and the nobility of the characters and teachings of these who truly deserve the name of Christian. Well has one expressed the matter in the following lines--

"The few by whom high truth was recognized
Who foolishly their full hearts left unguarded
Revealing to the crowd their noble vision
Have always banished been crucified."

GOD--Divine Impossibilities

Q779:1:: QUESTION--I heard a man the other day say that there are some things that God cannot do. Is that so or not?

ANSWER--In the very nature of things there are some things that it would be impossible for God, the great Creator, to do. Our infidel friends say that it would be impossible for God to create two hills without a valley; however, we believe this could easily be accomplished by putting one hill on top of the other.

The Bible itself tells of some things beyond the range of

Divine possibilities. For instance, the Apostle Paul (Heb. 6:13) says that God could "swear by no other greater than Himself." Since the Lord God is the Supreme Being of the universe and none therefore greater than He, the truth of the Apostle's words is evident. Again we are informed that "He cannot deny Himself (2 Tim. 2:13). Because of His immutability or unchangeableness (Jam. 1:17) it would be impossible for the Lord God to deny Himself, or to do any wrong in any sense. The Divine character of Wisdom, Justice, Love and Power could never be altered or swayed in the slightest degree. This gives us confidence indeed that all of the Divine purposes will be accomplished exactly as prearranged from before the foundation of the earth. "Known unto God are all His works from the beginning of the world." (Acts 15:18.)

GOD--His Love vs. Commands To Destroy

Q779:2:: QUESTION--If God is a God of love, as the Bible tells us, how can we understand His command to the children of Israel to utterly destroy their enemies, men, women, and children? (B.R.)

ANSWER--The Land of Canaan belonged to the Israelites as it had been given to Abraham and promised to his seed as an everlasting possession. The Philistines, Amorites and others who inhabited the land at the time when Moses under Divine direction led the Israelites out of Egypt, were a semi-barbarous race whose sins and iniquities had come to the full. It was because they had become so depraved that the Lord saw that it would be best to destroy them. Let us suppose that a people, occupying the land of Canaan

{Page Q780}

today, were to become so degraded and corrupt that they were a menace to civilization, robbing and massacring innocent people, and in all ways being obnoxious both to themselves and to other nations. Would it be thought an unwise, unjust, or unloving arrangement for the Lord to cause their removal and entire destruction in order to make way for the establishment of the Israelites in their own land? Many of the prophecies of the Scriptures clearly indicate that we may expect within the next few years just such a development of affairs, and that the Israelites will be gathered back into their own country from the uttermost parts of the earth. (See Jer.32:36-44.) Reverting to the question: we see women and children, young and old, dying off in multitudes every day

with but very little evidence of the Lord's love in any direction. However, the Lord has arranged in His plan of salvation a time and a way when all the race shall be delivered from the death conditions--Isa. 35:8-10; Rev. 21:3-5.

GOD--His Love vs. Commands to Destroy Enemies

Q780:1:: QUESTION--If God is a God of love as the Bible tells us; how can we understand His command to the Children of Israel to utterly destroy their enemies, men, women and children? (E.A.)

ANSWER--Four hundred years ago North America was a vast wilderness inhabited by roving bands of savages who warred with one another and practiced all kinds of barbarities. Today, in place of the scattered tribes of murderous Indians, there are millions of civilized and enlightened people who are engaged in developing the higher and nobler qualities of mind and heart and cultivating the arts and sciences and the various branches of industry. Which of these two arrangements is the best? Was the Lord unjust or unloving in overruling the affairs of earth so that the Indians should practically be destroyed root and branch in order to make way for civilization? We think not. The same conditions prevailed in the land of Canaan. The Philistines, Amorites, etc., who occupied the land were practically savages, as they engaged in all forms of idolatrous worship, offering up human sacrifices in connection therewith. It was because their wickedness and depravity had reached to such a stage that God, in His wisdom and justice, saw that it would be best to destroy them and to place in the land a people, who, under His instructions, attained to a high degree of civilization. When the Jews were about to enter the land the Lord established a system of laws with them with the assurance that if they obeyed the Law they would be marvelously blest, and if disobedient they would be severely punished.

GOD--"No Man Hath Seen" vs. "Ye... Have Seen My Father Also."

Q780:2:: QUESTION--Can you explain these two passages of Scripture: John 1:18, "No man hath seen God at any time;" and John 14:9, "Ye that have seen me, have seen my Father also?" (L.M.)

ANSWER--The first expression should be understood in the concrete sense. No mortal being could see the Lord God

and live--"Whom no man hath seen, nor can see." The last expression, to be understood in harmony with the first, should be considered in the abstract. As it was impossible for the Lord's followers to actually see God, the Heavenly Father, the only way then in which they could see God was in the representative sense. Our Lord Jesus, fully and perfectly represented the Father. He was God manifested in the flesh. The Father's love, and mercy, justice, and wisdom, were all manifest in the Life and teachings of the Lord Jesus. Those then, who became acquainted with the Lord Jesus, were made acquainted with the Father. The Lord Jesus never claimed to be the Heavenly Father personally; but always taught that He was the Son of God. The Scriptures declare that God sent His only begotten Son into the world. God was in Christ reconciling the world to Himself in the same sense in which He will be "all in all" when the Son shall have delivered up the Kingdom to the Father at the close of Christ's millennial reign.--1 Cor. 15:17,28.

GOD--What is Meant by "Repented" Man's Creation'

Q781:1:: QUESTION--"And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart; and the Lord said, I will destroy man whom I have created, from the face of the earth." If God is omniscient, knowing the end from the beginning, how could He REPENT of His course in creating man?

ANSWER--The word "repent" means "To change the mind, or course of conduct, on account of regret or dissatisfaction with what has occurred." The question then is, Did God change His mind (plan) or His course of conduct? We claim that, knowing the end from the beginning, God's mind could not be changed; hence "repent" in this text must signify change of conduct. That is, God did change His course of dealing with man because of man's wickedness, which grieved Him, but He did not change His mind or plans, because these plans had from the very first recognized the corrupting and degrading tendency of sin, and provided (in purpose of mind) the Lamb of God--"slain from the foundation of the world" -- as the redemption price. (Rev. 13:8; Rev. 17:8.)

GOD'S CARE--Fatherless and Widow

Q781:2:: QUESTION--Please explain why the Scriptures refer to God's special care over the fatherless and the widow and says nothing about the widower and the motherless? It seems to me that where the wife and mother is taken away it is much sadder than where the husband and father is removed from the family circle.

ANSWER--In many places in the Scriptures the expression "fatherless," in the original language in which the Bible was written, has the significance of bereaved or orphans. The thought is that the Lord's special care and compassion are over the weak, helpless and the bereaved ones, and not that He has less consideration for the motherless

{Page Q782}

than for the fatherless. We read "The Lord is gracious and full of compassion; slow to anger and of great mercy. The Lord is good to all; and His tender mercies are over all His works. The Lord raiseth them that are bowed down: the Lord loveth the righteous, and preserveth the stranger; He relieveth the fatherless and widow; but the way of the wicked He turneth upside down"--Psa. 145:9,10; Psa. 146:8,9.

Again we read "A broken and a contrite heart, O God, Thou wilt not despise." (Psa. 51:17.) All those who are mourning and sorrowful, who will draw nigh unto God through Christ, will be comforted whether they are motherless or fatherless; widowers or widows.

GOSPEL--Meaning of

Q782:1:: QUESTION--Please explain what is meant by Preaching the Gospel, and what is the Gospel?

ANSWER--The word gospel signifies a message of glad tidings. Preaching the Gospel means proclaiming the good tidings, or message of gladness, to others. When the Lord Jesus came He declared, "The spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings unto the meek." During the three and a half years of His ministry He preached the good news of the coming Kingdom and the blessings it is to bring to the human race. He commissioned His true followers to do the same thing, and those who have been telling others of the redemptive work of Christ and the blessings of His coming Kingdom have thus been preaching the Gospel. In these modern times the public press has become the most effective way of getting

great truths before the people and the Gospel is being preached through the press wheresoever the glad tidings of Messiah's Kingdom is being published. From this it will be seen that much that is preached is mislabeled "Gospel." All sorts of bad tidings of great misery are many times improperly styled "Gospel."

HATRED--Of Unrighteousness and Injustice Proper

Q782:2:: QUESTION--If hatred is not a virtue, why does it say in Eccl. 3:8 "There is a time to hate?" Why does Christ say in Luke 14:2 "If any man come to me and HATE not his father and mother, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple?" (F. W.)

ANSWER--Our Lord in all of His instructions to His followers continually admonished them to love one another, and not only this but that they were to love their enemies as well. (John 13:35; Mat. 5:43,44-46; 1 Pet. 2:23.) Therefore, it would not be consistent to think that the Lord would counsel His followers to HATE those that were near and dear to themselves, and towards whom there was every incentive to love and esteem. The Lord evidently used this word to impress the thought upon the minds of those who would be His followers, that the terms of discipleship are very rigid and exacting. In other words; none could become disciples of the Master unless they loved Him more than all earthly ties, or considerations. None can ever be recognized by the Lord as His follower unless they have taken the step to be obedient to the Divine will even though it

{Page Q783}

meant the loss of every valued object and the sacrifice of life itself! The thought conveyed in the expression found in Eccl. 3:8, is that there are times and seasons when it would be proper to "hate," or despise that which is contrary to the principles of righteousness and justice. All should hate injustice and be out of sympathy with those who oppress and injure the weak and helpless. Also, those who are in opposition to the Lord and His just laws and arrangements, and who wilfully go contrary thereto, should be righteously shunned and despised--"hated with a perfect hatred." --Psa.139:21,22.

HEALINGS--BY the Faithless

Q783:1:: QUESTION--Can you give some Scriptural

proof that faith healing as it is practiced today is of the Adversary or the Evil One? I know that it cannot be of the Lord because there are some who are engaged in performing wonderful cures, as I happen to know personally and who are devoid of faith in the teachings of the Bible. For instance, a close relation of mine was raised from a death bed by the powers of one of these "healers" who in his teachings was denying the very foundation principles of the Scriptures. (A.N.)

ANSWER--There is no question but that many remarkable cures are effected by some who seemingly are able to exert an influence, that is beyond and above the natural powers of man. It is equally true that many of these healers make no professions as to Christianity. Their power then must be from an evil source, as the righteous Lord would not aid those who are not in harmony with Himself. In agreement with this thought we read in Mat. 7:22,23, that some would accomplish many wonderful works, even in the name of Christ, yet the Lord would not recognize them. After all, the Lord's followers are not to be known by their "great works"--"by their fruits ye shall know them." Mat. 7:20.

HEAVEN AND HELL--"Keys"

Q783:2:: QUESTION--Somebody told me that Saint Peter must have a higher position than the Lord Jesus because St. Peter has the keys to heaven, whereas the Lord Jesus has the keys to hell. Where do we find this in the Bible and please explain? (W.P.M.)

ANSWER--A "key," in the symbolisms of the Scriptures, is representative of the opening power vested in the one who has been duly authorized to act, just as is sometimes expressed in the vernacular--"He holds the key to the situation." St. Peter was given two "keys" (Mat. 16:19), one of which he used on the day of Pentecost when he opened the way for the Jews to enter into the Kingdom by preaching the Gospel of Christ and the Kingdom (Acts 2:22-36.) Three thousand Jews entered in through this opened door (verse 41) on that very day. The second key was used three and one-half years later when St Peter opened up the way for the Gentiles to enter into the Kingdom, by preaching the Gospel to Cornelius who accepting the message, and believing, became the first Gentile convert to Christianity. (Acts 10:44,45.) In Rev. 1:18 the glorified Savior is represented as speaking, saying "I am He that liveth,

and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death." The Lord Jesus, by virtue of His death and resurrection, accomplished the redemption of the race of mankind from death and hell--hades, the grave. Because He thus bought the race, He has the "keys," the opening power, to release all mankind from the great prison house of death and the tomb, as we read concerning the Lord Jesus--"The Spirit of the Lord God is upon me; because the Lord hath anointed me . . . to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1.

HELL--Did Christ Descend There?

Q784:1:: QUESTION--Is it a Biblical fact that Christ descended into hell after His crucifixion and before His resurrection?

ANSWER--Many Christians are quite perplexed as to where the Lord Jesus was from the time of His crucifixion to the time of His resurrection. Some have the thought that He was away somewhere preaching to the spirits in prison (1 Pet. 3:19); some that He was with the thief in Paradise (Luke 23:43); some that He was in Heaven, and some that He was in a place of fire and brimstone called Hell. (Psa. 16:10; Acts 2:31.) However, the Bible does not leave us in doubt about the matter but plainly teaches that the Lord Jesus was in hell during the three days following the crucifixion. The hell of the Scriptures is not the hell of the creeds, but the condition of death, the grave. Jesus was in the tomb, the grave. He was dead, as the Bible affirms, and was raised the third day. See the following Scriptures and forget about the confusion of the creeds which in the main are unscriptural. (1 Cor. 15:3,4; 1 Cor.12:16; Acts 2:24; Rom. 6:4; 1 Pet. 1:21.) The Hebrew sheol the Greek word hades, and the English word hell all signify the same thing--the grave, the condition of the dead. All enlightened Bible Scholars and clergymen versed in the original languages of the Scriptures will acknowledge, if they are honest and unprejudiced, that there is not the slightest suggestion, in the original meaning of these words, of fire, brimstone and torment. We have not the space here to give an explanation of the Scriptures referred to at the beginning of this reply, but can assure all that these are in entire harmony with themselves, rightly understood, and with all the rest of the Scriptures which teach that our Lord was in the tomb for the three days preceding His resurrection.

HELL--Where? Who Created It?

Q784:2:: QUESTION--Where is hell, and who created it? (I.N.J.)

ANSWER--The so-called "orthodox hell," of a vast furnace of fire and brimstone, manned by fire-proof devils with pitch forks in their hands, who are busily engaged in jabbing and tormenting the billions of poor unfortunates--all of the human race, with the exception of the few saints, who with much difficulty manage to squeeze through the pearly gates into the heavenly city--exists only in the feeble minds and perverted imaginations of those who have given heed to the "doctrines of demons" (1 Tim. 4:1) and

{Page Q785}

who have never thoughtfully studied the Scriptures. This "hell" was created in the Dark Ages of the past by corrupt and ignorant priests influenced by evil spirits who misrepresented and blasphemed the character of the Almighty God, who is wise and just, loving and merciful, as the Scriptures everywhere affirm. In the increasing light of our day, when the people are brushing the smoke and dust of the Ages of gloom from their eyes, it is clearly seen that "hell," in the Scriptures, is nothing more than the condition of death--the tomb. The Hebrew word sheol and the Greek hades from which the word hell is used in the English translations, have this significance. All go to hell--the grave--the death state, and will remain there until the resurrection. Adam created, or brought this "hell," or condition of death, upon the race by his disobedience. See Rom. 5:12.

HIGHWAY--Of Holiness, If Open and Plain, Why Confusion?

Q785:1:: QUESTION--Is it true that the "Highway of Holiness" is opened now and that the way of salvation is so plain that a "wayfaring man though a fool shall not err therein" (Isa. 35:8-10)? If the way is so plain and clear and simple that a foolish person need make no mistake about it, then why is there so much confusion among the learned clergymen, Doctors of Divinity, etc., as to the proper methods of salvation, some teaching one thing and some another? As an honest skeptic and one seeking to know the way of salvation, can you direct me to this "Highway?"

ANSWER--We are not surprised that you have failed to find the "Highway." The Lord Jesus referring to the conditions of salvation during this present Gospel Age, declares that "Strait is the gate and narrow is the way that leadeth unto life and few there be that find it." As a matter of

fact the Scriptures point out three ways: --"The broad way, leading to destruction," "The narrow way to life," and the "Highway of Holiness." (Mat. 7:13,14; Isa. 35:8,9.) It is very evident from the conditions which you mention, that the latter of these ways has not been in existence thus far, but as the Scriptures affirm, it will be opened up for the world at the time of our Lord's second coming. Then when Satan, that old "lion" (1 Pet. 5:8), is bound (Rev. 20:2), the Prophet's words shall be fulfilled--"No lion shall be there," and "the redeemed of the Lord (the world of mankind) shall go up thereon with everlasting joy and singing upon their heads, and sorrow and sighing shall flee away."

IGNORANCE--Will It Save Heathen?

Q785:2:: QUESTION--What will become of the heathen? Will they be saved because of their ignorance?

ANSWER--If ignorance were a basis of salvation then all should have been left in ignorance, for then all would have been saved. And if the heathen are saved through ignorance then also all of the babes and children who have died before attaining years of discretion and knowledge, and therefore in ignorance--these likewise should be saved. What a great missionary Herod must have been when he slew so many of the infants of Bethlehem, for of course these were all

{Page Q786}

saved to Kingdom glory! And what a pity we did not all die as infants! Heaven would be a delightful place filled with heathen and infants! We are informed in the Scriptures that the heathen's trial time for eternal life will be after the second coming of our Lord Jesus Christ, when not only the heathen but all the world of mankind shall be fully enlightened as to the way of salvation; when the way is so plain that a wayfaring man, though unlearned, shall not err. The babes developing to maturity will likewise have their opportunity of salvation, for eternal life is to be given to those only who exercise faith and obedience. Those who disobey, after full opportunity has been received, shall die the "second death."

IMMORTALITY--Do Men Possess Now?

Q786:1:: QUESTION--I read in 1 Tim. 6:16, that the Apostle Paul speaking of God says--"Who only hath immortality." In the same chapter, 19th verse, the brethren are exhorted to good works, "that they may lay hold on eternal life." And the only place I find the word "immortal" is

in 1 Tim. 1:17, which also refers to God, and in Rom. 6:23, the Apostle says--"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Then again Rom. 2:6,7, shows that the gift has to be sought for--"By patient continuance in well-doing." Therefore if immortality or eternal life is the gift of God as a reward to those who faithfully fulfill His desires, from whence is the authority derived by those who teach that man is now in possession of immortal life?

ANSWER--This is a question that is frequently asked these days by those who are not content to accept a mere assertion without a "thus saith the Lord." There is but one statement to be found in the Scriptures which could be construed as teaching that man was in any sense immortal; that he would not and that he could not die. This is found in the third chapter of Genesis, the fourth verse, Gen 3:4. However, we suggest that before any one accepts this as due authority they read the passage and note carefully who it was that made the statement!

IMMORTALITY--Now, Or Future Only?

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{Page Q787}

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INFANTS--Heaven'

Q787:1:: QUESTION--Jesus said, "Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of Heaven" (Mark 10:14). Does this not mean that there will be infants in heaven?

ANSWER--There is a simplicity and gentleness about a little child which all good people appreciate. The Master was not so overwhelmed with His great work as to be unable to realize the desire of the Jewish mothers to have Him give their little ones a blessing. Therefore, when the disciples would spare Him the annoyance, He rebuked them and, calling for the little ones, He blessed them. The statement, "For of such is the Kingdom of Heaven," must not, however, be understood to imply that the Lord is electing or selecting such little children for His joint-heirs in the Kingdom; we must interpret Scripture by Scripture. We must remember His words that only "overcomers" can share with Him in the Kingdom (Rev. 2:7,11,17,26; Rev 3:5,12,21); and again, we are to remember His declaration that those who would be His disciples must take up their cross and follow Him. Such things could not be true of infants. Heart purity and simplicity are necessary for the Kingdom, but more than these are required. The text of the question should be understood in harmony with our Master's words, "Except ye . . . become as little children ye shall not enter the Kingdom of heaven" (Mat. 18:3). The emphasis lies upon the word "as" in the sense of like. Only the child-like and trustful disciples can experience God's highest favor--a share in His Kingdom.

INSPIRATION--Of Apostles

Q787:2:: QUESTION--How and to what extent were the Apostles inspired?

ANSWER--There are some at the present day who believe that modern authors, teachers and poets are as fully inspired as were the Apostles. Even some clergymen apparently have the thought that they themselves are as authentic and reliable authorities, and should be regarded as

such. If this view is the right one, then inspiration is a cheap article, and wholly unreliable when we reflect upon the many conflicting theories and doctrines that have been promulgated by modern theological authorities. The Apostle Peter, in referring to the inspiration of the Sacred Writers, declares that "Holy men of God spake as they were moved by the Holy Spirit." (2 Pet. 1:21.) That is to say, God's holy power or influence operating upon the minds of the Prophets caused them to speak and to write of future things in relationship to the Divine purposes, which even they themselves did not understand. (Dan. 12:8,9.) The Apostles likewise were caused to write of

{Page Q788}

matters that would be necessary to the spiritual interests and welfare of the Lord's people in after times. (2 Tim. 3:16,17.) Plenary inspiration has not existed since the days of our Lord and the Apostles, and is not needed, as the Scriptures are complete and sufficient of themselves.

IRRESPONSIBLES--What Becomes of Them?

Q788:1:: QUESTION--We know what becomes of the obedient and disobedient, but there is another class, which really cannot be called obedient nor yet disobedient. I mean the irresponsible, and they who love this present world and have not even a desire to know what God requires of them, and which, in my opinion, form the vast majority of mankind even in this enlightened age (so-called). What becomes of them? (P.E.I.)

ANSWER--The answering of this question involves the consideration of the doctrines of "Election" and "Free Grace," both clearly taught in the scriptures, as all Bible Scholars recognize. It is only within recent years that the beautiful harmony existing between these two doctrines has been recognized. From many Scriptures, of which we will only cite a few, it will be seen that the entire Christian Era, from the time of our Lord Jesus' first advent down to the time of His second coming, is the period in which the "Election" takes place, the election or selection of those who shall constitute the Bride, the Church of Christ. (See 1 Pet. 1:2; Eph. 1:4; 2 Pet. 1:10; Acts 15:14-18.) When, at the close of this Christian Age, the work of election is consummated, then God's free grace will be extended to all the remainder of mankind, through the selected class, who were elected to be kings and priests unto God and with their

Lord Jesus to reign for the space of a thousand years over the nations of the earth for the purpose of lifting them up out of sin and death to human perfection and eternal life. Now is the Church's opportunity to make her calling and election sure; then will be the world's opportunity of receiving God's free grace. Election now and Free Grace then. See Acts 15:14-18; Rev. 22:17; Acts 3:19-21.

**ISRAEL--Judgments, Repentance and Reconciliation'
Q788:2:: QUESTION--Can you explain the first three verses of the sixth chapter of Hosea? (Hos 6:1-3)**

ANSWER--These verses, doubtless, refer to Israel's judgments and their final repentance and reconciliation. The three days we understand to be the days of the larger week, one thousand years to each day. In this larger week the seventh day will be the seventh thousand-year period--the Sabbath of rest from sin and Satan. Recognizing time from this standpoint and applying to each thousand years the parallel day of the week, we find that, as over four thousand years had passed and the fifth thousand had begun at the time the Jews had experienced the judgments of the Lord in the destruction of the city of Jerusalem, it was therefore at a time corresponding to the fifth day of the lesser week, namely Thursday, the first day of the three mentioned. Friday the second day, and Saturday (the seventh day Sabbath) the third, in which the Israelites will be revived and raised up to Divine favor and life.

{Page Q789}

It is to be early in the morning of this third day--the thousand years of Messiah's reign--that "all Israel shall be saved"-Rom. 11:26. Then will be the seasons of refreshing which shall come from the presence of the Lord as indicated in the "rain" mentioned in the third verse and referred to by the Apostle Peter--Acts 3:19-21.

JERUSALEM--Literal or Symbolic?

Q789:1:: QUESTION--Will the New Jerusalem (Rev. 21:2) be a literal city of gold and gems, and will it come floating down through the sky and locate somewhere on the

earth? If so, how, when, and where?

ANSWER--We are aware that quite a number seem to hold the thought of an actual city, with all of its walls, buildings, towers and turrets, coming down from above and locating in the land of Palestine. Those who have this thought should try to bear in mind that much of the Bible is written in highly symbolic or figurative language. The dimensions of this city are given in furlongs in this same chapter. If we reduce these to miles, we have for the dimensions fifteen hundred miles in length and breadth and height. A city of this magnitude could scarcely be placed in the small land of Palestine, which measures less than two hundred miles in its greatest length. By noting the expressions of the 9th verse, it will become apparent to all that not a literal city is referred to, but a symbolic one is meant. The angel showed St. John "The Bride, the Lamb's wife," in symbol, as a beautiful city. Surely no one would so far ignore the faculties of intelligence and reason as to say that the Bride of Christ is to be a literal city. This Bride is the same one represented as saying, in almost the closing words of the Bible, "Come and partake of the waters of life freely." The Bride is the Church class composed of the faithful followers of Christ, of whom the Apostle Paul speaks, saying: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2).

JERUSALEM--"New"--Literal or Spiritual?

Q789:2:: QUESTION--What is meant by the New Jerusalem referred to in Rev. 21 and 22 chapters? (M.M.)

ANSWER--A close reading of these chapters will convince any student that a literal city was certainly not meant. In symbolic prophecy a "city" signifies a religious government backed by power and authority. Thus the "holy city, the New Jerusalem," is the symbol used to represent the established Kingdom of God, the overcomers of the Gospel Church exalted and reigning in glory. The Church is also, and in the same connection, represented as a woman, "the bride, the Lamb's wife," in power and glory, and backed by the power and authority of Christ, her husband. "And there came unto me one of the seven angels... saying Come hither, I will shew thee the bride the Lamb's wife. And he . . . shewed me that great city, the holy Jerusalem." (Rev. 21:9,10.)

It is evident that we should "spiritualize" this narrative because St. John himself did so, for he says "And he carried me away in spirit." (Rev. 21:10.) That is to say in a spiritual sense he viewed

{Page Q790}

the wonders of this great city, and not actually, in a literal sense. The dimensions of the city are given in furlongs, which, if reduced to miles would mean that it measured 1,500 miles in length, and breadth, and height! Surely no such literal city will ever be established on this little globe of ours. Recognizing the meaning of the symbols we have a beautiful picture representing the gradual establishment of the Divine Kingdom of the Heavens on the earth, when the Church, the Lamb's wife, is ruling in royal majesty with Christ, "the Prince of Peace."

JERUSALEM--Why Rebuild?

Q790:1:: QUESTION--Will Jerusalem ever be rebuilt and for what purpose?

ANSWER--The most remarkable movement ever occurring amongst the Jewish people since the time of the destruction of their capital city, Jerusalem, is now in process of development, and is known as "The Zionist Movement." The primary object of this movement is the establishment of the Jews in their own land under a government of their own. This would mean the rebuilding of the city in the event of the success of this movement. There are many prophecies which show that the Jews shall return to Divine favor and shall again be established in their own country, and that the City of Jerusalem will be rebuilt. We cite but one--Jer. 31:27-40. The clear intimation of the teachings of the Scriptures is that Jerusalem will become the Capital City of the world, "for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem," "And many people shall go and say, Come ye and let us go up to the mountain (Kingdom) of the Lord, to the house of the God of Jacob: and He will teach us of His ways, and we will walk in His paths." (Isa. 2:3.) For a remarkable confirmation of this, in the words of the New Testament, see Acts 15:16,17.

JESUS--Date of Birth

Q790:2:: QUESTION--Is there any positive proof that our Lord Jesus was born on Christmas Day, Dec. 25th, and if so where can it be found? (A.S.)

ANSWER--There is nothing to prove that Christ was born December 25th, but the evidence is clear and strong that the time of His birth was about October 1st. It is generally recognized that Jesus was crucified on Friday, April 3d, A.D. 33. The fact that His crucifixion occurred at the close of the fourteenth day of the month Nisan, and that this date rarely falls on Friday, but did so in the year A.D. 33 substantiates that date so thoroughly even Usher, who adopted B.C. 4 as the date of Jesus' birth, was forced to admit that His crucifixion was A.D. 33. Our Lord was thirty years of age when He began His ministry, and it is clear that His ministry was for three and a half years only. This generally conceded fact is proved by Daniel's prophecy (Dan. 9:25-27) concerning Christ's cutting off in the middle of the seventieth week of Israel's favor. The "seventy weeks" (A day for a year--490 days, or 490 years-- Eze. 4:6) dating from 454 B.C. terminated A.D. 36. In the "midst" of that last week of seven years, the "seventieth

{Page Q791 }

week," Christ was "cut off" --crucified--April 3d, A.D. 33. As the Lord Jesus was thirty-three and a half years old when He died, we have only to measure back that length of time to the date of His death to ascertain the date of His birth, which would be about Oct. 3d, B.C. 2. It is certain that the midwinter date, December 25th, does not well agree with the statement of the Scriptures, that at the time of our Lord's birth the shepherds were in the fields with their flocks.

JESUS--Seeming Discrepancy of Genealogy

Q791:1:: QUESTION--I find in Matthew and Luke what purport to be the genealogies of Christ. Matthew gives His ancestry back to Abraham; Luke goes back to Adam. Between Christ and David, Matthew gives 27 generations, and Luke gives 42; and none of the names in these two lists are the same. Will you please explain this seeming discrepancy?

ANSWER--Our Lord Jesus became related to the human family by taking our nature through His mother Mary. Mary's genealogy, as traced by Luke, leads back to David through his son Nathan. (Luke 3:23.) (Joseph is here styled "the son of Heli," that is, the son of Eli, Mary's father, by marriage, or legally; or as we would say, son-in-law of Eli. By birth, Joseph was the son of Jacob, as stated in Matt. 1:16), while Joseph's genealogy, as given by Matthew, traces also back to David

through his son Solomon. (Matt. 1:6-16.) Joseph having accepted Mary as his wife, and adopted Jesus, her son, as though He were his own son, this adoption would entitle Jesus to reckon Joseph's genealogy; but such a tracing back to the family of David was not necessary, because His mother came also of David, by another line. Thus the seeming discrepancy is due to the fact that Luke gives Mary's genealogy while Matthew gives the genealogy of Joseph. The difference in the number of generations from David to Christ need not be considered as remarkable. It would be remarkable had they been the same.

JEW--Gathering As Bird Under Wings

Q791:2:: QUESTION--Would you kindly explain the 37th and 38th verses of Matthew 22 (should be Mat. 23:37,38) where the Lord said "O Jerusalem Jerusalem, thou that killest the prophets, and killest them which are sent unto thee how often would I have gathered thy children together, even as a bird gathers her brood under her wing, but ye would not! Behold your house is left unto you desolate?" (H.B.P)

ANSWER--The Savior standing upon the Mt. of Olives and gazing out upon the Holy City, Jerusalem, gave expression to these words with a heart filled with conflicting emotions. For three and one-half years He had been laying down His life for the Jewish people in preaching to them the wonderful tidings of the Kingdom of God. He had healed the sick, comforted the sorrowing and the afflicted, and even raised the dead in some instances. Now, on this sad day, after having ridden into the city in triumph, and being rejected by the nation, through their representatives, the Scribes and Pharisees; in sorrow and with tears, He declared that they as a nation were cast off from Divine

{Page Q792}

favor and no longer recognized as the chosen people of God. How true to the declaration of the Lord are the facts of history as outlined in the secular annals of the race! From that moment they declined in favor, and disaster after disaster came upon them until the nation was conquered by the Roman arms, and they as a people were scattered abroad throughout the whole earth to be persecuted, oppressed, and slaughtered by the Gentiles. The Jew is the miracle of history; "the man without a country." The Lord Jesus, in prophetic vision, foresaw all the long centuries of afflictions that would come upon them, and in His sympathy and love,

grieved for them, and gave expression to His love by saying "How often would I have gathered thy children together, even as a bird gathers her brood under her wings, but ye would not!" Corrected Translation.

JEWS--Return to Palestine

Q792:1:: QUESTION--Does the Bible teach a return of the Jews to Palestine, and is that country large enough for all of Abraham's descendants? (F.W.)

ANSWER--The Bible answer is YES to both questions:
(a) "I will open your graves, and cause you to come up out of your graves, and will bring you again into the land of Israel." "Ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God." "And they shall say, this land that was desolate is become like the Garden of Eden" (Eze. 37:12; Eze. 36:27-35). (b) What is known as the land of Palestine is but a very small part of the promised land, which is to stretch from the Nile to the Euphrates (Gen. 15:18), and appears to include Arabia as well as parts of Egypt and the Soudan, an area equal to the half of Europe. Much of this is now desert land, but "the desert shall rejoice, and blossom as the rose." (Isa. 35:1.) Thus there will be ample space and abundant provision made for the Israelites in the promised land--promised for an everlasting possession to Abraham and his descendants--when God's favor will have returned to them as foretold by the Prophets--Rom. 11:25-27.

JEWS--Why Called "Chosen People?"

Q792:2:: QUESTION--Why were the Jews called "God's chosen people?" Were the ancient Jews different from the modern ones?

ANSWER--Abraham was the father of the Jewish people. God made promise to him, saying, "In thy Seed all the families of the earth shall be blessed." Jacob, the grandson of Abraham, had twelve sons, who became the head of the twelve tribes of Israel, or Jews. God made a covenant with His people, saying to them: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine: and ye shall be unto me a kingdom of priests and an holy nation" (Exo. 19:5,6). For more than eighteen centuries God's dealings were with this people exclusively, as he said through His prophet, "Ye only have I known of all the families of the earth" (Amos 3:2). Time after time

God reiterated His promise that the Messiah should come to them, and when Jesus came the masses of the Jews were not heeding God's promises: being led by the Clergy class, themselves negligent of the promises, therefore blind, as Jesus said, "Blind leaders of the blind," they rejected Jesus Christ and were cast off from God's favor (Matt. 23:37-39). The words of our Lord clearly imply that God's favor will again return to this people; He said, "Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." The Apostles point out that God there began to turn his favor to the Gentiles, and when the requisite number have been selected from among these to constitute the Kingdom class, as promised, then God's favor will again be shown to the Jews as a people (See Rom. 11:1-5 and 25-28).

JOB--Real or Allegorical?

Q793:1:: QUESTION--Was Job a real personage, or only an allegorical character?

ANSWER--We believe Job to have been a real person--a man. He is so referred to in the following Scriptures: Job 1:1; Eze. 14:14-20; James 5:11. This does not alter the fact, however, that a great allegorical lesson is taught by Job's experiences. As a whole, his life represented the experiences of the human family in the loss of everything. Job lost his children, friends, home, health, the affections of his wife--all --and he was nigh unto destruction in the tomb. Then came the turning point. He was restored to Divine favor and to all the blessings which he had formerly enjoyed, and had more abundance than he ever had before. This pictures the experiences of the human race. Adam, in Eden, was perfect, joyful and rich in life and a perfect home. He lost all of these, being driven from Eden and compelled to battle with the sterile soil of the earth. By and by, when the "Restitution of all things, spoken by Jehovah through His holy prophets," shall have come to the world, the human race will likewise be restored to Divine favor and receive greater blessings than ever before experienced.

JUDGMENT--God's Impartial

Q793:2:: QUESTION--Will you kindly explain and harmonize Romans 2nd chapter, 7th to 10th verses inclusive? (Rom. 2:7-10). (W.H.H.)

ANSWER--In the 6th verse the Apostle says :--"Who will render to every man according to his deeds"--at the time

when God's judgments will be manifested as stated in the 5th verse. Coming to the seventh verse, he points out that those who patiently continue in well doing, seeking for glory, honor, and immortality shall receive eternal life, at the time indicated in the preceding two verses. And, at that time, those who will persist in wrongdoing, shall be punished by experiencing Divine indignation and wrath. But those who, when the judgments of the Lord are abroad in the earth, will comply with the principles of righteousness shall experience Divine favor and blessings, both Jews and Gentiles. This presentation of the matter is in harmony with the general teachings of the Scriptures which show that the Church of Christ, now being selected out

{Page Q794}

from the nations of the earth, shall receive "glory, honor, and immortality"; while the world of mankind--the righteous and obedient--whose trial for eternal life will follow the glorification of the Church, shall receive the "glory, honor, and peace" of perfect human conditions.

JUDGMENT--What Is "Doomsday?"

Q794:1:: QUESTION--What is meant by the term "Doomsday?" (A.B.C.)

ANSWER--It is that last dreadful day in the which (according to the antiquated theories of an obsolete theological formation) the Lord will return to the earth, and take His seat upon a great white throne, and then all nations will be gathered before Him, for judgment. As the judgments proceed, the mountains and the rocks will come tumbling down, and the sea and all the waves will roar under the agitations of a mighty storm. About this time a terrible earthquake will shake things up so severely that all the things that can be shaken will be removed. In connection with these terrifying phenomena of nature, there will be the sounding of the last trump, and tremendous voices will be heard in the air. Amidst this deafening uproar, while "the wreck of matter and the crush of worlds" is transpiring, the 20,000,000,000 and more of the human race will be judged, and all within the limitations of a twenty-four hour day. When the final summing up takes place, the Great Judge will invite the few saints, "the little flock," to enter into the conditions of bliss, while to the vast majority of the race He will issue the command to depart into an eternity of torment in fire and brimstone. With the pronouncement of the final sentence of

doom, a terrible fire will break forth; the elements shall melt with fervent heat; and the heavens and earth being on fire shall be dissolved! This lurid picture of the judgment time was evidently formed by some one with highly developed imaginative powers, who gathered together a number of symbolic and figurative expressions from the Scriptures with which to produce this amusing sketch of "doomsday," which has served to frighten some good and bad children nearly to death!

JUDGMENT DAY--When and How Long?

Q794:2:: QUESTION--What is meant by the "Judgment Day," and when will it be? Is it to be a 24 hour day?

ANSWER--The term "Judgment" includes a hearing or trial and the final conclusion or result of that trial. Not all are judged at once. To illustrate, the Church is now on trial or judgment, which trial or judgment has been in progress since Pentecost. The faithful in this judgment shall be rewarded, as we read, "Be thou faithful unto death and I will give thee a crown of life." (Rev. 2:10.) The Judgment Day as applied to the world in general is entirely a different matter. It is manifest that the whole world could not be tried and judged within 24 hours. The Apostle says, "God hath appointed a day in which He will judge the world in righteousness" (Acts 17:31). Again we read: "That one day is with the Lord as a thousand years" (2 Peter 3:8). The judgment of the world by Christ will cover a period of one thousand years (Rev. 20:4-6).

{Page Q795}

That the judgment of the world had not come in the Apostle Paul's day is clearly shown by his words in the Scripture above noted (Acts 17:31). This and other Scriptures clearly show that Christ is to be the Judge of the world when he sets up his kingdom at his second coming. In Matthew 25:31-46 our Lord gave a description of the judgment of the world, clearly pointing out that it would take place at His second appearing. This is conclusive proof that the world's judgment is not yet in progress.

JUDGMENTS--Israel's--Hosea 6:1-3

Q795:1:: QUESTION--Can you explain the first three verses of the sixth chapter of Hosea?

ANSWER--These verses, doubtless, refer to Israel's judgments and their final repentance and reconciliation. The three days we understand to be the days of the larger week, one thousand years to each day. In this larger week the

seventh day will be the seventh thousand-year period--the Sabbath of rest from sin and Satan. Recognizing time from this standpoint and applying to each thousand years the parallel day of the week--we find that, as over four thousand years had passed and the fifth thousand had begun at the time the Jews had experienced the judgments of the Lord in the destruction of the city of Jerusalem, it was therefore at a time corresponding to the fifth day of the lesser week, namely Thursday, the first day of the three mentioned. Friday the second day, and Saturday (the seventh-day Sabbath) the third, in which the Israelites will be revived and raised up to Divine favor and life. It is to be early in the morning of this third day--the thousand years of Messiah's reign--that "All Israel shall be saved"--Rom. 11:26. Then will be the seasons of refreshing which shall come from the presence of the Lord as indicated in the "rain" mentioned in the third verse and referred to by the Apostle Peter--Acts 3:19-21.

KINGDOM--"Keys" Given to Peter.

Q795:2:: QUESTION--Will the Apostle Peter be the doorkeeper in heaven, since Jesus said to him: "I will give unto you the keys of the kingdom of heaven?" (Matt. 24:19.)

ANSWER--The "Kingdom" in this Scripture represents those who become true followers of Jesus. "Keys" are a symbol of power to open. To the Apostle Peter was delegated the privilege and authority of first opening the message and work of the Gospel to the Jews, and later to the Gentiles. He did the opening work of the New Dispensation, first to the Jews at Pentecost, at which time as we read, "Peter stood up with the eleven"; he took the initiative, he opened the Gospel invitation to the Jews and the other Apostles followed him. There he used one key. More than three years later he used the other key to open the message of the Kingdom of heaven to the Gentiles when the Lord sent him to preach the Gospel to Cornelius who was the first Gentile to accept the Lord Jesus Christ; therefore the first to become a member of the Kingdom of heaven class. Thus we see that the Apostle Peter long ago used the keys referred to in this Scripture. There will be no occasion ever to use them again. Those who reach heaven will not pass through literal doors.

{Page Q796}

KINGDOM--Least In, Greater Than John the Baptist

Q796:1:: QUESTION--What did Jesus mean when He declared, "There hath not risen a greater than John the

Baptist; notwithstanding, he that is least in the Kingdom of heaven is greater than he?" --Matt. 11:11. (I.B.S.)

ANSWER--To understand this statement of the Master it is necessary to remember the clearly marked distinction between the different "Ages." John was the last of the Prophets and belonged to the dispensation which was closing. The Apostles and other followers of Jesus, on the contrary, belonged to the New Dispensation, which Jesus was inaugurating. The Gospel call is a call to participate in the Kingdom of God--Messiah's Kingdom. Our Lord Jesus is to be the Great King of the World during that Millennial Age; and the Heavenly Father purposes to select from among men a "little flock" to be our Lord's associates in the work of uplifting and blessing the world of mankind. The first to be accepted into this Kingdom condition received the holy spirit at Pentecost. Since then, all who similarly consecrate and are similarly begotten of the holy spirit are accepted as of the same class, namely, as members of the Kingdom class. If faithful through the trials and testings of the present life, these shall be "kings and priests unto God" and unto Christ and shall reign with Him a thousand years for the uplifting and blessing of mankind. (Rev. 1:6;Rev. 20:4.) The least one in this class will have a higher station than John the Baptist or any of the Prophets of the preceding dispensation; for all these will be spirit beings on the spirit plane. On the contrary, while John, with all the faithful of the past, will have great blessings, yet, since they will be on the earthly plane, their blessings will be restitution blessings to human perfection, etc.

KINGDOM--Nicodemus

Q796:2:: QUESTION--Can you explain the Savior's words to Nicodemus--"Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God?" John 3:5. (Pharisee.)

ANSWER--The Jewish nation was a consecrated nation, a covenant people. They were all baptized into Moses in the sea and in the cloud when they left Egypt. God accepted them in Moses, the mediator of their covenant at Mt. Sinai but, at the time Jesus was speaking, they had forgotten their covenant, some were openly living as publicans and sinners, and many others were self-righteous hypocrites. John's ministry, therefore, was repentance and baptism for the remission of sins--a return to God and to a recognition of the repentance and reformation of heart and life. Nicodemus was a Jew, and no Jew could become a follower of the Lord Jesus

and enter into the kingdom, until first of all he had experienced this reformation and had been baptized, "born of water," in addition to this there must be the begetting of the spirit, and then in the resurrection, the birth to the spirit nature--"born of the spirit." Only those who experience this complete reformation of heart and mind, and who are "changed" in the resurrection, will ever enter into the kingdom of God.

{Page Q797}

KINGDOM--See Son of Man Coming IN'

Q797:1:: QUESTION--"Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of Man coming in His Kingdom." Matt. 26:28.

Does this idea that some living at that time would continue to live on until the Lord's second advent? (C. W.)

ANSWER--The word "Kingdom" properly rendered is royal majesty. Continuing the narrative on down into the next chapter, it is stated that six days afterwards, the Lord took Peter, James and John and went apart from the rest of the disciples, up into a high mountain, and was there transfigured before them. His face was gloriously illuminated and became as resplendent as the sun, while His raiment was white as the light. The royal majesty of the Lord's appearance, together with the "vision" of Moses and Elijah, and the bright cloud over-shadowing all, formed an overwhelming arrangement of light and glory. The Apostle Peter afterwards, in writing of this glorious scene, declared that they were eyewitnesses of the majesty (royal majesty) of the Lord Jesus, and that they also heard the voice of the Heavenly Father coming from the excellent glory. (2 Peter 1:16-18.) In this way Matt. 16:28, was fulfilled.

KINGDOM--Suffering Violence

Q797:2:: QUESTION--Will you please explain Matt. 11:12 -- "And from the days of John the Baptist until now, the Kingdom of Heaven suffereth violence and the violent take it by force?" (T.C.W.)

ANSWER--This is a prophecy relating to the Church, the Kingdom class, the Kingdom of Heaven in its embryotic state. It has been remarkably fulfilled in the history of the

true Church of Christ from the days of John to the present. The "violent," those of the Ishmael and Esau disposition, have always bitterly opposed and persecuted the Lord's true people, and apparently, have triumphed over the Kingdom of Heaven. Many Scriptures teach that this would be the condition of affairs in the world until the time would come when the Lord Jesus, at His second coming, would take unto Himself His great power and authority and establish His own righteous rule in the earth, overthrowing Satan's Empire and setting up the Kingdom of Heaven. The Apostle admonishes the Lord's people to be subject to the powers that be (Rom. 13:1-7) the worldly governments and dominions, but the time would come when these would be turned over to the Lord Jesus and His joint-heirs, and on the ruins of the old, selfish, evil, kingdoms and governments, God's Kingdom would be established, never to be removed.

KINGDOM--What Will Entitle Entrance?

Q797:3:: QUESTION--I am trying to do the best I know how; will not this entitle me to an entrance into the Kingdom of Heaven? (M.E.W)

ANSWER--If you do to the very best of your ability you will get a great lesson as to your inability to do perfectly. Then, realizing that God, cannot approve that which is imperfect and self-condemned, you will be ready to pray,

{Page Q798}

"God be merciful to me a sinner." (Luke 18:13) Then the Lord will reveal to you the fact that there is only one door of salvation--Christ. Then, still desiring peace with God, you will seek Christ and be found in Him. The most God asks of anybody is that he do the best he can. We all need a Savior, for the reason, as St. Paul declares, "Ye cannot do the things that ye would." (Gal. 5:17) We cannot do perfectly because we are imperfect; we are imperfect because we were born in sin and "shapen in iniquity." (Psa. 2:5) (Psa. 51:5) The Jews, who were under the Law Covenant, tried to justify themselves before God by what they did, but wholly failed. In discussing this question the Apostle points out that the only hope for deliverance is through Christ Jesus, who as the great Deliverer will come and turn away ungodliness from them. (Rom. 7:18-25)

KNOWLEDGE--What is the "Key" Jesus Referred to?

Q798:1:: QUESTION--What is the "key of knowledge" referred to in Luke 11:52, where the Lord Jesus said to the Scribes and Pharisees "Ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered?" (Y.E.K.)

ANSWER--Some one has said "The summary want of the age is that last philosophy into which shall have been sifted all other philosophy, which shall be at once catholic and eclectic, which shall be the joint growth and fruit of reason and faith, and which shall shed forth through every walk of research the blended light of discovery and revelation." The Bible is just such a revelation and contains that true philosophy which is the basis for all philosophies. It is the "key of knowledge," the Standard of Truth, and all lines of investigative thought which ignore this Standard and are contrary thereto, are "vain philosophies and science falsely so-called." (1 Tim. 6:20.) The "lawyers," Doctors of the Law, the Doctors of Divinity of our Lord's time, had made void the Word of the Lord through their traditions and speculations. (Mark 7:13.) The people, looking to these "lawyers" for true instruction regarding the Lord's Word, were deceived and confused by their false teachings.

LAW--"Eye for an Eye"

Q798:2:: QUESTION--What is mean by the expression, "An eye for an eye and a tooth for a tooth"? (Exo. 21:24.)

ANSWER--The Law given to the Israelites by the Lord, through Moses as the Mediator for that nation, was designed to emphasize and impress the lesson of the Divine principle of JUSTICE on the minds of the people. All through that wonderful system of laws this principle is boldly prominent. Justice is inexorable, demanding an exact equivalent for the thing that is lost or injured by a violation of the principles of righteousness. The scales must balance perfectly. Just as the laws of the material or natural realm are fixed and absolute --and any violation of these laws of nature must exact the penalty--so also in the moral realm. As surely as cause and effect are related, so any violation of the principles of righteousness demands a recompense and the penalty is exacted. There is no escape. Let no one deceive himself on this point. If one wilfully injures

{Page Q799}

another, he has to the same extent injured himself. The law of action and reaction operates in the moral realm just as

positively as in the arrangements of the material universe. He is happiest who observes the principles of righteousness most fully, and he is unhappiest who violates them most. It follows, therefore, that love is the fulfilling of the Law. Love for the Lord would prompt one to be obedient to His just commands, and love for the neighbor would induce one to do good unto all men as the opportunities were presented. This great truth was beautifully set forth by the Master and His Apostles. See Matt. 22:37-40, and Rom. 13:10. And yet how few are observing this rule! Consequently, how much unhappiness there is in the world!

LIE--Ananias

Q799:1:: QUESTION--Did Ananias tell the first lie, and is that the reason why we often speak of an "Ananias Club" whose members are reported to be notorious liars?

ANSWER--The Lord Jesus declared that Satan told the first lie, saying, "He was a murderer from the beginning and abode not in the truth because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." (John 8:44.) The first lie told was by Satan in Eden when he said to Mother Eve, "Ye shall not surely die." (Gen. 3:4.) This was false because a contradiction to God's plain statement, "Thou shalt surely die." (Gen. 2:17.) It may truly be said that all the false doctrines of "Heathendom" and "Christendom" have had their foundation in this falsehood told by Satan. Satan's falsehood was the cause of the disobedience of the first man which resulted in the sentence of Adam to death, and which death sentence by inheritance has passed upon all of his offspring. (Rom. 5:12.) Ananias was an offspring of Adam. He was born under the condemnation of death, shapen in sin and brought forth in iniquity. (Psa. 2:5.) (Psa. 51:5) Therefore, the natural tendency was downward, hence all who would be honest and upright must fight against evil.

LIFE--Explanation of

Q799:2:: QUESTION--What is life?

ANSWER--To live is to possess sentient being; to be capable of consciousness, joy or sorrow, pleasure or pain. Life, in its highest sense, is known as immortality. Immortality signifies inherent life, a life not sustained by outside supplies, conditions or influence, but life possessed in one's self. Life possessed in this sense belonged originally to God alone, but it has been given by the Father to the Lord Jesus Christ; and He promises this life to His faithful Church,

His Bride, His companions in Kingdom glory. However, life in an inferior sense is the possession of the angels through the grace of the Creator, who is pleased that they shall enjoy it everlastingly in harmony with His will. Eternal life is preferred to mankind in general; it will be granted to so many of Adam's race as shall ultimately, under the blessings of the Messianic Kingdom, be recovered completely from the imperfections of sin and death, and who shall maintain that perfection by continued obedience

{Page Q800}

to the Divine requirements. All who sin after receiving full light, shall not live.

LIFE--"Second Chance"

Q800:1:: QUESTION--Would not the teaching of a future probation tend to make the people careless and sinful in this life, and knowing that they were to have a second chance in the life to come? (Dubious)

ANSWER--Not nearly as much as to teach that a hardened wretch by a deathbed confession would immediately be ushered into Heaven! Besides, a future probation would not signify a "second chance," save for a limited few, the Church of Christ, now being selected out of the world (Acts 15:14) to be the Bride, the Lamb's Wife. Most of the criminals inhabiting the jails and prisons of our land are, or were, members of some religious system that taught the sinner-hardening doctrine of eternal torment. Did the false teaching defer them from committing crime? Those who believe that the Creator is a God of love, and mercy, and justice, and that He has arranged seasons of blessings for the world in the coming age, when mankind is to have its only chance of salvation, are invariably ennobled, and elevated to a higher plane of morality, with greater reverence for their Creator, a God, whom to know, is to love. The truth sanctifies, while the error debases.

LYING--Is It Ever Justifiable?

Q800:2:: QUESTION--Is a lie ever justifiable? (H.V.D.)

ANSWER--The development of character is the main purpose of our present existence. The importance of this work is manifest when we reflect that our interests throughout eternity depend entirely upon the kind of character we develop in this life. It is by contending against adverse influences that character is formed. Nearly all of the

influences of the conditions of this life are opposed to the principles of righteousness. Those who are willing to fight the good fight of faith, struggling to rise against the downward tendencies of this present evil world, are assured of a high and heavenly reward in the life to come, as well as receiving the reward in this present time of a clear conscience and the glorious satisfaction of having lived a noble, honest life! Those who follow the lines of least resistance, drifting with the tide, may think theirs is the easiest way, but this is only a vain delusion for, after all, they have travelled the hardest way. "The way of the transgressor is hard."

(Pro. 13:15.) A lie is never justifiable; and not only so, it is unprofitable. It weakens one's character in proportion to the enormity of the offense involved in the relating of the lie. Every step away from truth will have to be retraced either in this life or in the life to come. Throughout the Scriptures lying is condemned. Satan is called "a liar from the beginning." The character of the Lord Jesus is the standard of righteousness set before us, and in all His earthly experiences He set forth the truth and condemned the error. He spoke the truth at all times, and when it was not expedient to tell the truth, He was silent.

{Page Q801}

MAN--God Repenting Creation'

Q801:1:: QUESTION--"And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man of the earth, and it grieved Him at His heart; and the Lord said, I will destroy man whom I have created, from the face of 'the earth.'" If God is omniscient, knowing the end from the beginning, how could he REPENT of His course in creating man?

ANSWER--The word "repent" means "to change the mind, or course or conduct, on account of regret or dissatisfaction with what has occurred." The question then is, Did God change His mind (plan) or His course of conduct? We claim that, knowing the end from the beginning, God's mind could not be changed; hence "repent" in this text must signify change of conduct. That is, God did change His course of dealing with man because of man's wickedness,

which grieved Him, but He did not change His mind or plans, because these plans had from the very first recognized the corrupting and degrading tendency of sin, and provided (in purpose of mind) the Lamb of God --"slain from the foundation of the world"--as the redemption price. (Rev. 13:8; Rev. 17:8.)

MAN--His Age: Stated in Years or Lunar Months

Q801:2:: QUESTION What proof have we that the ages of the antediluvians were stated in years and not in lunar months, as taught by some scientists?

ANSWER--Many have endeavored to account for the remarkable longevity of the antediluvians, some of whom lived to the ripe old age of 800 and 900 years. Regarding Methuselah, the oldest man mentioned in the Bible being an elderly gentleman of 969 years of age, various theories are offered, one of which is referred to in the question before us. However, we can readily see by consulting the Sacred Narrative, that this theory would not fit the situation. The 5th Chapter of Genesis, in setting forth the genealogy of different ones, states the ages when these had children. If we were to estimate on the basis of a year as being in reality only a lunar month of time, we become involved in difficulties, for according to this method of reckoning Cainan was but five years and ten months of age when he had a son; also Mahalaleel was five years and five months old when his son Jared was born. The real cause of advanced ages of those who lived prior to the deluge is presented in the Bible. The human race had deteriorated but slightly from that condition of perfection which Adam had enjoyed preceding his disobedience. Consequently, with splendid organisms and very slightly impaired vitality, the spark of life would be maintained for centuries. How different the conditions now, when the average length of life is about thirty-five years! Malignant diseases, caused by germs and bacteria, are infesting the race fearfully, and even with all the aid of science and hygienic precautions, how hard to preserve the dim spark of life!

{Page Q802}

MAN--How Long Living?

Q802:1:: QUESTION--Does the Bible teach how long man has been living on the earth?

ANSWER--The Bible does give a satisfactory answer to

this question. Scientists have indulged in much speculation as to the length of time man has been on the earth. Their guesses have ranged over a wide field. One celebrated geologist claims it has been fifty thousand years since the first man was in Egypt, while another names 250,000 years since the first man was on European soil. In contrast with these speculative theories we have the clear and connected chain of Bible chronology, which shows that less than seven thousand years have elapsed since the creation of the first man. The Bible is the oldest and most authentic history concerning man. It indulges in no guesses, but clearly teaches that Adam was the first man. It gives its own chronology, which is subdivided as follows: From Adam to the flood, 1,656 years; from the flood to Abraham, 427 years; from thence to the exodus and the giving of the Law, 40 years; from thence to the division of Canaan, 46 years; next the period of the Judges, 450 years; and the period of the Kings, 513 years; from thence to A.D. 1911 makes a total of 6,039 years since Adam's creation. This is the result shown by the best Bible chronologists who have written on the subject.

MAN--In What Sense "Image of God"?

Q802:2:: QUESTION--The Scripture reads: "And God said, let us make man in our image, after our likeness." (Gen. 1:26). Does this mean physically, with all facial and bodily variations we see in people today, or is the "soul" "the image of God" and uniform in all people? Or what is the meaning of this Scripture?

ANSWER--This "image of God" does not mean physical shape because "God is a spirit" and man is human. Nor does it mean the "soul." "Soul" is the synonymous term for man--man is a soul. "In His image" means that man was made with reasoning power and moral intelligence. God made man a free moral agent, and fashioned him appropriately to earthly conditions and nature. God endowed him with the sense of justice, reason, love and righteousness, and thus he was an image of the great Jehovah in these qualities of character. "After Our likeness," we understand to mean that as God made man to be in the likeness of God, He made man to be the king of the earth and gave him dominion over all the things of the earth. The first man being created in the image and likeness of God was, in every respect, perfect. Some modern scientists hold that man is a creature of evolution. If evolution be true the Bible is false from Genesis to Revelation. If the Bible statement of man's creation is true, and all Christian people hold that it is true, then the evolution

theory is utterly false as respects man.

MAN--Relationship to God and Woman'

Q802:3:: QUESTION--What does the Apostle Paul mean when he says, "Man . . . is the image and glory of God; but the woman is the glory of the man"? (1 Cor. 11:7.) (M.L.B.)

{Page Q803}

ANSWER--In the Genesis account of the creation of man, it is stated that he was in the "image and likeness of God." The words in the text would more properly be: "Man . . . is the glorious image of God." These words of the Apostle apply, of course, to the first perfect man, and not to man as he is today in his fallen depraved and degenerated state. The woman was created to be his "help-meet" (Gen. 2:18) and in the proper relationship that should exist between the two, would be to his honor and glory. In the third verse of this chapter, (1 Cor. 11;3) the Apostle explains that the "head of the woman is the man." (Eph. 5:22-32.) The Heavenly Father has arranged that His Son, the Anointed Jesus, who is in the "express image of the Father's person," (Heb. 1:3) is to have a Bride. (Rev. 21:9) This Bride is to be made up of a class, the elect overcomers of the Gospel Age. When completed and glorified, the Bride, the Church, will be the "Helpmeet" of Christ, and will be to His honor and glory.

MAN--What is He?

Q803:1:: QUESTION--What is man? Is he half spiritual and half fleshly, or is he entirely a human or earthly being?

ANSWER--There is not a single expression to be found in the Scriptures in which it is stated that man was created in any sense a spirit being. On the contrary, the Bible distinctly asserts that man is of "the earth earthy," that he was formed of the dust of the ground and that the breath of life was breathed into his nostrils and he became a living soul. (1 Cor. 15:45-47; Gen. 2:7.) The Scriptural expression, "And the spirit returns to God who gave it," has reference to the life principle or spark of life which the Lord imparted to Adam when he was created from the dust of the ground. This breath of life is the active principle that makes the living being and

when removed from the body it returns to the Creator who is the source or fountain of all life. The Psalmist declares that man was created a little lower than the angels, the lowest of the spirit beings. Man is the highest of the animals or earthly beings, and in the divine arrangements was to be the ruler or the monarch over the earthly realm having dominion over the beast of the field and the fish of the sea and the fowls of the air. In view of this plain teaching of the Bible on this matter, we can understand the words of our Lord and His Apostles that one must be begotten of the holy spirit in order to have a spiritual existence in any sense. The Lord Jesus was the first one to be developed as a spiritual new creature, from the fleshly or earthly condition. Although He was a perfect man, we read that He was made perfect through sufferings (Heb. 2:10) as a spiritual "new creature," "being, indeed, put to death in the flesh, but being made alive in spirit." (1 Pet.3:18 --Diaglott.)

MARRIAGE--Unbeliever Sanctified By Believer

Q803:2:: QUESTION--Can you explain the words of the Apostle Paul (1 Cor.7:14): "For the unbelieving husband is sanctified by the (believing) wife and the unbelieving wife is sanctified by the (believing) husband; else were your children unclean (sinners under condemnation, unjustified,

{Page Q804}

unrelated to God, aliens from His care and blessing, but now are they holy")?

ANSWER--As the disobedience and alienation of Adam and Eve from the Heavenly Father brought alienation to all their offspring, so the reconciliation of the Lord's people through the merits of the great atonement, not only brings them back to harmony with God, but their children as well are counted as justified through their parents, up to such a time as the child shall have an intelligence and will of its own. The question is more complex, however, when one parent is the Lord's and the other is a stranger and an alien from Him; but the Apostle assures us that in such a case God counts the child as His, through whichever one of its parents is the Lord's disciple. The standing of the believing parent is counted as offsetting and overruling the standing of the unconsecrated parent, so far as the child is concerned.

MATERIALIZATION--Appearance of the Dead: Fallen Angels

Q804:1:: QUESTION--What are we to think of the

amazing occurrences, accounts of which are appearing in the daily press and in the monthly publications, to the effect that messages have been received from the noted English publicist, Wm.T. Stead, who was drowned when the Titanic sank mid-ocean; and that he has appeared and conversed with several well-known people on different occasions? Does this not prove that the dead are not dead but more alive than ever? (Aviator.)

ANSWER--It is true that many remarkable manifestations of an unseen, supernatural power have been reported through the daily press of late. There is no doubt as to the authenticity of these demonstrations. They are vouched for by the very best of human testimony. As the Scriptures unmistakably teach that the dead are unconscious in the tomb and will not be awakened until the resurrection morning, we are forced to the conclusion that these supernatural phenomena are not created by those who have gone down into death. The Bible explains the mystery to those who are willing to accept its testimony. It tells about the fallen angels, demons, who left their former habitation, their spiritual estate, in the antediluvian times, and went contrary to the Divine will, for which they have been restrained in chains of darkness (the darkness of the night) until the judgment time. These have manifested their power all down through the ages, obsessing people, impersonating the dead, and otherwise deceiving mankind. Note carefully the following Scriptures: Exo. 22:18; Deut. 17:9-12; Lev. 19:31; Lev. 20:6; 2 Kings 21:2,6,11; 1 Chron. 10:13,14; Acts 16:16-18; Gal. 5:10-21; Isa. 8:19,20; Isa. 19:3.

MILLENNIUM--Before or After Christ's Coming?

Q804:2:: QUESTION--According to Rev. 20:6; 1 Thes. 4:16, will the Millennium be before or after the coming of Christ? It is claimed by some that the Millennium began in the year 799 and ended in the year 1799 A.D.-- Millennium meaning one thousand years--and is known

{Page Q805}

as the Papal Millennium. Is that the Millennium mentioned in the Bible?

ANSWER--The Scriptures above referred to, together with many others, show that Christ will reign during the Millennium, and we all know that Christ has not reigned yet. If Christ was reigning now we would not have the great systems of evil in the earth, for the Scriptures declare that

when "His judgments are in the earth then the people shall learn righteousness." (Isa. 26:9.) The Scriptures in your question declare that "the dead in Christ shall rise first" at His coming. In harmony with this we see that then He will take unto Himself His great power and reign, as set forth in Rev. 11:17,18. Jesus Himself declared (Mat. 25:31), that His reign would follow His second coming.

MILLENNIUM--No Infant There

Q805:1:: QUESTION--Please explain Isa. 65:20, which reads: "There shall no more come thence an infant of days, nor an old man that shall not have the full length of his days; for as a lad shall one die a hundred years old; and as a sinner shall be accursed he who dieth at a hundred years old." (G.A.N.)

ANSWER--The verses connecting, particularly the 25th, show that it is during the Age in which divine favor and blessings are to be disseminated over the world, and when the terms of salvation are much more favorable to humanity than now, that an incorrigible sinner dying at an hundred years of age will be but as a child. The apparent teaching of the Scriptures is, that a thousand years have been set apart in the Creator's plan of salvation, and that this period of time, constituting the judgment or trial day of the world, will immediately follow the Christian Era. In the meantime, those who are to be the judges and rulers over the world in that day are now being prepared and qualified for that future work. (Acts 17:31; 1 Cor. 6:2, 3.) In that Age of joy and blessing (Psa. 92:4-9), when a wayfaring man though a fool shall not err concerning the way of salvation (Isa. 35:8-10), all will have at least an hundred years to make some progress in the way of righteousness. Failing to do this they will die as an infant, for one an hundred years of age, comparatively speaking, is but an infant to one a thousand years old, for all who will comply with the terms of righteousness will live to the end of the thousand years, and may make their existence eternal if they successfully endure the final trial or test at the end of that Age, when Satan is loosed for a little season. (Rev. 20:7.)

MIRACLES--What Were "Greater Works Than These"?

Q805:2:: QUESTION--Please explain John 14:12: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (J.A.B.)

ANSWER--Whatever may be the meaning of the

Master's words, it is obvious that not any of His followers have ever been able to do "greater works" than He accomplished

{Page Q806}

as regards the miraculous works of opening the blind eyes, unstopping the deaf ears, raising the dead, stilling the tempest, etc. The "works," therefore, must be of a different nature, or upon a larger scale. Both of these are true. The last expression of the verse should be noted in this connection--"because I go unto my Father." Our Lord, when he ascended on high, and had presented the merits of His sacrifice in behalf of His followers, could then bestow the holy Spirit of sonship upon those who, through faith and obedience, would become members of His Church. These receiving the holy Spirit, or power of God, would be enabled to accomplish the "greater works" of opening the spiritually blind eyes, unstopping the spiritually deaf ears, raising to spiritual life those who were dead in trespasses and sins, and stilling the tempests of the soul; all of which, from the Divine viewpoint, is a far greater work than the merely physical healing, etc. Then again, when the Church of Christ has been glorified in the Heavenly state, the work of raising the dead, and healing, blessing and restoring to full life and health and joy and happiness, will be executed on a world-wide scale, for the promise is that all the families of the earth will be blessed through "The Seed of Abraham"--Jesus and the members of His Body, the Church. (Gen. 22:18; Gal. 3:27-29.)

MIRACLES--Why Not In Our Day?

Q806:1:: QUESTION--Are we to accept the Bible account of the miracles that were performed in olden times? Why are not miracles performed in our day? (Doubtful.)

ANSWER--This is an age of miracles, with messages being flashed thousands of miles through space, and under the seas, and around the globe. Marvelous discoveries and wonderful inventions are being made almost daily. Some of the achievements of our times almost eclipse those of former days, even the miracles of which we read in the Scriptures. As a matter of fact, miracles are transpiring all about us continually. The reproduction of living organism, either animal or vegetable, is beyond our comprehension, as well as beyond our power--hence miraculous. We can see the exercise of life principle, but can neither understand it nor produce it. Two seeds are planted side by side; the

conditions, air, water, and soil are alike; they grow we cannot tell how, nor can the wisest philosopher explain this miracle. These seeds develop characteristics that are exactly opposite, though the conditions were the same. The Creator who formed all of the marvels that we see about us in the material world, would surely be able to perform the miracles narrated in the Bible, and therefore, we need have no doubts as to their authenticity.

MOSES--Michael and Devil Dispute Over Body

Q806:2:: QUESTION--In Jude 9, is described a contention and dispute between Michael, the Archangel, and the Devil over the body of Moses. Why this dispute? (C.W.W.)

ANSWER--We quote from an eminent authority an explanation as to the reason for the contention between Michael and the Devil: "The Lord Himself buried Moses, hiding the place of the sepulchre. The primary reason for

{Page Q807}

this probably was to hinder the Israelites from carrying his corpse as a mummy, which in after time might have become a temptation to idolatry. The passage in Jude 9, which mentions Michael contending with Satan concerning the body of Moses, is a hint along this line that Satan desired to have the corpse to use it for the further misleading of the people, but that the Lord through Michael the Archangel hindered, prevented this, and kept the burial place a secret from the Israelites. But there is another view of this matter which is interesting because it relates to spiritual Israelites. Jesus and the Church unitedly constitute the antitypical, or greater Moses--the Spiritual. Their inheritance is not to be earthly but heavenly, and a grave is a symbol of hope as respects an earthly resurrection. Hence it was appropriate that the type should not show an earthly grave since the antitype has no hope in that connection."

MOSES and ELIJAH--How Recognized on Mount

Q807:1:: QUESTION--At the transfiguration of Jesus, Matt. 17:3, states that Elias and Moses appeared and talked with Him. Will you please explain how it was possible for the Apostles to recognize that these two who were with the Lord were Moses and Elias? (W.C.C.)

ANSWER--As the Scriptural narrative does not contain the information as to the modus operandi by which the

Apostles recognized the Patriarchs, we are forced to rely upon our own resources, and to accept that which would appeal to us as the most reasonable solution of the matter, without forming a too positive conclusion. There are two ways by which it would be reasonable to suppose the Apostles were made aware of the identity of the two who appeared with the Lord. In the account it says, "There appeared unto them Moses and Elias, talking with Him." During this conversation it would be the most natural thing in the world for the Lord to address them by their names. Then again, as they were coming down from the mountain with the Lord, He may have informed them as to the identity of the two they saw in the "vision." They did not actually see Moses and Elias but merely a "vision," as stated by the Savior when He said, "Tell the vision to no man until the Son of man be risen from the dead." (Mat. 27:9.)

NATURE--Christ's

Q807:2:: QUESTION--Was Christ human and Divine at the same time?

ANSWER--The word "Divine" signifies "the nature of God." The Creator, God, is a Spirit Being glorious and immortal, dwelling in light that is inaccessible to mortal man. One possessing the Divine, immortal nature could never die. The human nature is the highest form of the earthly or fleshly nature. The Divine nature is the highest form of the spirit nature. The spiritual nature is one thing and the fleshly nature is another thing. (1 Cor. 15: 44-46.) The blending of the two natures would produce a hybrid nature or being. As to which nature Christ possessed while in the flesh, let the scriptures speak: "The

{Page Q808}

Word (Logos, Jesus) was made flesh." (John 1:14.) "Christ. . . being indeed put to death (A Divine being could not die) in the flesh, but made alive in spirit." (1 Pet. 3:18.) "Since then the children have one common nature of flesh and blood. He also in like manner partook of these; in order that by means of His death He might vanquish him that hath the power of death." (Heb. 2:14; see also Heb. 2:6,7,9.) From the Scriptures it is apparent that the Lord Jesus left His spiritual nature and condition when He became the "Man Christ Jesus, who gave Himself a ransom for all." At His resurrection He received the Divine nature and honor and glory as a reward for His obedience to the Father's will even

unto death. Nature is simply organism, and varies according to the form or quality of the organism. The element of life is always the same.

NEIGHBOR--Who?

Q808:1:: QUESTION--One of the commandments of the Bible reads, "Thou shalt love thy neighbor as thyself." How may I know who is my neighbor?

ANSWER--Our Lord gives a clear answer to this question in Luke 10:29-37. He describes a man in distress and need. A priest came along and seeing the man passed by on the other side as if he were afraid he would be contaminated by even paying attention to the sufferer. A Levite did likewise. Then came a Samaritan (Samaritans were a mixed people, common and despised by the priestly class of Jews), and ministered unto the wants of the sufferer. The principle here taught is, that every man is your neighbor and should be treated kindly, generously, according to the Golden Rule. "Do unto others as you would have them do unto you." "Love your neighbors as yourself" and show that you do love them by dealing with all honestly, fairly and exactly as you would like others to deal with you. The Apostle Paul announces the proper principle saying, "Do good unto all men as you have opportunity." (Gal. 6:10.)

NEW CREATURE--And SiN'

Q808:2:: QUESTION--Please explain this Scripture found in 1 John 3:8: "Whosoever is born of God doth not sin; for His seed remaineth in him; and he cannot sin because he is born of God."

ANSWER--A better translation from the original Greek manuscripts renders the passage thus: "No one who has been begotten by God practices sin; because His Seed abides in him; and he cannot sin, because he has been begotten by God." This begetting takes place at the time of the receiving of the Holy Spirit. In other words, it is the beginning of the new spiritual life, the living of the Christlike life. This "new creature" (2 Cor. 5:17) is in an embryotic state or condition while in the flesh and will be born of the spirit in the resurrection. The spirit of the Lord God is the power or influence exerted upon the minds and hearts of those who have surrendered their own wills and are obedient to the Divine will. This holy power of the Lord gradually

transforms the mind of the Christian, shaping

{Page Q809}

the mental faculties so that earthly hopes, desires and ambitions die, while heavenly spiritual ones are developed. The spirit-begotten New Creature becomes spiritually minded, develops a new mind; his mind is renewed for so states the Apostle: "Be not conformed to the things of this world but be ye transformed by the renewing of your minds." (Rom. 12:2.) Because of the weakness and the imperfections of the flesh we sin almost constantly, not willfully; the new mind, the mind of Christ cannot sin. All who are honest with themselves will acknowledge that they are imperfect and cannot do the things that they would, perfectly. (See 1 John 1:8; 1 John 2:1.) The embryotic New Creature (the mind of Christ dominated by the Holy Spirit) cannot sin (willfully) as long as "His Seed (the spirit) remaineth in him."

NOAH--Drunkennes

Q809:2:: QUESTION--If Noah was a just and respectable old gentleman of some six hundred years of age, how is it that we find him getting intoxicated--becoming drunk--as recorded in Gen.9:21?

ANSWER--How true are the words of the poet:

The evil that men do lives after them;
The good is oft interred with their bones.

But one instance of straying from the path of rectitude and sobriety in a long life of fidelity to the principles of righteousness will stand out with startling distinctness and will be the subject of more consideration than all of the individual's noble acts and traits combined. However, we shall not leave Noah defenseless, but will call attention to the fact that his intoxication was after the flood and was wholly unintentional. The flood wrought great changes in the atmospheric conditions of our earth. To our understanding the deluge was produced by the precipitation to the earth of an immense quantity of water which previously had surrounded the earth at a distance as a cloudy canopy. The dissolution of this canopy or envelope of water not only produced the flood, but altered the conditions of nature so that storms, rains, etc., resulted--things which had never been

before. (Gen. 2:5,6.) Another result, we believe, was the development of an acidulous condition of the atmosphere tending to produce ferment, which directly affected human longevity, so that according to the Scriptures the average of human life decreased from eight and nine hundred years to one hundred. This ferment from the changed atmosphere, affecting the grape, generated "mold," and hence the alcoholic condition which produces drunkenness. According to the record, Noah's drunkenness was the result of the first vintage of grapes after the flood, and it evidently was contrary to all of his experiences preceding the flood. We are justified, therefore, in supposing that this one instance of Noah's having been intoxicated was the result of ignorance respecting the changed character of the grape product fermented.

NOMINAL CHURCH--Recognizing True Christians

Q809:2:: QUESTION--I am a young married man and my wife and I desire to be good Christian people. We think we ought to go

{Page Q810}

to church and worship God, but as there are ten different churches in our neighborhood, I am at a loss to know which to make our church home. I have attended each one several times, and none of them seems to satisfy our minds and hearts. In one church it is all formality and dress; in another it is a continual plea for money; in another the Bible is seldom referred to, but it is all Higher Criticism and Evolution. I am almost disgusted and would like to know if my wife and I cannot remain at home and read our Bible and be good Christians without supporting with our time and money what appears to me as being "clubs" instead of churches. (Candid.)

ANSWER--It is true that we can worship the Lord at home, and unless we do worship the Lord at home, our church worship would be of little benefit. Worship is not a mere form but devotion of the heart. However, we are admonished of the Lord to "forsake not the assembling of ourselves together" (Heb. 10:25), and we should look carefully for a gathering of the Lord's people, however small in number. True Christians may be readily recognized by the test which the Master Himself instituted, "by their fruits ye shall know them."

NOMINAL CHURCHES--Parable of Vine and Branches

Q810:1:: QUESTION--In the parable of the vine and the branches given by the Lord Jesus (John 15:1-8), are we to understand that the branches would represent the different churches and denominations? (S. S. Scholar.)

ANSWER--A critical examination of the parable should thoroughly convince any Bible student that the "branches" could in no way represent the five-or six-hundred different religious denominations of Christendom. At the time the parable was given, there were no denominations, and none were organized until several centuries afterward. The Lord never authorized the formation of these denominational systems, and furthermore, He has never recognized them as His representatives. If anything, they are of the "vine of the earth" (Rev. 14:18) for they are of an earthly or human origin. It is very evident that this fact is coming more and more to be recognized even by the representatives of the various religious bodies as, in general, they are advocating a federation of all the churches, and the eradication of denominational lines. See what the Apostle has to say about denominationalism, 1 Cor. 3:3,4. The Master was addressing His disciples and telling them that they were the branches. His language is, "I am the true vine, ye are the branches." It becomes more apparent that He was referring to the individual when in the fifth verse, He says, "If a man abide not in me, he is cast forth as a branch." This same intimate relationship existing between the Lord and His faithful followers is pictured by the Apostle when he uses the illustration of the natural body to show how the brethren in Christ are members in particular of the body of Christ, 1 Cor. 12:14-27.

ORDINATION--Scriptural Method

Q810:2:: QUESTION--What is the Scriptural method of ordination? It seems to me that the laymen should have something to say as to who shall be their representatives. Have the clergy

{Page Q811 }

arrogated to themselves privileges in this connection to which they are not entitled? (American)

ANSWER--Priestcraft, and not the teachings of our Lord and His Apostles, is responsible for the division of the church into two classes, called "clergy" and "laity." It is still the spirit of priestcraft that seeks to lord it over God's heritage in every way possible--proportionately to the density of the

ignorance prevailing in any congregation. The word "ordain," in respect to elders--those who preside over the church--occurs in Titus 1:5. It is from the Greek which signifies "to place down." "Set in order the things that are wanting, and ordain elders in every city, as I gave thee charge." (R.V.) On the fact of it, this text seems to imply that Titus was empowered to appoint these elders, regardless of the wishes of the congregations (churches, ecclesias); and it is on this view that the whole clerical system rests. The leading churches all claim for their bishops an apostolic authority to set, to place or appoint, elders for the congregations--without the stretching forth of the hand, or vote of the church. This text is the bulwark of this idea; but it appears to be rather a weak support when we notice the last clause, "As I gave thee charge," and reflect that the Apostle would surely not give Titus "charge" or instruction to do differently from what he (the Apostle) did in this matter. The account of the Apostle's own procedure, rightly translated, is very explicit: "And when they had elected them elders by a show of hands in every ecclesia, and had prayed with fasting, they commended them to the Lord." (Acts 14:23)

PAUL--Apostleship

Q811:1:: QUESTION--Considering Paul's positive claim to be an Apostle, specially called of God, who saw Jesus, and that the choice of Matthias to be the successor of Judas, by the Eleven, was before the descent of the Holy Spirit on the day of Pentecost, are we to consider him (Paul) as the successor of Judas, remembering that there were to be but twelve Apostles, and that Matthias was not afterward heard of?

ANSWER--It is evident from the Scriptural account that the Eleven were acting without due warrant and authority in selecting Matthias to be the successor of Judas. They had been instructed to tarry at Jerusalem and wait for enduement from on high by the Holy Spirit at Pentecost, and it was during this waiting period and before they were endued with power, that they mistakenly cast lots and chose Matthias. The Lord did not reprove them for this undesigned meddling with His arrangement, but simply ignored their choice, and in His own time brought forward the Apostle Paul, declaring, "He is a chosen vessel unto Me." There can be no question but that the Lord arranged that there should be but twelve Apostles, and in evidence of this note how the Lord particularly chose those twelve, calling to mind the prominence of the number twelve in sacred things pertaining to this election. And we

cap the climax by pointing to the symbolical picture of the glorified Church furnished in Rev. 21:1. In the picture the statement is most distinctly made that the twelve foundations

{Page Q812}

of the City are precious, and in them were written the names of the "twelve Apostles of the Lamb . . ."--no more, no less.

PEACE--Vs. Vast Preparations for War

Q812:1:: QUESTION-- How shall we understand the Prophet's words: "And they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4) in view of the fact that all of the nations are learning war and making vast preparations for a great international conflict? Think of the armies and navies and munitions of war! Have in mind also the frightful instruments of destruction that are being devised, such as submarines, airplanes, murderous machine guns and terrific explosives, etc. Will peace never be established in the earth?

ANSWER--The Prophet Joel foretold just the conditions that we see about us in the world today (see Joel 3:9-11). The Lord Jesus also informed His followers that "wars and rumors of wars as well as dreadful calamities would continue all down through the centuries until the time of His second advent (Mat. 24:6,7), and then in the very end of the Age, "the last days," would be the great tribulation, a time of war and trouble involving all nations, the preparations for which are fulfilled in the conditions of the present. When the final great cataclysm, the overwhelming flood of trouble, has drawn to its close, then Messiah's reign of peace begins. A universal government will be established in the earth, the Kingdom of God, and "the government shall be upon His shoulder; and His name shall be called . . . The Prince of Peace; of the increase of His government and peace there shall be no end." (Isa. 9:6,7) The connecting verses to the one quoted in your question, show that the conditions of peace referred to will not be established until after the "mountain" (Kingdom) of the Lord is set up in the earth. (See verses 2 and 3)

PHYSICAL EXERCISE--IS It Sin?

Q812:2:: QUESTION--Is it proper for a Christian to engage in physical exercises, or physical culture? I would like to have your thought on this matter and, if possible, any

Scriptures bearing on the subject, as I know of some people who seemingly think it a sin to devote any thought to the care of the body. (J.E.M.)

ANSWER--The mind or will is the master of the body. The condition of the mind is largely affected by the condition of the body. A sound mind in a sound body is the ideal condition. To keep the body and the mind in proper condition, it is essential that they be exercised, for it is a law of nature that inaction produces decay and disease. Any stagnant pond is a good illustration of this law. The Christian, whose desire is to serve his God and his fellow-man, and who wills to do so, should recognize that he can work out his will and desires more effectively with a sound mind and a sound body than with those that are disabled or injured through neglect or disuse. Considering the body from this standpoint, as an instrument or a machine to be utilized by

{Page Q813}

the will in accomplishing good works, it would be the part of wisdom to have it in excellent condition in order to achieve the best results. The orderly, systematic care of the body tends to develop those very traits of character that are essential to the Christian development. Temperance, self-control, determination, patience, self-denial, etc., are naturally acquired by those who pursue a regular course of training with the object of devoting their time and energies to the service of their Lord. The Apostle says, "Bodily training is profitable for a little; but piety is profitable for all things, having a promise of the present life, and of that which is future." (1 Tim. 4:8)

PLEIADES--Binding Sweet Influences of

Q813:1:: QUESTION--What is the explanation of Job 38:31, "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?"

ANSWER--This passage of Scripture, as with all the inspired statements from the Lord, is profound in its depth of meaning. In Job's day, men did not possess the wonderful astronomical instruments which have been devised in modern times and by which marvelous discoveries have been made. With the primitive means at their disposal, it was beyond the bounds of reasonable possibilities for the ancients to attain to the degree of astronomical knowledge and information at present enjoyed. It is only by inspiration (imparted knowledge from the Creator), that we can account for the fact

that they possessed a more accurate knowledge of science and astronomy than we possess today. In the mightiest structure ever erected by man and also the oldest building on the earth, a monument over four thousand years old, the Great Pyramid in Egypt, are contained in its measurements and outlined in its chambers and passageways, scientific facts such as the number of days in the solar year down to the exact fraction thereof, the mean distance to the sun from the earth, and also the number of years in the precessional cycle. But the crowning feature of all its scientific presentations is that some years ago, that the Pleiades, the most renowned of all the heavenly groups of stars, from the center of the Universe, around which revolve all the celestial bodies in space, just as the earth and planets revolve around the sun, forming our solar system. What a depth of meaning therefore is breathed into that wonderful expression of Job, "Canst thou bind the sweet influences of the Pleiades?"

POOR--Will Earth Always Have Them?

Q813:2:: QUESTION-- Please explain the Scripture, "The poor ye have always with you." (John 12:8.) Does this mean that there will always be poor on the earth?

ANSWER--Jesus was addressing His disciples, and through them all consecrated Christians. At Jesus' second coming all of His faithful followers, then remaining on the earth, will be taken away to heavenly conditions, as He stated that He would go away to prepare a place for these, and He would come again for them, and when Christ's Kingdom is fully established and the blessings flow out therefrom to the people, there will be neither rich nor poor,

{Page Q814}

but all shall be brought to one common level (Isa. 11:4,5). Messiah's reign will result in peace, joy, happiness, health and plenty to all the righteous. Then "they shall sit every man under his vine and under his fig tree, and none shall make them afraid, for the mouth of the Lord hath spoken it." (Jer. 31:34; Jer. 33:6; Micah 4:3,4.)

PRAYER--Elders Praying for Healing

Q814:1:: QUESTION--Are we to understand from James 5:14-16, that it is possible for the "Elders of the Church," at the present day, to heal the sick by prayer and anointing with oil?

ANSWER--The following is a more literal translation of

the verses cited than that in the Authorized Version: "Is any weak among you (weak in the faith, morally and spiritually weak or ailing) let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the wearied one (weary in well doing; the one who is in a "backslidden" condition. The prayers and the words of exhortation and encouragement to righteousness on the part of the "elder" brothers in the church will have the effect of raising up, stimulating and reviving the spiritually weary and fainting one). And the Lord shall raise him up, and though he have committed sins they shall be forgiven him. Therefore confess your sins one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." Evidently the weakness and faintness are spiritual, and the restoration and healing also spiritual. There is no instance mentioned in the Scriptures of where the Apostles or their associates healed each other of their physical maladies or ailments. When Timothy was afflicted with indigestion, the elders were not called in to pray over him; but the Apostle counseled the use of a little wine for his infirmity. The Apostle Paul himself was afflicted with painfully weak eyes (a "thorn in the flesh") and prayed for relief, but his prayer was not granted. From the foregoing, we conclude that Christians are nowhere authorized to practice "faith healing" amongst themselves.

PRAYER--For Health

Q814:2:: QUESTION--Is it proper for Christians to pray for health?

ANSWER--A babe in Christ might pray for physical health in all good conscience and might be granted an answer as a reward for the faith and prayer. But an advanced Christian, who had proceeded from justification to sanctification--one who had consecrated life and health and all to God, and who, in return, had been begotten of the holy Spirit to a new nature--such a Christian should not pray for health. He should discern that his consecration includes his setting aside of all claim to earthly blessing, as an exchange for spiritual life, spiritual health, spiritual clothing, spiritual food, and by and by, in the resurrection--the spiritual body. His prayer should be, Thy will be done in me; give me today my daily portion, according to Thy Divine wisdom, of what would be for my best interests as a New Creature in Christ, a member of the Body of Christ, the

Church of the First-born, whose names are written in heaven. He should remember the Lord's words to the effect that after all these things--food and raiment--the Gentiles seek and are solicitous and inclined to pray; whereas those who have become New Creatures have higher interests and can fully trust the Lord to give what is best.

PRAYER--For "Sinners": Asking Amiss

Q815:1:: QUESTION--I have heard good devout Christian brethren praying to the Lord and pleading, during revival services, that sinners might be saved and that the sinners might not have rest day or night until they gave their hearts to the Lord. Also they prayed that God would stir up a great revival amongst the people and that sinners would be saved from an awful hell. But I find that these brethren's prayers have not been answered as only a few are converted and of these the most of them go back into the world again. Were these brethren praying right or wrong? You know it says, "Ask and I will give." (G.C.)

ANSWER--The Lord Jesus and His Apostles never prayed for the conversion of sinners and they never authorized any one to do so. In that notable prayer of the Lord Jesus to the Heavenly Father as given in the 17th chapter of the Gospel of St. John, the Lord said, "I pray for them: I pray not for the world (sinners), but for them which thou hast given me; for they are thine." Here our Lord was praying for His Apostles, and in the 20th verse of this chapter, He prayed for those who would believe on Him through their word, and ignored "sinners" completely. The reason why some good Christian brethren have not had their prayers answered is because they have asked amiss. (See James 4:3.)

PURGATORY--Not Taught in Scripture

Q815:2:: QUESTION--Is there such a place as purgatory, and if so, where is it taught in the Scriptures?

ANSWER--The word "purgatory" is from the Latin tongue and signifies primarily a place of purification or making clean. The thought usually involved in the consideration of the term is that an intermediate state of condition exists for those who die and who at the time of death--while professing Christianity-- were not sufficiently cleansed from their sins to justify an immediate entrance into heaven, the abode of the pure and saintly ones. Hence, they must expiate their sins by enduring intense suffering in flames

and sorrow for a period of time in proportion to the amount of sin to be eradicated. We are not aware that this view is set forth in the Bible. There is, however, a condition of purgatory presented in the teachings of the Scriptures. It is becoming very clear to all enlightened Bible scholars that the period of Christ's reign on earth for the space of a thousand years--when Satan is bound and the knowledge of the Lord is filling the whole earth as the waters cover the great deep--that then the nations of earth will learn righteousness and gradually be purged of all iniquity and unrighteousness and in this way be prepared to enter into the conditions of eternal life. This, of course, will be after the second advent. The world is not to be scorched

{Page Q816}

and blistered in a vain attempt to make it pure and upright, but the Lord will rule in righteousness and love and win the race by His kindness and tender mercies.

RACE--Were Both Adam and Jesus Representatives?

Q816:1:: QUESTION--Were Adam and Jesus in any sense representatives of the race?

ANSWER--Adam, as the federal head of his family, was its representative in Eden. This is demonstrated by the fact that all of his posterity are involved in everything affecting him. Thus the sentence of death which directly passed upon Adam affected and impaired every one of his offspring. Jesus was not a representative in this sense; He was made a man, a "little lower than the angels, that He might, by the grace of God, taste death for every man." (Heb. 2:9) He becomes Adam's substitute, his Redeemer. He pays for Adam the penalty demanded by divine Justice. He gave His life "a ransom for all, to be testified in due time." (1 Tim. 2:6) Since Adam was the representative of the whole human family, therefore, all of the human race must share with him in the benefits to accrue through the redemption provided by Jesus, his substitute. Thus the death of Jesus is made efficacious to all who will accept the benefit thereof, by believing on the Lord Jesus Christ, as we read: "As in Adam all die, even so all in Christ shall be made alive." (1 Cor. 15:22)

REFORMS--What Does Religions Wave Indicate?

Q816:2:: QUESTION--Does the religious wave over the country indicate anything, or is it a "flash in the pan?"

(Reader)

ANSWER--We believe that it is indicative of much that is important to the welfare of the entire race of mankind. Not that we anticipate that it will result in converting the race to Christianity, or "save the world for Jesus," but that it indicates that mankind in general is longing after the higher and holier things. All honor to the noble men and women who are striving to better human conditions, and who are sacrificing much in their efforts! However, the Lord in His Word, the Bible, has pointed out a more excellent way than all of the religious and reformation movements combined. In the first place, the Scriptures foretell that the world will never be converted to Christianity until after the Lord Jesus' second coming. (See the following Scriptures and note carefully as they relate to the "last days," or "the time of the end." Mat. 24:37-39; 2 Tim. 3:1-5,13; Jam. 5:1-5) From these statements of the Sacred Writers, we see that the world will be far from being converted to Christ at His coming and will have very little regard for the teachings of the Master. Are not the facts in harmony with the Scripture prophecies? In spite of all the missionary efforts put forth, there are more than double the number of heathen in the world today than there were a century ago, according to the latest compiled missionary statistics! What are the conditions in Christendom so-called? There are far more bloodshed, wars, crimes, greed and graft than in all the heathen lands combined! Christians may well pray, "Thy Kingdom come," for that is the only hope for the world.

{Page Q817}

REINCARNATION--John As Elijah

Q817:1:: QUESTION--What did Christ mean when He referred to John the Baptist as Elijah? (Mat. 17:11,12) Is this an evidence that He recognized reincarnation as a truth?

ANSWER--The theory of reincarnation is nowhere taught in the Scriptures. Our Lord Jesus and the Apostles never, in all their teachings, said a word about reincarnation. As to the meaning of the Savior's words referred to in the question, we recognize that He was calling to mind the prophecy of Mal. 4:5,6. John the Baptist was one of the greatest of the Prophets, and it was his mission to prepare the way of the Messiah, the Christ, by performing a reformation work in preaching repentance and baptism for the remission of sins and declaring the Kingdom of Heaven at hand. This message was to the Jews and to them only as they had been

the Lord's chosen people for many centuries. But now a new dispensation was about to be ushered in. The Kingdom of Heaven was at hand! And it was John's mission to prepare the people for the new order of things. This he did in the power and spirit of Elijah. (Luke 1:16,17) We know positively that John was not Elijah for we have his own testimony on the subject: "And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou that Prophet? And he answered, No." (John 1:21)

RESURRECTED--What Meant by "It" in 1 Corinthians 15:42-44?

Q817:2:: QUESTION--Since the Apostle clearly explains in 1 Cor. 15:35-38, that the body will not be resurrected, what does he mean when he says: "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption," etc. (1 Cor. 15:42-44) What is meant by the expression, "it"? What is resurrected?

ANSWER--We answer that "it" is the soul that is restored or resuscitated. What was it that died? The Scripture reply is: "The soul that sinneth, it shall die." The living, intelligent, sentient being is to be raised up by Divine power in the time of resurrection--"when all who are in their graves shall come forth." A phonograph with recording cylinder, furnishes an excellent illustration of the resurrection. The cylinder placed in the machine will have impressions formed upon it by sounds produced by the voice or by some other means. After the cylinder has received its full impression, it is laid away and preserved for some years while the phonograph is destroyed. By and by the cylinder is taken from its place and put into a new phonograph where the original sounds are reproduced. Thus it is with the individual. His character is formed by the impressions received in the daily experiences of life. His body corresponds to the machine. In course of time he dies. The body is destroyed and the character or identity is preserved by the Lord--we know not how nor where. In the resurrection the character (wax cylinder) will be placed in a new body (machine) and the original thoughts, memory, etc., will be reproduced. A fine "record" will be placed in a high-class machine. A poor record (if not destroyed because of worthlessness) will be placed in a lower grade instrument.

{Page Q818}

RESURRECTION--Animals

Q818:1:: QUESTION--Will faithful animals such as

dogs and cats be resurrected?

ANSWER--The matter of exterminating dogs and cats is being agitated in some of the large cities as it is claimed that these animals transmit disease germs and more or less endanger the lives of the people in various other ways. Mr. A's dog may be highly thought of in the family circle and yet be a nuisance to Mr. B. And Mr. B's cat may be inclined to make night hideous for Mr. A. We cannot imagine a bull pup or a rat terrier trotting up and down the golden streets of the New Jerusalem; or some antiquated tom cat crawling around the glittering spires of the Holy City. Indeed, the Bible--after describing the City and mentioning those who will be privileged to enter it--says that "without are dogs." (Rev. 22:15) And St Peter tells of "the natural brute beasts made to be taken and destroyed." (2 Peter 2:12) There is nothing in the Bible indicating the resurrection of animals.

RESURRECTION--General and Universal

Q818:2:: QUESTION--Can you show from the Scriptures that there is any such thing as a general resurrection of the dead? (S.J.R.)

ANSWER--The Bible is the only book in all the earth that does teach a general resurrection of the dead. In the first place, it sets forth that the dead are dead and not alive; and that because they are dead a resurrection is necessary to make them alive. If alive already, there could be no resurrection. The Scriptures teach that the entire race was condemned to death because of Adam's transgression. (1 Cor. 15:21,22; Rom. 5:12,18,19) In the following Scriptures it is declared in unmistakable terms that Jesus Christ, as the Savior of the world, died for "all," every man." (1 Tim. 2:5, 6; Heb. 2:2,9; 1 John 2:2) This last citation shows, beyond all controversy, that Christ is the "propitiation" --satisfaction--not only for "our sins," the Church's sins, but also for the sins of the whole world. Because of the "ransom for all," the hour is coming in the which all who are in their graves shall come forth at the voice of the Son of man (John 5:28,29), the righteous to an immediate raising up to life, and the evil to a gradual raising up (resurrection) by judgment. The Apostle elsewhere affirms a general resurrection. (See Acts 24:15)

RESURRECTION--Of Mankind: To What Condition?

Q818:3:: QUESTION--When the world of mankind are awakened from the tomb, to what conditions will the members of the race be awakened? (Cherub)

ANSWER--There are two resurrections mentioned in the

Scriptures: the resurrection of the just and the unjust. (John 5:28,29; Acts 24:15.) The just or righteous--the Church of Christ gathered out from among the nations during this Christian Era--are to experience a special resurrection. This is referred to in the Scriptures as the "first" or chief resurrection: "Blessed and holy is he that hath part in the first resurrection . . . these shall be kings and

{Page Q819}

priests of God and of Christ and shall reign with Him a thousand years." (Rev. 20:6.) These are to reign on the earth (Rev. 5:10) over the world of mankind, who will have been awakened from the tomb by the Lord at His second coming. The object of this reign is to resurrect, or raise up the fallen race of humanity by judgments to a condition of righteousness, perfection and life. When all the willing and obedient have attained to perfect life at the conclusion of the thousand years, they will continue to inhabit the earth throughout eternity, for the earth will have been restored to the Edenic conditions that prevailed when Adam was placed in the Garden. The earth will abide forever, as God formed it to be inhabited, and He assures us that the place of His feet shall be made glorious. The Church will experience a resurrection to spiritual, heavenly conditions; the world, aside from the Church, is to be resurrected to human perfection and life.

RESURRECTION--Provision for Life's Necessities

Q819:1:: QUESTION--Since the Bible teaches a general awakening of all who have died and since in all probability the majority of the race of mankind will be saved and inasmuch as they are to live upon the earth--how will it be possible to provide the necessities of life, food, etc., for the billions of humanity that will be on the earth when all are resurrected--particularly in view of the fact that with the present population of the earth-- 1,600,000,000--millions are on the verge of want and starvation? (Anxious)

ANSWER--A careful and liberal estimate of the number of all the people who have lived upon the earth from the time of the creation of the first man down to the present would be about 20,000,000,000. If three-fourths of these should attain eternal life (doubtless a liberal estimate), it would signify that 15,000,000,000 would have to be provided for. The area of the earth's surface included within the temperate zone is over 102,000,000 square miles. This would afford each individual

more than four and one-half acres of surface in which to rove about. When it is reflected that the "desert is to bloom and blossom as the rose" and the "earth is to yield her increase," producing spontaneously the fruits and flowers instead of the thorns, briars and weeds and that in all probability the seas and oceans will be greatly diminished, thus increasing the land area, it can be readily seen that it would be a simple matter for the Creator to arrange for the bountiful provision of the necessities of life for all mankind. A great deal of the want and deprivation experienced by the race now is caused by selfishness as there is sufficient produced to supply the needs of all. In that time, selfishness will be eradicated from the human heart.

RESURRECTION--What is Celestial Body?

Q819:2:: QUESTION--The Bible seems to infer that we will have celestial bodies. If so, are they these human bodies cleaned and made whole, revamped and made over? (C.T.)

ANSWER--The 15th Chapter of 1 Corinthians (1 Cor. 15) is an inspired treatise on the topic of the resurrection. In it the Apostle sets forth practically every phase and point relating

{Page Q820}

to this momentous subject. He begins by giving a synopsis of the Gospel in a few brief words: "How that Christ died for our sins . . . and that He was buried, and that He rose again the third day." He then names the witnesses to attest the fact of Christ's resurrection. In the 11-17 verses, he affirms and emphasizes the fact of Christ's resurrection. The 18th verse contains a statement that nearly all Christian people have overlooked or misunderstood. If Christ was not put to death and resurrected, "Then they also which are fallen asleep in Christ are perished!" "Perished" means destroyed or annihilated. Let no one advance the absurd idea that the Apostle was referring to the bodies of those who had "fallen asleep," for the bodies of all perish and disintegrate into dust. But he had reference to the individual, the being, the soul. "The soul that sinneth it shall die." (Eze. 18:4) Because Christ died for all, all are coming forth from the tomb. What comes forth--the body? Let the Apostle answer: "O senseless man! that which thou sowest is not made alive except it die; and that which thou sowest, thou sowest not that body which shall be . . . so also is the resurrection . . . it is sown a natural body, it (the soul) is raised a spiritual body (or being). Flesh

and blood cannot inherit the kingdom of God (therefore) we shall be changed . . . at the last trump... the dead shall be raised incorruptible and we shall be changed."

(1 Cor. 15:35-53)

RICH MAN AND LAZARUS--Does Parable Teach Eternal Torment?

Q820:1:: QUESTION--Does Christ's statement as to the "Rich Man" and "Lazarus" teach that the wicked go to eternal torment at death? (V.P.)

ANSWER--There is not a single word in this much discussed parable about the Rich Man being a wicked man or the Poor Man being a good man. Therefore, in answer to the question, it could be positively stated that there is nothing said about the wicked going to eternal torment at death. To interpret the story literally just as it reads, as so many are prone to do who believe in the theory of eternal torment for nearly every one but themselves, involves one in a number of absurdities. It would signify that all who are clad in purple and fine linen and who fare sumptuously every day, are at death to be placed in a furnace of fire and tormented. It would also mean that unless we were poverty stricken beggars, the companion of dogs, full of sores, and fed on crumbs at some rich man's back gate, we would never be able to wing our flight to Abraham's bosom when we departed this life. Poor Abraham would experience considerable difficulty in clasping all of the poor to his expansive bosom! The parable, rightly understood, does not in the remotest degree teach the monstrous doctrine of eternal torment.

RICH MAN AND LAZARUS--Meaning of Parable Concealed from World

Q820:2:: QUESTION-- Conceding that "Dives and Lazarus" is a parable, representing the Jews' and the Gentiles' positions of favor and disfavor during this Christian Age, the question

{Page Q821 }

arises concerning the figure itself: (a) Is it not a well- known fact that or Lord used everyday occurrences and things to make up the various figures and "dark sayings" (sheep, goats, seed, sower, harvest, reaper, stewards, etc.)? (b) Then why did Lazarus die to be carried to Abraham's bosom? Why must the "Rich Man" be alive in torment when he is DEAD?

If "hell" is a place of "forgetfulness," why did the "Rich Man" remember his "five brothers?" Lastly, if the Lord knew of such a place, why did He picture Dives in the hell of Dante's Inferno--even for the sake of a figure? (T.E.)

ANSWER--The Scriptures were written and arranged in such a way by the Lord, through the inspired writers that they could not be understood excepting by those who would come into harmony with Him by faith and obedience. The Lord is pleased to enlighten His children by the operation of the holy spirit through His Divine purposes. It is related of our Lord Jesus, that in all of His teachings He addressed the multitudes in parables and dark sayings and then afterwards explained them to His disciples. (Mark 4:11,33,34) The parable of "The Rich Man and the Poor Man" is a remarkable prophecy of conditions relating to the Jews and the Gentiles and, we believe, could have been stated in no other way without disclosing the realities which was evidently intended by the Lord should remain disguised or concealed from the world in general and whose real significance would be known only by His devoted followers. The entire book of Revelation is composed of prophecies thus concealed in signs, symbols and figures.

RIGHTEOUS--Why more "Bad Luck" Than Selfish

Q821:1:: QUESTION--I have noticed that people who try to live right and be Christians have more "bad luck" than those who are selfish and wicked. Does the Bible give any reason for this?

ANSWER--Yes, the Bible does give the reason. On the principle that a skiff rowed against the stream is twice as likely to be bumped into by logs and debris as if it were floating down stream, even so, the man who strives against selfishness and sin has a harder fight. The natural tendency of the world is downward. The Christian finds as the Redeemer said, that "Strait (difficult) is the gate and narrow is the way which leadeth to life, and few there be that find it." (Mat. 7:14.) The Lord permits the Christian to have adverse experiences that his character may be developed. Willingness to brave opposition indicates a character pleasing to the Lord. Weak Christians become discouraged with these experiences, but strong Christians grow stronger in the Lord and develop strong characters. It is to the faithful Christian that God has given the promise of joint-heirship with Jesus in His Kingdom. To such He says, "We might through much tribulation enter the Kingdom of God." (Acts. 14:22)

RIGHTEOUSNESS--"Sun of": What Is Signified?

Q821:2:: QUESTION--What is signified by the Scriptural expression, "The Sun of Righteousness shall arise with healing in its beams?" (Mal. 4:2) (X. X. X.)

ANSWER--In the prophetic language of the Scriptures, the condition of the race of mankind throughout its entire history in sin and ignorance, suffering and death, is likened to a dark night time. "Darkness covers the earth and gross darkness the people" is the Prophet's declaration. Truly it has been a fearful time of darkness in which mankind has been groping for the better things which instinctively all realize do not exist at this time but must come somehow, somewhere. And in this dreadful night time how many have dreamed fearful dreams, having the awful nightmare of eternal torment before their minds! But, thank God, the Scriptures represent that a day is approaching, "The Day of the Lord," in the dawning of which all the shadows of ignorance and prejudice shall roll away. The Psalmist, in poetic expressions, portrays the transition from the darkness of the night to the glorious radiance of the day. "Weeping may endure for a night; but joy cometh in the morning." Yes, it is to be a joyous time for the world when all shall be enlightened concerning the goodness of the Creator and when sorrow and sighing; suffering and death shall be no more. The "Sun of Righteousness" will be formed of the members of the Church of Christ, as the Lord Jesus declared, "The righteous shall shine as the sun in the Kingdom of their Father." (Mat. 13:43) It shall arise with "healing in its beams" in the sense that the Church together with her Lord will be manifested in power and great glory to all the world and will illuminate the whole earth with the knowledge of the glory of the Father which will result in the healing and blessing of all the families, kindred, and nations of the earth. It is no wonder that the "whole creation groans and travails in pain together until now, waiting for the manifestation of the Sons of God" --this glorious Sun of Righteousness. (Rom. 8:22,19)

RIGHTEOUSNESS--Vs. Regeneration'

Q822:1:: QUESTION --Is it proper to speak of those who have turned from sin to righteousness as being regenerated or having a regenerated heart?

ANSWER--The term "regenerated" is equivalent to the expression of "being born again." There are but two places in the Scriptures where the expression "regeneration" occurs. In Titus 3:5, it is used to represent the reforming and justifying influences of faith in the Redeemer, the Lord Jesus Christ;

and again in Matthew 19:28, where it is used to represent that glorious moral, social, political, religious, and physical change which will be introduced by the Messiah who says, "Behold, I make all things new." (Rev. 21:5) The process of regeneration is now going on in the experiences of the members of the Church of Christ--the Christians. These have been begotten of the Spirit and must grow and develop as "new creatures," and will be born of the Spirit in the resurrection when as glorious spirit beings they will be invisible and powerful and can then go and come as the wind. (John 3:8) In the regeneration of the world, after the Church has experienced the new birth, the race will be restored to its primitive conditions of perfection and life as represented in Adam in the Garden of Eden--"The Times of Restitution of all things spoken by the mouth of all the holy Prophets." (Acts 3:19-21)

{Page Q823}

RIVER--Of Life, Actual or Symbolic?

Q823:1:: QUESTION --What about the "River of the Water of Life, clear as crystal?" (Rev. 22:1,2) Is it an actual river? If so, how may one get a drink out of it?

ANSWER--If we were disposed to accept this as a literal statement, we might well do as the old Spanish explorer, Ponce De Leon, did--search for the Fountain of Perpetual Youth! And we might have the consoling thought that surely there would be enough water in this river of the water of life to put out all the fires of the "lake of fire and brimstone" mentioned in the eighth verse of the preceding chapter! Dispensing with absurdities, we recognize that a wonderful symbolical picture is here presented to our mental gaze--a gloriously beautiful city of vast proportions and all of gold and precious stones, reflecting the radiance of the marvelous light that glows within and which emanates from that great Being who is the Supreme Ruler of the Universe, the Almighty God! And forth from the street of gold, there flows this lovely river whose waters are as clear as crystal and whose banks are adorned with trees "whose leaves shall be for the healing of the nations!" The city is "the Bride, the Lamb's Wife," the Church of Christ glorified. The river is the stream of truth and not the muddy waters of the traditions of men that shall flow from the Church when it is complete and

highly exalted. The Lord had promised that whoever would drink of the water (the truth) that He should give, it would make of him "a well of water springing up into eternal life." (John 4:14) These wells or springs of water have been in course of development throughout this Christian Era and when they are all brought together--the 144,000 mentioned in the 7th and 14th chapters there will be formed a mighty flow of truth, of which all the nations will be invited to partake. The Spirit and the Bride will then say, Come, and whosoever is athirst may come and partake of the Waters of Life freely. (Rev. 22:17)

SABBATH--First or Seventh Day?

Q823:2:: QUESTION--Which day should be observed as the Sabbath Day, the first day or the seventh day of the week? (I.B.S.A.)

ANSWER--It would depend upon the religious belief of the one who asks the question. To the Jew the seventh day (Saturday) is the one to be observed, as it was commanded in the Law that was given to the Israelites that they should keep the seventh day as a holy day. That Law is still binding upon the Jews. If a Seventh Day Adventist, then let him keep the seventh day, for he believes that he is under the Law, and with that belief he certainly should keep the seventh day. To those who are members of some one of the various Protestant Churches, or of the Roman Catholic Church, let them observe the first day (Sunday) as the day of rest, as they believe that it is so commanded, and surely it would not be right for them to violate their conscience by doing otherwise. To the true Christian, the consecrated child of God, let these keep every day holy unto the Lord and not merely one day in seven. And let these enjoy a rest by faith in the Lord and in His sure promises. Let no one attempt to judge another in respect to this matter of ob

{Page Q824}

serving the sabbath or holy days. No one has the right to judge his fellowman in this regard; but let every man be fully persuaded in his own mind (Rom. 14:4,5). If any one presumes to judge another in these matters, he is violating a direct command of the Lord as expressed by one of His inspired Apostles (Col. 2:16). If any one should say that we are not saved and that we are lost because we do not observe some special day, ask him gently but firmly--"Who made thee a judge?"

SALVATION--Death Upon All, Life Provided for All.

Q824:1:: QUESTION-- Kindly explain 1 Tim. 2:4-6.

ANSWER--God will have all men to be saved (from the death conditions that came upon all because of father Adam's disobedience; just as the whole race is in a dying condition with the vast majority in the tomb, so the Lord will have "all," "every man," saved from this condition of death) and to come to the knowledge of the truth (in order to bring the race--all men--to the knowledge of the truth it would be necessary to resurrect them from the grave, for very few members of the race have come to the knowledge of the truth in this present life, as the Lord Jesus Himself stated on one occasion, "Strait is the gate and narrow is the way which leadeth unto life; and few there be that find it"), for there is one God (not three Gods nor many), and one Mediator (go-between), the Man Christ Jesus, who (will satisfy the claims of Divine Justice and bring about the atonement or reconciliation between God and men, because, by the grace of God, He) gave Himself a ransom for all ("every man," which truth; or fact is), to be testified (to all) in due time, when all have come forth from the tomb.

SALVATION--Father's Drawing Vs. Water of Life Freely.

Q824:2:: QUESTION--Would you please explain what is meant by John's Gospel, sixth chapter and forty fourth verse; and does this harmonize with Rev. 22:17--"Whosoever will let him take of the water of life freely"? (H.B.M.)

ANSWER--Jesus' words, "No man can come to Me except the Father which sent Me draw him," have long perplexed Bible scholars and Christian people in general. The thought usually is that the Lord is desirous that all mankind should be saved in this present Christian Era. And if this be so, then why does the Father "draw" so few to Christ? Why does He not draw all men unto Him? The difficulty is that many have failed to note the Scripture teachings concerning the Divine purpose. All Bible scholars recognize that the doctrine of "election" is taught in the Scriptures. And nearly all are aware that "free grace" is likewise set forth. In attempting to apply both these Bible teachings to the present Era, confusion has resulted. God is now drawing to Christ such as He desires shall be members of His Church, the Bride of Christ. In other words, God is "calling" or inviting a few--"the elect"--to be joint-heirs with His Son in the glories of the Kingdom. When this election is completed, then God's free grace will be extended to all the world of mankind.

SALVATION--Three Ways.

Q825:1:: QUESTION-- Is it true that the "Highway of Holiness" is opened up now and that the way of salvation is so plain that a "wayfaring man though a fool shall not err therein" (Isa. 35:8-10)? If the way is so plain and clear and simple that a foolish person need make no mistake about it, then why is there so much confusion among the learned clergymen, Doctors of Divinity, etc., as to the proper methods of salvation, some teaching one thing and some another?

As an honest skeptic and one seeking to know the way of salvation, can you direct me to this "Highway"?

ANSWER--We are not surprised that you have failed to find the "Highway." The Lord Jesus referring to the conditions of salvation during this present Gospel Age, declares that "Strait is the gate and narrow is the way that leadeth unto life and few there be that find it." As a matter of fact, the Scriptures point out three ways:--"The broadway, leading to destruction," "The narrow way to life," and the "Highway of Holiness." (Mat. 7:13,17; Isa. 35:9.) It is very evident from the conditions which you mention that the latter of these ways has not been in existence thus far, but as the Scriptures affirm, it will be opened up for the world at the time of our Lord's second coming. Then when Satan, that old "lion" (1 Pet. 5:8), is bound (Rev. 20:2) the Prophet's words shall be fulfilled. "No lion shall be there," and "the redeemed of the Lord (the world of mankind) shall go up thereon with everlasting joy and singing upon their heads, and sorrow and sighing shall flee away."

SANCTIFIED--Children and Unbeliever by Believing Spouse.

Q825:2:: QUESTION --Can you explain the words of the Apostle Paul (1 Cor. 7:14), "For the unbelieving husband is sanctified by the (believing) wife and the unbelieving wife is sanctified by the (believing) husband; else were your children unclean (sinners under condemnation, unjustified, unrelated to God, aliens from His care and blessing), but now are they holy"?

ANSWER--As the disobedience and alienation of Adam and Eve from the Heavenly Father brought alienation to all their offspring, so the reconciliation of the Lord's people through the merits of the great atonement, not only brings them back to harmony with God, but their children as well are counted as justified through their parents, and on account of

their parents, up to such a time as the child shall have an intelligence and will of its own. The question is more complex, however, when one parent is the Lord's and the other is a stranger and an alien from Him; but the Apostle assures us that in such a case God counts the child as His, through whichever one of its parents is the Lord's disciple. The standing of the believing parent, is counted as offsetting and overruling the standing of the unconsecrated parent, so far as the child is concerned.

SATAN--Did God Create?

Q825:3:: QUESTION-- Did God create Satan? (C.F.T.)

ANSWER--According to the Bible, Satan, of his own

{Page Q826}

volition, became the adversary of God. Originally, as God created him, he was holy, pure, grand of character and of a high order of angelic nature, a "covering cherub" (Eze. 28:16). He transformed himself from the loyal, glorious servant of God, to a bitter enemy and opponent. The Scriptures tell us what constituted this transforming work--that it was an evil thought, a disloyal thought, an ambitious thought. The angel Lucifer--signifying "bright morning star"--said within himself, "I will ascend into heaven, I will exalt my throne above the stars of God (the other angels) . . . I will be like the Most High (Isa. 14:12-14). As God is the Emperor of the entire Universe, I should like to be the Emperor of some quarter of it where I might reign supreme and work out my own schemes and plans." Lucifer's opportune moment came when our first parents were created. Perceiving that they had procreative powers, he seized upon the thought that by alienating them from God, he could wield an influence over them and eventually have an earthly dominion of his own. God has permitted him to carry out much of his scheme, while he was, at the same time, unconsciously working out a part of the Divine Program. It is not to be understood that Satan has in any sense thwarted the Divine Program; on the contrary it has been a part of God's great plan to permit evil to reign for 6,000 years and then to bind Satan and establish righteousness.

SATAN--"Prince of this World."

Q826:1:: QUESTION--Kindly explain John 14:30

--"Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." (A.W.W.)

ANSWER--The first part of the text relates to the time following the Lord's resurrection. Jesus had been put to death as a human being, a perfect man, and was raised a glorious spirit being of the highest order, of the Divine nature. In His highly exalted spiritual state, endowed with glory, honor and immortality, it was appropriate that the Lord should manifest a greater measure of dignity, in order to impress upon the minds of His followers the change that had taken place. He who had been the meek and lowly Nazarene, so poor that He had not where to lay His head, after His resurrection would be so no longer, but the all-powerful Divine Lord, next to the Heavenly Father in power and authority. During the forty days from the time of His resurrection to the time of His ascension into Heaven, he manifested Himself and talked very rarely with His disciples. The "prince of this world," Satan, was coming in the sense that he would triumph over the world of mankind and bring it into subjection to his own evil sway and dominion until the time for the Lord to set up His own Kingdom at His second coming.--2 Cor. 4:4.

SATAN--Ruler of Present Evil World.

Q826:2:: QUESTION--Who is the "Prince of this world," mentioned in the following Scripture texts: John 16:11, and John 12:31? (Subscriber.)

ANSWER--There are three great ages or dispensations of time outlined in the Bible. The first of these is referred to as "the world that was," and the second as "the world

{Page Q827}

that now is," and the last as the "world to come wherein dwelleth righteousness." The "world that now is," or "this present evil world," is the one over which Satan is the "Prince" or ruler. The Apostle elsewhere refers to Satan as "the god of this world." (2 Cor. 4:4.) It is because Satan is the ruler over this present order of things during this dispensation that it is termed an "evil world." All will agree that evil is very much in evidence, and that the influences of the past and present are universally inclined towards sin and unrighteousness. How difficult it is to do right now; and how easy it is to take the downward way! Our Lord is not ruling over the nations now, and will not until the appointed time for Him to take unto Himself His great power and authority and establish His own Kingdom in the earth. Then, as the Scriptures declare, "the kingdoms of this world will become our Lord's and His Christ's and He shall reign for the Ages of

the Ages." This agrees with the Savior's words when He said, "My Kingdom is not of this world."

SATAN--Will Have No Successor.

Q827:1:: QUESTION--If Satan (the Devil) is the grand general supervisor over the lower regions, and he is to be destroyed, as we read in the Scriptures--(Heb. 2:14) who will be appointed to look after the interests of his department after his demise? (Q.E.D.)

ANSWER--Not only will Satan be destroyed, but we read also that "hell," the place of supposed fire and brimstone, is to deliver up all the dead that are there and then the place itself destroyed-- (Rev. 21:13,14). The "lake of fire and brimstone," as all Bible scholars now know, is the symbolic expression denoting destruction, annihilation, or extinction of being. Death and hell being cast into this "lake," would, therefore, signify their destruction, or termination. Demonstrating the truth of this interpretation of the symbols, we find it stated in the 22nd chapter and the 4th verse that "there shall be no more death"--it having been destroyed in the "lake of fire and brimstone." Satan will have no successor, and the fire-proof demons will join the army of unemployed!

SATAN--Will He Be Destroyed Before Death?

Q827:2:: QUESTION--Since Jesus is to reign until all enemies are put under His feet, and the last enemy to be destroyed is death (1 Cor. 15:25,26) would it not prove that Satan and his hosts would be destroyed before death is destroyed, and that both would be destroyed during the reign of Jesus?

ANSWER--The Apostle's argument is so clear and convincing in this fifteenth chapter of First Corinthians relative to the reign of our Lord Jesus and the object or purpose to be accomplished by that reign, that there is but one answer to the question and that one in the affirmative. It is apparent to all thinking minds that Christ's reign has not yet begun, for the Scriptures declare that during the reign of the Lord, the great adversary of the race, Satan, will be bound, and that in the close of that reign he will be loosed for a little season. A single glance over the conditions

{Page Q828}

existing in the world will serve to convince anyone that Satan is still a very active personality. However, conditions in the

next Age, the period of Christ's reign, will experience a radical change as gradually the evil, selfish elements are eliminated. The last of the evil things that have so long afflicted the race, death, "and him that had the power of death" shall be destroyed (Heb. 2:14; Rev. 21:4).

SCIENCE--Does Harmonize with Joshua's Request re Sun?

Q828:1:: QUESTION--It is claimed by scientists that the earth's motion upon its axis has not varied a second for thousands of years. In view of this how shall we account for the statement of Joshua 10:13, "The sun and moon stood still and the sun hastened not to go down about a whole day." Does this record imply that the earth's motion upon its axis was stopped or its velocity lessened? (J.W.A.)

ANSWER--A critical examination of this passage in the Hebrew language in which the Old Testament was written, discloses the fact that Joshua never requested the Lord to cause the sun and moon to stand still. His request was that the sunlight and the moonlight might be restrained, or prevented from shining through the dark clouds of the storm mentioned in verse 11, in which great hailstones had been formed, and doubtless were accompanied by thunder and lightning, all of which would strike terror into the hearts of the Amorites. Had the dark clouds rolled away and the sun shone forth, the enemies of Israel, who were sun worshippers, would have plucked up courage and resisted the onslaughts of Joshua and his army. So the sunlight and the moonlight remained dim (Hebrew, dum) about a whole day, "until the people had avenged themselves upon their enemies." The scientists are right and in harmony with the Scriptures, for the earth did not cease to revolve upon its axis, but continued to pursue the even tenor of its way. The Bible rightly interpreted and understood is consistent with reason and with facts.

SCIENCE--Primitive State of Human Race.

Q828:2:: QUESTION--Are there not remains of buried cities in Egypt containing evidence, pictorial drawings, hieroglyphics, etc., which antiquarians are in general agreed evidence a civilized, prosperous, and opulent people living about 7,000 years before the Christian era? And how many more thousands of years must it have taken for these to rise from conditions of barbarism--the universally conceded, primitive state of the entire human race? (R.J.S.)

ANSWER--It is passing strange that antiquarians which acknowledging the skill, ingenuity and wisdom of the

ancients, evidencing a degree of civilization far in advance of any other prior to that of the present day, persist in calling the earlier peoples of the earth, "barbarous" and "primitive." The Egyptian ruins have been and are the marvels of modern times. Engineers and architects who have examined those mighty monuments of a former age, have declared that with all of our boasted civilization and enlightenment, it is doubtful if there is sufficient wisdom and knowledge in the world today to even duplicate those wondrous structures.

{Page Q829}

The oldest building in Egypt is conceded by all recognized authorities to be the Great Pyramid, and the date of this construction is well established, about 2170 B.C. It is still the wonder of the world as it was in ancient times, when placed by the Greeks at the head of the list of the "Seven Wonders of the World." The seven thousand years antiquity of the buried cities of Egypt, has long been recognized as being fictitious, as pictorial representations of the Pyramid have been discovered in all of those ruins showing that they were erected after the Great Pyramid had been built. Therefore, there is nothing in Egypt to disprove the Bible chronology, to the effect that the race had its origin 4128 B.C.

SCRIPTURES--Why Confusion About Teachings?

Q829:1:: QUESTION--Why is there so much confusion existing in the world today as to the true teachings of the Scriptures?

ANSWER--The study of the Scriptures, as with all other lines of investigation, must be conducted systematically, else confusion results. The Apostle Paul counsels us along this line saying, "Study to show thyself approved unto God (not unto men), rightly dividing the word of truth." Many have erred in failing to follow this rule. For instance, in reading Rev. 19:20, some have insisted that the lake of fire and literal brimstone is a real lake filled with brimstone and fire. A mere novice should recognize the passage as highly figurative, especially in view of the fact that it states that a beast and a false prophet are to be cast into it. No thoughtful person would conclude that a real beast and false prophet are meant. Many Bible students have entirely overlooked the importance of "rightly dividing the Word." The Apostle shows that the Divine arrangement, as thus far revealed, is divided into three great dispensations or ages, referred to in our Bibles as "Worlds" (See 2 Peter 3). The major portion of the prophecies relate to the world or age to come, and when

we strive to make them fit present evil conditions, confusion results. To illustrate: If we apply the prophecy of Isa. 35:8-10, to the past or present, it is meaningless, whereas it is in exact harmony with the glorious reign of the Messiah, which we all know to be future. As corroborative of this manner of dividing the Word, we see that our Lord (Matt.7:13,14) speaks of the present evil world as "a broad way leading to destruction" and the way to life through Christ as "a strait and narrow way," while in his great prophecy in Matt. 25:31-46, He confirms the prophetic statement of Isaiah.

SCRIPTURES--Wrested by Unlearned and Unstable.

Q829:2:: QUESTION--Please explain 2 Pet. 3:16, "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction."

ANSWER--From the reading of this chapter, it is evident that "these things," referred to by the Apostle, are the things relating to the three worlds and the three heavens of which he was writing. In 2 Cor. 12:1-4,

{Page Q830}

the Apostle Paul relates how that special visions and revelations had been given him by the Lord, and among these was a view of the "third heaven," and of "paradise." This was a glimpse of "the new heavens and the new earth" mentioned in the 13th verse of this chapter. St. Paul was not permitted to give the details of what had been revealed to him, nevertheless, these revelations influenced all of his writings and caused him to give such expressions as were hard to be understood, but which, in the light of subsequent events, are now being clearly revealed to the sincere and earnest student of the Scriptures. It is now seen that the "unlearned and unstable" have wrested many of the Apostle's statements from their true connection and significance, Scriptures that apply to "the new heavens and the new earth" have been variously warped and twisted from their true application and forcibly assigned to "the heavens that are now" and "this present evil world." As an illustration of this: the Apostle explains that "God has appointed a day (a thousand-year day--2 Pet. 3:8) in the which He will judge the world in righteousness" (Acts 17:31), yet many have misapplied this statement and have declared that the world is on trial (being judged) at present.

SECOND DEATH--Cast Into Lake of Fire.

Q830:1:: QUESTION--Please explain this Scripture: "Death and hell were cast into the lake of fire, this is the second death?"

ANSWER--The first death came upon Adam because of sin, and death has been reigning in the earth since, and men have died because of inherited sin. Death is spoken of in the Scriptures as a great enemy. Under the reign of Christ the dead shall return from the land of the enemy, the tomb, the death condition. (Jer. 31:15-17; John 5:28,29). All those who have become Christ's in this life receive their trial now. Those who have had no opportunity to accept the Lord will be given a trial then, and if obedient will be rewarded with eternal life on the earth. The reign of Christ is for the purpose of restoring all that was lost in Adam (Acts 3:19-22) and as the Scriptures declare: "He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death" (1 Cor. 15:25,26). In the Scripture quoted in your question, "hell" is from the Greek word "Hades," meaning the tomb. Death means the result of the curse that came upon Adam. The words used by our Lord were figurative. The "lake of fire" is a symbol of complete destruction, here called the "second death," therefore the second death refers to that death from which there will be no resurrection.

SECOND DEATH--Meaning of.

Q830:2:: QUESTION--What is meant by the "Second Death" mentioned in the book of Revelation?

ANSWER--The first death, the death which came upon the human family through the disobedience of Father Adam, extended to every member of the human race. But according to God's providence, foreknown and fully declared, Christ died for the sins of the whole world; and in due time every member of Adam's race is to be recovered from that sin and from its death penalty, which for six thousand

{Page Q831}

years has been upon the race. In other words, as Adam brought mankind under the first death penalty, so Christ will release all mankind from that death penalty and give every member of the race a full and fair opportunity to attain perfection and eternal life. Whoever refuses that favor and opportunity--whoever sins willfully and deliberately against that light, will come under the sentence of death again; and

this time it will not be Adamic death, but Second Death. And the difference between the two deaths is that the latter will know no revocation--there will be no redemption from it and no resurrection.

SECOND DEATH--Tormented Forever Symbolic.

Q831:1:: QUESTION--Please explain Rev. 20:10, particularly the last clause of the verse which reads: "and shall be tormented day and night for ever and ever."
(E.W.D.)

ANSWER--All Bible students recognize that the expressions of this chapter and verse are highly figurative. Where it is stated that a "beast and false prophet" are to be cast into the "lake of fire and brimstone," no reasoning mind would say that literal beast, or a literal false prophet were meant; but that these were symbols, and represent false and beastly systems. And if not an actual beast is meant, so also with the "lake of fire and brimstone." This lake would fittingly symbolize absolute destruction, for whatever is cast into fire and brimstone, the two most destructive agencies known to mankind, is immediately destroyed and not preserved in any sense. As stated in the 14th verse, it is the "second death"--annihilation. To our understanding, the "devil" here mentioned is not Satan himself, but is an evil system--a devilish power. These evil systems--false civil and ecclesiastical powers--in the end of the Age are to be "tormented day and night," as long as they last, with financial, social, and religious difficulties and pains. "Forever and ever" is from the Greek aionion which signifies lasting. The "torment" will last until these Satanic systems are consumed.

SERPENT--Method Used To Tempt.

Q831:2:: QUESTION--Who was the serpent? What was its form? In what way did he induce our first parents to disobey the Lord? (W.H.M.)

ANSWER--The Genesis account of the seduction of our first parents by Satan is very brief. There is just a sufficient amount of detail given to show how sin entered into the world and death by sin. The Bible is the only book in all the world that goes back to the beginning and logically and consistently sets forth the origin of sin and death. After concisely stating the facts, it does not ramble all around the point by bringing in a mass of unnecessary detail. It was not written to amuse, charm, or satisfy curiosity. In the first three chapters of the Bible the origin, fall and death of the race are described; and in the last three chapters of the Bible, the elimination of sin

and death, and the uplifting and blessing of mankind are set forth. From the brief account given of the tragedy that occurred in the Garden of Eden, we might surmise that the serpent was merely one of the number that were in existence at that

{Page Q832}

time and that Satan, a powerful spirit being, controlled, or obsessed it and caused it to act and to speak in a manner such as would deceive mother Eve. Inasmuch as the Bible does not furnish the particulars, it would be impossible for anyone to set forth all the facts.

SIN--David Numbering the People.

Q832:1:: QUESTION--Why was it a sin for David to number the people (2 Sam. 24 and 1 Chron. 21)?

ANSWER--While it is not stated in the Scriptural account that the Lord did not wish the Israelites to be numbered, yet we are convinced from the reading of these chapters, particularly verses one and eight of 1st Chronicles, 21st chapter, that such was the case and that He had given instructions to that effect. In the third verse of this same chapter, we find Job, David's chief officer, protesting against this action of the King; saying that it would be "a cause of trespass to Israel." We may reason, too, that as David sat upon "the throne of the Lord" (1 Chron. 29:23) as the Lord's representative, he was acting without instructions and due authority in taking the census of the people and was therefore presumptuous in the matter, and deserving of punishment as a rebuke in not first ascertaining the Divine will of God, the true King of Israel. There is a valuable lesson here for all who profess to be God's people, and that is, to first seek the Lord's instruction and guidance in life's affairs and not to lean to their own understanding and natural preferences. The reasoning faculties of all are more or less unbalanced; no one has a perfectly balanced mind, and hence it would be the part of true wisdom to follow the instructions of the Lord.

SIN--Forgiveness for Sinful Life.

Q832:2:: QUESTION--If a person has led a sinful life and has been instrumental in causing others to sin, would it be possible for such a one to be fully forgiven and all their past sins cancelled if they should repent and ask the Lord to forgive them?

ANSWER--There should be no question in the mind of

any one on this point. The Scriptures abound with expressions in which the Divine love and compassion of God, the Heavenly Father, are set forth. The great Creator of the Universe sacrificed His well-beloved Son, the Lord Jesus Christ, to redeem the world and to reconcile it to Himself. Those, therefore, who will accept the Lord Jesus as their Savior, believing that He by the grace of God tasted death for every man--these are freely forgiven all their past iniquities. The Apostle Paul, before his conversion to Christianity, was bitterly opposed to the cause of Christ and went about persecuting the followers of the Master--putting them in prison and arranging that some should be put to death. We remember that he consented to the death of Stephen, the first martyr. Yet with all this, the Lord freely forgave him. Note the following Scriptures as evidencing the full and complete forgiveness of all those who are truly repentant and who desire to draw nigh to God through Christ (Isa. 1:18; Psa. 103:10-14; Acts 26:18; Eph. 1:7; Col. 1:14).

{Page Q833}

SIN--Unpardonable.

Q833:1:: QUESTION--What is the unpardonable sin?

ANSWER--The unpardonable sin is a sin which God declines to pardon or forgive--a sin, therefore, which must be punished, must be expiated by the sinner. There may be said to be different degrees of unpardonable sin, however. An unpardonable sin is one that is committed against light and knowledge. All sins of weakness and ignorance are pardonable, because God has made provision for the pardon of these in the death of Christ. Since all of our weakness and ignorance came to us through the fault of our Father Adam, and since Jesus redeemed the world from that transgression and all of its hereditary taint, therefore, every sin attributed to that fall alone is a pardonable sin.

There are, however, what might be termed mixed sins in which a measure of wilfulness, knowledge and intelligence combine with a certain measure of ignorance and weakness. For such sins there would be forgiveness to the extent of the weakness and ignorance, but punishment would be required to the extent of the knowledge and wilfulness. A wilful sin against full light and knowledge would be a sin against the holy spirit of God. Such, knowingly committed, would bring the sinner under the sentence of the sin namely, the Second Death.

SINS--Some Men's Are Open Before Hand.

Q833:2:: QUESTION--To my mind, the following text of Scripture is one of the most puzzling to be found in the Bible--"Some men's sins are open beforehand, going before to judgment; and some men they follow after."--1 Tim. 5:24.
(C. M.)

ANSWER--The Scriptures point out two spiritual classes among the Lord's people, one class of which will be kings and priests unto God, and will be seated upon the throne of Divine authority and power. This is a comparatively small class, and is called the "Little Flock," the "very elect," "a chosen generation, a royal priesthood," etc. The other class is comparatively large, and is called the "great multitude which no man can number," and are represented as being before the throne, as servants and messengers. (Rev. 7:9-15.) These two classes are referred to in the parable of the "Wise and Foolish Virgins." The first class, "the very elect," have all their sins up for judgment beforehand, before the general judgment time for the world. They are on trial in this present time and have all their sins atoned for and expiated. The other class, "the great company," will have its sins up for judgment following after the judgment of the "Little Flock," having "come up through great tribulation, and washed their robes, and made them white in the blood of the Lamb." The Apostle's letter was addressed to Timothy, a child of God, and his instructions relate to the worldly ones outside of the Church of Christ. Indeed, the world's sins, both Adamic and willful, are all fully atoned for by the above two classes in association with the Lord Jesus Christ as the "sin-offerings" of this great Atonement Day.

SODOM--Lot's Wife Turning to Salt.

Q833:3:: QUESTION--We read in the Bible that as Lot and his wife were fleeing from Sodom, his wife looked back at the

{Page Q834}

city and was instantly turned into a pillar of salt; can that be literally true?

ANSWER--We see no reason for thinking otherwise than that the statement with reference to Lot's wife is a literal one. We can conceive of no reason why the record should be otherwise than literal. The Great Master, Himself, referred to the incident and made no criticism of the narrative (Luke 17:32). Why then should we criticize it? The Scriptures show that the Angels of the Lord had warned Lot to take his wife and daughters

and flee out of the City of Sodom, and they started in their flight, but instead of keeping steadily on after once starting, Lot's wife turned to look back--evidently desiring the things left behind--and she was turned into a pillar of salt. The Apostle shows us that these lessons or examples were for the benefit of others. In other words, types and shadows of greater things. Space does not here permit us to discuss the type and anti-type.

SOUL--Can It Die?

Q834:1:: QUESTION--Can the soul die? I read in the Bible such expressions as these, "The soul that sinneth, it shall die" (Eze. 18:4), "Every soul that will not hear the voice of that Prophet shall be DESTROYED from amongst the people (Acts 3:23), etc., yet on every hand the doctrine of "The Immortality of the soul" is being taught and nearly every one believes that the soul cannot die, but is doomed to live on forever. I am much confused in regard to this matter.

ANSWER--Some years ago this question was discussed by theologians and others, and at that time, having the general thought or teaching in mind, which was supposed to be the truth, many were led to investigate along this line and were vastly surprised to find that the doctrine of the immortality of the soul is entirely of heathen origin and nowhere taught in the Bible. Under the glare of the increasing light of our day, many ministers have come to a recognition of this fact and are now engaged in preaching that which the Scriptures teach, viz., that it is the soul (the living, intelligent being) which enters into death. The soul is "asleep," "dead" and will remain in that condition of unconsciousness until resuscitated at the time of the resurrection of the dead. Immortality is conditional. By examining the following Scriptures, it will be seen at once that immortality is a reward that will be conferred upon those who are faithful and obedient to the commands of the Lord and who prove their worthiness to receive this "Crown of Life" (Rom. 2:7; 1 Cor. 15:53,54). See also 1 Tim. 6:15,16.

SOUL--Does It Sleep When Body Dead?

Q834:2:: QUESTION--Does the soul of man sleep when the body is dead? (J.H.L.)

ANSWER--Various have been the theories as to the condition of the soul after death. The Bible teaching regarding this much discussed question is very clear and simple, and there need be no confusion of mind at all if we are willing to accept what the Scriptures teach. In the case of

the first man who sinned, let us see what it was that sinned, and what it was that suffered the penalty for disobedience. The account of the creation of man mentions three things--body, soul, and spirit. The body was formed of the dust of the ground. God breathed into its nostrils "the breath (spirit) of life, and man became a living soul." Man did not receive a soul, but he became a soul." The union of the life or energizing principle, the breath with the body, produced the living intelligent being--the soul. What was it that sinned? Surely it was not so much dust, the body. Neither was it the "breath of life" that disobeyed, but it was the soul, the living being, Adam, that sinned against the Lord. Then what was it that died? Hear what the Scriptures declare--"The soul that sinneth, it shall die." (Eze. 18:4.) It is, therefore, according to the highest authority in all the Universe, the soul that sinks into unconsciousness at death is to awaken on the resurrection morning.

SOUL--Does Woman Have One?

Q835:1:: QUESTION--Has woman a soul? We read that man "became a living soul," but nothing is said about the woman having a soul! Hence my question. (L.B.)

ANSWER--As the Scriptures are silent on this subject, and as much as the gentler and fairer sex is to be admired, to be in harmony with the Bible, and to answer the question therefrom (however painful it may be to state the fact) it is necessary to set forth the awful truth that women do not have souls! But what is still more painful to relate, according to the Bible, man does not possess a soul, either! Some good, well-meaning people who have read their Bibles, but not with careful thought, have been rather careless in the use of language when referring to Scriptural matters. No one has a soul; but every living, breathing creature is a soul. In the quotation above it is stated that "man became a living soul" and not that he was given a soul. The breath of life, the energizing principle imparted to the body alone is the soul. It was the union of the two, the life and the body, which produced the intelligent creature--the soul. Woman, therefore, is as much a soul as man.

SOUL--Is It a Part of Man?

Q835:2:: QUESTION--In Gen.2:7, we read that "man became a living soul"; and in Job 14:22, we read "his soul within him." Is the soul a part of man, or is the whole of man

a living soul? (E.)

ANSWER--For Ages, one of the most momentous questions, and one most frequently propounded has been "What is the soul?" The Bible answers the question so directly and simply that students of the Scriptures are now marvelling that this question should ever have perplexed any in the past. The life-giving quality, the energizing principle, in union with the organism, or body, forms the living, intelligent being. This being, whether sheep, elephant, horse, man, angel, or devil, is the soul. For proof of this in the Scriptures, carefully note the following citations, the first two in the marginal readings of the Authorized Version. (Gen. 1:20,30; Gen 2:7.) The word soul in this connection,

{Page Q836}

is from the Hebrew nephesh which means literally "a breathing creature." Man does not possess a soul, but he is a soul. The entire being is the soul. Job's expression must be understood in the poetic sense, and signifies that man would suffer and mourn from his inmost being, "from the bottom of his soul," as is sometimes said in the vernacular. Statements have appeared in the public press from time to time, emanating from some reputed authorities, to the effect that the "soul" has been weighed and photographed. This can easily be accomplished by any amateur photographer equipped with a camera and a pair of freight scales!

SOUL--Meaning Of.

Q836:1:: QUESTION--Will you please tell me what is the soul? (N.U.M.)

ANSWER--The Bible gives the correct definition to your question. We read, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and the man became a living soul." (Gen.2:7.) God did not give a soul to man, but He created man a soul or being. The word soul is translated from the Hebrew word "nephesh," which means "a breathing, sentient being." That is to say, God formed Adam of the dust of the ground, the body was not the soul; neither was the breath of life which God breathed, or blew into his nostrils the breath of life and the result was a living, breathing, animate being, then for the first time properly termed a soul. The word soul is not applied to man only. Animals are souls. In the first, second, and ninth chapters of Genesis, the words "living soul" are applied in the Hebrew language to the lower animals nine

times. Man as a soul is different from the lower animals or souls by reason of his higher organism; he has superior mental endowments. He is the highest order of animal creation.

SOUL--What Becomes of it at Death?

Q836:2:: QUESTION--What becomes of the soul at death? Is it put into the grave with the body, or does it fly away in a disembodied state, and go soaring around through space, waiting and longing for the time to come when it can get back into its body (put on its clothes again, so to speak) at the resurrection? (J.A.G.)

ANSWER--There is much confusion of thought regarding this matter. Many are disposed to express the matter wrongly by saying that they have a soul in place of saying that they are a soul. There is considerable difference in having a cow and being a cow! All living beings are souls from the Scriptural standpoint. (Gen.1:20-30. Margin.) When father Adam disobeyed the Lord, it was not his body, the dust of the ground that sinned. Neither was it the energizing principle, the breath of life, that sinned. But it was Adam himself, the living intelligent being, the soul, that sinned. Therefore, it was the soul that died, as the Scriptures declare, "The soul that sinneth, it shall die." (Eze. 18:4). In the resurrection, it is the soul that is to be resuscitated. "Thou wilt not leave my soul in Hades--the tomb"--was spoken of our Lord Jesus.

{Page Q837}

SPIRIT--Is it Same as Soul? 1 Thes. 5:23

Q837:1:: QUESTION--St. Paul, in 1 Thes. 5:23, prays God . . ."Your whole spirit and soul and body be preserved blameless," etc. If not, kindly enlighten fully (J.W.C.)

ANSWER--In his prayer, St. Paul evidently distinguishes between spirit, soul, and body. We should bear in mind that his letter was addressed to the Church collectively, and not so much to individuals. We can be quite sure that the Apostle did not refer to individuals, for whatever interpretation we may put upon "soul and spirit," we are in the singular, not the plural number. St. Paul expresses his earnest desire that until the Lord's return the Church might be preserved entire, without schism, in the unity of the spirit and the bond of peace. In Acts 4:32, we read that "The multitude of them that believed were of one heart and one soul," and in Eph. 4:4, the Apostle points out that there is one BODY AND ONE SPIRIT. As in the creation of Adam,

with the entrance of the breath of life, man became a living soul, an intelligent, sentient being, so with the New Creation. Inspired with the Spirit of the Lord, the Holy Spirit, the members of the Church, which is His Body, should work in unity and harmony in doing the will of the Lord and witnessing to the truth of the Gospel.

SPIRIT--"Shall Return unto God Who Gave it."

Q837:2:: QUESTION--Do you mean to say that the spirit of the Thief, who died upon the cross when the Lord Jesus was crucified, remained in the grave with his body? If so, do the spirits of our dear friends, who turned to Christ in this life, remain with their bodies in the grave until the Lord's return? (D.D.)

ANSWER--The inspired writers of the Bible tell us just what became of the spirit of the thief who died upon the cross. And they also tell us what becomes of the spirits of those who were devoted followers of Christ and were faithful even unto death. It would not do for us to say what became of these spirits. Too many so-called leaders of religious thought have theorized and speculated as to what became of the spirits of the departed dead and have set forth the results of their vain imaginings. Let us not add to the awful confusion by presenting ideas of our own, but let us hear what the Scriptures declare, recognizing that the Lord God is surely able to guide us into the knowledge of the Truth. We read, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." (Eccl. 12:7.) This text reminds us of the original sentence of death pronounced upon Adam for disobedience. He had been formed of the dust and therefore he should forfeit his life and return unto dust. He died. The breath of life (the spirit), the energizing of life principle, was removed from the body and returned to God, who is the source or fountain of all life. The living soul, the intelligent being, died. As the Bible says, "The soul that sinneth it shall die." (Eze. 18:4.) From these scriptures it is evident that the spirit of the thief and of all who die returns to God. This animating principle

{Page Q838}

(spirit), called life, is to be given to all of the faithful and obedient in the resurrection.

SPIRIT AND BRIDE--Meaning of Rev. 22:17

Q838:1:: QUESTION--What is meant by these words,

"The Spirit and the Bride say come?" (Rev. 22:17.)

ANSWER--The Spirit clearly refers to Jesus Christ, the Bridegroom. His Bride is to be the Church glorified. (See Rev. 21:9; Rev.19:7-9.) The marriage, or union, referred to in the last Scripture, takes place at the second coming of Christ (John 14:3). The reign of Christ (Bride and Bridegroom) follows, and then the message will go forth to the world, inviting all to come and obey Christ and receive eternal life; and the obedient shall live. And the obedient will be privileged to repeat the invitation to others, that "whosoever will may come and take of the water of life freely." The Church of Christ in its present condition of development is referred to by the Apostle as "the chaste virgin, espoused to one Husband" (2 Cor. 11:2). She will not become the Bride of Christ until at the time of the Bridegroom's presence, when the marriage of the Lamb shall take place and the marriage supper shall follow (Rev. 19:9). Evidently, from the fore-going, it is manifest that the expression "whosoever will does," not apply to all at this time, and will not be true until the wedding is consummated.

SPIRIT BEING--Explanation of.

Q838:2:: QUESTION--What is a spirit being?

ANSWER--According to the Scriptures, it is a creature, or personality, inhabiting the spiritual plane of existence, a higher plane than that of the human or earthly creatures. Just as the Divine nature, the nature of God, is the highest order of the spiritual realm, so man is of the highest order of the animal or earthly existence. Angels are spirit beings (Psa. 104:4) and we read that man was created "a little lower than the angels." (Psa. 8:5.) A change of nature is promised to all of those who will be of the Church of Christ; those who "make their calling and election sure" and who eventually will be associated with their Lord and Savior in the glories of the Kingdom as His "joint-heirs." This "change" of nature is wonderfully described by the Apostle in the fifteenth chapter of 1 Cor. 15:42-52. Those who will experience this transformation of nature are said to be "born of the spirit" and this will take place in the resurrection. These then will be powerful, and invisible to mortal eye, just as the angels are all around and Jehovah's messengers in past ages, yet unseen. Jesus described this matter of the "wind" to picture the condition of those who shall be born of the spirit in the resurrection morning, John 3:6-8.

SPIRITISM--"Empty as Hollow Gourd."

Q838:3:: QUESTION--Has Spiritism ever benefitted the members of the race of mankind in any way? If so, how? (Victim.)

ANSWER--The value of Spiritism to the world is summed up in the words of a well-known author as follows: "According to the theory of Spiritualists there are a hundred

{Page Q839}

times as many disembodied spirits about us as there are men in the flesh. Among them are all the poets, authors, orators, musicians and inventors of past ages. They know all they ever knew when they were in the flesh, and have been learning a great deal more since; and with their added powers and extended experience they should be able to do what mortals have never done before. They have had free access to the public mind and public press, with no end of mediums ready to receive their communications and thousands and thousands of anxious inquirers who have questioned them, and earnestly desired to obtain information from them. They have talked and rapped, they have tipped and rattled, they have fiddled and scribbled, they have materialized and dematerialized, they have entranced and exhibited; they have told us many things which we knew before; many things which we do not know yet; and many other things which it was no matter whether we knew or not; but when we come to real instruction, reliable information, or profitable and valuable knowledge, Spiritism is as barren as Sahara, as empty as a hollow gourd."

SPIRITISM--Mediums Communicating With Dead.

Q839:1:: QUESTION--Do Spiritualist Mediums really communicate with the spirits of the dead?

ANSWER--Spiritualism is a rapidly growing movement, numbering several millions of people, among which are some of the brightest minds of the day. There is no question as to many of the facts clearly established in the rites and ceremonies of Spiritism. Many of the phenomena produced, with the aid of spirit mediums, have been pronounced as beyond all controversy supernatural. The Bible tells us exactly to what these phenomena may be attributed. A clear account is given of the fall of some of the angels from Divine grace because of disobedience. These are restrained "in chains of darkness" (the darkness of the night--manifestations can take place only in the dark), until the judgment time. These demons or fallen angels have impersonated the dead and represented that they wished to communicate with their

friends through the aid of mediums. Evidently it is displeasing to the Lord for any of His people to communicate with these demons. (See Isa. 8:19,20). The Superintendent of one of the largest insane asylums stated recently that fully one half of the insane patients were obsessed by evil spirits.

SPIRITISM--What is a Witch?

Q839:2:: QUESTION--"Thou shalt not suffer a witch to live."--Exo. 22:18. From this expression would we not understand that the writers of the Scriptures believed in the existence of witches? What is a witch? (F.C.)

ANSWER--Throughout the world today there are thousands and millions of people who firmly believe in what is known as "Spiritism." Among those who thus believe are some of the brightest minds of the day--doctors, lawyers, judges, professors, etc., a class of people who would not be deceived by mere sleight-of-hand performances, or by hallucinations. These know that it is possible to communicate with beings of the spiritual realm, through the aid of

{Page Q840}

spirit mediums, clairaudients, clairvoyants, and the like--the modern wizards and witches. Few recognize that every one of these spirit beings who thus communicate with members of the race of mankind are of the demons, or fallen angels--evil spirits--whose sole aim and purpose is to deceive the members of the race by impersonating the dead, and representing that they are the spirits of the departed ones. The Sacred Writers certainly recognized the existence of the demons, and of the witches (spirit mediums) of their day.

SPIRITS--Familiar, and Wizards.

Q840:1:: QUESTION--Please explain Isa. 8:19-22, where the Prophet speaks of "familiar spirits," and "wizards" that work in the dark. (A.B.S.)

ANSWER--The "familiar spirits" are the demons that infest earth's atmosphere, and who are busily engaged in impersonating the dead, representing that they are the spirits of the departed ones, and thus confusing and deceiving many, who have not given heed to the instructions of the Scriptures to the effect that the dead are dead, and will not be alive or conscious until the awakening time in the resurrection. The "wizards" are the mediums who act as the agents of these and mutter and work mysteriously in the dark, in place of working out in the open where all may be clear and plain. The powers

of righteousness do not have to labor in the dark and in an underhand way, as they have nothing to conceal. The "hungry" ones are those who have neglected "the law and the testimony"--God's Word--and are giving heed to the doctrines of demons. They are dissatisfied and suffer the pangs of regret and remorse, because there is nothing to satisfy their cravings in the direction in which they are seeking to be enlightened. Theirs is a deplorable condition of darkness and anguish of mind, as they have neglected the only real source of comfort and consolation--the Scriptures.

SPIRITS IN PRISON--Who Are They?

Q840:2:: QUESTION--Who are "The spirits in prison?" (1 Pet. 3:19.) (Secretary).

ANSWER--The "spirits" or spirit beings, are the ones referred to by the Apostle in the following verse as having been disobedient during the antediluvian period of time, in the days of Noah. Turning back to the early records of the Scriptures, we find that in Gen. 6:1-4, it is narrated how and in what manner these spirit beings disobeyed, and why they were cast into prison. Note the contrast in the expression, "The sons of God (the angels--Job 2:1) saw the daughters of men." These spiritual sons of God left their habitation, the spiritual realm, and materializing as human beings, took unto them wives of the daughters of men. In this way the "men of renown," "the mighty men," the "giants in the earth," were brought into existence. This was contrary to the Lord's arrangements, and therefore we read that those angels were deprived of their liberties under certain limitations: "And the angels which kept not their first estate (their spiritual state) but left their own

{Page Q841 }

lasting chains, under darkness (the darkness of the night, for they can operate only under the cover of the night or conditions of darkness), unto the judgment of the great day." (Jude 6.) The Apostle Peter also refers to them when he says, "God spared not the angels who sinned, but degraded them, and delivered them into chains of darkness." --Corrected Translation. (2 Pet. 2:4.) All history, both sacred and secular, is replete with instances of obsession, or demonizations, by these demons, or fallen angels. It was to these "spirits" that our Lord, by His death and resurrection, Preached a powerful sermon in pantomime.

SYMBOLIC FIGURES--"Heavens"--"Broken Cisterns"--"Water."

Q841:1:: QUESTION--Please explain Jer. 2:12,13.

What are the "heavens" referred to; and what do the "broken cisterns that can hold no water" represent? (B.S.A.)

ANSWER--Evidently the Prophet is using highly symbolic language to convey his thoughts. The larger portion of the prophecies of the Bible are put forth in figurative expressions and in parables and dark sayings, for they were not intended of the Lord to be understood until at the time of their fulfillment. The "heavens" would symbolize the powers of ecclesiasticism and the "fountains" would symbolize the truth, the Lord's word. The time would come, therefore, as foretold by the Prophet, when the Lord's professing "people," Christians, would forsake the Lord and His Word, and would "hew" out or fashion for themselves "cisterns" or receptacles to hold the muddy waters of the traditions of men. The creeds and religious systems are in a very dilapidated and broken state and wholly incapable of holding the waters of the truth. The old effete systems of the past are breaking up and are absolutely useless so far as holding the waters of the truth are concerned.

SYMBOLIC FIGURES--Sea and Waves Roaring.

Q841:2:: QUESTION--What is the meaning of the words "the sea and the waves roaring?" (Luke 21:25.) (R.H.)

ANSWER--The murmuring of the rising wind is distinctly audible to the ear. The sea and the waves of the troubled masses of humanity are already beginning to heave and toss and foam. The increasing winds of strife are driving the great sea of mankind into a frenzied state of revolt against the present social order--"the world that now is"--wave on wave, mounting higher and higher and rolling in upon the rocks and cliffs. The sullen thunder and roar of the sea as it breaks in ever increasing fury upon the shore, jarring and shaking the mountains to their center, forecasts only too well the on-coming of the cataclysm that is foreordained to overwhelm the entire world. The "earth" (society) and the "mountains" (kingdoms and governments) will be removed and carried into the midst of the sea (the turbulent and raging masses of humanity). (Psa. 46:2,3.) The great "waves" (nihilism, communism, socialism, and anarchism) are sweeping with irresistible force against the bulwarks of present institutions. **Habitation (the spiritual realm), He hath reserved in age'??**

SYMBOLIC FIGURES--No More Sea.

Q842:1:: QUESTION--Is the Scriptural statement, "and there were no more sea," to be taken literally? See Rev.21:1.

ANSWER--In the Scriptures the word "sea" is used, not merely as a name for a body of water, but also symbolically, as representing lawless, restless, dissatisfied, discontented humanity. In His great prophecy (Luke 21:5-36) our Lord tells us that in the time of trouble, with which the Millennial Age will be introduced, the sea and the waves will roar; and in Psa. 46:1-3, is pictured, that the symbolic mountains, or kingdoms, of earth will go down, overwhelmed by the symbolic sea, in an anarchistic storm. When once the Messiah's Kingdom shall have brought order out of the present confusion, after it shall have established the world's interests upon a proper basis of equity, there will be "no more sea," in the sense that there will no longer be a restless, dissatisfied element amongst the masses of mankind.

But while many of the prophecies have had both a literal and a symbolic fulfillment, yet we are not wise enough to say whether or not this one will have a literal fulfillment. We feel sure, however, that it will have a symbolic fulfillment as already suggested. Even if the literal sea should continue, we know of no reason why the continents of earth might not be united by the raising of submerged lands to connect them. However, it is best for us not to indulge in speculation along this line, of which we have no absolute knowledge.

SYMBOLIC FIGURES--Woe Unto Them With Child.

Q842:2:: QUESTION--Will you kindly explain the seemingly harsh Bible statement, the expression of the Savior, as given in the 24th chapter of Matthew, the 19th verse-- "And woe be unto them that are with child, and to them that give suck in those days?" (J.G.D.)

ANSWER--This expression is a portion of our Lord's great prophecy relating to events and conditions that would develop in the last days of the Christian dispensation. As with all prophetic expressions it is in highly figurative language. The clue to the understanding of this prophecy is found elsewhere in the Scriptures. A woman is used as symbolical representation of the church. Thus the true Church of Christ is referred to as the "chaste virgin" and also in another picture as the "Bride the Lamb's wife" (2 Cor. 11:2; Rev. 21:9). The false churches are represented as corrupt and debauched women (Rev. 17:1-5), compare these

five verses with Rev. 21:9-11. The "mother church" is represented as a lewd woman, and also as the great mystical city of Babylon. Her daughters, the ecclesiastical systems that are the offspring of the parent system, are likewise represented as being babes both embryonic and new-born. They have need of the milk of the Word as the Apostle says (Heb. 5:12-14) they are not sufficiently developed in knowledge and grace to assimilate the strong and important doctrines. It will be a special time of sorrow for the false religious systems in that day, "those who are with child," and also to those who are dispensing the milk--in other words "giving suck."

{Page Q843}

TALENTS--Parable of.

Q843:1:: QUESTION--Kindly explain Matt. 25:29; "From him that hath NOT shall be taken away even that which he hath." (E.M.)

ANSWER--This verse occurs in the Parable of the talents, and if we supply the word increased after not, the thought is clear. During the Gospel Age--that period between the going away and the coming again of Christ Jesus--His servants have been entrusted with the Gospel of the Kingdom. All professing Christians have obligations and responsibilities to tell out the "good tidings of great joy," according to their knowledge and opportunity. Those who improve their talents increase them, and because faithful to the light and privileges granted to them, will receive the "Well done" of the Master. All who neglect to use their talents for the blessing of others will not have the Lord's approval. On the contrary, they will lose not only the light they once enjoyed, but also the reward of faithfulness. Let us then heed the exhortation of our Lord, "Be thou faithful unto death, and I will give thee a crown of life."

TEACHING--Does God Teach Directly?

Q843:2:: QUESTION--The Scriptures declare, "They shall be all taught of God" (John 6:45). Does God teach each one of His children directly through His Word?

ANSWER--God uses various instrumentalities for communicating His instructions. Thus the Lord Jesus Himself is called the Father's "Word"--the Message, the Logos (John 1:1; Rev. 19:13). St. Paul speaks of him saying, "God, who at sundry times and in diverse manners spake in times past unto the fathers by the prophets, hath in

these last days spoken unto us by His Son" (Heb. 1:1,2). This message has been repeated by the Apostles. We read that when our Lord "ascended up on high He--gave gifts unto men," and these gifts are still with us. He explains these gifts to be Apostles, prophets, evangelists, pastors and teachers, "For the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ, until we come unto the measure of the stature of the fulness of Christ" (Eph. 4:8;11-13'). So we see that the instructions of God may come through His disciples, teachers, evangelists, etc.; but they must all be recognized as emanating from the Father through the Son.

TEACHING--Survival of the Fittest.

Q843:3:: QUESTION--Is the doctrine of "survival of the fittest" true; and is it in harmony with the teachings of the Scriptures? (Troglodyte.)

ANSWER--The combined testimony of the evidences in nature, aside from the inspired revelations of the Scriptures, is opposed to the theory of the best surviving the worst. In the realm of vegetation it is universally recognized that the finest flowers, fruits and vegetables, are produced only by the utmost care in training and cultivation. These fine varieties, if left to themselves, quickly deteriorate in quality, or else are entirely overcome by the weeds, thorns and briars. Does not this same principle hold in the animal kingdom? High-bred horses, dogs, and cattle, if left without the guiding hand of man, quickly degenerate

{Page Q844}

into lower breeds, or else are entirely destroyed by inferior species of animals. This same principle is true with the races of men, as all history demonstrates, and as foretold in the Scriptures. Beginning with the Babylonian Empire, when it had reached to the very zenith of its glory, it fell in one night, yielding to the inferior kingdom of the Medes and Persans. These in turn yielded to the Greeks. Then Greece with all her learning succumbed to the inferior Latin races. And who is not familiar with the history of Rome which arose on the ruins of Greece? In the shattered remains of the Roman Empire, the modern nations of Europe and America, another mighty civilization, has reared its crest to a vast height, and is doomed to destruction. (See Dan. 2:31-45.) This present evil world, with its conditions of "the survival of the worst," is to pass away; and on its ruins will be established a new

order of things, called "The world to come wherein dwelleth righteousness," in which "the survival of the fittest" will be absolutely true.--2 Pet.3:13.

TEACHINGS--Following One Man's.

Q844:1:: QUESTION Is it right to follow the teachings of any ONE MAN, or should we expect to be individually taught through the study of the Bible?

ANSWER--The Scriptures answer, "One is your Master, even Christ; and all ye are brethren" (Matt. 23:8). We should not follow man, nor manmade creeds or systems. God exercised the supervising care over His consecrated people; as we read, "Now hath God set the members, every one of them, in the Body, as it hath pleased him" (1 Cor. 12:18); therefore He advises Christians to come together to assist in building each other up in the most holy faith (Heb. 10:24,25). He directs the church to select elders--not Lords, nor Masters, nor Reverends (1 Tim. 3:3; Titus 1:5-9). These are "overseers" to feed the flock of God (Acts 21:28; 1 Pet. 5:1-3). St. Paul says, "Be ye followers of me, even as I am of Christ." The most faithful have been followers of the Apostle, who followed in the footsteps of Jesus. This is not following man, but following the Divine leadings through the Lord and the Apostles. Similarly today we note God's leadings through His servants. In this we are following Jesus Christ, not man.

Individual study of the Bible seems indispensable to proper Christian development, and is commendable, just as individual study of Geology would be commendable; but one must not ignore the aids to Bible study which God has providentially furnished; to do so would be as unwise as for a pupil in astronomy to ignore the astronomical instruments and findings of others who have preceded him in the study of the same science. "Study to show thyself approved unto God (not unto men); rightly dividing the Word of truth" (2 Tim. 2:15).

THIEF ON CROSS--Difference Between Paradise and Heaven.

Q844:2:: QUESTION--How could the repentant thief on the cross go to Paradise THAT DAY, with Jesus, when Jesus did not

{Page Q845}

ascend to Heaven until forty days after His resurrection on the third day?

ANSWER--The word "Paradise" signifies, "a delightful garden, park, or pleasure ground." The garden of Eden was

the original Paradise, where man dwelt before disobeying the Divine command. Because of disobedience he lost this Paradise. (Gen. 3:22-24.) When the race of mankind comes again into harmony with the Creator by becoming obedient to the Lord, the "earth will become as the Garden of Eden," and mankind will be restored to that Edenic condition. (Acts 3:19-21; Eze. 36:35.) "The desert shall bloom and blossom as the rose and springs shall break forth in the wilderness, and the solitary place shall be glad for them--the happy world of mankind. (Isaiah 35.) Such conditions will take place when our Lord "comes into his kingdom." The thief asked to be remembered "when Thou comest into Thy kingdom," and our Lord will come into His kingdom at His second coming. Our Lord did not go to Paradise that day, but went to the tomb, as the Scriptures declare, from which he was raised the third day. The passage with the punctuation properly made, placing the comma after the word "today," clears the matter up. "Verily I say unto thee today (now), thou shalt be with Me in Paradise"--at My second coming, when the Kingdom of Heaven shall be established in the earth. Punctuation is a modern invention, dating from the year 1515 A.D. The comma was placed in the text by the translators under King James, and it is evident that they made the mistake of placing it before instead of after "today."

THIEVES AND ROBBERS--All That Ever Came Before Me Are.

Q845:1:: QUESTION--We read in the 10th chapter and the 8th verse of the Gospel of John the following words of the Savior--"All that ever came before me are thieves and robbers." Who are referred to by the terms "thieves and robbers?" (A.N.F.)

ANSWER--The Lord Jesus was narrating a parable illustrating certain arrangements and conditions. Every sheepfold must of necessity have a door or gate and this would be for the use of the shepherd and the sheep. As stated in verse 1, any person attempting to enter the sheepfold in any other way than by the door would be a thief and a robber. Our Lord Jesus, as the "Shepherd," by fulfilling the terms of the Law Covenant, entered the "door" and secured all the blessings and privileges which had been promised in the Law. The Scribes and Pharisees--"the thieves and robbers"--on the other hand, had been endeavoring to "climb up some other way," by a hypocritical observance of the letter of the Law, rather than by a heart observance and fulfillment of the spirit of the Law. Jesus, as the "Good Shepherd," laid down His life for the "sheep." The Scribes and Pharisees neglected the

interests of the people and were engaged in seeking their own gain--wealth and fame--while piously posing as religious leaders.

{Page Q846}

TIME--How Long Was a Time?

Q846:1:: QUESTION--What is the meaning of the expression found in Dan. 12:7 --"Time, times and a half?" How long was a "time?"

ANSWER--A year, or "time," according to the old Hebrew method of preserving chronological records, was ordinarily a year of twelve lunar months of approximately thirty days each, or 360 days. In the symbolic prophecies of the Scriptures, a day stood for a year. (See Eze. 4:1-8; Num. 14:33,34.) A "time" therefore, of three hundred and sixty days in a prophetic sense, would signify 360 years. In the expression under consideration there are three and one-half times, or 1,260 years. The same period is mentioned in the book of Rev; in chapter 12:14, it is called three and one-half times ($360 \times 3\frac{1}{2} = 1,260$); in chapter 13:5, it is termed forty-two months ($30 \times 42 = 1,260$); and in chapter 12:6, it is called twelve hundred and sixty days. Bible scholars in general have reached the conclusion that these twelve hundred and sixty years came to an end in the year 1799 A.D. Noting the fulfillment of this prophecy at that time, and following this clue, a number of students of prophecy are expecting that the "seven times" (Lev. 26:17, Lev. 18, 24,28) or 2520 years, in which the Jewish people were to be subject to the Gentile powers and kingdoms, will terminate in the year 1914 A.D. as their kingdom was overturned and destroyed in the year 606 B.C. "Seven times," or two thousand five hundred and twenty years, bring us to the date 1914, when the Jews will be restored to their own land, to have a government or kingdom of their own, which will be the nucleus of the coming universal government so frequently referred to in the Scriptural prophecies.

TRINITY--Is Expression "The Triune God" Scriptural?

Q846:2:: QUESTION--What is understood by the expression, "the triune God?" (E.S.M.)

ANSWER--Some have thought this to be a scriptural expression, but it is not to be found in the Bible. It is believed to have originated in the heathen mythologies of the Hindoos in ancient India. Webster defines the term "triune" as three in one--"an epithet used to express the unity of a trinity of persons in the Godhead." We know of but one

passage in the Bible that actually teaches the doctrine of a "triune God." But this passage is now conceded to be spurious by all Bible scholars. The words found in 1 John 5,7 ("in heaven the Father, the Word and the Holy Spirit, and these three are one; and there are three that bear witness in earth"), are not contained in any of the oldest Greek manuscripts. The Religious Dictionary, page 944, says: "It was not until the fourth century that the Trinitarian view began to be elaborated and formulated into a doctrine, and an endeavor made to reconcile it with the belief of the Church in one God . . . Out of the attempt to solve this problem sprang the doctrine of the Trinity . . . Trinity is a very marked feature in Hindooism, and is discernible in Persian, Egyptian, Roman, Japanese, Indian, and the most ancient Grecian mythologies."

{Page Q847}

TRINITY--Metaphysical or Ethical Sense?

Q847:1:: QUESTION--Is the oneness between Jesus Christ and God, the Heavenly Father, ethical or metaphysical? (R.A.H.)

ANSWER--In the early history of the Church, after the Apostles had fallen asleep, many bitter controversies were engaged in over this very question. But now in these latter days when knowledge is increasing along all lines, and particularly so as regards the knowledge and understanding of the Scriptures, the solution of the matter is clearly seen. There is not a single passage of Scripture to be found in which it is set forth that the Lord Jesus and the Father are one in the metaphysical sense. Two texts are usually relied upon to support the metaphysical view, but it has been wrongly translated and the other is spurious as it is not contained in any of the old Greek manuscripts. The first of these, John 1:1, should read--"In the beginning was the Word, and the Word was with (ho theos) the God, and the Word was (theos) a God. The same was in the beginning with (ho theos) the God." The Logos was a God (mighty one) and was with the God (the Almighty One). The spurious passage is found in 1 John 5:7, and consists of the words, "in heaven the Father, the Word and the Holy Spirit, and these three are one. And there are three that bear witness in earth." As showing that the oneness of the Father and the Son is in the ethical sense we need only to quote a portion of the Lord Jesus' prayer--"I pray not for the world but for them which Thou hast given Me, for they are Thine . . . neither pray I for these alone, but

for them also which believe on Me through their word; that they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in Us . . . that they may be one, even as We are one; I in them and Thou in Me, that they may be made perfect in one."--John 17:9,20-23.

TRINITY--This is My Beloved Son.

Q847:2:: QUESTION--If Christ was God the Father, and God the Son, and God the Holy Spirit; how could a voice from heaven say--"This is My beloved Son," when He was a man on earth? (Diogenes.)

ANSWER This is an age of general enlightenment. Knowledge is increasing along all lines, and specially so in regard to the teachings of the Scriptures. The superstitions and theories of the darker past are fading away in the light that is gradually widening out unto the perfect day. The shadows of ignorance and prejudice are still lingering here and there; but those minds of bolder sway that have burst the bonds and shackles of the creeds and traditions of former times, are rejoicing in the glorious liberty that comes to those who know the truth. God's Word has been woefully misrepresented both by friends and foes, and because many have been taught to believe that the absurd theories found in the creeds are contained in the Bible; these, in the light of our day, are rejecting the Bible as the inspired Word of God in place of studying the Scriptures to ascertain what they really teach. The expression of the creeds, contained in the question, is nowhere found in the Bible. Our Lord Jesus never claimed to be "God the Father" but always said that He was the Son of God.

{Page Q848}

"My Father is greater than I"; "God sent His Son into the world." Our Lord Jesus was not His own Father; but as the Scriptures declare He "was the beginning of the creation of God." The voice from heaven to the Son on earth proves absolutely, unless we deny our reasoning faculties and become unreasonable, that the Heavenly Father and our Lord Jesus are two distinct personalities.

TROUBLE--Last Days.

Q848:1:: QUESTION--Can you explain the first six verses of the fifth chapter of James (Jam. 5:6)? (J.G.S.)

ANSWER--This is a prophecy relating to "the last days" (verse 3) and is contrary to the expectations of many

Christian people who are anticipating the world's conversion to Christianity before the second coming of the Lord. This is a clear-cut statement of the Apostle describing the conditions that would exist in the last times. Had he been living in these times he could not have described the situation of affairs in the world more accurately or concisely. Is it not true that "treasures have been heaped together?" It is said that one man controls directly and indirectly more than \$16,000,000,000 and that another individual has given away over \$200,000,000 and yet has not touched the principal of his wealth. Are not the "rich men" living in pleasure; and are they not "wanton" (extravagant-luxurious) in their ways of living? (Verse 5.) Expensive palaces, yachts, automobiles, jewels, balls, banquets, and various forms of amusements are aggravating the poor and the unemployed to such an extent that they are crying out; and these "cries" (verse 4) have swelled into a mighty volume and find expression throughout all the public press. Do not all intelligent people know that the vast accumulation of wealth has been brought about mainly by "fraud" (verse 4)? It is the farming class, "the laborers who have reaped down your fields," that are the real wealth producers of the world, and these are the ones who have been defrauded the most by the political and financial frauds of the times. Pity the poor rich (verse 1) in the coming "time of trouble such as was not since there was a nation" (Mat. 24:21), for theirs will be a season of special sorrow and anguish of mind when all the accumulated wealth will become valueless. Verses 2 and 3.

TROUBLE--Time of, Worldwide.

Q848:2:: QUESTION--What is meant by the Scriptures which declare that in the last days there would be a fearful time of trouble (Dan. 12:1; Mat. 24:21,22)? Has this any reference to the industrial and social crisis that is now developing throughout the world?

ANSWER--There have been seasons of severe trouble and destruction at various times in the history of the race, such as the destruction of the city of Jerusalem, when about a million and a quarter of Jews were slain, and the French Revolution, when vast numbers were slaughtered by the mobs and by the troops--a reign of terror indeed--but the "time of trouble" in the end of this age (not the end of the world for "the earth abideth forever"--Eccl. 1:4) is represented as being more dreadful than any preceding

experience, in the sense that it will be world-wide and not a local disturbance as were the previous seasons of destruction. (See Rev. 16:14; Luke 21:25; Zep. 3:8,9.) The Scriptures clearly indicate in what way the trouble will be developed, after the nations, kingdoms and governments have become associated together, forming a general community of interests, such as we see existing now, when all are brought together by financial, political, and social ties, treaties and alliances. It will be an industrial and social conflict that will involve all classes and be terrible when the climax is reached. The battle lines are already sharply drawn. Organized capital on the one hand and organized labor on the other are the two forces arrayed against each other in deadly conflict. The Apostle James writes almost like a Socialist in describing some of the phases of the impending struggle--Jam. 5:1-5. After the "trouble" is over conditions will be established on a new basis, and an era of peace and prosperity be ushered in--Hag. 2:7.

TRouble--What Advantage Knowledge of God's Plan?

Q849:1:: QUESTION--Of what practical advantage is a knowledge of the truth of God's character and plan of salvation, to one in time of trouble, disappointment, sorrow, etc.? (We refer particularly to one who is already converted--a member of the Church.) (E.W.)

ANSWER--The knowledge of God, the Creator, that He is wise and just, loving and all powerful, and that He is our loving Heavenly Father, one that we can draw nigh unto with confidence and trust in every time of need, through the merits of the Anointed Savior, is a wonderful source of comfort and consolation, and is of far more practical benefit than all that earthly wealth or fame could possibly bestow. After all; real advantage or benefit is that which brings peace and happiness to the heart. Those who have the consciousness that they are the children of the Most High God, and that He loves them, and is over-ruling all of the affairs of life to their interest and welfare as spiritual children; ah, these have that inward peace and joy and happiness, that not all the storms, and trials and afflictions of life can mar or take away. The knowledge of the plan of the ages, brings unspeakable joy to those who thus know what God has in reservation for those who love Him; and not only for these, the Church of Christ, but also for all the families of the earth--the world of mankind. In view of the high exaltation to glory, honor, and immortality, at the right hand of the Majesty on high, promised to the Lord's

faithful people; how trifling and insignificant must seem the trials and hardships of life! And thus the Apostle Paul expresses the matter saying "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

VOTING--Secular Elections.

Q849:2:: QUESTION--The Lord Jesus taught the Christians to pray, "Thy Kingdom Come, Thy will be done on earth." Does that mean that all Christian people should join together and vote for the election of only Christian men to office in order that God's will might be done on the earth?

{Page Q850}

ANSWER --The true footsteps followers of the Lord Jesus are called to a "heavenly calling" (Heb. 3:1), to the "high calling of God" (Phil. 3:13.) They are running for the office of joint heirship with Christ Jesus in His Kingdom. The Apostle Paul was one of these runners. He realized that a man cannot well run for two offices at the same time. He said, "Do not be conformed to this world." (Rom. 12:2.) That is to say, do not become entangled with the things of this world. Again he said, "This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13,14); and in harmony with this Jesus said, "Ye are not of this world"; and again, "My kingdom is not of this world," meaning this present evil order of things; therefore we come to the conclusion that the chief duty of the Christian is to avoid entangling alliance with worldly systems, and to devote himself to preparing for the kingdom of our Lord when He comes. All good citizens should desire righteous men in office, but a righteous government cannot be established by imperfect men, hence the hope of the Christian is in the Bible teaching that Christ Jesus, the great Messiah, will, in God's due time, set up His kingdom, and establish righteousness in the earth.

WEATHER--Does God Control It?

Q850:1:: QUESTION--Does God give orders for the weather every day?

ANSWER--No; nor does He every day order the stars in their courses, nor the earthquakes, famines and pestilences. At the present time, because of sin, the entire course of nature

is permitted to be out of joint, so far as this earth is concerned. Our weather is not ideal at all times; God knows this and permits it as a part of the penalty of death upon Adam's race. Present conditions are not what God would have provided for Adam and his posterity had sin not entered into the world. Extremes of heat and cold, floods and droughts, death-dealing tornadoes and cyclones are the world's portion as criminals under death sentence; they are parts of the curse. Christians are not exempted from these, but are required to walk by faith, sharing the world's experiences; yet by this faith and the Holy Spirit to recognize themselves as "sons of God without rebuke" (Phil. 2:15), learning through all life's experiences lessons which will fit them for their future work of glory with Christ in His Millennial Kingdom. God's promise is that then there shall be no more curse--no more dying, no more crying. Instead, the time will come for the restitution of man and his earthly home to the perfection of grandeur of the Edenic condition (Acts 3:19-21.) Thus God will make the place of His feet, the earth, "glorious." Paradise lost will be Paradise regained.

WILL--Guides for Discerning God's Will.

Q850:2:: QUESTION--I am sure all Christians want to do God's will, but how can we determine his will in our affairs?

ANSWER--If we have not wholly become God's people by consecration, His message to us is, "This is the will of

{Page Q851}

God, even your sanctification" (1 Thess. 4:3). If we are His people we are to search His Word, which has been written for our benefit. In it He says, "Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Pro. 3:5,6). When we are perplexed we should go to Him in prayer, resting content with whatever He may permit, study His Word and seek to be guided thereby. He has said to us, "All things shall work together for good to those who love God, to those who have been called according to His purpose" (Rom. 8:28). We will, if we follow this course, soon learn to appreciate the fact that all the precious promises in the Bible are for the guidance and benefit of the Christian. Exercising faith in these, we should use our best judgment to follow the Lord's will in all things, carrying no anxious thought respecting the future and watching for His

providential leadings.

WOMAN--Seven Take Hold of One Man.

Q851:1:: QUESTION--"And in that day seven women shall take hold of one man." (Isa. 4:1.) What is the meaning of this Scripture? (Interested.)

ANSWER--In the symbolism of the Scriptures a "woman" represents a church. Just as the Church of Christ is said to be the "Bride, the Lamb's Wife." The false churches or anti-Christian religious systems are symbolized as wicked women. (Rev. 17:5.) The number seven is always representative of fullness, or completion, in the expressions of the Bible. Therefore, we have the picture before our minds of a time when the full number, or all of the churches (in this case the false churches) would be seeking to be called by the name of the "one man"--Christ--in order that their reproach might be taken away. These churches, which in reality are worldly organizations, as they are filled with a worldly spirit, and supported by worldly individuals, are being reproached more and more because of their worldliness; and recognizing this, they are strenuously claiming to be "Christian Churches." The "seven Women" are taking hold of the "One Man," but He does not recognize them, as He has but the one Bride, the true Church.

WOMAN--Suffrage Movement and the Bible.

Q851:2:: QUESTION--May I ask your views on the "Woman's Suffrage" question? Should women have equal rights with men? What is the attitude of the Bible toward this momentuous subject? I use the term "momentuous" advisedly because the Suffrage Movement is extending around the world, and to my mind is one of the most important phases of the general conditions existing in these hyperbolic times. (F.E.W.)

ANSWER--It is very evident to the close observer that men and women, the world over, are more and more approaching a condition of equality. This is largely due to the changing state of affairs in the industrial and social realms. Women are entering in upon every line of accomplishment in the commercial world, and in the realms of art, science, and literature. They have been driven into the world of business and industry by the harsh competitive

{Page Q852}

system of the day, and having taken their position side by

side with men in every other walk of life, it is the logical sequence in the trend of events that they should enter in upon conditions of equality in the political arena. This is well, and is certainly in agreement with what the Scriptures indicate will be brought to pass in the "times of restoration" (Acts 3:19-21) the thousand years in which the race of humanity will be restored to the perfect conditions represented in the first man, Adam, before Eve had been formed from his side. Adam combined in himself the masculine and feminine qualities, and when Eve was formed for the purposes of propagation, the feminine qualities were incorporated in her personality. When the race has multiplied sufficiently to fill the earth (Gen. 1:28) propagation will cease and the members of both sexes will become as Adam was before Eve was formed. See Mat. 22:30.

WORLD--Conversion to Christianity.

Q852:1:: QUESTION--Have we any reason for anticipating the World's conversion to Christianity before long?

ANSWER--We have every reason to expect the world's conversion to Christ not many years hence, but perhaps this work will be brought about in an entirely different way and manner than is usually supposed. The Scriptures clearly foretold that the world would be far from being in harmony with the Lord and His righteous laws at the close of this present age or evil world. (Rev. 11:17,18; 2 Tim. 1:5; Mat. 24:37-39.) And that it would not be until after our Lord's second advent that all the nations would be brought to a knowledge of the truth, the way of salvation, and then converted to Christ and His rule of love and kindness. Meantime an election is taking place which when completed will result in the formation of a special class of the Lord's earnest devoted followers who when glorified and united with their Lord in the spiritual or heavenly realms will constitute the governing body, the Kings and Priests, under whose righteous administration, the nations shall all be taught of God and learn righteousness. (Isa. 26:9; Isa 54:13.) It will require all of the thousand years of Messiah's reign to subdue all unrighteousness and bring into subjection all evil and error. "For He must reign until He has placed all enemies under His feet even death the last enemy shall be destroyed." 1 Cor. 15:25,26.

WORLD--End of.

Q852:2:: QUESTION--When will the world come to an end? (P.W.L.)

ANSWER--According to the Scriptures the term "world"

signifies age or dispensation. Three great worlds are outlined in the Divine Plan of the Ages, as revealed in the Bible. (See 2 Pet. 3:5-13.) The first "world" or dispensation passed away at the time of the Flood. The second "world," or "present evil world," is likewise to pass away, in a fiery time of trouble--not a literal "fire," but a destructive season of lawlessness that will destroy the "elements"--labor, capitalistic, etc., etc., that go to make up the present social order. "The world to come wherein dwelleth righteousness" will never come to end, but is to

{Page Q853}

continue throughout eternity. The world that now is" (Titus 2:12) is already being violently shaken, and is beginning to crumble away financially, politically, socially, and ecclesiastically. The evidences about us, in the fulfillment of the Scripture prophecies, are clear and strong that within the next decade, the new and better order ("the world to come") will be established in the earth.

WORLD--Is It Growing Worse?

Q853:1:: QUESTION--Is the world growing worse? If not, what does the Apostle Paul mean by the words, "Evil men and seducers shall wax worse and worse, deceiving and being deceived"? (2 Tim. 3:13.)

ANSWER--In some respects the world was never better than it is today. We know of no time in history when the public press so fearlessly and boldly exposed wrong doing as now. Education has helped to bring about better moral conditions. Of course a great deal of this morality is on the surface, as it was in the closing days of the Jewish Age, when Jesus told the chief religionists that they were whited walls, outwardly beautiful, but inwardly corrupt. The Apostle, in the Scripture to which you refer, evidently had in mind the deceivers and leaders astray in the Church. These, in the end of the Age, will become more bold; as foretold, their deceptions will become strong delusions, following which many will believe a lie (2 Thes 2:11). "They shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1). Many theological teachers today are denying the Bible and advancing strong arguments in favor of Higher Criticism, Evolution, etc., thus growing worse and worse in repudiating the "faith once delivered to the saints" (Jude 3,4), "deceiving and being themselves deceived."

WORLD--Trial Time.

Q853:2:: QUESTION--"Know ye not that the saints shall judge the world?"--1 Cor. 6:2. Does this signify that the world is not now on trial for eternal life? (C.J.W.)

ANSWER--This Scripture is in conformity with the united testimony of the teachings of all the Prophets and the Apostles to the effect that the world's judgment day, or trial time, is not in this present Christian Era, but is yet future--"God hath appointed a day (a thousand year day--2 Pet. 3:8) in the which He will judge the world in righteousness." (Acts 17:31.) Those who, in association with Christ, shall judge the world in mercy, justice and love, are now being qualified for that high office, by having developed in them saintly, Christlike characters. These "saints," who have learned to love their neighbors as themselves, and who even love their enemies, are the ones who, in the future age, will offer every inducement to the world of mankind to come into harmony with the gracious requirements of the Divine Law of love and justice and receive eternal life. The fact that the followers of Christ are not judging now proves conclusively that the world is not on trial for eternal life at the present time. The judgment day, in place of being a time of terror, distress and sorrow, is represented in the Scriptures as being a special time of joy and gladness for the world.--Psa. 96.

What Pastor Russell Taught

Pages 321-390

The first part of this book consists of articles from the Zion's Watch Tower and thus are not duplicated on this disk.

PT321

The Sin-Offering and The Covenants

PT322

1907 PUBLISHERS NOTE

The following pages are taken from a stenographic report of a Question Meeting conducted by Pastor Charles T. Russell, of Allegheny, in St. Louis, Missouri, Sunday, August 11, 1907. The brethren who have arranged for its publication send it out with the sincere hope and prayer that it may be blessed of the Lord in making more clear to the minds of His people into whose hands it may fall, the Harvest Truth concerning the subjects discussed; to the end that all the Watchmen may see eye to eye. Peace be to you!

We are glad to be able to reprint these items for the benefit of those who do not have the original Towers or Reprints.

PT323

THE SIN-OFFERING AND THE COVENANTS

Introductory Harvest Truth

I was glad to accept the invitation of the St. Louis Church to hear certain questions, perplexing to some, and give answers to the best of my ability, with the hope and prayer that the subject may be clear to our minds. We are living in a time when the Lord declares his people shall see eye to eye. He says this shall be a characteristic of our day: "*When the Lord shall bring again his people the watchmen shall see eye to eye.*" (Isa. 52:8.) We trust that while some of us, called Elders, might be called watchmen in a special sense, yet all the Lord's people are watchmen. We are all seeing what the Lord our God has brought to us, and looking to that word which is the only revelation of the Divine will. So all should see eye to eye. Those asleep are not watchmen, but as soon as they become watchmen they will come to see eye to eye. As we come nearer and nearer to an object it should be more clearly seen by all of us.

If we recognize that we are in the harvest time of the Gospel Age, then we ought to recognize certain things as being due to be understood more clearly, yet at the same time we ought not to expect anything particularly different from what has been the course of the Lord's dealing throughout the past; but so surely as we are, we ought to expect something peculiar to the harvest time. What are we to expect? With us the Jewish nation is a figure, an example and type. You remember having studied that matter. They had their priesthood, their high priests and under priests, we have ours; they had

PT324

their tabernacle and we have ours; they had their golden candlestick and we have our golden candlestick of Divine truth and light. So when it comes to the harvest we find that their harvest was a particular pattern of this age. If Jesus was present to do the work there, so he will do the work here. What was the work? *Separating and reaping,*

and gathering together of the Lord's elect. How was that done? By the promulgation of greater knowledge and greater truth. He made known certain things.

Well, then, we should expect there to be greater knowledge of God's plans pertaining to this time, as there was to that harvest time. We ought to remember that that was the end of the Jewish age and the opening of the Gospel age, and the Apostle, by inspiration, speaks of the light that is to come upon the ends of the ages, upon the ends of those ages where they met, and these two ages where they meet. That light did not precede our Lord's presence, and while there has not been gross darkness over this Gospel age, the special light from God shines upon the "ends of the ages." It is in harmony with this that you and I have received from the Lord the great blessing of clearer light. It would be very difficult for us to say what is the most valuable feature of Divine truth. It is all important, all necessary, that the man of God may be thoroughly furnished. (2 Tim. 3:16,17.)

Now, dear friends, this clear light on the end of the age came in connection with the understanding of a mystery. What mystery? The mystery the Apostle Paul talks about. You remember how this was on the end of the Jewish age and the opening of the Gospel age. The Lord made known the mystery not made known to other ages and dispensations and which is now made manifest. (Rom. 16:25,26; Col. 1:26,27.) You remember how frequently he speaks of this mystery. He explained that the Messiah

PT325

to come was to be not only our Lord Jesus Christ, but also the Church his Bride. They supposed that the great Messiah was coming and was to be king of their nation and their nation was to convert the world, but they did not know he was going to take out of the Jewish nation the joint heirs of the world.

Then the Apostle says there was another part they did not understand. God not only proposed to take some of that body of Christ from the Jews, but from all the nations of the earth, that He might make of each one a part of the Christ. This is what the Apostle brings to our attention. He says God gave Jesus to be the head of the Church. This is "*the mystery*" not made known in previous ages. This mystery was not even made known to all the apostles. You remember it was made known to the Apostle Paul, and

while the writings of the other apostles are in harmony with this thought, you do not get it from them you get it from Paul. He tells us that God had given to him visions and revelations more than to all the other apostles, and it is manifest from his writings, that he had this clearer vision and knowledge. So it is from the Apostle Paul's writings that we get this knowledge of the mystery.

Peter did not understand it: he was at first in opposition to the Gentiles, but the Lord sent to him the vision of the sheet held by the four corners, by which he was shown he must not consider the Gentiles any longer as common and unclean. (Acts 10.) You see, then, that at that time the Apostle Peter did not have the thought of the oneness of the Body of Christ. That is a part of the mystery Paul says was made more clear to him through visions and revelations than to them all. And yet that very thought was lost sight of the oneness of Christ and the Church when the Church began to get the wrong impression that it was to

PT326

convert the world. When they thought of everybody, they could not think of the Body of Christ including everybody. It destroyed this thought that the Church is the mysterious body of Christ that is to rule all the earth and bless the earth.

So this thought was hidden from all during the Gospel age, and our parents and friends did not see this subject, which is now clear to us. It is clear to us because we are living in the harvest time of the age, when God is brushing away the darkness and allowing our eyes to see and understand. This light was lost sight of during the Gospel age, and now this is the particular thought brought to your attention, namely: That Christ the head and the Church his body, is the great anti-typical Moses, the great Prophet God has been raising up, through which the blessing is to come to Israel, and through Israel to all the nations (Acts 3:22,23.) Christ is the head, and through the members of his Elect is to bless Israel and all the nations. When did this feature of light come to our attention? It came to my attention in 1869. I was thinking along these lines, seeing that our friends in the churches were wrong, and seeing the second coming of Christ was the thing to be expected, and along about 1873 I got so far as to see that there was restitution coming to the world, but I did not understand what restitution meant. I supposed that when the world was blessed it would come to be in the same sort of

spiritual condition as the Church, and not until 1878 did the light of that feature come, in respect to the fact that the Church is to be of a separate and distinct nature, and is to be used by the Lord in blessing Israel and through them blessing all the nations. What is the basis? The matter we are to discuss this morning The *type of the Sin Atonement*, and the *Day of Atonement*.

You have it in a booklet called Tabernacle Shadows,

PT327

published in the Fall of 1880 there was the basis of it.

Christ is the great High Priest and the Church is associated with him as the under priests, and to be associated with him in the glories of the future when the atonement day is over and the sacrifices ended. So have in mind that the basis of any light we have today rests upon this subject of the atonement sacrifices and the sin-offerings of this Day of Atonement. The light has come along these lines. God has been pleased to bless this thought. If that becomes evident to you, you will *ibed ivery slow to cast aside that which has brought you to the light you have.d It is on this line God has granted all the light in which we are now rejoicing.*

I shall be pleased to answer any questions.

PART 1.—THE SIN OFFERING

(Question.) How does the Sin-Offering, typified in the Atonement day sacrifices, differ from the Ransom, or corresponding price, paid by Jesus Christ for Adam s forfeited life?

(Answer.) The two are not to be associated at all, any more than two of our Lord s parables. If you take the parable of the Wheat and the Tares and the parable of the Ten Virgins and try to combine them, you will find it impossible to do so, because one is discussing one subject and the other another subject. They are both true, and plausible, and both teach beautiful lessons, but not the same lesson. They are both parables given

of God; they do not contradict, but they do not teach the same lesson. And so when we talk about the Ransom, that is one thought, *inand the Sin-offering is another thought, and we are inot to mix the two.d*

Suppose you were to say, 'The Church is called

PT328

the brother of Christ and the Bride of Christ and the living stones of the temple. How could Christ marry his own brothers, or the living stones of the temple?" This is confusion these are different figures. They must be kept separate and distinct. In the matter of the Ransom, that is one picture in which the Lord shows us that Adam was condemned while the race was yet in his loins, and that the Lord Jesus Christ as a ransom takes the place of Adam and gives his life for Adam's sin, and thus purchases Adam and his race. This is a pretty picture a true picture and could not be supplanted by any other. If that were left out, we would not get the same teaching from God. But we do not want to mix it with any other. How one person buys another, how one person with his race in his loins is bought by another having a race in his loins. Jesus gave himself in exchange for Father Adam and his race. That Adam had a wife associated with him in the transgression, and Christ Jesus a bride to be associated in the work of redemption, is not considered. It is all confined to the one thought that by one man sin entered the world, and so, by another, Jesus Christ, a ransom has been paid for the race redeemed.

T.99 p.3: ...the *sin-offerings* of the *Day of Atonement*... were offered to God (Justice) in the Most Holy as the Ransom or *Purchase Priced of sinners*.

Z. 07-47, Col. 1, third line from foot: Reading the article in question more carefully, you will perceive that it is not discussing the Redemption, but the *sin-offering*, which is a different view of the great transaction.

I presume the question is, How do these two harmonize? Evidently it would have been better if we had not introduced the matter of the Ransom in the

PT340

first quotation. It would have left it clearer. We were not discussing the Ransom at the time, but the Sin-offering. It tends to confuse. To some minds it might not. The attempt to make the subject too broad and take in two thoughts has been confusing to whoever took this up.

(Question.) May the Church be said to share in the Ransom, actually, reckonedly, or not at all?

(Answer.) So far as the Ransom is concerned, the Church is *never said to share in the Ransom*. The Ransom is the price and our Lord Jesus is declared to be a ransom for Father Adam. As for Mother Eve, she did not need a ransom she was considered as a part of Adam she came from him, was his wife and was included with him. So with the Church; our part is not shown in the Ransom, for we would correspond to Eve, and she was not shown in the Ransom; nor are we.

(Question.) Does the Church share in the anti-typical Atonement-day sin-offerings, actually, reckonedly, or not at all?

(Answer.) She does share in the anti-typical Atonement Day offering. She shares actually in the most positive sense. The Apostle Paul says (Col. 1:24), seeking to fill up the measure of the sufferings of Christ, and he says, You have us for an example, so as he was filling up, all those who take up their cross and follow Jesus are sharing with him. Are we actually sacrificing anything? There are different minds. A thought will strike different people differently. If we read I am crucified with Christ, some might think they would have to be nailed to the cross. It is not their fault that they cannot grasp the thought, but there are some that cannot grasp it. We are crucified with Christ; we are partakers with him in his sufferings. That is a fact. It is not imagination. Some one says, I never

PT330

suffered anything." I am sorry for you. *If we have suffered with him, we shall reign with him.* (2 Tim. 2:12.) If we be crucified with him, then we may have joint heirship with him in his glory. If any one cannot say that, do not feel discouraged, but do not war with those who can do it. Try to say it. If you cannot, then you lack the spiritual vision. Pray to the Lord that you may say this.

I think of a dear brother who died recently who lived near Providence, Rhode Island. When our Brother Streeter came into the truth he was publishing a little paper and he discontinued it and introduced all his subscribers to the *Watch Tower* and started in to preach. He was very much interested in an old retired Adventist minister living near

him. He said, I tried to make the Truth plain to him and could make no impression.

Finally I concluded it was no use, and so I said to him: I know that you are a good man and one of the Lord's children, and I have tried to make this matter plain and clear to you, but I see that you are too old to grasp the subject, and I have concluded that the Lord will not require it of you. So I am not going to bore you with this any more. When we meet, we will talk about the Lord and his goodness, and have prayer together, and not talk about these things that are objectionable to you. The next day the word came, Come down to see me. I went down, and the old man said, Brother Streeter, after you went out I got to thinking and praying and I said to the Lord, *Lord and I too old to learn anything?* If I am not, help me. I want to know the truth." Before I got off my knees the whole thing became clear to me. "

I do not say that is the way with everyone, but that it is the proper course if there is something we do not see. The Apostle James says, If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not. (James 1:5.) We shall know

PT331

the things that belong to our day. My answer is, we are most assuredly members of this Sin-offering.

Thus is shown that the Redeemer and Restorer is spiritual, having given up the human a *Ransom for all*, and that from this highly exalted spiritual *class* all blessings must proceed. (A293, Par. 2) What does that mean? We are not discussing the sacrifices of the atonement day in this quotation. We are discussing another matter that has no bearing. What do we mean by this? I answer, we refer there not only to Jesus, who gave up his human nature, but also to the Church. Each member of it, as he becomes a part of the body of Christ, must give up his right to share in the redeemed human nature. What is true of the head is true of the body. The only difference between Christ and the Church is that Christ was perfect actually and gave himself actually, the pre-human and human nature, on behalf of the world; but you and I have no such nature; we have not anything that would be suitable for sacrifice. But as we are justified by faith, God counts us as though we were perfect in order to accept our sacrifices as perfect. He

first justifies us and after that if we will take the proper steps we may be sanctified.

The day of atonement is the time of the acceptance of this sacrifice. Now is the acceptable time. How acceptable? We used to think it meant, if you want to escape Hell, God will now accept you to Heaven. But we now see that this scripture means now is the acceptable time in the sense that God is now willing to accept your sacrifices. For you have heard the message that his death atones for your sins, and you being justified by that death, present your body a living sacrifice; this is the acceptable time. Will he accept the sacrifice the next day? No. All the sacrificing will be over. It only belongs to this Gospel age. It began with Jesus, the great Head of our

PT332

priesthood. It ends with this Gospel age, and there will be no more opportunity of being accepted. The day of sin-offering will be at an end, and nobody will be accepted after that. The Elect will be complete then. There will be no adding to or taking from. No one can get into that class except as a sacrifice, for the Apostle Paul says priests are ordained to offer both gifts and sacrifices. So if you are a priest you are to offer gifts and sacrifices. What is the difference? A gift might be something that would be offered, and yet not anything necessary for you to do, as a sort of incense. That is not a sacrifice, that is a gift; as priests not only offered animals, but also incense that went up as a perfume. All priests are ordained to offer both gifts, and also sacrifices for sins.

Z. 07-47, Col. 1, Paragraph 3: You never read in any of our articles or books, or sermons, the statement that the Church redeems anything or anybody. Quite to the contrary; we have often been accused of making a hobby of the ransom doctrine that our Lord Jesus tasted death for every man, gave *Himself a Ransom for All*."

You can take the Bible and read: Judas went and hanged himself," and another place that says, Go thou and do likewise. If you put these two together, what kind of sense do you have? It is equally possible to take things out of the *Watch Tower* and make them seem something not intended. In this case we are saying that Christ, the head, and the body make sacrifices. When did Jesus make his sacrifice? When he presented himself. When did he present himself? When he came to John at Jordan.

You say, I thought his sacrifice was made on Calvary. It was finished there; it was made at Jordan and it is of that experience that the Apostle

PT333

says speaking of Jesus there "Lo I come (in the volume of the book it is written of me) to do Thy will, O God." (Heb. 10:7.) He came to that when he was thirty years of age.

You say, was his death reckonedly finished there? Yes, in a sense. It was the beginning of the New Creature from that time. The old creature finally lost life on the cross, and the new creature was glorified three days later. So with all others; the time when you made your sacrifice was when you presented your body a living sacrifice, and you are henceforth living in newness of life, being refreshed and growing strong in the Lord; the new creature growing, and the old creature dying, until finally death will be complete.

(Question.) Is it correct to apply the Apostle's words (quoted below) to the Church's sacrifice, as proving that the sin-offering for the world is not yet complete, since they have not yet received remission or release from the penalty of sin; and to say that the blood (life) of the last member of Christ's body must be shed before the world can receive remission?

Heb. 9:22: Apart from the shedding of blood there is no remission.

Heb. 10:18: Now where remission of these is, there is no more offering for sin.

(Answer.) Yes, I would say it would be proper to apply both of these scriptures to the work of this Gospel Age, which began with our Lord's baptism, where he made his sacrifice which he finished at Calvary and which has since been continued by those of the Seed who walk in his steps. It is true of the whole Body of Christ that the shedding of blood is necessary. *It is not* possible for us to be of the Church unless we suffer with Him. If we suffer with Him, we shall reign with Him. The Apostle is

PT334

right. We are partakers of the sufferings of Christ, and these sufferings, Peter says, were spoken of by the prophets of olden times when they testified of the sufferings of Christ

and the glories to follow. (1 Pet. 1:11.) The sufferings occurred,

but did the glory follow? No. What is there if we have not glory now? The Apostle says we have the whole world travailing and groaning; they are waiting for the glory of the manifestation of the *sons of God*. (Rom. 8:19,22.) The manifestation cannot be consummated until after the sons have been found. Dear friends, if any one does not wish to be a living sacrifice, he has the chance to step out. The Lord is not compelling anybody. He is merely giving us the opportunity. He is not going to force you. He will deal with others by and by. He is dealing now with those who want *to have fellowship in his suffering that they may have fellowship in the glory of the kingdom*.

(Question.) What does the Anti-typical Day of Atonement accomplish?

(Answer.) I answer, the Anti-typical Day of Atonement is for the sins of the whole world. This atonement-day service performed for the twelve tribes was typical of what was to be done by the Son of God for all who desire to come into harmony with God. First of all, there was the elect, the priests of the tribe of Levi. The work the High Priest does and the others join in helping to do is the work of atonement, the High Priest accomplishing it and the other priests being counted as members of the body of Christ who is doing the work and is making the sacrifices for our sins. He appears in the presence of God on our behalf not on the world's behalf, but on our behalf.

Christ has been in the world for all these eighteen hundred years in the sense that he has been represented by you and by me and every consecrated one of those under

PT335

priests, and finally the sin-offering will be accomplished and he will apply the blood of this sacrifice as he applied the other sacrifice, only *the merit of all is in his own blood*. We have no merit except as he imputes it. The Apostle intimates there is no merit in the Church that the whole merit is in Christ. Rom. 12:1: I beseech you, therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God. Paul says you are holy, acceptable. How did that come? To us was imputed the righteousness of Christ. (Rom. 4:24.) His merit has been applied to us. Whatever merit or excellence

our sacrifice has is in him, and through it we may possess the privilege of being associated with him by and by in the glories of his kingdom.

(Question.) The question was asked: What was specifically accomplished in the Anti-typical atonement, and the answer was, the completion of the sacrifice of Jesus and the Church, his body. What was the value of this sacrifice? What did it accomplish?

(Answer.) The Lord's object in having a whole Gospel Age instead of a few days was to have an Elect Church, instead of merely having our Lord as the one Elect; because if Jesus had been intended to be the Redeemer and the Church left out of the mission, there would have been no Gospel Age provided for at all. The Gospel Age is for us to make our calling and election sure. So if he had not had a Gospel Age, it would have meant he did not want an Elect Church; but if he did, as is the case, then he *did* want an Elect Church.

(Question.) Does the perfected Church participate with Christ in the next age work?

(Answer.) The Church is to have a share in the sufferings now, and in the glory then.

PT336

(Question.) The suffering is for the purpose of perfecting the Church so that it may be fitted to do the work in the next age?

(Answer.) The Church is of importance, even if there was no work in the Millennial Age. The Son shall give immortality to whomsoever he will (John 5:21,26), so here is the Father, the Son and the Bride, all having this quality of glory and honor and immortality. I think that so far as the Church is concerned God wishes to show, not only to men but to angels that He is able to accomplish this thing through his Son, who came down to this world into the depths of degradation that we might be partakers of the Divine nature. God could have gotten along without the Church. He did not need the Church, but it gave him pleasure to accept the Church as joint heirs with Christ, and the Church has been seeing the exceeding richness of his grace in his loving kindness toward us. Not many great, wise, learned, hath he chosen, but chiefly the poor. (1 Cor. 1:26.) God not only wished Jesus to be the Savior of

mankind, but the manifestation of his love. The Heavenly Father hath exalted the Son, and He will make us joint heirs with him in glory and immortality. The exaltation of the Church means a manifestation of the love of God.

(Question.) We have an actual part in the atonement?
(Answer.) The word Atonement takes in a large scope, and ultimately all of mankind will have the opportunity of coming into it. The sacrifice of Christ was applied first to the House of Faith, including the Body of Christ; not to every one. He hath ascended on high, and we have an Advocate with the Father, because he appears for us. (1 John 2:1; Heb. 9:24.) What do we mean by that? In the sense that if you had a suit, and the case came up in

PT337

court, and you should address the judge, he would not hear you; you would have to get an attorney. So we have an attorney, and that attorney is termed an advocate. We have an advocate an attorney Jesus Christ the righteous. How can he be our attorney? Because the Father hears him always.

(John 11:42.) What is the basis on which he appears before the Court of Justice? His sacrifice to cover our sins. We are in harmony with the sacred word of God, which says you can only come through Christ. The Advocate says, No man cometh unto the Father but by me. (John 14:6.) What about the world? They cannot come, because there is only one Advocate, and they have not gotten him yet. As soon as they receive him they are believers.

Blessed is the man to whom the Lord doth not impute sin." (Rom. 4:8.) The world cannot come. The Father hath no dealing with the world. Will he have dealing with them in the next age? No. The Advocate will take them himself as Mediator, to set up a reign of righteousness.

(Question.) The High Priest took the blood of the goat and sprinkled it before the altar. Is this an actual or a reckoned part of the Atonement?

(Answer.) I do not think Jesus takes some literal blood into Heaven, and sprinkles it before the mercy-seat there, but the blood as was represented in his sacrificed life.

Jesus appeared in the presence of God offering his sacrificed life, and said: This is on behalf of those who believe in me. So he will again present not our blood, but his own blood, as he counts our blood as his blood. The blood becomes one and he says, Accept this blood also, this sacrifice also; accept this on behalf of the sins of the whole world. It is all his merit.

(Question.) Is it correct to say that the sprinkling of the blood of the Atonement-Day sacrifices on the

PT338

Mercy-seat signifies the resurrection of the sacrificer as a New Creature?

(Answer.) We answer, no. The sprinkling of the blood has no signification of that kind. I will picture that before your minds: First of all the High Priest went out to the altar and there he slew the animal; then took some of the blood in his hand, and incense, and went beyond the first veil into the Holy, and inside the Holy there was a candlestick, and there was a table of shew bread, and he sprinkled incense upon the fire and the smoke rose as a perfume, entering beyond the second veil, where was the Most Holy; then he took the vessel containing the blood and passed beyond the second veil.

That passing was the death of Christ, and the rising on the other side was the resurrection. He went under the veil, but he rose again on the third day. After our Lord's resurrection he remained forty days, then ascended on high. He there tendered to the Father on behalf of the class he represented the blood shed by his death. For whom did he sprinkle that blood? For himself and his house; for his Body, the Elect, and for all the house of Faith. These were covered by the first sacrifice-Leviticus 9.

Then he took the other sacrifice he took the blood of the goat and did with it ijust as he did with the *blood of the bullock*, only he did not offer it for his house, but for the people. Now the question is, did Jesus die two times, once for the Church and then for the rest of mankind? Once only. Where then, does this second sacrifice come in? The Lord indicated that the Church would be partakers with Christ; he is the great High Priest with us as members of his body. He has been offering the sacrifice. You are not doing it, you are not the priest. We offer ourselves to Him. He says, I will count you a member of my body. We give

ourselves to the Lord, and he accepts us as members, and the matter of how the

PT339

sacrifice shall take place is not especially one for us; but we shall ultimately be with Him. We give ourselves to Him, into his hands, and he accepts us as members of his body. So the *High Priest* was the one who did the sacrificing in both cases. He did not sacrifice the bullock and then tell one of the under priests to sacrifice the goat. Nobody has any standing before God except the High Priest, and it is only in this way that we can be accepted that our flesh can be counted as Christs, and we can be counted as New Creatures with him in glory.

There were two sacrifices, and yet both were offered by the one priest. From this all the light of the present day has come; if we suffer with him we shall reign with him; by dying with him we shall live with him. Is not that what the Apostle meant when he said, I beseech you, therefore, that you present your bodies a living sacrifice, etc.? For a while it never really entered into my mind what it meant. The Church has the privilege of living in this day of suffering, and there is the distinction God is making between the Church and the rest of mankind because we suffer with him, we shall reign with him. And he has given us his precious promise that we may become partakers of the divine nature. (2 Pet. 1:4.) This promise assured to us the privilege of laying down our lives. You remember how the Apostle put that in his letter to the Philippians (Chap. 3:10): "That I may know the power of his resurrection."

Paul knew the resurrection was to come to the just and the unjust, and he says, If I might know the power of his resurrection. What are the conditions? Being made conformable unto his death. If we do not go into his death, we will not go into his resurrection. How do we go into his death? What is the difference between Christ's death, and the death of any other man? Christ's death was a

PT329

sacrifice, and we are counted in with him as part of his sacrifice; so we become partakers with him in the sufferings of the present time and the glories to follow.

(Question.) What is the scriptural objection to understanding the Apostle's argument in Romans 6:1-11 to

be that our old man as a *sinner* died in the person of his substitute, Jesus, on Calvary; and that therefore we should be raised with him (Jesus) to walk in a new life of holiness? Please give a brief exposition of these verses.

(Answer.) What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein. You will perceive the Apostle is not speaking to Jews, nor to Gentiles, nor to mere believers, but to those who are dead to sin, and have surrendered themselves to die with Christ.

Know ye not, that so many as were baptized into Jesus Christ were baptized into his death? *We do know*. We know to be baptized into Christ is not into ordinary death. But you are baptized into his death. Was that a death to sin? I think not. He knew no sin.

(1 Pet. 2:22.) He *could not* die a death to sin. We were baptized into his death. Therefore that means that our death was not a death to sin, as his death was not a death to sin. Of course our death includes a death to sin. When we give up our lives that we may share with Christ in his sacrificial death, it means we have enlisted to battle against sin. We have sworn that we will lay down our lives in battle against sin. How shall we that are dead to sin, and whose lives are buried with Christ, how could we consent to sin? We might have imperfections of the flesh, but to be in harmony with sin would be impossible to those who have given up their lives.

Therefore we are buried with him by baptism

PT341

into death that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of His resurrection." That is to say, if we have given up ourselves to be like Him in death, we shall also be like Him, sharers, in His resurrection; the resurrection and death being linked together. Whoever goes into His death goes into His resurrection, and who does not, does not. Just as surely as Jesus' death was a sacrificial death, so must this be.

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. This old man is crucified. Just as Christ at his baptism had given up his earthly life, and the

remaining years of his ministry were to be newness of life, as the old creature was dying; so the Apostle says we may reckon ourselves, our old nature, the old creature, as being crucified with him; it is a slow, lingering death, but we are living as new creatures and the old creature is dying. We are willing to be crucified with him, and suffer on account of sins with him, that we may be with him in his glory.

For he that is dead is freed from sin. That is to say, when you are actually dead, you will be actually free. You will never know any more of the temptation of sin. He that is dead is set free from the power of sin. So the Apostle says, though we were once the servants of sin, after being set free we have become the servants of righteousness. In the eighth chapter of Romans he tells us "But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." God's Spirit will not come to dwell in you until after you have received the Holy

PT342

Spirit, but if you have made your consecration and received the Holy Spirit The Spirit of Him that raised up Jesus from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. Our Adventist friends apply this to the future, and say that God will quicken their mortal body. We say if we have made our consecration, God has given us His Holy Spirit, and this Holy Spirit is already energizing this mortal body. You shall not be carried away as formerly, but having the Holy Spirit, you shall walk in newness of life. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh, but to the Spirit. In this chapter he is speaking of the new creature that is triumphing over the flesh. The new creature might not have perfect control over the flesh, but the Apostle says the Lord is judging these new creatures by their wills, and where the will is right, there can be no sympathy with sin. He has enlisted and laid down his life to battle against sin.

PART II THE COVENANTS

(Question.) Should the words of the Apostle in

Hebrews 9:16,17, as follows be understood to teach that the word testament or covenant, as used in the Scriptures *always carries the significance of a last will and testament?*

16: For where a testament is there must of necessity be the death of him that made it.

17: For a testament is of force where there hath been a death; it doth never avail while he that made it liveth.

(Answer.) I do not know why we should say the word testament always means a covenant. Every will is a covenant, but we could not say every covenant is a testament. I do not understand the purpose of this question.

PT343

(Question.) The point is made that the definition of the Apostle in Hebrews makes a Scriptural definition of the word, so that we are to understand that in every case where that word is found the Apostle has furnished a definition of it. The contention is that the Apostle's definition makes it always carry that significance in the Scriptures.

(Answer.) We read in Genesis that God made a covenant with Abraham. If that could not be carried out until the death of the one who executed it, God would have to die and God is not going to die very soon. So you see testament is not to be used as the only definition of covenant. It would not be appropriate at all there. It would mean that to carry out that testament he would have to die.

(Question.) When does the Abrahamic Covenant become operative, and when the New Covenant?

(Answer.) The Abrahamic Covenant became operative in Christ. It was to the effect that there was to be a Seed of Abraham. Nothing could be done until the Seed should come. That Seed was Christ. The Apostle says, you remember, in Galatians, that the Abrahamic Covenant is typified by Sarah, who had no children; she represented that covenant and was barren for some time. Hagar represented Sarah, but was not Sarah. This law covenant had a seed; Hagar had a child, Ishmael, who corresponds to the Jewish nation, and as Hagar was a bond woman, so this was a bond covenant, and as Hagar was a bond woman her son was a bond servant. So all Israel are under bondage of the law. The Apostle says by and by the time came when Sarah had a son, and when she did, Ishmael was jealous and so this corresponds to natural Israel now fighting against the true Israel of God, which is Christ and

all that accept of Him. The Apostle is saying that the Abrahamic Covenant began to have

PT344

its fulfillment in Christ, and he says not only Jesus but you brethren are the children of the promise. He makes it still more clear in Galatians 3:29: If you be Christ's, then are you Abraham's seed; not Ishmael's, but you belong to the real seed, which is Christ. If you belong to Christ you belong to all that is typified in Isaac and Rebecca. The Lord gave Rebecca also to be a type of the Church and as Rebecca became joint-heir with Isaac, so the Church becomes joint-heir with Christ.

(Question.) Is the Church called, during the Gospel age, under the Abrahamic or New Covenant, or both?

(Answer.) Under the Abrahamic covenant. There is no New Covenant yet. There were three wives of Abraham: Sarah, barren for a time; Hagar, who bore Ishmael; and also Keturah, the third wife, by whom he had many sons and daughters. These three wives represented the three covenants. All of Abraham's seed came from these three; so we do not have two mothers, two covenants, but one.

This matter was not always as clear to our minds as it is now. We started in with our minds very much befogged, but gradually we got to see what the Scriptures meant and they became clear to our mental vision. But it took time. In one place the Apostle says: He hath made a former and I did not think at the time he was telling the Jews that their covenant was doomed to pass away; I thought he was speaking to us. The Jew said, Moses gave us that covenant; God gave us that covenant. We are the greatest people in the world, and our covenant will never pass away. They could not imagine such a thing. The Apostle was trying to prove to them that it would. He says, Hagar was your mother. You are not Israel's sons. They thought they had Abraham, but Paul says not. They did not see it because they could not see it. But this *wed can see*

PT345

was what the apostle meant. He was telling that those Jews never were the real Seed of Abraham; that it was intended their law covenant should pass away, and to prove it he said (Heb. 8:7-13): Don't you remember it

reads, I will make a new covenant after those days? Don't you see if he meant he would make a new covenant, the old one would be useless? He tried to get the Jews to see their covenant would not last forever and be the only covenant. We see their covenant *did* pass away and they, as children of the flesh, are not children of the Spirit.

We see that Jesus is going to fulfill that promise. (Jer. 31:31-34): It shall come to pass that after those days I will make a new covenant with the house of Israel, and bless them. With my eyes not clearly open at the time I confused that New Covenant with the Abrahamic Covenant because the Apostle said that the old should pass away and the Sarah covenant come in. But when we examine everything, it becomes clear. Z. 98-197, Article entitled, Mercy Rejoiceth Against Judgment : The death of Christ sealed or ratified or made complete and binding this New Covenant between God and man....We see then that since Calvary, since the sealing of the *New Covenant with the blood of the Mediator, since that New Covenant was thus ratified or made effective*, the triumph of love and mercy over justice and the sentence of death originally inflicted has been a fact....The object of the present call of the Church....to share in the benefits and privileges of the New Covenant, etc.

I answer this: We were thinking all the time of the original covenant God had made and which became effective to us in the death of our Lord. This death not only brought us into relationship with the Abrahamic Covenant; it is also the basis of what is to be done for the world in the next age. So the New Covenant was related to the Lord's death. The New

PT346

Covenant had as a basis the fulfillment of the death of Christ. Jesus said at his Last Supper, giving the cup, This is the cup of the new testament the New Covenant in my blood shed for many (for all) for the remission of sins ; in other words the cup of his death was to be efficacious not only for the Church, but for all of humankind: This is the cup of my blood, shed for the remission of sins; drink ye of it. This is the cup which brings justification to the whole world; the cup of suffering and death which seals the New Covenant, and I invite you to join with me in the sealing of that New Covenant. So when the disciples said (Matt. 20:22-23): Grant that we may sit one at thy right hand and one at thy left, he said, Are you able to drink of the

cup I shall drink of? No one can be with him on his throne except that he drink of this cup and share in his blood. So the hope of being with him in his throne is in sharing his cup as well as being baptized into his death. If we are partakers with him, we are members of his body. If not, we are not. Somebody else will get in, for the *body must be full*. No one could serve as High Priest unless he had all his fingers and toes. Why? Because those parts were necessary to represent full completion, a specific principle that part could not be added or diminished. There will be neither one more nor one less than the elect number. If you fail to get in, somebody else will, for that number must be full. No one can be of the Bride of Christ except he shall drink of his cup. *Drink ye of this cup.*

Z. 03-436: While the benefits of this gracious arrangement are only for us, for believers, for those who come unto God by Christ under the provisions of the New Covenant...etc.

I answer, there I used the New Covenant as a name for the

Abrahamic because my mind was not clear that the Abrahamic Covenant was the old

PT347

Covenant, made long before the Jewish Covenant.

Quoting further from the *Watch Tower* above mentioned: Our call and acceptance are based on the New Covenant, etc. We have seen that all those acceptable to God in Christ were obliged to come unto him under the New Covenant.

I answer just the same thing. We have nothing to do with that New Covenant. It means what it says. It shall come to pass after those days I will make a new covenant. You see the difference between *after* those days and *during* those days. *Those days* are the Gospel Age. *During* those days the Lord does something for Spiritual Israel, taking out the Body the Bride.(Joel 2:28,29): It shall come to pass *after* those days I will pour out my spirit upon all flesh. But *in* those days, said the Lord, I will pour out my Spirit upon my servants and my handmaidens. Nobody else *in* those days. It shall come to pass after these days I will make a new covenant. In other words, not until after this Gospel Age can the New Covenant be

sealed. Our Lord gave his life for the sealing, but left something for you. He said, Drink ye of it, for this is the basis on which this New Covenant is sealed.

Z. 07-9, Col. 1, Paragraph 2: Entirely separate and distinct from both of the foregoing covenants is the Lord's promise of a New Covenant." In this article we were discussing it from our present greater enlightenment. If you will look back, you will find you have done a great many silly things, and that is one of the silly things I did. Because I have got my thinker to work, and see that what I thought was the New Covenant is not the new one, somebody takes me to task. (Foot of same col.) The New Covenant belongs exclusively to the coming age, as the Abrahamic Covenant belongs

PT348

exclusively to the Gospel Age, and as the Law Covenant applied exclusively to the Jewish Age." Page 10, 1st Col., 2nd line: The New Covenant is not yet in existence. Quite correct. The New Covenant is to be made after those days, and awaits its ratification until after the last member of the Body of Christ shall have tasted death, because no testament can be in effect while the testator lives. The whole Church has been accepted as the Body, but not until the last member has gone will the blessings of the New Covenant come to the world.

(Question.) If the Church is accepted and blessed under the provisions of the New Covenant,

(Answer.) It is not accepted and blessed under the provisions of the New Covenant. It is accepted and blessed under the Abrahamic Covenant.

(Continuing Question.) and they, being Christ's are so constituted members of the Seed of Abraham

(Answer.) That is not the way they are constituted. They are constituted by being united to Christ as the Bride, as was illustrated in the case of Rebecca when she was married to Isaac and became joint-heir with Isaac; so the Church becomes joint-heir with Christ.

(Continuing Question) will not all those who during the Millennial Age come under the provisions of the New Covenant and are blessed by it also thus become members of the Seed, and *thus* the promise to Abraham be fulfilled to them, i.e.: (Being) In thee and (being) in thy seed shall all the families of the earth be blessed?

(Answer.) No. There were two seeds. Romans 4:16 "...to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."

PT349

The Apostle's thought seems here to be that while there is only one in number, yet there are many of us in another sense in the sense that all nations are yet to become the children of Abraham; as all the nations will come into harmony with God, they will become of God's seed, so that all may ultimately be the children of God. Abraham was the father of Ishmael, and the father of Keturah's children, and yet only one was called the Seed, the Seed which the promise specified. In that sense Christ and the Church is the only Seed, but in a general sense, that all mankind may receive the blessings, they may become the seed of Abraham, but not The Seed. There is a particular seed, the Seed of promise, and the general seed.

(Question.) Tell us how you found out all these things.
(Answer.) I will tell you, sister. Here a little, and there a little. The Lord, we are told, has hidden his plan so that none of the wise shall understand; he hath hidden these things from the wise and revealed them unto babes. And it is in proportion as we become humble, teachable children, that we can learn them. It was intended in God's plan that there should be a special light upon the ends of the ages, and it is this special light God is giving that we understand to be our blessing. The Lord has been blessing and making these things known in a natural way.

The Lord said (Rev. 10:7): It shall come to pass in the days of the sounding of the Seventh Trumpet that the mystery of God shall be finished. The trumpet began to sound in 1878, and one of the first things to be accomplished is that the mystery is to be finished. The Apostle says he had far more knowledge of the mystery than any one else. He says God had given to him more knowledge than to any one else. We understand it is our privilege to see some of these things with the same

PT350

clearness the Apostle Paul saw them. He says he was not permitted to tell these things. It is now privileged to be told. Why did God tell Paul anything? Because he was one of the Apostles, and it is necessary that all knowledge shall come through the Word of God so that God will not need to give special revelations today. And he kept the things secret until the due time, and when the due time had come the things were made clear.

(Question.) I want to know, where did you get all this? From the New Testament?

(Answer.) From the Old Testament and the New Testament both. Paul says we have an anchor of the soul. What is this anchor of the soul? This promise that God made to Abraham and Isaac; and everything Paul said in the New Testament is proved by the Old Testament. We would not be wise to leave out the Old Testament.

(Question.) What is the New Testament?

(Answer.) I see what you mean. Do we call *this book* the New Testament? God never called this book the New Testament. He was not meaning this book. It has nothing to do with the New Testament. That is not the sense in which the New Testament is used.

(Question.) What do you call it if it is not the New Testament?

(Answer.) You might call it anything.

(Question.) Isn't it the Word of God?

(Answer.) Yes, but I do not think any of the apostles called this the New Testament. It is a name that has been given by man. We call this the New Testament, but it is not called so in the Scriptures.

(Question.) Didn't Paul say he was a minister of the New Testament?

(Answer.) Yes, but he was not talking about this book.

PT351

(Question.) What was he talking about?

(Answer.) About the work of Christ. We are talking about the New Testament. God says it shall come to pass that after those days there shall be a New Testament, a New Covenant. Jehovah was talking about this New Testament, this New Covenant. Paul was a servant of it and was talking about it, and you may be a servant of it and talk about it. I am talking about the New Covenant. I am saying it is your privilege and mine to be sharers in the sealing of that New Covenant which is to be a blessing to the world. So Paul was an able minister of that New Covenant.

(Question.) Was it Jehovah, or the Son of God, who made the covenant with Abraham?

(Answer.) It was Jehovah who made the covenant with Abraham. The Son of God had nothing to do with covenants until he became flesh. His time of work began when he was made flesh.

(Question.) Will Christ be the testator of the New Testament of God?

(Answer.) It is God's covenant in Christ. God has purposed that through this Seed all the earth shall be blessed. I do not say how. I leave the matter in Christ's hands. He is the life-giver of the world, and therefore the father, the prophet, the great priest and king, and shall work all through the Millennial age because all power has been given into his hands. Not that which is his own power individually, but power delegated to him by the Father, and the Father gives him the power to do this; and so the people of the world in the Millennial age will have to do with Jesus and the Church in the same way the Jews had to do with Moses. But they had *all* to do with Moses, and Moses with God. As you remember on several occasions, God said to Moses, Let me alone that I may destroy this people. God put it in this way to show us how

PT352

completely Moses was the mediator, and that what Moses did God was doing. So in the Millennial age, what the glorified Christ shall say will be just the same as if the Father had said it. And just as in the Bible, Abraham's

children had to do with Isaac, so here God has provided a blessing in Christ, and whoever gets any blessing gets it under Christ. It is all in Christ. The whole work looks to this Christ, and during the day of Christ he shall bring all things into subjection.

Paul brings out the thought that a testament is of no force until the testator is dead. I believe he meant to say the New Covenant will not be in force except under certain conditions; because God was the testator. He had in view certain conditions, which must be fulfilled.

We sometimes read that God declares I am thy redeemer, and beside me there is no saviour, and then again we read that God sent Jesus to be the Saviour of the world, and again we read that Christ gave himself, and again we read that God gave his Son. These are different accounts, and we are obliged to harmonize them. So in this case it is said he became a testator. I think it is really God who is behind the whole matter, but since Christ was not forced to it, it may be said to be his testament. So you may be said to join in this testament. Sacrifice is a different thing from execution. Execution would be by force, but sacrifice brings in the thought of voluntariness. So we are doing the Father's will, and so when Christ was making this testament he was carrying out his Father's will, and in harmony with the Father's original covenant. It was his gift of life to the world, and the sealing of that arrangement by which God is willing to receive men. PT353

Poems of Dawn

MY ONE TALENT

*In a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies tonight.*

*Mine to hoard, or mine to use,
Mine to keep, or mine to lose;
May I not do what I choose?*

*Ah! the gift was only lent,
With the Giver's known intent
That it should be wisely spent.*

*And I know He will demand
Every farthing at my hand,
When I in His presence stand.*

*What will be my grief and shame
When I hear my humble name,
And cannot repay His claim!*

*Some will double what they hold;
Others add to it tenfold,
And pay back in shining gold.*

*Lord, O teach me what to do!
I would faithful be and true;
Still the sacred trust renew.*

*Help me, ere too late it be,
Something now to do for Thee;
Thou who hast done all for me!*

PT354

PT355

GOD'S COVENANTS

by B. H. Barton

*With Notes On The Ransom
Sin Offering Justification*

PT356

(as originally published about 1910)

In Revelation 11:15, we have a prophecy respecting the sounding of the Seventh Trumpet, and realizing that we are living in the days of the voice of the Seventh Angel, we must be especially interested in all the details as to what would occur during the sounding of the Seventh Trumpet.

In describing the events, the Apostle in the 19th verse first makes this statement: And the temple of God was opened in heaven and there was seen in his temple the Ark and the Testament. (This word testament in the original Greek is the same as the word covenant.)

We are here informed that after the sounding of the Seventh Trumpet some specially clear and open views would be granted of God's glorious temple, and in connection with this there would also be some illumination upon that. This was illustrated and typified in the Ark of the Covenant. We know that during the last year we have surely had glimpses of the covenants that we never had before, and it seems that this passage is having its fulfillment today.

Now let us notice what follows: And there were lightnings, and voices, and thunderings, and an earthquake, and great hail. Notice the order of these statements first lightnings. When these thoughts upon the covenants first began to be seen and given to us, it was in the nature of individual flashes of light. Probably one issue of the Watch Tower would have one flash, and the next issue would have another flash. We recognize that just as lightning naturally has three effects, so these flashes of light upon the subject of the covenants have been productive of three results:

(1) It enlightens or illuminates the way for some.

(2) It brings death and disaster to some.

(3) It frightens others.

We have found that in some cases the discussion of the covenant question has surely brought enlightenment and a better understanding of the various features of God's great plan.

To others it seems to have had just the opposite effect; it has been productive of bitterness, and may ultimately be instrumental in proving some as unfit for any place in the Lord's dominion.

Then there is the third class, who seems not to be specially embittered, but frightened, and fearful that something awfully wrong will come out of this discussion.

PT357

Following the lightnings there were to be voices. We know that following these flashes of light there were discussions by the brethren as they would meet and inquire of one another what they thought of this passage and that passage in connection with the covenants.

Then there were to be thunderings. Thunderings give us the idea of rumblings in heavenly places, and this is what followed in various classes—dissatisfaction and fault-finding.

Then followed an earthquake. So we find in many places an earthquake-like shaking going on over this subject.

And last, there was a great hail. Just as rain is a symbol of truth, so hail conveys the thought of hard, condensed truth, and the thought seems to be that this special light upon the covenants, and the various experiences therewith, were really to be a preparation for a specially great outpouring of truth.

Because of this and of some other similar passages, I have been led to believe that the ultimate outcome of the consideration of this covenant question is going to be a remarkable bringing forth of certain truths in connection with the great plan of salvation, with a clearness that we have never seen before.

PERSONAL EXPERIENCES

Before coming to the consideration of the subject direct, I would like to say a few words in relation to my own experience in connection with the matter. Whenever any thought has been promulgated by Brother Russell, either in writing or orally, I have always held my judgment in suspense until I have been thoroughly satisfied that the Scriptures corroborate the view he has presented; and so when these thoughts upon the subject of the covenants were presented by him I could see certain Scriptures which seemingly were corroborative of his view, but there were other passages which seemed to conflict with his view. Instead of hastily concluding that Brother Russell was wrong, as many seem to have done, I determined to wait until the Lord had made this matter clear and plain. I took a composition book and headed two pages: The Covenants. At the top of one page I put the statement: Scriptures and lines of thought which seem to corroborate the view of Brother Russell. And on the other page I wrote: Scriptures and lines of thought which seem to contradict the view of Brother Russell. I then searched for every passage in the Bible which directly or indirectly seemed to relate to the subject of the covenant, especially the New Covenant. When I found a passage which seemed in perfect agreement with the view of Brother Russell, I put it on the affirmative side, and when I found a passage which seemed to conflict, I put it on the negative side. I made no attempt to twist any

PT358

passage nor to force it to conform to the idea which he presented. I then thought of all the points or arguments which would have a bearing upon the subject, and I put them on their respective sides. When I had finished I had a very large number of Scriptures and quite an array of arguments and lines of thought. The majority of them seemed to be confirmatory of Brother Russell's position, but there were quite a number which seemed to conflict with his position. I then took the matter to the Lord in prayer, I left it entirely with Him, and asked that this matter might be thoroughly settled, and determined to hold my opinion to myself until I had given the subject such a thorough investigation that every Scripture and agreement would be removed from one side to the other, and when I had everything in the same column, I would be satisfied as to which view was right, and which was wrong.

It required quite a number of weeks before the subject was thoroughly settled to my satisfaction. There were some passages in the book of Hebrews which seemed almost impossible of understanding as Brother Russell had presented the matter, and I made no attempt to twist those passages, nor to distort them, or to try to work out of them a significance which the Lord did not intend us to get from them. But, in due time, I was just as thoroughly satisfied upon the subject of the New Covenant as upon any other subject contained in the Word of God. I now see in those passages a depth of meaning and a harmony with the other statements of the Word of God of which I had once never dreamed, and I now look back and wonder how it was that I read those passages over and over and over and failed to see the real depth the views which I expect to present in the course of this talk.

ABRAHAMIC COVENANT

Suppose we begin this discourse by noticing the occasion when the Lord made his wonderful covenant with Abraham. We must keep in mind that this was not the first covenant that God ever made, for we recall the special covenant God made with Noah, saying that He would never again destroy the earth with a flood of water, but it is this covenant with Abraham around which all other covenants revolve. It is recorded in Genesis 22:15-18:

And the angel of the Lord called unto Abraham out of heaven the second time, and said, By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice."

PT359

When we call this a covenant, we are not using liberty, because the Bible itself speaks of it in various places as a covenant. In Luke 1:72,73, we read: To perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He swore to our father Abraham. Here it is stated that this oath which God Swore to Abraham was His holy covenant.

Again Acts 3:25: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed all the kindreds of the earth be blessed." However, there was something very peculiar about this covenant. A covenant is not merely a promise; it includes certain promises, but it implies an agreement. The Hebrew word rendered covenant unmistakably has this meaning. The Greek word translated covenant is sometimes used rather in the significance of a promise, but it also has other secondary meanings, and it is often used as the equivalent of the Hebrew word conveying the thought of an agreement.

Yet to a great majority of Christian people God's statement to Abraham has never been considered as a covenant, but merely as a promise. But just as truly as God would never call something death that was not death, so He would never call something a covenant that was not a covenant. The agreement entered into between God and Abraham was a very peculiar agreement. It was a covenant because it was an agreement which involved God and it was also to involve others, but God made it in the nature of an unconditional covenant.

He told what he would do according to that covenant, and then left it to the liberty of all those who might come to an understanding of His promise to decide as to what they would do in view of what He had promised to do. If we are pleased to make an entire surrender of ourselves to Him, to live for Him, to glorify Him in thought, word and deed, we thereby become participants in this covenant, and it was in harmony with this that the Psalmist stated in Psalm 50:5: "Gather together My saints unto Me, those that have made a covenant with Me by sacrifice." It is different in this respect from the covenant made through Moses with the nation of Israel at Mount Sinai, which was a covenant of bondage, a covenant which did not leave it to the people as to what they would or would not do, but it stated, "Thou shalt not do that," etc.

Because the statements of God to Abraham were spoken of as a promise should not blind us to the fact that they were also in the nature of a covenant. A covenant would be impossible without a promise being included in it. Therefore, we sometimes find it called a promise and sometimes a covenant—it was both.

We might digress here for a moment to notice an argument which has been used by those opposed to our

understanding of the covenants. They say that there is no Scripture where it says that God made the covenant with anybody, but that the thought is always that God made that covenant to a certain one. But I would say that such have not thoroughly familiarized themselves with the Hebrew idiom in connection with the making of covenants. In the Hebrew language, the expression which most always is made use of is that of making a covenant to a person, even though it is frequently translated as making a covenant with a certain person. As an illustration of this, notice Joshua 9:7,11,15: Make a league with you, while the original Hebrew states it, Make to us a covenant. The Hebrew expression is equally as proper and accurate as our English, because a covenant binds one to another. Many illustrations of this can easily be found throughout the Old Testament.

OLD TESTAMENT COVENANTS

We thus see two peculiar covenants brought to our attention in the Old Testament times the covenant with Abraham, and the covenant with Israel at Mount Sinai, often styled the Law Covenant. These two are referred to by Paul in Ephesians 2:12, where he tells the Gentile converts that previously they had been strangers from the covenants of promise. He put the word covenants here in the plural. What two or more covenants is he speaking of? The Abrahamic and the Law Covenants. Were both of these covenants covenants of promise? Most assuredly, though the Law Covenant contained promises which no one of all the imperfect race of Israel was able to keep because of their weaknesses and inability to conform their lives to a perfect law.

However, Jesus because of His faithfulness became heir to all the promises of the Law Covenant, but the Gentile converts had formerly been strangers to these things. And with equal truthfulness, they had been also strangers to that other covenant containing the promise which would ultimately result in the blessing of all.

ILLUSTRATED IN NEW TESTAMENT

These two covenants are beautifully portrayed by the Apostle Paul in Galatians 4:21,31: Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham has two sons, the one by a

bondmaid, the other by a free woman. We all recognize these two sons as Ishmael and Isaac. Ishmael the son of Hagar, who was really a slave, and Isaac the son of Sarah, the true wife of Abraham. But he who was of the bondswoman was born after the flesh; but he of the free woman was by promise. In other words, Ishmael was born without any necessity for divine intervention: it was a matter of the flesh altogether, but it was different in the case of Isaac. In the accomplishment of his birth God's special over-ruling providence was required to

PT361

work a miracle. Which things are an allegory: for these are the two covenants. We know that the larger part of the Old Testament had a typical and allegorical significance; the things recorded actually happened, but they were not recorded because there was any real worth in them from an historical, sociological or ethnological standpoint, but because there was a hidden meaning underneath them, which the Lord realized would be

for our edification. Now, if Paul had never told us that the history of Abraham, Sarah, Isaac, Ishmael and Hagar was an allegory, we might have known it anyway, but we feel ourselves on so much safer ground when we have the inspired statement as to what this allegory represented. We might have thought that Sarah was a type of the Church and Hagar of the Jewish nation, or vice versa, or we might have supposed some other strange idea from our own imaginations. But here we have Paul's positive assertion that those two women were typical of two covenants. Now we might inquire as to which covenant Sarah and Hagar would typify, and we look to see if there is any special work peculiar to those two women, which corresponds to these two covenants, and immediately recognize that there is. We remember one of the emphatic things recorded of Hagar is her bondage, and how appropriately this reminds us of the bondage of the Sinaitic or Law Covenant. Sarah therefore represents the other or covenant of grace and special promise, and the Apostle goes on to say: For these are the two covenants; the one from Mount Sinai which gendereth to bondage which is Agar. We notice that this word Agar is spelled differently than in the Old Testament, not having the initial letter H, but we might say by way of explanation that there is really no letter in the Greek which corresponds with the letter H in the Hebrew, so that Agar in the New Testament really refers to the same woman who is called Hagar in the Old

Testament. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in the bondage with her children. The Apostle thus very clearly shows us the correspondences between Hagar and Law Covenant, and between Hagar's child and the children of the Law Covenant.

But Jerusalem which is above is free, which is the mother to us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of the promise. But as then, he that was born after the flesh persecuted him that was born after the spirit even so it is now. Nevertheless what saith the Scripture? Cast out the bondswoman and her son: for the son of the bondswoman shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bondswoman, but of the free.

PT362

SARAH COVENANT

Having obtained from Paul the key to this type, let us now consider it in the light of what he has said and see the beauty of the allegory. In other lines of study, we have seen that Abraham is a type of God; for instance, when he offered up his son Isaac, he was there clearly marked as the type of God offering up his Son.

Again in the parable of the Rich Man and Lazarus, he is a type of God. In that parable we note that the rich man saw him afar off, which illustrates how the Jews have seen God afar off, since temporarily cast off, not nigh as they once were. We understand from Paul's declaration that Sarah, the wife of Abraham, was a type of the covenant of grace. The fact that Sarah was Abraham's wife emphasizes the preciousness of that covenant which God made. Just think of what it means for God to speak of that covenant as his wife, to be called the husband of that covenant. We also have Scriptural foundation for this statement in Isaiah 54:5: For thy maker. The Maker of that Abrahamic covenant was God Jehovah. For thy Maker is thine husband; the Lord of hosts is his name. This gives us some faint conception of how dear to the heart of the Father in heaven that wonderful covenant must have been. The very name Sarah is significant; it means princess. The covenant of grace is well called the Sarah covenant;

because it is the Princess Covenant, which is going to give birth to the royal seed.

However, after Abraham's marriage to Sarah, years passed and there was no seed as the result of that union, and we remember that this same thing was true of the covenant of which Sarah was a type. After God had married that covenant away back in the days of Abraham, that covenant was unproductive, so far as producing the seed through which the promises were to be fulfilled. And, in addition to this, it almost looked as though Abraham did not care for his wife Sarah. You remember that on two occasions it looked almost as though Abraham had actually denied his wife and that he did not love her. We recall the experiences with Pharaoh and Abimelech, when he taught Sarah to say that she was his sister. (Gen. 12:10-20; 20:1-13.) It looked as though Abraham was not truthful, but he explained afterwards that she was his half-sister, yet she was more. How well that illustrates God's relationship to that covenant which He made. It seemed that God did not care any more for that covenant than Abraham did for Sarah. God likewise made statements which seemed contrary to the covenant which He made, and it looked as though He had very little love for His covenant.

HAGAR TYPES LAW COVENANT

At length it seemed unlikely that there would be any result from the union of Abraham and Sarah, so Hagar

PT363

was added to the family of Abraham. (Gen. 16:1-3.) She did not actually become Abraham's wife — she did not take Sarah's place, but Abraham treated her as though she were his wife, and as though she had taken Sarah's place.

The same thing is true of the Law Covenant, of which Hagar was a type. In due time the Law Covenant, if we may be permitted to use the expression, was added to the family of God, and so Paul puts it, 'The Law (Covenant) was added because of transgression until the seed should come. (Gal. 3:19.) God treated that Law Covenant as though it was His wife, and as though it had taken the place of the original covenant, but that was not really the case.

Almost immediately the result of Hagar's relationship with Abraham was Ishmael, and so we remember that very quick results came from the addition of the Law Covenant—the development of those of whom Ishmael was a type. We remember that even after the birth of Ishmael, God kept reiterating the promise which He had made respecting Sarah, although each year it looked more unlikely that that promise would have a fulfillment.

So likewise, after the Law Covenant had been inaugurated, and after the development of the children of the Law Covenant, God kept reiterating through the prophets the fact that the Sarah Covenant would produce the promised seed, in due time. But as it seemed unreasonable with Sarah, it likewise seemed unreasonable that the Sarah Covenant would ever have the seed that was promised. It almost looked in Abraham's case as though the only child he would ever have would be the children that might be developed under that Law Covenant. At length, however, Sarah conceived, and Isaac was born. At length, also, the time for the development of the children of the Sarah Covenant, the Isaac Class, arrived.

We are to keep in mind that Ishmael was not a type of one individual, but of a whole class; and so likewise, Isaac was not a type of one person, but of a whole class. Thus we read in Paul's statement in Gal. 4:28: Now we, brethren, as Isaac was, are the children of promise. Isaac thus typified not merely the Lord Jesus Christ but His faithful followers, His brethren, as well. The Lord Jesus Christ was the Head of that Isaac Class, and His faithful followers will constitute the Body of the Isaac Class.

In some of the types of the Old Testament (for instance, when Abraham offered up Isaac) Isaac represented only the Lord Jesus; but there are other types in the Old Testament in which Isaac typified not only the Lord Jesus, but the Church also. We remember he was given the name Isaac, because Sarah said: Now all the world will laugh with me. The word Isaac means laughter. (Gen. 21:6.) How appropriate, because Isaac represents a class that will make the whole world to laugh, the one that is to displace

PT364

sorrow with joy, grief with pleasure. We also remember that Ishmael took rather unkindly to Isaac, and as Paul also reminds us in Galatians, he persecuted and mocked Isaac (Gen. 21:9): similarly we remember that the Ishmael

Class, the Jews, persecuted and mocked the Isaac class, the Lord Jesus and His faithful followers. The result of Ishmael mocking Isaac was that Abraham cast off Hagar and her child (Gen. 21:10,14): and, as a result of the Jews rejecting the Isaac Class, our Lord, the Apostles and the faithful ones, God cast off the Law Covenant and its children, the class of which Ishmael was a type. It is by keeping this thought in mind that we find a depth of meaning in many of the Old Testament passages which otherwise would have but little intelligent significance.

LAW COVENANT CAST OFF

Notice Isaiah 50:1, Thus saith the Lord, where is the bill of your mother's divorcement, whom I have put away, or which of my creditors is it to whom I have sold you? Behold for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. What mother is here referred to? It is evident that the Lord's remarks are aimed at the Jewish nation, but who was the mother of the Jewish nation? This very question and our inability to see the correct answer has confused a great many. The Law Covenant was the mother, and the Lord divorced the Law Covenant over eighteen hundred years ago, just as Abraham did with Hagar. The Law Covenant was cast off because of the transgressions of its offspring. We remember how, after being cast off, Hagar and Ishmael had a very hard time, and we remember that the Jewish people have had a very hard time ever since they were cast off. We also recall that Hagar did not die the moment she was cast off by Abraham, neither did the Law Covenant die eighteen hundred years ago when God put that Covenant aside.

Hagar lived for some time to afford the best comfort she could to her son Ishmael, and so the Law Covenant is still in existence, trying to comfort, trying to give some measure of help to its children, the Jews. But we also remember that the Scriptures show that at last Hagar was led to recognize and point Ishmael to the well of water. Here notice Genesis 21:19, and the context. This was expressly stated to be in the Wilderness of Beer-Sheba, a word which means, The well of the oath. (See verse 31.) We see in all of this an intimation of how, in due time, the Law Covenant is going to point the Jews to the truth and blessings that will come through the wonderful oath-bound covenant made away back there with Abraham in the days of old.

Notice another passage in Micah 5:1-4. The first and second verses have to do with the first advent of our Lord Jesus Christ, and they speak of His birth at Bethlehem, and tell how, instead of the Ishmael class accepting the

PT365

Lord Jesus willingly, they would smite the judge of Israel with a rod upon the cheek. Then follows the third verse, Therefore, that is, in view of the fact that those Jews were willing to smite and persecute our Lord, just like Ishmael persecuted Isaac, Therefore will he give them up until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the Lord. Here we are told that the children of the Law Covenant were to be given up, to be cast off until the time that the Sarah Covenant, the covenant which during this period of the Gospel age would be travailing and would bring forth the whole Isaac class, and when this had been accomplished, the Lord's favour was going to return to the Ishmael class, and they were to get the blessings which the Lord foretold to them, under the New Covenant.

THE SEED

We thus get the thought that the Covenant under which Christ and The Church were to be developed was not a New Covenant which would supersede the old Law Covenant, but in reality it is a much older covenant than that one made at Mount Sinai it was made away back in the days of Abraham. However, it remained barren for twenty-two hundred years, and eighteen hundred years ago that Covenant was redeemed from its barren condition. It would not be right to say that when Isaac was begotten, Sarah had become Abraham's new wife. She was his true wife much longer, as respects her relationship to Abraham, than Hagar.

The only difference was that there had not been any visible result from Sarah's relationship to Abraham up to that time. The same is true of the covenant under which we are developed.

It is not a new covenant any more than Sarah was a new wife, and if it is proper to designate the Covenant under which we are developed as an Older Covenant still.

Notice the statement in Isaiah in this connection. The apostle in Gal. 4:27 expressly applies the first verse of the 54th chapter of Isaiah to the Covenant under which Christ and the Church are developed. So again we have the key which makes us recognize that we are on safe ground in the application which we are about to make.

We will just briefly comment upon a few thoughts in Isaiah 54:1-5, but we will not attempt to go into an exhaustive treatment of all the statements there. Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child. Here the Abrahamic Covenant of grace is personified, being compared to a woman who has been childless for many years, but now has occasion for rejoicing because at last granted a child. She is spoken of as the desolate, not because she is now desolate, but in remembrance of

PT366

the long period during which this was the case. In the same verse the Law Covenant is called the married wife. While this is the rendering in both the King James and Revised Versions, it is not a very accurate translation of the original. The usual word for wife (ishshah) is so translated several hundred times in the English Bible, but the word used in the passage we are considering (baal) is a word very seldom applied to a wife, though often to the husband. It is a word which conveys to the mind the idea of ownership, possession. Thus Paul in

Gal. 4:27, gives the thought correctly: She which hath an husband. In an oriental home where there are several wives, if

one of those wives has borne their husband children, she naturally feels that in a special sense he is her husband, he belongs to her. The original Greek of Paul's words emphasize this thought; note the Diaglott: Her having the Husband. How well this pictures the relative positions of the Abrahamic and Law Covenants during the eighteen hundred years of the Jewish Age.

The Prophet Isaiah then foretells in verses 1 and 2 how much greater will be the results of the Abrahamic Covenant than the Law Covenant, and in verse 3 shows us that the children of the Covenant made with Abraham will not be all found in one part of the earth, but she was to break forth on the right hand and on the left, in every direction; in

contra-distinction to the children of the Hagar Covenant, who were all located in that land of Palestine. The remainder of this third verse most unquestionably points to Christ and the Church as the Seed of this formerly barren covenant: Thy seed shall inherit the Gentiles (nations), and make the desolate cities to be inhabited (Psalm 2:8 and Rev. 2:26,27) are examples of the plain statements in the Word of God proving that the Seed of Isaiah 54:3 must be Christ and His faithful followers.

In the following verse that covenant still being personified as a woman, is advised to forget the long period during which she was more like an unmarried woman, or, worse yet, more like a widow. As far as visible results were concerned it almost looked as though she did not have a husband.

Then in verse 5 we are taught that just as the same Abraham who originally made Sarah his wife, in due time with divine assistance delivered her from her barren condition; so likewise the same God who had originally made the Covenant of grace in due time redeemed or delivered it from its barrenness. Israel knew Him in a limited sense, and they recognized him as their Holy One, but in due time everyone was to know this wonderful God and Father. Then he would be the God of the whole earth.

NEW COVENANT

Now having considered the subject sufficiently to have

PT367

satisfied us that we are under a covenant which is now about four thousand years old, we would inquire regarding the covenant which is distinguished from either of the two old covenants we have been considering by being called the New Covenant. And we will begin this portion of our study by considering

Rom. 11:25-27: For I would not, brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceit; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

In other words, Israel, like Ishmael, has been rejected or cast off, and this condition was to last until all the Isaac class had been developed, or the entire Church of Christ had been gathered out from the nations of the earth. And

so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant with them when I shall take away their sins. Here we have reference to a Covenant which is specially connected with the blessings of Israel after their re-gathering. It is this Covenant which the Prophets, and our Lord and the Apostles, designated as the New Covenant.

Listen to Jeremiah 31:29-34. In the 29th and 30th verses we have statements which never were true and never will be true until the Millennial reign of the Lord Jesus Christ: In those days they shall say no more, The fathers have eaten a sour grape, and the children s teeth are set on edge. But everyone

shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." Then again in the 34th verse, we have a picture after the Millennial Age has made considerable progress: And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more. Now, if verses 29,30 and 34 have evident reference to the Millennium, is it not also probable and proper that the verses 31,32 and 33 should also point us to something respecting the

Millennium? Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah. Now we want to see if there is not something further to identify the time to which this New Covenant applies, and we find there is: Not according to the Covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which My Covenant they brake; although I was an husband unto them, saith the Lord. We are thus reminded that there will be some sharp distinctions between the old Law Covenant and the new Law Covenant, and one great difference will be that whereas that old Covenant was

PT368

disregarded and broken by them, the new Covenant will be respected and kept.

AN HUSBAND

But let us pause here for a little consideration of the last part of this verse, although I was an husband unto them, saith the Lord. You will recall that the Apostle quoted this passage in Hebrews 8:9, and if you look at his rendering of this clause you will find it radically different from the English version of Jer. 31:32. Paul has it read: and I regarded them not, saith the Lord. We must consider Paul a competent translator or judge of translations, especially when it is remembered that he was controlled by the spirit of inspiration; but why is there such a seeming discrepancy between his words and the passage in Jeremiah? That the words of Jeremiah could be rendered just as they are in the King James version there can be no question; but we feel compelled to see if they do not have another meaning in harmony with the statement in Hebrews.

We could never be satisfied to think of the inspired Apostle as misquoting Scripture. The New Testament writers when quoting from the Old Testament do not always quote the same identical words, they spoke a different language, but while we may note a little difference in the wording, it presents the very same thought. That must be so in this instance, too. And it is, for we find quite a number of Hebrew scholars giving to reject, to disregard, as some of the meanings of the word. Thus in Gesenius Hebrew Lexicon we have this very passage in Jeremiah cited as an instance of this significance. The marginal reading in the common version also is in harmony with the thought, though I do not see that it is a really accurate rendering; should I have continued an husband unto them?

That is, seeing the people of Israel were treating the children of the Abrahamic Covenant somewhat like Ishmael treated Isaac, how could they expect God to treat the Law Covenant and the children of the Covenant as a husband would treat his wife and children? No, He would do as Abraham had done, cast off the Law Covenant which for so long a time had been treated as a wife, and He would reject the children of that Covenant, the natural Seed of Abraham, until the entire Isaac Seed had been developed.

AFTER THOSE DAYS

I have considered this point somewhat in detail because of its bearing on the 33rd verse, which we will now consider: But this will be the Covenant that I will make

with the house of Israel: after those days, saith the Lord. After what days? After the days when the Lord would have disregarded them; after those days in which he would not show them the favour formerly enjoyed. And we all instantly recognize that those days of disfavour have lasted nearly nineteen hundred years. So after

PT369

those days" would clearly designate the Millennial Age as the time for this New Covenant. This shall be the Covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts, and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, etc.

That this new Covenant was to be inaugurated in the Millennium, after the regathering of the Jews, is also proven by Jer. 32:37-40: Behold, I will gather them out of all countries whither I have driven them in My anger, and in My fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely.

And they shall be My people, and I will be their God. And I will give them one heart, and one way, that they may fear Me for ever, for the good of them, and of their children after them. And I will make an everlasting Covenant with them, that I will not turn away from them to do them good: but I will put My fear in their hearts, that they shall not depart from Me.

Another pertinent Scripture is found in Ezek. 20:37: And will cause you to pass under the rod, and I will bring you into the bond of the Covenant." Israel's experiences under the chastening rod have been painful and humiliating, but, thank God! her buffeting is almost over, and soon the blessings of that new everlasting Covenant will begin to be showered upon her.

Having considered these quotations from the prophets, let us return to the writings of the Apostle Paul. The book of Hebrews is specially full of statements regarding the New Covenant. Of all the passages in the Bible which might seem to support the idea of the New Covenant most of us once held, these verses in Hebrews are invariably counted among the very strongest; and yet, if I were called upon today to prove that the Church is not under the New Covenant: that the New Covenant did not include the

special blessings which the sacrifice of Jesus Christ has made possible to the Church of this age; I would very likely turn to these very passages in the book of Hebrews to prove our position. I believe the statements of the seventh and eighth chapters of this book as convincing as anyone could ever ask for. And still I must admit, when this further light began to be seen on the subject of the Covenants, these very verses appeared to me to be almost irreconcilable with it, while now their teaching is so simple and plain that I wonder I did not see it from the first.

HEBREWS 7:22

Let us turn to Hebrews 7:22: "By so much was Jesus made a surety of a better Covenant." The King James

PT370

version renders the same Greek word, sometimes Covenant and sometimes Testament, but the significance would be more quickly grasped if in all these places it were rendered Covenant. Both the Revised version and the Diaglott have Covenant in

Heb. 7:22. This verse makes it most emphatically evident that this better Covenant, better than the Law Covenant under which Israel previously was, was a thing of the future, not of the present; and the proof of our assertion is the word surety.

Let me illustrate the significance of this word; suppose that

in the same room, within ten feet of me, there was a bag of gold which I desired someone present to bring to me. How strange it would be if, before I allowed that one to touch the bag, I would require surety, or, as we more usually say, security. But if that bag of gold was two or three thousand miles away, then it would be nothing unusual to expect that man to have someone go on his bond as a surety, a guarantee, a pledge, that he would bring the gold to me, if I sent him after it.

Similarly, the Lord Jesus is not the surety for the blessings enjoyed by the Church today. He purchased those blessings for us with His own blood, but we do not need any surety of them, because we have the things themselves. But if our Saviour is a surety, it implies that there is something yet future coming to somebody,

something different from what we are getting today. Paul calls that something a better Covenant, so we conclude that this Covenant is entirely separate and distinct from the high calling of this age. This agrees perfectly with what we have already seen: that the new Covenant has reference to the blessings of restitution, which are soon to be granted to the willing of mankind, beginning with the people of Israel. Jesus, as a result of the sacrifice which He completed at Calvary, is the surety, the pledge, the guarantee, that these things shall be, even though the Jew is still in a cast-off condition; yet, in due time, the very one because of whose rejection they were cast off, will be the one who will bring them back.

HEBREWS 8:6-13

Hebrews 8:6-13 will be now considered, but we will first take the sixth and seventh verses by themselves. But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established on better promises.

For if that first covenant had been faultless, then should no place have been sought for the second."

The Apostle here calls the Sinaitic or Law Covenant the first Covenant, not because it was the first covenant that God ever made (indeed, we know that the Abrahamic Covenant was not the first covenant), but it is called the first covenant because it was the first covenant given to Israel as a whole. His statement is another way of saying

PT371

that, if the first covenant had been faultless, it would have done the work that the second covenant is going to do, and as a consequence, the second covenant would have been unnecessary. Now we inquire, What would the first or Law Covenant have done had it been faultless? We must remember that the fault was not in its imperfection, but in the lack of any mediatorial provision to offset the weakness and inability of the people to keep it. If that covenant had been faultless, it would have given the people under it everlasting life. That covenant said that the man that doeth these things shall live by them, and he could have lived as long as he did those things. Furthermore, he would have been free from sickness and disease. In addition to that, his farm would have been a paradise, for God had promised to bless his flocks, and trees, and wine

and oil, and to bless him in basket and in store. To sum it up, man would have been a perfect being living eternally in a perfect earthly paradise. But if that first covenant had been faultless, it would not have taken anyone to heaven; it would not have made anyone a joint heir with Jesus; it would not have begotten anyone to the divine nature, nor given them immortality it would have accomplished restitution. So if the second covenant is going to do what the first covenant should have done, then that New or Better Covenant will accomplish restitution, and nothing of a spiritual nature at all.

But someone might ask, Why in the sixth verse does the Apostle speak of this covenant in the past tense, as having already been established, saying: Which was established upon better promises ? We answer that that covenant was established eighteen hundred years ago, but we must distinguish between a covenant being established and becoming operative. In our city the council meet together, and they enact certain laws, these laws then go to the mayor for his signature, and after being properly passed and signed, they are established. Yet it might be explicitly stated in the body of that law that it was not to go into effect or operation until January 1st, 1915. It might be that that law appointed the mayor as arbitrator, or referee in some particular matter. He is appointed arbitrator, referee, or whatever the position might be, the moment that law was established, and yet he does not have any duty to perform in that capacity until the law has gone into effect or become operative, and that is expressly stated to be at a particular future time. It is in perfect accordance with this that the New Covenant was established eighteen hundred years ago, but all the Word of God agrees in proving that that New Covenant was not to become operative until more than eighteen hundred years after it had been established, and several thousand years after it had been promised.

The Apostle then continues by referring to the passage

PT372

already noted in Jeremiah 31: For in finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord. For this is the covenant that I will

make with the house of Israel after those days, saith the Lord. After those days in which they would be disregarded, in the cast-off condition. I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people: and they shall not teach every man his neighbour, saying, Know the Lord: for all shall know Me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

This last verse reminds us that the Law Covenant in Paul's day occupied a position somewhat similar to Hagar's position after Abraham had rejected her. There she was in the wilderness, almost ready to die, to vanish away; nevertheless with certain promises which God had made her and her child Ishmael; so Paul saw the Law Covenant in Hagar's predicament, almost ready to die, to vanish away, but there were certain promises of future blessings which God had made to the children of the Law Covenant, and these would have to be fulfilled after the death of the Hagar Covenant, and in the days of the New Covenant.

MAKE? OR COMPLETE?

We will again digress to note another beautiful point, and yet so liable to be misunderstood. I refer to the word translated *make* in the eighth verse. Those who refer to the Emphatic Diaglott will find this word there translated *complete*. In the King James version the Greek word *sunteleo* is rendered by four English words: *end, finish, fulfill, make*. It is evident in the verse under consideration that the Apostle did not mean to say: after those days God will bring that New Covenant to an end, for in that case it would not be an *Everlasting covenant* at all. When was the Law Covenant finished or completed? In one sense it was finished or fulfilled eighteen hundred years ago, and in still another sense it will be finished at the close of this age, when the Israelites are delivered from its curse, by coming into the bonds of the New Covenant; but in neither of these senses does the Bible use the word *sunteleo*. The Law Covenant was finished in the *sunteleo* sense, when God had completed the writing of the commandments on the tables of stone, and giving

PT373

them to Moses, sent him down from the mountain to inaugurate that covenant with the people of Israel. A house cannot be conveniently occupied until it is finished, a horse and vehicle cannot be driven until the harnessing has been completed; similarly, a covenant cannot be effective until it has been sunteleo.

But there is still another thought in this word which must be noticed. In Jeremiah 31:33, from which Paul is quoting here in Hebrews 8, and, in fact, in almost all Old Testament passages where it speaks of making a covenant, the word translated make is not the usual word with that significance, but it is the rendering of the Hebrew word karath. This word has the sense of cutting off. Jer. 11:19: Let us destroy the tree with the fruit thereof, and let us cut him off (karath) from the rest of the living. Joel 1:9, says The meat offering, and the drink offering is cut off (karath) from the house of the Lord. This word was used in connection with covenants in evident reference to the sacrifices that would seal or ratify the covenant entered into. No Covenant was really made until the sacrifices had been cut off or accomplished.

However, we must distinguish between the sacrifices being cut off and the covenant being made as a result of the sacrifices being cut off. Jeremiah's word would not mean that after those days the sacrifices will be cut off; indeed the sacrifices will all have been made before those days. The thought was, after those days I will covenant a covenant with the house of Israel as a result of the sacrifices cut off.

When Paul came to translate this word into the Greek, he says (see Diaglott rendering of Heb. 8:10): For this is the covenant that I will covenant with the house of Israel; after those days, etc. But in order to emphasize the thought of the original Hebrew, the Apostle, in verse 8, uses a still different word, sunteleo, from that he has in verse 10. We have already noted the force of this word, but there is another point connected with it that we can not pass unnoticed. In classic Greek this word was commonly used in a different sense from what it usually has in the New Testament. It meant payments or contributions made by others towards defraying the expenses of some enterprise that had for its object the benefiting of the general public. Thus in Liddell and Scott's Unabridged Greek Lexicon are included such definitions of the word as, a joint

contribution for the public burdens. For instance, at Athens, this term was applied to a body of men who contributed jointly each year to equip a ship for the public service. Any similar partnership in bearing public burdens.

I do not lay much stress on the acceptance of the more classic meanings of the New Testament words, and yet there is certainly some food for reflection here. The new

PT374

covenant promises were not for the benefit of some private class, like the high calling of this Gospel Age, but it was for the blessings of the general public, all the people of the earth, beginning with the Jewish nation. However, certain contributions, certain sacrifices were to be made before that work could begin. The principal contributor, in fact the sole contributor as far as individual merit was concerned, was the Lord Jesus; but while the Church had no merit of her own to offer, yet the Heavenly Father had graciously arranged that she should have somewhat to contribute also, by bestowing upon her some of the merit borrowed from the Lord Jesus Himself. She has the privilege of contributing that which was reckoned to her through faith in the blood of the Saviour. And when all these contributions are in, then this new covenant will begin to operate on behalf of Israel first, and then through Israel to all the remainder of the human family. (Acts 15:15-17; 1 Peter 4:13.)

HEBREWS 9:13-15

Let us next turn to the ninth chapter of this epistle to the Hebrews, verses 13-15. While the verses that follow these have considerable bearing on the subjects we are considering, yet it is these three that we will give most attention to, because they are recognized by some as among the most difficult to reconcile with our views of the covenants, and it is so until you once get the real import of this passage.

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who, through the eternal spirit, offered Himself without spot to God, purge your conscience from dead works to serve the living God.

And for this cause He is the mediator of the new covenant, that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance.

A casual glance at these words would lead almost anyone to think Paul was here saying that those to whom he was writing had been delivered from the condemnation of the law covenant by coming under the new covenant. But a little further research would show us that we had failed to grasp the basis of the Apostle's argument. The epistle to the Hebrews was primarily addressed to the Jews and Jewish proselytes who had accepted the Christian religion, and the inspired writer here, as well as in many other places, points out to them that their deserts under that first covenant was condemnation. And just as truly as a murderer with the sentence of death hanging over him could not be put on trial for another

PT375

crime, until some way had been found of delivering him from the penalty incurred by the first crime; neither could those Jews be accepted of the Lord and enter the race for a heavenly prize, unless some way was found of delivering them from the condemnation of the law covenant, as well as from the more universal sentence resulting from the sin of Father Adam.

However, that law covenant could not be disregarded, nor its condemnation ignored, so the only way whereby the Israelite could have its curse lifted would be by the introduction of that of which the law covenant was a type, a shadow. Then it would be just as it is in nature, where every shadow ends at the substance. But before the law was given the Lord selected the mediator for that covenant, and so the first thing in the introduction of the antitypical law covenant was the election of its mediator. So we recognize God's choice of the Lord Jesus nineteen hundred years ago to be the mediator of this better covenant even though, as we have already seen, He was not to begin to bestow the blessings of that covenant until it had become operative. And now that the Saviour had become the Mediator of the new covenant, it was possible for those who had been under the condemnation of the law to accept the Lord Jesus as their Captain and Leader instead of Moses, and through faith in His great offering, the great sacrifice which fitted Him to become the Mediator of the new

covenant, they found deliverance from the curse of the law covenant.

Now do not misunderstand me, and think that by this I mean the law covenant ended and the new covenant began 1,800 years ago. That is not my thought. I may illustrate it in this manner; there are two classes of people in the world at this time. To the one class we are yet in the Gospel Age, and to them the Millennium will not begin until 1915. But there is another class, among whom we are thankful to be counted, with whom the Gospel Age ended in one sense and the Millennium began in 1874. So in the days of the Apostles there were two classes, to the one class the law covenant was as dead, but to the other class the law was just as much alive as ever. In Rom. 10:4 Paul refers to the first class, saying, For Christ is the end of the law for righteousness to every one that believeth. But some one may be prompted to remark: I do not see how the law covenant could be said to end even with this class, unless they came under the new covenant first, if it be true that no shadow ends until the substance has begun. To this I answer, the substance has begun with them, but in a wondrous way the Lord arranged for them to share in the distribution of the blessings of the new covenant, rather than in the receiving of the blessings which were to be granted to those under the new arrangement.

PT376

THREE STAGES

In order to appreciate this point, let us note that there were three stages to the law covenant, and similarly there were to be three stages to the new covenant, of which the law covenant was a type.

First, there was the preparatory stage which lasted for forty days, when Moses went up into the mountain and preparations were made for bringing Israel into covenant relationship with the Lord. In due time Moses came down from the mountain. There the preparatory stage ended when the Law went into effect. After it went into effect, then the influence of the Law Covenant began to be felt. Now, eighteen hundred years ago, as respects the class which accepted the Lord Jesus as their Saviour and Redeemer, the third stage ended, and there the first stage of the New Covenant began, namely the preparatory stage. We remember Moses was in the mountain forty days during

that preparatory stage, which represented the entire Gospel Age.

When Moses came down from the mountain, he had to put a veil over his face, reminding us that at the end of this Gospel Age the greater Moses was to come down and He would be invisible to the world. He came down to inaugurate the Law Covenant, for which preparations had been going on for forty days, and so when the greater Moses comes down at the end of the Gospel Age, it will be to inaugurate the New Covenant, of which the Law Covenant was a type, and for which preparations have been going on all down through the Gospel Age.

We can thus see that it would be improper to speak of the second stage of the New Covenant, beginning where the third stage of the Law Covenant ended. Where the third stage of the Law Covenant ends, as respects that class, the first stage of the New Covenant began. The first stage, as we have already seen, was the preparatory stage. After this would come the second stage, when the New Covenant would become operative, which will last during the Millennial Age. Then, after the New Covenant became operative, the third stage will begin, when the effect of the New Covenant would be experienced. How long? Through all eternity. That is why it is called the Everlasting Covenant. It would be very inappropriate for us to take any other view of this matter. We also recall the Jubilee type. We remember that the Jubilee consisted of two stages: First, the cycle of forty-nine years, then the Jubilee, the fiftieth year. When the last typical jubilee was celebrated, then the-type began. Not the Jubilee itself, but the antitypical cycle, and when the antitypical cycle ends, then the second stage or real Jubilee will begin.

PREPARATORY WORK

We would also call your attention to the fact that the

PT377

Apostle Paul in the 3rd chapter of 2nd Corinthians is making a comparison between the work of the Gospel Age and that of the Law Covenant, and he clearly shows that the comparison was not with the time when the Law Covenant had gone into effect and become operative, but with the time when the Law Covenant was in process of preparation. He reminds us there that just as up in the mountain the tables were being prepared, so today there is

a work going on of which that was a type. But up in the mountain the Law Covenant was not binding, not operative no indeed. But the agents and instruments necessary to put that Law Covenant into effect were being prepared, being fitted for the work that they were to do. So likewise, during this Gospel Age, a similar work is going on, a preparatory work, which is being to make the New Covenant effective in blessing all the families of the earth.

We notice in this connection also the statement of Paul in 2nd Cor., the 3rd chapter and the 6th verse, Who also hath made us able ministers of the New Covenant. Remember that the ministers of that Law Covenant were not the people under that Law Covenant, but that the principal minister of that Law Covenant was Moses, and he ministered the Law Covenant largely before the Law Covenant became operative; it was while he was up in the mountain that he was its minister as truly as after he came down. So today we are ministers of the New Covenant, we are ministers of the Lord, servants, sharing with Him the work of preparation which will ultimately inaugurate this New Covenant which is to mean a new agreement on behalf of Israel, and through them to the remainder of the world of mankind.

However, what we have been saying applies only to those who have recognized the Lord Jesus as their Redeemer. Christ is the end of the Law to such, but to the remainder of the Jews that Law Covenant is as binding as it ever was; they are still under the control of it, just as Ishmael was under the control of Hagar back there in the wilderness.

KETURAH

Now, this will probably be the most appropriate place for some reference to the type of Abraham and his wives. Someone might say, Why is it if there is to be a New Covenant that God did not illustrate it in the case of Abraham and his wives? Why did God cut the picture short? The Lord has made that picture complete too. We find that there is still another wife mentioned in the 25th chapter of Genesis, Keturah, and we understand that she is the appropriate type of this New Covenant. One might inquire as to why Paul made no reference to her in his epistles to the Galatians, and we say, Simply because she had nothing to do with the argument which the Apostle

was making. He was endeavoring to show some of those Christians that they were occupying a very improper position, that they were making believe that it was necessary to adhere to all the requirements of the Jewish Law, and the Apostle used this argument to show that that was a wrong position, that it would have been very inappropriate for Isaac to have clung to Sarah, and at the same time to have wanted to go out in the wilderness and to spend the time with Hagar too. So the Apostle was trying to show them that they were not the children of the Hagar Covenant, but that they were the children of the Covenant of which Sarah was a type. Now, to have brought in this New Covenant would only have confused matters and would not have served any purpose, it would have added to the mistiness of the subject to those whom Paul was addressing. But we find frequent illustrations of this, and we remember that passage in

Isaiah 61 how our Saviour quoted only a part of the passage, only so much as was appropriate in His day. He said, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. There He stopped. Why not go on and describe the other things? Because they were not then due. In Ephesians 4:3 Paul said, Wherefore he said when he ascended up on high, he led captivity captive, and gave gifts unto men. Paul was only partly quoting this passage from Psalm 68:18. He quoted only just as much as is appropriate to this Gospel Age, but there is another clause in that verse which refers to the Millennial Age, and Paul very properly left that out; he was not talking about the Millennial times then, but about our position in this Gospel Age.

It was in perfect harmony with this thought that Paul made no reference to Keturah, but we know that the Lord never puts anything in His Word without a purpose, and it cannot be that this reference to Keturah slipped in here without any real significance or object, but when we look a little deeper, we are surprised to find how appropriate the picture is in this detail also. In Gen. 24:67 it refers to the death of Sarah, and then the very next verse, the 1st of the 25th chapter begins, Then again Abraham took a wife, and her name was Keturah. And in the following verses we

read of six children whom she bore. The construction leaves no doubt in one's mind but that Keturah was a wife to Abraham subsequent to the death of Sarah.

Furthermore, if Keturah had lived previous to Sarah's death, or during her lifetime, why all those statements respecting Isaac, and how he was Abraham's peculiar son, and how he was the only son to whom properly Abraham's inheritance could go? Yet very few

PT379

Bible scholars and students are willing to admit that after the death of Sarah, Abraham did take another wife, Keturah, as recorded here.

I will refer you to the Bible dictionaries and other books treating upon this as a proof of what I have to say. Almost all of them agree, notwithstanding the plain reference of this event to the time after the death of Sarah, that Keturah must have been a wife who lived contemporaneously with Sarah. The reason given for this belief is that Abraham was quite aged at the time of the birth of Isaac, and it seems miraculous that he should have had a child at all, and God had to interfere and work a miracle.

Then they say, is it possible that Abraham could have grown thirty years older, then married, and then had six children more? Evidently it is a lack of faith on their part. But how well this illustrates the very matter under consideration, the New Covenant—the very things that Bible students have been saying for years and years about Keturah, are being said today about the New Covenant. They say that it is very unreasonable to think that there is going to be such a thing as a Millennium of blessing for the world; they say these things seemingly pointing to the future really have reference to things contemporaneous with the selection of the Church of Christ, that the New Covenant does not have to do with anything that will follow the development of the wife taken by Abraham after the death of Sarah. But we believe that this statement respecting Keturah is true, just as the Bible records it. Just so, we can have the same assurance respecting the New Covenant, of which Keturah is a type, that it is equally true.

We remember, too, the significance of the name, Keturah, the word meaning incense. How true it is that through this New Covenant such incense and praise and universal honour will ascend to the Heavenly Father,

according to the predictions of the prophets. In Mal. 1:2 the word incense is from the same root as Keturah.

CHURCH'S PART IN NEW COVENANT

We may notice also the share which the Church of Jesus Christ was to have in this New Covenant, and we perceive that it was not the share of a beneficiary, but rather that of being sharers with Jesus in the making of this New Covenant. In Isaiah 49:8 we have one statement respecting this, and we are right in applying this to the Church, because the Apostle Paul quotes it in 2 Corinthians 6:2, applying it to the Church, Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people to establish (margin, raise up), the earth to cause to inherit the desolate heritages. We find here that the church was to be given for a Covenant. For what covenant? Surely not for the Law Covenant, nor for the covenant of special

PT380

grace, but we can see that it was to be for, on behalf of, or in the interest of the New Covenant, that they might share with Jesus in bestowing its blessings upon the world.

SEALING

Let us consider the Scripture relating to the making and sealing of the Law Covenant, and see how it illustrates the making and sealing of the New Covenant. In Exodus, 24th chapter, verses 4-8 especially, And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said, will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."

The inspired account here tells us of certain oxen which were sacrificed, and we would understand them to properly

represent the great sacrifice of our Lord Jesus Christ. There is reason to believe that there were some goats offered, probably at the same time, judging from the account given in the book of Hebrews, but they are left out of this picture, as though they formed a separate picture. We understand that these oxen typified the same thing that the passover lamb did, all pointing to the one great sacrifice of the Lord Jesus Christ. Then it tells us how part of this blood was sprinkled upon the altar, and the other half was put in the basins. The word here translated basins does not properly indicate any vessel as large as a basin. It is a word that would more properly refer to a smaller vessel, such as a cup. As an instance of this, in the Song of Solomon 7:2 this same word is translated goblet. We are to keep in mind that this was not a yearly ceremony, but when the time came for the sealing of this Law Covenant, it was done right at that time, and we can readily imagine Moses calling to the people to bring their cups, their goblets, any kind of small vessels to put the blood of these oxen in. We understand that this is the work antitypically which has been going on for these past eighteen hundred years, that the Lord Jesus, the great ox, the bullock, was slain, and since that time, we have been partaking of His blood, we have been receiving of His life, for, as the Scriptures express it, the blood is the life thereof.

These cups and small vessels having been gathered together rather hastily, they must have been a peculiar

PT381

collection, no two of them exactly alike. Probably some had big cracks through them, others had pieces broken away some injured in one way and some in another way, but that did not matter.

The important thing was not the cup, but the blood that was put in it. Thus it has been during the past eighteen hundred years, for we have been receiving the blood of Jesus Christ. Those cups had no blood of their own until it was put into them. So with us, we had no life until we received it reckonedly from Jesus. Jesus was the only one who had life, as we read, In Him was life. But Jesus poured out His life; He gave up His life there, and we have been receiving it, and so the Apostle could say, I live, yet not I but Christ liveth in me. (John 1:4; Gal. 2:20; John 6:53-57.)

How much blood did these cups add to that which came from the ox? Not one single drop. Did they not possess a little blood of their own? Not one bit. Thus was illustrated how entirely void of life we are of ourselves, how the merit or life comes from Christ. But then, why was this blood put in these cups? In order that through them it might be applied to all the world of mankind, and so in this picture, we are told how that blood was sprinkled over the people. It could not be the blood that was put upon the altar, for that could not be gathered up again, it must have been that put into these cups, and we can thus see how that in due time through the Church the merit of the Lord

Jesus Christ is going to reach all and they will all get the blessings promised. Just as the blood had to come from the oxen and the cups were merely the channel through which it reached the people, so today we can see that God's people have no merit of their own. They have merit, they have worth, but it is this merit which they have received from the great bullock which is going to reach the remainder of mankind.

SPRINKLING

I cannot help but think that this is the real thought found in 1 Peter 1:2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. You will notice that the Apostle is not speaking about how we have been chosen because of the sprinkling of the blood of Jesus. We realize that we need the blood of Jesus just as much as the world needs it in the next age, but we recognize that we must get the benefit of the blood before we would be of the elect, but, after becoming the elect, the Lord shows us that we have the privilege of obedience, and so today we are trying to be obedient, but there is going to be a future work. After this has properly developed us, we are then to share, in due time, in the sprinkling of the blood of Jesus Christ. Well, one may ask, Has not the blood of Jesus Christ been sprinkled upon us? We would say, Assuredly. But

PT382

we must ever bear in mind that there are a great many things true of the Church today that will be true of the world in the Millennial Age, but it would not be reasonable to say that because such things are true of both the Church in this age and of the world in the next age,

therefore everything that is true of the Church in this age would be true of the world in the next age. That would lead to some very erroneous conclusions. We know that some things which will be true under the New Covenant are also true under this covenant of grace, but it would not be proper to say that because some of these things are true in both instances that it is all therefore the work of the New Covenant. We know that, according to the New Covenant, the world will be enlightened in respect to the Lord, and we have been; and we know that under the New Covenant the world will be brought to love the Lord, to serve Him, and we have been brought to love and serve the Lord. We are also to bear in mind that we need the blood of Christ just as much as the world under the New Covenant will need the blood of Christ, even though there is some difference in the work accomplished in us and later in the world.

NOT UNDER

One might be inclined to inquire of us, But are we not reckoned as under the New Covenant when we accept Jesus Christ as our Saviour, are we not in the step of justification counted as under the New Covenant? But we answer, No. The New Covenant includes the gradual uplifting process that will bring man to a state of human perfection, and will enable him to actually remain there for ever.

Note the passage in which our Lord's words to His disciples in the upper room are recorded, Matthew 26:27-28: And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the New Testament, which is shed for many for the remission of sins. Our saviour invited them to drink what He here called the blood of the New Covenant. When they drank of that cup, they assimilated the wine which it contained, and thus it illustrates well how we assimilate that which we receive of our Lord Jesus. Furthermore, it indicates a participation with Him in that same cup of suffering of which He drank. This is also clearly pointed out in Paul's reference on this statement in 1 Corinthians 11:25: After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in my blood. These words show that the Lord Jesus drank of this very cup first, before He gave it to them to drink; and if this implies their coming under a New Covenant, it would indicate that Jesus came under the New Covenant, but if this New Covenant had reference to the benefits that would be enjoyed by all imperfect men,

whether in this age or in the next, then it would lead us to the contradictory conclusion that the Lord Jesus Christ was also an imperfect being, and that He also needed to participate in the imputed merit of His sacrifice. But the very fact that Jesus was a perfect being, and did not require at all the condition of the New Covenant, is an evidence and a proof to us that in the drinking of this cup, He had no reference to the coming under the conditions of the New Covenant, but we see now that the real thought of this passage is that, as He had drank of that cup of degradation, bitterness, distress and suffering, and that this even implied the sacrifice of His very life, and all of this was done for the purpose of sealing a New Covenant, then we must likewise believe that the share which Jesus had in this was to illustrate the share which likewise His disciples were to have. If His position was not that of one under the New Covenant, but one who was to seal that Covenant, as a result of the sacrifice of His life, then they likewise, in accordance with the passage already noted in Isaiah 49:8, were to share in the sealing of that New Covenant, by giving themselves as He had given Himself. The difference was that in giving Himself, He was perfect and complete, without need of any imputed merit, while with us, we are weak and imperfect, and we need the imputed merit of our Lord the Master. We must get the reckoned righteousness, which comes from the applied merit of our redeemer, before we are in a fit condition to sit at our Master's table and to participate with Him in the cup which He offers us to drink.

HOUSES OF ISRAEL AND JUDAH

In concluding this discourse it might be well to say a few words respecting why this New Covenant was to be made with the house of Israel and the house of Judah there is no reference to its being made with the whole world of mankind.

We know that all of God's arrangements seem to have been to the Jew first, and then also to the Gentile. We remember that the Apostle Paul said in Romans 9:4, To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law.

According to the prophetic statements, when the great time of trouble with which this age concludes, has drawn to a close, there will be only one nation on the face of this earth, namely the Jewish nation. The prophecies lead us

to the conviction that the time of trouble will mean a destruction of every nation except the Jewish nation, and to that people it will mean a national resurrection. We remember that in the parable of the rich man and Lazarus, the Jewish nation was compared to a man; we remember that their national death was represented by the death of that rich man, and that as a nation the Jews have been

PT384

dead ever since A.D. 70. We recall how in Ezekiel the 37th chapter, reference is made to the resurrection of that nation. The valley of dry bones here spoken of does not refer to the individual Jew, but it refers to them in a national sense. Note the explanation of this fact in the 11th verse, Then he said unto me, Son of Man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost; we are cut off from our parts.

He does not give us to understand that these bones represent men that are actually dead, because these people are represented as speaking; they are talking about how they were like dried bones, cut off from their parts, their hope lost. In what sense was this true? Nationally. Then in this passage, we have a picture of the national resurrection of Israel. But the same time of trouble that will result in the national resurrection of Israel will result in the death and destruction of every other nation. In Jeremiah 30:11 it says, For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. Here the statement is made that the Lord is going to make an end of all nations except the Jewish nation, that He would give them a measure of punishment, and when that period of punishment was over, He was going to restore them and bless them.

When we speak of all other nations being destroyed, we would not have you infer that we mean the individuals of those nations, nor would we have you understand us to mean that all lines of demarcation will be immediately blotted out, that language and facial characteristics will immediately disappear; but our thought is rather that from their peculiar standpoint as a nation with a government of their own, and with an organization of their own, every other nation on the face of the earth will lose its national individuality and standing in this time of trouble, except

this Jewish nation, who will gain what the others lose. Why will the Jews survive nationally when the others will not? Simply because the Jewish nation was the only nation established by God; every other nation was man-made, and God had nothing to do with their organization. However, we see that through the Jewish nation that covenant and its blessings will reach all the remainder of the earth's inhabitants in due time.

Note a Scripture to this effect in Isaiah 14:1, For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. Here we would have you specially notice the fact that strangers, those who had been members of other nations, were going to be joined at that time to Israel, to share

PT385

her blessings. The 2nd chapter of Isaiah is quite a picture of the same thing. Jeremiah, 3rd chapter, 17th and 18th verses, also remind us of the way all other nations of the earth will gather about Israel at that time. Notice also

Zechariah, 8th chapter verses 20-23, Thus saith the Lord of hosts; it shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; in those days it shall come to pass, that ten men shall take hold of all languages of the nations, even take hold of the skirt of him who is a Jew, saying, we will go with you: for we have heard that God is with you.

We have a further confirmation of this in Ezekiel 16:59-62: First the Lord reminds Israel how they had despised that old Law Covenant that He had made with them, and then He would have them further remember that even though they had been unfaithful, He was not going to forget the beautiful things typified in that Law Covenant, and in due time, He would establish unto them an Everlasting Covenant. Following that in the 61st verse with the statement, that when He has made that Everlasting Covenant, that New Covenant with the house of Israel, and with the house of Judah, then He would give to them the

people of Samaria, and the people of Sodom, but He specially reminds them that He would not give to Israel those people by that old Law Covenant, but that it was going to be by or through this New Covenant of which we find His Word full of references.

Some might ask why the Lord had determined to send this blessing to other nations through the Jews. One reason is this: The Lord determined to humble the entire human race. There is nothing that will have a more humiliating effect upon a large part of the people of the earth, and especially those who have professed the name of Christ but have really been unfaithful to His teachings, than to be compelled to look up to the Jewish people as the divinely appointed channel through which they will get their blessings. We can well believe many of them at first, in that Millennial time, will refuse to accept the blessing through the Jews, as much as to say, Lord, I want you to bless me, I want to enjoy the blessings of that New Covenant, but I am not going to take it through a Jew; you must send it through some better channel than that. We can imagine the Lord saying, All right, that is the method I have adopted; if you do not wish to accept the blessings through the Jews you need not accept them at all. We realize that in due time man or woman will come to the humble attitude of mind that will be ready

PT386

to accept the Lord's blessing through whatever channel He may be pleased to send it.

We thus recognize that, beginning with Israel, the blessing of the Lord shall reach ultimately to all the world of mankind, and thus it will be true that the blessings of that time will be to the Jew first and then to the Gentile, the same as it is now.

The secret of the Lord respecting the selection of the Church, etc., is with them that fear or reverence Him, and He will show them His covenant. (Psalm 25:14.)

RANSOM AND SIN-OFFERING

We assume that all who have made a serious study of the matter are satisfied beyond all question that the Ransom provided for mankind is none other than the man Jesus, who presented Himself for this purpose when He came to

John at Jordan, there to be immersed by him into that typical water grave. (Matt. 20:28.)

Many Scriptures can be found to support this conclusion, and none that can be construed to oppose it, hence we accept it as sound and incontrovertible. This being so we know that Jesus was in no sense inferior to Adam before he transgressed: by this we mean that Adam possessed no power, no right, no quality of any kind whatever, now represented in Jesus, but this could not be said of any other man; so that Jesus, and Jesus only, God could use to restore all that was lost to the race through the sin of its federal head Adam. His sacrifice made possible a restoration of all things, spoken of by God through all the prophets of old (Acts 3:19-25). In this connection it is interesting to recall that Adam was given a partner (Eve) to share with him his privileges and his responsibilities, and the experiences of these two were almost identical in every way.

So, in like manner, will the second Adam (Jesus), the regenerator of the first Adam's race, have a partner "the Lamb's wife" the Bride of Jesus (Rev. 19:7; 21:9.)

It is clear to all students that the loss suffered by our race through Adam's transgression included life human life in perfection, enjoyed amidst perfection. A restitution of all things must, therefore, include these two conditions, with all else rightly attached to them in God's plan.

How was so wonderful a thing to be accomplished as the providing for all those condemned in Adam, an opportunity to gain to themselves everything that was lost by original sin? It is not necessary to point out that such an undertaking would be altogether beyond the skill of man, beyond his wit even to devise, much more beyond his power to perform. But God so loved the world that He sent His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.

PT387

A JUST SENTENCE

A reverent mind has no difficulty in appreciating that the condemnation, the curse of death, rests quite justly upon the whole race; nor is there any difficulty in recognizing the wisdom of condemning all in one man, seeing that this made possible the redeeming of all by one. To explain the

philosophy of this redemption requires more than human intelligence however, and nothing but enlightenment by the Holy Spirit could make it possible. If the Lord can use this pen to help make more clear some of the hidden mystery, how grateful we all shall be.

In the first place we would remind ourselves of the sentence passed on Adam by God: Cursed is the ground for thy sake; in sorrow thou shalt eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. Or in other words: In the day thou eatest thereof dying thou shalt die. The matter is summed up by the Apostle Paul as follows; The wages of (the) sin is death. (Romans 6:23.)

Seeing the instructions of God were disregarded, and Adam willfully transgressed (1 Tim. 2:14), there can be no question of the justice of the death sentence, and the only hope for a future existence for the race lies in a resurrection from the state of death (Rom. 5:18).

THE PENALTY MET

The penalty for sin—death—passed upon all men in that all were condemned in the one transgression, the sin of one man. (Romans 5:12.) To make it possible for the race to escape this curse of death Jesus died—"the just for the unjust." His eternal extinction as a man—the corresponding price—meets the original sentence as a substitute for Adam and his race. He was delivered up on account of our offences—"The Lord hath laid on Him the iniquity of us all." Had sin never entered into the world Jesus could not have died, for the wages of sin is death. Now that He has died for us our reconciliation with God is possible, and had God so planned the matter the resurrection of the human race could have been long since.

We can see that the death of the man Jesus meets the penalty—"the wages of sin," thus guaranteeing an opportunity of life to all. But to raise humanity to life and perfection requires more than this at His hand; they are still held in bondage to sin and death; it is His part to break the bonds of death and set the captives free in God's due time. The only way to accomplish this great work will be to give life to the poor captives; that indeed will break

death's bonds, and set the prisoners free! I will ransom them from the power of the grave; I will

PT388

redeem them from death" (Hosea 13:14); The gift of God is eternal life through Jesus Christ our Lord.

When speaking of the Ransom it is necessary to remember that it means a price to correspond, just that. One man brought condemnation death, and one man, the man Jesus, provided the Ransom for all.

The ransom, provided by Jesus, is the price necessary to set men free from the power of death. Mankind has no option but to come forth from the tomb in due time (Hosea 13:14; John 5:29), because the ransom has been provided in their behalf.

As matters stand at the present time we see that not only has Jesus voluntarily met the penalty for man's sin when He by the grace of God tasted death for every man (Heb. 2:9) but, additionally, the vast majority of the human race have also suffered death on account of the same sin. What a contrast is here presented, however! In the case of the race a penal death from which they require to be redeemed. In the case of Jesus a sacrificial death, providing the Ransom, the means of redemption for us, and for all. This sacrificial death Jesus spoke of as a baptism "I have a baptism to be baptized with," a baptism of death; it was the consummation of the bitter cup God poured for Him.

The sin which made the death of Jesus possible, and necessary, was the sin of the poor world of which we all formed part "dead in trespasses and sins." (Ephesians 2:1.) How remarkable it seems that God's plan provides for others to suffer this sacrificial death with Jesus, following in His steps. Not to provide the Ransom however, for this He had already found. To James and John Jesus says, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized (Mark 10:39). We recall that Jesus was thus baptized for the dead; and the Apostle refers to the like experience which comes to others when, in commenting upon the resurrection of the dead, he says, Else what shall they do which are baptised for the dead, if the dead rise not at all?

Why are they then baptized for the dead? And why stand we in jeopardy every hour? (1 Cor. 15:29,30.)

The explanation why those who are baptized for the dead stand in jeopardy every hour can be understood when we realize that these form God's first-fruits, who have been ransomed and redeemed by Jesus and whose ransomed life has been given up to God a living sacrifice (Rom. 12:1). It is as new creatures in Christ they stand in jeopardy: their ransomed life sacrificed, they now have set before them the one hope of their calling "the high calling of God in Christ Jesus" (Ephesians 4:4; Phil. 3:14): It is a question of eternal life or eternal death for them.

PT389

The sin for which Jesus died remains upon the race still, the curse continues, and this makes it possible for those first ransomed by Jesus, and therefore having a living and acceptable sacrifice to offer, to be baptized into Jesus sacrificial death (Rom. 6:3). They are first passed from death unto life (John 5:24) so that they might die with Jesus. In John 6:44-58, the Lord sets the matter before us; the essence of which can be found centered in one verse (verse 53), which should be read in conjunction with Lev. 17:10,11 where one feature is typically shown. To eat (assimilate) the flesh of Jesus (by faith) means the appropriating of His human life, and drinking of the blood at the same time makes necessary the laying of that life down as part of His great sacrifice for sin drinking the cup with Him (Mark 10:39): the cup must not pass, drink ye all of it. (Matt. 26:27.)

ONENESS WITH JESUS

It is recognized by students of the Bible that we are living in the antitypical Atonement Day, a time of sacrificing for the purpose of atonement, during which the whole creation groaneth and travaileth in pain afflicting their souls all the day long (Lev. 16:29,30). The Man Jesus was sacrificed, offered up, over nineteen hundred years ago, and the continued sacrifices which have followed have consisted of those who have denied themselves, and taken up their cross and followed Him.

That there would be further sacrifices following the sacrifice of the man Jesus is set forth clearly in the book of Hebrews in chapter ten. In chapter nine, verse 23, we read: It was therefore necessary that the patterns of things

in the heavens should be purified with these (the blood of bulls and goats); but the heavenly things themselves with better sacrifices (plural) than these. Then in chapter ten, verses 9 and 10, we read He taketh away the first (typical), that He may establish (not fulfill) the second; by the which will (purpose) we are sanctified through the offering of the body of Jesus Christ once for all. The authorized rendering of verse 12 is not complete; the full text can be seen in the literal rendering of the Diaglott New Testament which reads "He but one on behalf of sins having offered a sacrifice for the continuance (Lexicon: prolonged, extended) sat down at the right hand of God thenceforth waiting till may be placed the enemies of Him a footstool for the feet of Him. By one offering He has perfected for the continuance those being sanctified."

He has been waiting for nearly two thousand years and waits still, whilst those who are perfected and sanctified continue the better sacrifices, which He established for the cleansing of the things heavenly (Heb. 9:23). When this work of sacrificing is complete, the Lord will begin to deal with the world, and will quickly put all enemies under His feet. We read: This is the

PT390

covenant I will make with them after those days," after the days of waiting during which the continued sacrifices are completed. God says He will put His laws in their hearts, and on their minds will He write them, and adds: And their sins and their iniquities I will remember no more, then no longer will offerings for sin be needed.

The Scriptures already referred to make clear that there is a oneness with Jesus which His followers experience preparatory to the oneness of glory to follow on the spirit plane of being.

How can this oneness be defined? It is a fellowship with Him in the sin-offering; a fellowship in atonement; but not in the ransom which provides the intrinsic value which makes atonement.

None of the fallen human race shares in this oneness when in their fallen state. To have fellowship with Jesus in the Sin-offering, we need to receive the grace of God in its many aspects and applications, to fit us for so great an honour: and even then the fellowship with Him is possible only by the righteousness provided in Jesus. When Jesus

inaugurated this wonderful work, He expressed Himself thus: Suffer it to be so now, for it becometh us to fulfill all righteousness." Our Lord's words formed a message of instruction to a fallen race, of whom none were righteous, that God had now appointed that righteousness was to be obtained in, and through, Jesus only.

JUSTIFICATION

The great doctrine of justification appears to be God's appointed way whereby men may be privileged to share in the sin-offering.

It is interesting, and suggestive, to note that wherever the expression justified, occurs in the New Testament it invariably comes from the Greek word *dikaioo*. From this we gather that some similarity must be seen wherever the word is used: a correspondence, but not necessarily an exactly similar meaning, because, as Prof. Young tells us, to justify means to make, or declare, right. The Scriptures say "it is God that justifies (Rom. 8:33). For God to make right would mean that the individual would be holy perfect: for Him to declare right need not mean a state of perfection, but right in intention or action a qualified state of rightness. The first thing required by God of a sinner is repentance: Repent ye therefore.

Repentance would appear to be the first stage of justification, as clearly taught by our Lord in the parable (lesson) He gave for the purpose (Luke 18:10-14). Here Jesus teaches us that the man who confessed himself a sinner, and cried for mercy, went down to his house having been justified (Diaglott literal).

The next thing God requires is conversion, a change of heart "repent ye therefore and be converted." Such a

PT391

state indicates a progression in justification, a drawing nearer to perfection, and Jesus says: By thy words thou shalt be justified ; the good words spoken being an indication of the converted state of the heart, as the context shows.

Faith continuing to develop according to knowledge and a fuller appreciation of God's plan of salvation in Jesus, brings a still further advancement towards holiness, perfection, peace, and life. Jesus said, According to your

faith be it unto you, and the Apostle Paul expresses it thus: Therefore being justified by faith we have peace with God. (Rom. 5:1.)

Thus far justification is of a declared character, not the end in view, but arranged to convey one to the final stage of justification to life a making right. To fail to proceed would mean to receive the grace of God in vain the object in view not being attained to; but this would not mean loss of life for the individual, he never having been justified to life. So far he has been declared right, but not made right. The next, and final, step of justification is found in Romans 5:9, where we read by much more than having been justified now in the blood of Him a making right. The Scriptures tell us that the life of the flesh is in the blood (Lev. 17:11). Hence the expression justified now in the blood of Him is a hidden way of saying justified in the human life of Him. These are the mercies of God whereby it is possible to present to God a living, holy, and acceptable (human) sacrifice our reasonable service (Romans 12:1).

THE SIN-OFFERING

The sin-offering forms the basis for forgiveness of sins (Making atonement), thus affecting mankind from the moral, or righteousness, point of view. It provides for atonement from sin, but does not provide life for anyone.

In Hebrews 13:10-13, is clearly set forth what the sacrifices of the Gospel Age (the antitypical Atonement Day) are. We read We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. Wherefore Jesus also that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach.

Those spoken of as serving the tabernacle are the consecrated, and anointed, Priests, both in type and antitype. Which means that those, thus called of God today, have an altar whereof they have no right to eat. Had Jesus, the first of these favoured ones, partaken of the offering, He Himself placed upon the altar for sacrifice, He would have been unacceptable to God as an offering for sin. The Apostle would remind all who are sharing this

experience with Jesus, that their offering must be wholly and totally consumed in like manner for the bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the gate, let us go forth therefore unto Him (Jesus) bearing His reproach. If we take back from the altar any part of the offering we make to God we shall lose for ourselves the privileges and honours of the Christ of God. Precious in the sight of the Lord is the death of His saints (Psalm 116:15); It is a faithful saying: for if we be dead with Him, we shall also live with Him (2 Tim. 2:11). Be thou faithful unto death and I will give thee a crown of life (Rev. 2:10). Quite clearly the meaning of the references in Hebrews is that the offering of the footstep followers of Jesus must be wholly consumed upon the altar; and the reason for this is equally clear, namely because their sacrifice forms part of the sin-offering (Rom. 15:16), the completing of Jesus sacrifice, as typically shown by the commingling of the blood of the goat with that of the bullock upon the propitiatory. (Lev. 16:15).

THE LAMB'S WIFE

Jesus, the Lamb of God, delighted to do His Father's will. The course marked out for Him was a remarkable one. He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name. Let this mind be in you, which was also in Christ Jesus, for God has predestinated that the Bride of Christ must first be conformed to His image (Rom. 8:29). Those who demonstrate their loyalty to their heavenly Bridegroom under the various tests now upon us, filling up of the afflictions left behind of Christ for the Body's sake will be counted worthy to form the Bride, the second Eve. O glorious prospect drawing near the Marriage of the Lamb! They that were ready went in with Him to the marriage: and the door was shut. When the marriage is consummated, and the virgins, the Bride's companions that follow her, are brought into the King's palace, with gladness and rejoicing, then the regeneration of Adam's race, for whom atonement will have been made, will begin, and the fathers shall become the children of the Bride and Bridegroom, and they shall be made princes in all the

earth, as co-labourers in the glorious work the restitution of all things made possible through the sacrifice of the man Christ Jesus.

WHAT
PASTOR RUSSELL
WROTE
for the



A Series of Articles
written by
Pastor Charles Taze Russell
for the



The "OVERLAND MONTHLY" magazine was a publication started by the journalist and author, Francis Bret Harte, and published in San Francisco, California.

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The response to this series was so large that his articles on a variety of subjects continued to appear monthly until his death on October 31, 1916.

This book is a collection of these articles. They have been reproduced from Xerox copies of the original magazine articles which accounts for the lack or reproduction quality on certain pages.

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TABLE OF CONTENTS

| | |
|--|----|
| The Divine Program--The Living and True God | 1 |
| The Divine Program--Why a Mystery? | 4 |
| The Divine Program--Bible In the Light of Reason | 9 |
| The Divine Program--Permission of Evil | 14 |
| The Divine Program--Redemption from the Curse | 20 |
| The Divine Program--Epochs and Dispensations..... | 26 |
| The Divine Program--Predestination and Election..... | 31 |
| The Divine Program--Judgment of Great White Throne..... | 37 |
| The Divine Program--Millennial Kingdom | 44 |
| The Divine Program--Kingdoms of this World Supervised..... | 49 |
| The Divine Program--Messiah's Second Coming | 55 |
| The Divine Program--Great Day of His Wrath..... | 58 |
| God's Chosen People--Faith the Foundation of Jewish Character..... | 63 |
| God's Chosen People--Hope Long Deferred Now Reviving | 67 |
| God's Chosen People--Israel's "Double"--Fact and Theory | 73 |
| God's Chosen People--Chastened "Seven Times"--2520 Years..... | 79 |

| | |
|---|-----|
| God's Chosen People--Jubilee of Restoration | 84 |
| God's Chosen People--Israel's New Covenant | 89 |
| God's Chosen People--Passover of the First-Borns | 93 |
| God's Chosen People--Their Sabbath and Jubilee | 99 |
| God's Chosen People--Great Day of Atonement..... | 103 |
| God's Chosen People--Zionism is God's Call | 108 |
| God's Chosen People--Must Jews Become Christians in Order to Receive Divine Favor | 113 |
| God's Chosen People--Should Jews and Christians Unite? | 117 |
| Pastor Russell's Reply to Cardinal Gibbons' Sermon | 121 |
| Infant One Hundred Years Old to Be Electrocuted..... | 127 |
| Cardinal Gibbons and Pastor Russell | 132 |
| The Immortality of the Soul | 135 |
| China's Prayer to One of Messiah's Kingdoms | 140 |
| "World That Was," "Present Evil World," and the "World To Come" | 144 |
| A Clean Thing Out of an Unclean..... | 149 |
| Jews Not to be Converted to Christianity | 153 |
| Pastor Russell and the Monitor--Part I | 158 |
| Pastor Russell and the Monitor--Part II..... | 165 |
| Civil Baptism in France..... | 171 |
| The Greatest Thing in the Universe | 174 |
| Songs of the Night | 176 |
| A Joyful Message for the Sin-Sick..... | 179 |
| Paradise Better Than Honolulu..... | 183 |
| The Church Militant's Surrender to the Church Triumphant | 187 |
| The Reign of Messiah | 191 |
| The Japanese Complimented | 195 |
| Be Content With Your Wages | 199 |
| Weeping All Night..... | 202 |
| Every Idle Word..... | 207 |
| Refrain Thy Voice from Weeping and Thine Eyes from Tears | 212 |
| Pastor Russell Not a "Socialist" | 218 |
| Our Lord's Return | 224 |
| The Golden Rule..... | 229 |
| Creed Smashings Necessary for Federation-- Congregational, Presbyterian, Methodist..... | 234 |
| Changes of Creeds Necessary for Baptists, Adventists and Disciples for Federation | 238 |
| Episcopalian, Catholic, Lutheran--What These Creeds Surrender to Enter Church Federation | 243 |
| Thrust in Thy Sickle..... | 248 |
| The Two Salvations | 252 |
| The Great White Throne: Day of Judgment Misunderstood..... | 255 |
| God in the Home..... | 256 |
| A Famine in the Land..... | 259 |
| Pains of Hell Explained to Us..... | 263 |
| The Battle of Armageddon | 268 |
| The Sabbath Day..... | 278 |
| The True Church..... | 284 |
| Man's Fall from Divine Favor..... | 288 |
| God in the Home..... | 292 |
| Christendom in Great Danger | 294 |
| Satan's Ambition--Jesus' Ambition | 298 |
| Satan the Murderer--Murderer to Die..... | 303 |
| Fatal Ambition--Noble Ambition..... | 306 |

| | |
|---|-----|
| The Great White Throne: Day of Judgment Misunderstood | 311 |
| How and What to Fight | 313 |
| Messiah's Fast Approaching Kingdom | 318 |
| Imminence of Christ's Kingdom | 322 |
| The Miraculous Birth of Jesus | 327 |
| Three Men and Two Women Whom Jesus Loved | 331 |
| Financial, Ecclesiastical and Social Shakings..... | 336 |
| World-Wide Theocracy | 340 |
| Exposition of the Justice of the Day of Vengeance..... | 344 |
| The New Day Dawns | 348 |
| Jesus Died a Human--Raised a Spirit Being | 352 |
| What is a Christian? What His Standards? | 356 |
| Two Escape from Hell--No Torment There! | 361 |
| Value of Ideals to Church and World..... | 366 |
| Is Christian Science Reasonable?..... | 371 |
| Is Christian Science Scriptural? | 376 |
| Church's Birth Due Now; World's Due Later--During Millennium | 378 |
| Golden Age at Hand..... | 383 |
| Twenty Billion Slaves to be Freed | 387 |
| Sowing to Self and Sin--Reaping Corruption | 392 |
| Bishop--Apostle's Costly Mistake..... | 394 |
| Conditions of Acceptable, Effective Prayer..... | 400 |
| God's Justice and Love Perfectly Poised | 405 |
| Pseudo Apostles of the Present Day--Part I..... | 410 |
| Pseudo Apostles of the Present Day--Part II..... | 414 |
| Pseudo Apostles of the Present Day--Part III | 419 |
| Jehovah's Sainly Jewels..... | 422 |
| The Church's Hope--The World's Hope | 427 |
| Nations "Weighed in the Balances" | 432 |
| Life of Pastor Russell--by E. D. Stewart | 435 |
| The Late Pastor Russell--by J. F. Rutherford..... | 442 |

POEMS

| | |
|-------------------------------------|-----|
| The Word of Truth | 13 |
| If We Only Understood | 25 |
| The Coming Storm..... | 30 |
| One Here, One There | 36 |
| Take Heart | 48 |
| Is It For Me?..... | 54 |
| Lord Jesus, Make Thyself to Me..... | 57 |
| To Jesus Always | 62 |
| Press On | 66 |
| Only a Little While | 72 |
| Just For Today | 78 |
| The Beam That Shines | 88 |
| What Would Jesus Do? | 92 |
| The Wrath of God | 102 |
| The Rose..... | 112 |
| Great Truths..... | 126 |
| The Master's Touch..... | 134 |
| Patience | 148 |
| Sweet Day of Rest..... | 170 |

| | |
|--|-----|
| Build a Little Fence..... | 175 |
| Sometimes I Almost Wonder..... | 178 |
| There Are Great Truths | 182 |
| In the Presence of the King..... | 201 |
| Sometime We'll Understand | 206 |
| If I Could Know..... | 211 |
| A Little While..... | 221 |
| Broken Purposes | 228 |
| A Cup of Cold Water | 233 |
| Oh! To be Ready..... | 258 |
| Amen! Amen!..... | 267 |
| The Peace of Europe | 277 |
| Father, Take My Hand | 287 |
| Jesus Only..... | 291 |
| O Love, Our Refuge..... | 293 |
| The Lord be With You | 297 |
| What a Friend We Have in Jesus | 300 |
| Lead Me | 310 |
| Show Me Thy Face | 317 |
| Endurance..... | 326 |
| Our Bow of Promise..... | 330 |
| The Sweet-Brier Rose | 335 |
| This Too Will Pass..... | 336 |
| The Day of His Preparation | 339 |
| Trust..... | 343 |
| Prayer of the Consecrated..... | 355 |
| Gideon's Army in Antitype..... | 360 |
| Communion With Our Father | 365 |
| Disappointments | 370 |
| His Will, Not Mine, Be Done | 375 |
| And There Was a Great Calm..... | 382 |
| Lord, Give Me This..... | 391 |
| Some Glad, Sweet Day..... | 399 |
| The Day Is at Hand | 404 |
| The Word of God | 409 |
| Christ Within | 413 |
| O What if We Are Christ's..... | 414 |
| Whom Will Ye Serve? | 421 |
| How Readest Thou?..... | 426 |
| How Strong and Sweet My Father's Care..... | 431 |
| Will His Work Endure..... | 441 |
| Lights Along the Shore..... | 448 |

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THE DIVINE PROGRAM

This article is the first of a series of twelve on a most important theme by Pastor Russell, of the Brooklyn Tabernacle. Pastor Russell is widely known, both as a writer and speaker on homiletic themes. --EDITOR OVERLAND MONTHLY.

I.--"The Living and True God."

THE STRUCTURE of the brain places veneration at the very top, and thus, by implication, confirms the statement of the catechism that "Man's chief end is to glorify God, and to enjoy him forever." However great the depravity of our race in the dark places of the earth, this element of veneration, of an instinctive appreciation of a God and a feeling of responsibility toward him constitutes a foundation upon which to build, to reconstruct, to reorganize the depraved elements of character. Without this fulcrum, missionaries and philanthropists might well lose all heart and all hope in respect to the moral and social uplift of the masses and the classes. Whoever, therefore, is intelligently a friend to his race must do everything in his power to maintain this center of mental balance of mind and to utilize it as an essential feature in the Divine arrangement for human well-being. Whoever in any manner or degree undermines this element of the mind is surely doing a destructive work, instead of a constructive one, whether he realizes the fact or not. But, alas, that we must say it! Some of the most intelligent of our most intellectual day are rapidly drifting away from the fundamental truth that there is a living and true God. These intellectuals are accepting the thought of an impersonal God, which, from our standpoint, is tantamount to saying, "There is no living and true God." This is the position taken, not only by theosophists and Christian Scientists, but also by many scientific and professional thinkers. Rarely is an attempt made to define the impersonal God. Rather the term God is used merely as a concession to popular sentiment and the "ignorance of the unlearned." Those who hold this view often use the word nature as a synonym for God. Their thought really seems to be that there is no intelligent creator in the universe; that our sun

OV2

and stars and planets are governed by what they term "natural laws," and that humanity prospers and progresses merely as it learns by experience the operation of these laws, and seeks co-operation and avoids conflict with them. Christian Science, dealing less with the scholastic and more with the ordinary reason, attempts to explain that the word God simply signifies Good. And then, with something of a play upon words, which confounds the reasoning faculties of the untrained mind, they tell us that whatever is useful is good, and therefore is God. Proceeding with the explanation, they declare that every tree and rock have good or usefulness in them, and hence to that extent have God in them. Elaborating further, they say that God is in the air, because of its vitalizing effect; he is in the flower because of its goodness and usefulness for beauty and fragrance; he is in the tea-kettle, because of its usefulness; likewise in the chair, the table, the floor, the ceiling--everything. Whoever entertains such views proportionately destroys his faith in a personal God, "The Living and True God," and in the Bible as his revelation. How could an impersonal God have a purpose, a will, a plan, a program? And how could he give a revelation of that purpose or program in the Bible or otherwise? "He that cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek him." He shall be found of them. He will reveal his true character to them. "He that seeketh findeth." But our Christian Science friends meet our objection with the assertion that Buddhists and Theosophists hold the same and represent a large proportion of the human family. Furthermore, they claim that the same thought of an impersonal God is taught in all the principal creeds of Christendom, when they declare faith in an omni-present God! Alas, we must admit that the charge is well founded; that the seed of error on this subject was planted in our minds and confessions of faith long ago. Be it noticed, however, that this inconsistency cannot be charged against the Bible, for, although our confessions of Faith were ostensibly made to be in harmony with the Scriptures, the truth is, that not one word of the Bible from Genesis to Revelation, declares Divine Omni-presence, but every utterance on the subject affirms the personality of the Father, and that our Lord Jesus is the "express image of his person."-- Heb. 1:3. "God is a Spirit," but he is a being, a person. The Scriptures distinctly tell us that a spirit has not flesh and body, as we have, but they as distinctly inform us of the Divine personality and use the members and qualities of the human body to bring the Creator within the range of our apprehension. The Hand of the Lord (his Divine power), and the Eye of the Lord (his Divine wisdom) are in every place. The Ear of the Lord is bowed down to hear the groaning of the prisoner. And the Heart of the Eternal is most wonderfully kind. Heaven is his Throne and the earth is his footstool. True, these expressions are pictorial, figurative; nevertheless they figure not an impersonal Creator, but a personal one, who feels, who thinks, who exercises his power; who has displeasure with those who are sinful and loves those who seek to do his will; to walk in the paths of righteousness. Whoever cultivates this thought of a righteous, personal God, assists in establishing his own heart along lines of corresponding character. He seeks a further knowledge of such a Creator; seeks his compassion and his protecting care, and learns to love him, as he could never appreciate nor love Nature nor any disorganized conception of a space-pervading non-entity. He whose mind and heart grasps the Scriptural Personality of the Heavenly Father catches the significance of our Savior's words, "Are not two sparrows sold for a farthing? And not one of them shall fall to the ground without your Father. But the very hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows." Such may worship in spirit and in truth proportionate to their knowledge of the Infinite One, whom they were directed to address, "Our Father, which art in heaven." Thinking of the Almighty as everywhere present is entirely unsatisfactory to our comprehension, which calls for a God whose throne is in heaven. This was

OV3

the same thought that our Savior again impressed on the women who met him after his resurrection. To these he said: "I have not yet ascended to my Father, and to your Father; to my God and to your God." Thus the general trend of Scriptural testimony confirms the thought which we receive by nature, and intensifies and elaborates it, by giving location and quality of heart and mind and power. Regardless of the truth of the two theories, the Bible presentation is surely the one most helpful to humanity. To have no personal God must eventually signify to the reasoning mind no Law-Giver, no Judge, no justice, no love, no mercy, no personal relationship, as between father and child. Thus would be lost the very basis of Christian faith and doctrine. The Scriptural presentation of the Almighty is, therefore, the one most consistent to our reason and most helpful to us, namely, that he is a great God, infinite in his wisdom, his justice, his love and his power. His personality has heaven for his locality, but his influence and powers pervade the universe. We may but imperfectly imagine the various channels of his information and the innumerable agencies through which he can exercise the Almighty Power. But in the light of present day invention, we have at least suggestions of it, for cannot man communicate by wireless telegraphy over hundreds of miles? And not only so, but cannot he use the Hertz-waves for the transmission of power? And can he not with the telescope greatly enlarge his vision, and with the microscope see things otherwise indiscernible? And if puny man, imperfect and fallen, "Born in sin and shapen in iniquity and of few days and full of trouble," can thus enlarge his natural powers, what limitations might he justly or wisely set upon the intelligence and power of his Creator? "He that formed the eye, shall he not see? He that formed the ear, shall he not hear?" He that gave to humans our sense of justice, shall we not consider him the very Embodiment of Justice? He who gave to us the power of sympathy and compassion and love, shall we not consider him, the Author of our powers, as infinitely superior to the very highest of our human ideals? For our present purpose it is not even necessary that we be believers in the Bible in order to formulate before our minds something of the glorious character and attributes of our Maker. True, correct views of the teachings of the Scriptures will surely aid us in our conceptions, but at this time we are addressing not merely believers in the Scripture, but also unbelievers. We urge, then, that rational thought on the subject bids us believe that man is the highest type of earthly intelligence, and this teaches us that there must be an intelligent Creator as much superior to us as we are to the crawling worm. Yea, more than this, that he who gave us our intelligent being must be separated from us by a still wider gulf than that which separates us from the worm, because we cannot even create a worm. And it is but a logical process of reasoning that the noblest of our talents and powers are but feeble reflections of the same qualities in our Creator. From this standpoint, how great is the God which our intelligent reason would picture! How worthy of our reverence, our devotion, our love, our service! The Scriptures assist us by showing that the blemishes which we find in ourselves and others are results of disobedience to the Divine instruction--the results of the fall from the more particular image and likeness of our Creator. Filled with so noble a conception of Deity, we would naturally hasten to worship and bow down, but are stopped by the voices from the Dark Ages, which misrepresent the Almighty, implying that he is not the embodiment of justice, wisdom, love and power. These voices assure us that, although we are commanded to love our enemies, to do good to them that hate us and persecute us and say all manner of evil against us falsely, nevertheless the Almighty, who gave these commands, does not love or forgive his enemies, and does them good but inadequately, and has made preparation for their eternal torture. There is something wholly inconsistent between these voices from the past and the voice of our reason. It is claimed by many that the Bible substantiates the voices of the Dark Ages, the creeds, but we hold that this is a mistake, partly attributable to poor translation and partly to misunderstood parables. The reasoning mind

OV4

surely rebels against the theory which in the Dark Ages held sway and led to the Inquisition and the stake. And it is glad that it has gotten rid of so gross a misconception of the "Father of Lights." A well-balanced and reverential intellect will rejoice to find and to recognize a God that not only is not devoid of justice, wisdom, love and power, and on a plane lower than our own, but who, on the contrary, is infinite in these attributes and worthy of our reverence and worship. We assent that the Divine Word, the Bible, has been greatly misrepresented by us all in the past, and deserves reconsideration. If our forefathers read the Bible with smoking lamps and blurred vision, and nevertheless got some blessing, what a power of God it should be to us now, if, in the light of the electric arc, we should find it the store-house of Divine grace and truth, perfectly co-ordinated and surpassing our highest ideals!

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OV4

THE DIVINE PROGRAM

BY C. T. RUSSELL

PASTOR BROOKLYN TABERNACLE

II. WHY A MYSTERY?

HAVING SEEN in the light of reason that we have a personal Creator, infinite in wisdom, justice, love and power, and having claimed that the Bible is the Revelation of the Divine Purpose, the question properly arises: Why is it, to so large a degree, a Book of parables, symbolisms and dark sayings? Why is it not so open and clear that the way-faring man need not err therein? Why is it that Doctors of Divinity find it perplexing, mysterious, incomprehensible? What excuse can be offered for mysteries in connection with a subject in which all should be interested? The answer to these questions opens the outer door to the temple of truth, to a proper appreciation of the Bible as the Word of God. And we note at the beginning that the Bible most distinctly declares itself to be a Book of Mysteries. The four Gospels of the New Testament, supposed to be the simplest and plainest portion of the Book, mainly records of our Lord's deeds and words, declare, in harmony with the Prophecies, that the Great Teacher himself delivered his message in parables and dark sayings, and that "Without a parable spake he not unto the people," that "Hearing they might hear and not understand; and seeing, they might see and not perceive."-- Matt. 13:14. Wherever we go, whether in heathen or in civilized lands, we find the most intelligent people associating themselves in various secret societies. They do indeed make prominent certain general objects, which these societies profess to serve--but more than this, the public are not to know. Their secrets are carefully guarded by grips and signs and pass-words and vows. There is a reason for this secrecy, too. It is to prevent the methods and operations of the societies becoming known to those not in sympathy with them, who might seek to frustrate them. What shall we say if we find that our Creator, for similar reasons, has kept secrets from alienated mankind many of his purposes? And would it seem strange if we should find that those in fullest harmony with their Maker should proportionately be granted a knowledge of the Divine purposes hidden from others? We hold that these are the facts--that the Bible so declares. In a word, from the Scriptural standpoint, Jehovah God was the organizer of the most remarkable secret society known

OV5

to men up to the present time! The Jewish Church was a kind of Junior Order and prepared the way for the Gospel Church, which for nearly nineteen centuries has constituted the great Divine Secret Society. True, there are many nominally associated who are hypocrites and who have neither part nor lot in the Society, its privileges, its blessings and its secrets. Then there are others who have taken the first step or degree, and who are thus privileged to know the merest rudiments of the Divine Purpose. Others have taken the second and subsequent degrees, and have grown in grace and knowledge, having become wise with the wisdom which cometh from above. Let us prove from the Bible that there are such secrets of the Divine Purpose, and that they are revealed to some and not possible to be understood by others. Do not the Scriptures declare that "The secret of the Lord is with them that reverence him, and he will show them his covenant?"--Psa. 25:14. Did not St. Paul declare: "The mystery hid from all ages and generations is now made manifest to his saints?" (Col. 1:26.) Note well that this mystery is not made known to the world, but unto the saints --and in proportion as they are saintly. Note again that our Redeemer, addressing the Father, said, "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." (Matt. 11:25-26.) Harken to his words again when asked of his disciples why he spoke to the people in parables and dark sayings; he responded, "Unto you it is given to know the mystery of the Kingdom of God; but unto them that are without, all these things are done in parables: that seeing they may see and not perceive; and hearing they may hear, and not understand."--Mark 4:11-12. There is one prominent difference between the operation of the Lord's Secret Society and the worldly ones. The latter have great difficulty in preserving their secrets, while the former has no difficulty. While the Lord's people are advised not to cast their pearls of knowledge before the swinish, it is not because the latter might understand and thwart the Divine Purposes or reveal the Divine Secret, but, as he expressed it, "Lest they turn again and rend you." Otherwise God's people may tell anything and everything they please, to the extent of their knowledge, respecting the Divine Mysteries, but the while should know that none can understand these mysteries except the initiated --the spirit begotten. Mark the Apostle's clear expression on this subject: "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." "We speak wisdom among them that are perfect; yet not the wisdom of this world. ...We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory....God hath revealed them unto us by his spirit: for the spirit searcheth all things, yea, the deep things of God." --1 Cor. 2:6,7,10,14. Proceeding, the Apostle shows the necessity for this secretiveness as respects the Divine Purpose--shows that if it were generally known amongst men, the Divine program would at times be interfered with. He tells us that none of the princes or prominent ones of the world understand this wisdom of God--for had they known it, they would not have crucified the Lord of glory. It is with them, as it was previously foretold by the Prophet Isaiah (64:4). "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit.... We have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the holy spirit teacheth."--1 Cor. 2:8-13. We shall assume that we have established our point; that there is a mystery connected with the Divine purpose, and that it can be understood only in proportion as any shall come into harmony with God, and is understood completely only by the spirit-begotten and fully developed saints of God. We may proceed to show from the Bible additionally that the Revelation of this mystery, even to the "saints" was to be a gradual one, whereby the mysteries,

OV6

the secrets, would become "meat in due season to the Household of Faith." (Matt. 24:45.) For instance, our Lord at his first advent declared to his followers: "I have many things to say unto you, but ye cannot bear them now." (John 16:12.) In the same connection he promised that in the future, as due, these still hidden things would be gradually revealed according to the necessities of his followers. A full knowledge of the mystery of the Lord was not promised until the end of this Gospel Age, when, under the sounding of the seventh symbolical trumpet, "the mystery of God shall be finished," which he hath kept secret from the foundation of the world.-- Rev. 10:7; Rom. 16:25. Our Lord pointed to this culmination of knowledge, when he said to his followers that in the future the holy spirit "should show them things to come." (John 16:13.) It is in full harmony with this that special visions and revelations were given to St. Paul, not for the benefit of himself alone, but for the blessing and encouragement and assistance of all the members of the Church of Christ, God's Secret Society. For although the Apostle tells us that he was forbidden to make known the secret things revealed to him, nevertheless by Divine intention the knowledge given to him greatly illuminated his writings and made them specially helpful to the saints throughout the Age. And St. Paul's writings, be it remembered, constitute more than one-half of the New Testament. Thus did God provide a storehouse of spiritual food, to be gradually dispensed to the Household of Faith throughout the age, as "meat in due season" --dispensed by the holy spirit. We remember, furthermore, that the Law and Prophecies given to typical Israel were clothed in figurative, symbolical language, and these also constituted "meat" for the Household of Faith, the understanding and appropriation of which would be possessed gradually, as the holy spirit would guide them and grant the necessary enlightenment, that the spirit-begotten ones might understand "the deep things of God." Moreover, the writings of St. Paul constitute a key to the understanding of the many features of the typical Law Covenant. This principle of keeping secret the Divine purpose, yet providing a key to its understanding, which would unlock it in due time, reminds us of the time-locks now in common use for the protection of the treasures of our banks. The combination will not operate until the due time has been reached, and then it will yield only to those who have the combination, and who will use it. As an illustration in point, note the statement of Daniel's experience and the Divine message to him. The Prophet had been given a vision and a part of it had been interpreted to him, but the remainder perplexed him. He plead with the Lord, he tells us, with fasting and prayer for weeks, and then obtained a further interpretation of a portion of it, but was told respecting the remainder, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end (in the time of the end of the present order of things.) Many shall run to and from (by steam and electric power), and knowledge shall be increased (through compulsory education.) And then the wise (with heavenly wisdom) shall understand." (Dan. 12:4,9-10.) As a further illustration remember our Redeemer's words to the disciples when they asked at his first advent, "Wilt thou at this time restore again the kingdom of Israel?" he answered and said unto them, "It is not for you to know the times or seasons, which the Father hath put in his own power." (Acts 1:6,7.) "Of that day and hour knoweth no man, no, not even the angels of heaven, neither the Son, but my Father only." (Matt. 24:36.) There is nothing here to intimate that the Son would never know the time, nor that the angels in heaven would never know the time, nor that men would never know the time; but merely that the time for the knowledge was not yet due. It was still in the Father's hands, unrevealed even to the Son. Another illustration of this fact that there are great secrets connected with our subject--the Divine Program--is shown in the Book of Revelation. That Book itself is full of signs and symbols, evidently designed to barricade its mysteries from all except a certain class, the saints, and from them, also until the time was due

OV7

for the secrets to be revealed. Note the words, "Blessed is he that readeth, and they that hear (understand) the words of this Prophecy." (Rev. 1:3.) The very reading of it will bring a blessing, and, as its mysteries gradually dissolve, the understanding thereof will bring still additional blessing. Note again in the introduction of the Book the statement of its mysterious and symbolic character. Its name, Revelation, signifies the uncovering, and implies something hidden. The opening sentence is, "The Revelation of Jesus Christ, which God gave unto him to show unto his servants, even the things which must shortly come to pass: and he sent and signified it (revealed it in symbolic form) by his messenger."--Rev. 1:1. We close this testimony respecting the mystery, the secret enshrouding the Divine purpose, with the account of Revelation, Fifth Chapter. Here a beautiful symbolism represents our Creator, Jehovah, upon his Throne of Glory, holding in his hand a scroll of manuscript, written within and on the outside, and sealed with seven seals. That scroll pictured the Divine Purpose respecting our race. Not a seal had yet been broken. This confirms our Redeemer's words that the Father had kept all things pertaining to his Divine Purpose in his own hands or power. Then we note the proclamation made throughout heaven: "Who is worthy to be granted the custody of the scroll, to open its seals, to know its mysteries, and to be entrusted with the honor of carrying them to completion?" A hush prevailed--silence in heaven! Apparently none was found worthy of so high an honor as to interpret and execute the Divine Purpose. The Revelator John says, "I wept much." He had great grief that the wise and gracious Program of the Almighty must remain sealed and unfulfilled, because no competent agent was to be found. But the scene changed. An angel touching the Revelator, said: "Weep not; behold, the Lion of the tribe of Judah hath prevailed to open the scroll, by loosing the seals thereof." St. John wiped his tears and looked again. A fresh symbolic picture met his eye. He beheld a lamb as it had been slain, to whom the scroll was entrusted, and he heard in symbol the united voice of the heavenly host declaring the Will of God, "Thou art worthy to take the scroll and to open the seals thereof." Here we see, then, that great and honorable as our Redeemer had been before he left the glory which he had with the Father before the world was, he had not then proven himself worthy of this great glory and service, represented by the giving to him of the scroll of the Divine Purpose, with authority and power to carry the same to completion. Nor did he reach this climax during his earthly ministry. It was after he had finished the Sacrifice, after he had died on Calvary as the Lamb of God, after he had ascended to heaven. Then he was highly exalted. In the Apostle's language, he was "Given a name above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and every tongue should confess that Jesus Christ is Lord."-- Phil. 2:9-11. Then all the heavenly host hailed him, as he was entrusted with the execution of the Divine Program, "Worthy the Lamb." But he had not yet executed the Divine Purpose, which was still immature, undeveloped. He had, however, begun the execution of it in the organization of his Church. At Pentecost he sent forth the begetting spirit, which since has represented him in the world, and through it he has begotten to newness of nature the faithful, consecrated believers throughout this Age. Soon this church, which is called the Mystery of God, shall have been finished--when the last member shall have been accepted, chiseled, polished and made ready for association with himself, as the Bride, the Lamb's Wife, and Joint-Heirs in the Kingdom, which Kingdom, by the grace of God, will bless all the families of the earth, by a release from the powers of Sin and Death, which now hold it in slavery.

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THE DIVINE PROGRAM

III--THE BIBLE IN THE LIGHT OF REASON

BY C. T. RUSSELL

PASTOR BROOKLYN TABERNACLE

This is the third article in the series by Pastor Russell of the Brooklyn Tabernacle. There is no gainsaying the importance of the theme, and, too, in view of the fact that Mr. Russell is so widely known, these articles have occasioned wide discussion and comment, as has been evidenced by the vast number of communications that have come to the Overland Monthly from all parts of the country.

--THE EDITOR.

HAVING established to our satisfaction:

I. The fact that there is a supreme, intelligent, wise, just, powerful and good Creator; and

II. That he had special reasons for keeping certain features of his program secret (a mystery) and in revealing some gradually to those in fellowship with himself, we now proceed.

III. To consider to what extent the Bible furnishes reasonable evidence that it is a Divine revelation worthy of acceptance by those who are capable of heart accord with their Creator and his great program of the ages. The Bible is the only book in the world which in a logical and rational manner sets forth the order of creation in respect to earth, and shows man as its Lord and ruler and his Divine authority over the "beasts of the field, the fowls of the air and the fish of the sea," giving a detailed account of the processes of the creative epochs. The Bible alone gives man a proper standing as the Son of God, made in the Divine image and likeness as respects mental and moral qualities. The Bible alone explains to us how and why sin and death prevail amongst mankind and not amongst the angels. We find ourselves "born in sin and shapen in iniquity," "prone to sin as the sparks fly upward;" yet the Bible only explains to us how and why this is our condition and how and when and what relief God has provided for our race. The Bible alone gives an orderly record of the first man and his descendants to the flood. The Bible alone gives an explanation why the flood came and what purposes it served in the Divine program. The Bible alone gives a record of the epoch immediately following the flood and carries a genealogical line from Adam to Noah, to Abraham, to the nation of Israel. It is true that other so-called sacred books do in some degree effect to give an account of creation, but the story they tell is so wildly absurd as to be unworthy of the slightest credence. The Chinese, for instance, relate that the elder God and his son in a skiff together grounded, and the son in shoving the boat free caught a handful of earth and shells which he moulded in his hands and tossed out upon the surface of the water, where it grew and grew until it became this earth. Who will compare such an absurd statement with the orderly and logical presentations of Genesis? We grant that the Genesis account is not as full and complete as we could have wished for, yet later on when

we shall take up this subject of creation we shall find a perfect agreement between its brief, epitomized statements and the most accurate deductions of the most careful geologists of the Twentieth Century. In studying the Bible we should remember that it was written neither to the world nor for the world, nor yet concerning the world, except as the world is related to the Divine program. From the time of Abraham, the Divine program attached itself to him and his posterity, natural and spiritual Israel--proposing a blessing for Abraham and his seed and recovery from the sin and death conditions, and that these blessings through Abraham's seed shall in due course extend to and bless "all the families of the earth." Only from this standpoint can the Bible be rightly viewed or judged. While the Bible claims no Divine inspiration in respect to the history of affairs from creation to Moses, a Divine supervision of that history is unquestionably implied and is explained as proper, necessary, because of the relationship between God's dealing through Abraham and Moses under the Covenants and his previous dealings with the race, leading up to these Covenants and properly making them necessary to man's recovery from the dominion of sin and death. Divine interposition and revelation to Abraham is directly claimed and the ground therefor is explicitly stated--God's time had come for beginning the work of rescue for our race and Abraham's faith marked him as the appropriate one through whom the good tidings (Gospel) of Divine mercy should be made known, saying: "In thy seed shall all the families of the earth be blessed." That promise became the basis of hope, the magnet for faith and the inspiration for righteousness to all those who foreshadowed, typified the blessings to come through the Abrahamic Covenant. The prophets merely foretold certain details connected with the fulfilling of that promise made to Abraham and his seed, and encouraged the favored nation to whom these promises were made to stand firmly for the Lord and continue to be his typical people. It is that Covenant that St. Paul referred to as the oath-bound Covenant, the Divine promise of a future blessing to mankind through Abraham's seed, firmly bound by the Divine oaths to the intent that all believers might have strong consolation in fleeing from sin, in resisting its allurements, in denying self, in taking up the cross, in seeking to be affiliated with God, and to be accounted worthy of association with the great Messiah promised --the seed of Abraham to bless the world. (Heb. 6:10-14.) The Apostle assures us that by it the twelve tribes of Israel continually serving God were inspired and held in loyalty to him and separated from the nations surrounding them. "Unto which promise our twelve tribes, instantly serving God day and night, hope to come." (Acts 26:7.) We are stating the matter simply, just as set forth in the Scriptures. It is for the Evolutionists and Higher Critics to explain away their difficulties. Ignoring the Bible account and claiming man's origin to have been primordial protoplasm, they trace his ascent by evolutionary processes to Adam, the first "monkey-man." The intelligence displayed by Moses and the Egyptians of his time they find it difficult to account for, and so in defense of their theory they surmise thousands or millions of years, regardless of the fact that in so long a period the world would be vastly over-populated. Moreover, they have another difficulty, inasmuch as the intelligence displayed by Moses and recorded in the Bible is far beyond the intelligence of the masses of today and even of broader basis than the most intelligent of today; so that in the most learned circles and in courts of justice the words and laws of Moses and Israel are cited as standards of wisdom and justice. Indeed, it is safe to say that the laws of the most civilized nations of the world today have either been constructed out of the so-called Laws of Moses or have been diligently compared and revised in the light thereof. Pause for a moment to consider some of the features of that Law. Notice that some of its accepted provisions have modified Latin laws, much to their advantage, and that other neglected features of the Mosaic Law are being cried for by Socialists today, and, not being forthcoming, in the estimation of many our present civilization is beset with danger from anarchy.

OV10

We refer, for instance, to the Law of Moses respecting debtors and creditors--that a debt could not extend beyond fifty years-- that the fiftieth or Jubilee year wiped out every responsibility, personal and financial, and permitted each estate to come back to its original possessors, and each family to recover from its disasters and financial difficulties. It is the neglect of this very provision which has been recognized to some extent and been offset somewhat by the "Laws of Bankruptcy," which in the last few years have been adopted by all civilized nations--limiting the duration of the debt--hindering it from crushing out hope and ambition. Unlike all other Governments that instituted by Moses recognized God himself as the ruler, and the nation as his people. The "holy of holies" of their Tabernacle was the Divine meeting place, and around it circled in order the various tribes. The sentiment of personal responsibility to God was maintained in all of their laws, and the spirit of the Decalogue is today recognized as the very best statement of human obligation-- "Thou shalt love the Lord thy God with all thy heart, mind, being, and strength, and thy neighbor as thyself." Thirty centuries have failed to improve upon this statement. The Government instituted by Moses was in many respects a model of fairness and justice as between brethren, and even the rights of the stranger, the foreigner, were stipulated. Israel was in many respects a republic whose officers acted under the Divine Commission and law, and so continued for over four hundred years. Then at the request of the Elders it was changed to a monarchy by the Lord's permission, but without his approval. He said to Samuel who acted as a representative of the people: "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me." Under Divine direction, the prophet explained to the people how their Divine rights and liberties would be disregarded by the kings and they would lose their liberty in a considerable measure by this change.--1 Sam. 8:6-22. Considering the anxiety of the people to have a king, how evidently Moses might have taken that position amongst them without the slightest opposition! The judges were representatives of the various families and tribes. Respecting them, Moses declared "And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's."--Deut. 1:16-17. The laws of the most civilized peoples of today do not more carefully provide that rich and poor shall stand on a level in accountability before the civil law. The Jubilee arrangement, as we have seen, is in this order; and all the laws were made public, thus establishing the poorest in a knowledge of his rights. Respecting the rights of the foreigner, for instance, we read, "Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the Lord your God." (Lev. 24:22.) "And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself."--Lev. 19:33,34. The laws protected the weak, the stranger, the servant. For instance, "Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. Ye shall not afflict any widow or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." (Ex. 22:21-24; 23:9; Lev. 19:33,34.) "Thou shalt not oppress him that is poor and needy, whether he be of thy brethren or the strangers that are in the land, within thy gates. At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor, and setteth his heart upon it; lest he come against thee to the Lord and it be sin unto thee." "Thou shalt rise up before the hoary head and honor the face of the old man." (Lev. 19:13,14,32.) All of this, yet not one word of special honor for the priestly tribe.

OV11

Note again the equity: "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee, lying under his burden, wouldst thou forbear to help him? Thou shalt surely help him." (Ex. 23:4-5.) Mark how dumb animals were not forgotten: the ox must not be muzzled while threshing the grain, because any laborer is worthy of his food. An ox and an ass must not be hitched together, because so unequal in strength and tread; it would be cruelty. Their rest was also provided for.--Deut. 25:4; 22:10; Ex. 23:12. A priestly tribe was indeed indicated, but so far from being selfishly put into power, the reverse was done, in that no political power was given to the priesthood. They were to teach the people and to minister holy things, but not to be their rulers. Moreover, they were cut off from an inheritance with the other tribes in the land and made dependent upon the voluntary offerings of their brethren. Nor was their position fortified by threats of present or future calamity. If they were negligent of their teachers, the simple exhortation was: "And the Levite that is within thy gates: thou shalt not forsake him: for he hath no part nor inheritance with thee." (Deut. 14:27.) To say that this arrangement was selfish or that the scheme was concocted by "priests and knaves" is to declare one's ignorance of the institutions of Israel. On the contrary, if the Bible were more thoroughly studied there would be many to inquire with the celebrated attorney who made a study of the Jewish law: "Where did Moses get that Law?" The answer surely would be that it was not the product of a "monkey-man," and more, that it gave evidence of a Divine authorship as well as of a highly intelligent, humble, patriotic, noble instrument. We must leave for future consideration the typical features of Moses' Law, competent understanding of which serves an important place in the instruction of spiritual Israel concerning spiritual things. This the Apostle declares, saying that the "Law is a shadow of things to come," (Col. 2:17), and that as cleansings were made with the blood of bulls and of goats, these prefigure antitypical cleansings through "better sacrifices."-- Heb. 9:23. Who can reasonably or truthfully say that these laws and regulations were the work of crafty, designing men animated by selfish desires? And the same principle applies to the historical books and to the prophecies of the Scriptures. Everything tests the sincerity of the writers and their loyalty to God and men. The messages which they delivered often cost them popular disfavor and sometimes their lives.--Heb. 11:30-40. The very fact that the sins and weaknesses of prophets, kings and priests are laid bare in the Scriptures, yet without any apparent animosity or any desire to color or whiten them, indicates fairness and a loyalty to Truth beyond anything we are accustomed to today. Indeed, although many bad men of influence are criticised in the Scriptures, there is no evidence whatever of any endeavor to tamper with the records. Apparently the sacred writings held the reverence of the people to a remarkable degree. Much along the same line could be said for the New Testament writings. They are simply told. Unfavorable truths are not ignored. It is freely conceded that Jesus died between two thieves; that he was betrayed by one of his own disciples; that they all forsook him and fled; that one of them even denied him with cursing. The humble origin of the disciples is stated, yet without parade, and in narrative form it is innocently declared that even when the apostles Peter and John preached under the power of the Holy Spirit their learned hearers could "perceive that they were ignorant and unlearned men." (Acts 4:13.) What biographies or other writings of today display as much candor as we thus see at a glance as we open the Bible?

The Bible Itself a Miracle.

When we consider the fact that the Bible is composed of sixty-six books written by thirty-eight different pens, during a long period of nearly two thousand years it is a miracle surely that these writers are in full accord, telling the one story. This cannot be accounted for except upon the lines which the Scriptures themselves lay down, namely: that these various writers

OV12

were supernaturally guided in respect to their utterances. To get a view of how stupendous this miracle is, let us suggest that an equal amount of writing from any thirty-eight men living contemporaneously, members of one denomination, influenced by one general shade of thought, would be found widely conflicting and contradictory--even if they were the most learned men in the denomination and picked for the very purpose of this demonstration. Permit another suggestion along this line, namely: that amongst those who reverence the Bible as a Divine revelation, we find such dissimilarity of thought that it has developed hundreds of denominational creeds which contradict and oppose one another in a most violent manner, so that the peace-loving of today are constrained to avoid doctrines as much as possible in the interest of unity. More than this, what shall be thought of it if we find that all the creeds of Christendom not only antagonize each other and antagonize reason, but that they violently antagonize the Scriptures themselves? What shall we say to it if we find the Scriptures alone harmonious with themselves and with reason? Will not this demonstrate that the Bible is the most wonderful Book in the world--assaulted both by friends and foes, it has withstood them all and still stands the great Divine monument and record of the purposes which God purposed in himself before the foundation of the world?

Harmony from Genesis to Revelation.

We hold and shall endeavor to make plain that the Bible is not, as is generally supposed, a collection of wise and unwise rules, regulations, statements, etc., but that it is a Divine record so arranged that when its various parts and their relationship to each other is discerned, it reveals the wonderful outlines of the Divine purpose. Notice briefly what we will more particularly outline and develop later, namely: that from the opening statement to the closing one the theme is The Divine Program: (1) Creation; (2) The Fall; (3) Suggestive promises, intimations and types of recovery for the fallen race through the mercy of the Creator. (4) The development of the thought that sin is unholiness and that it must be abhorred and repelled and put away, in order to approach harmony with the Holy Creator. (5) That this is not possible to us because of our inherited weaknesses. (6) That God foresaw this and provided for it by sending his Son to be man's Redeemer and Reconciler. (7) That since one sinner could not redeem another, the Redeemer must be "holy, harmless and separate from sinners," and that to this purpose Christ was peculiarly begotten by the transference of his life in a miraculous manner from the heavenly condition to the earthly. (8) That he "died, the just for the unjust," that thus the sinner's penalty being paid, the sinner himself might ultimately go free. (9) The necessity for co-operation on the part of the sinner, if any grace be accomplished in him and for him. (10) The call of the Church class to be associated with the Redeemer in the sufferings of this present time, in self-denials and sacrifices in the interests of the Cause of Truth and righteousness. (11) The incentive, the reward offered to such as will now emulate their Redeemer and thus become "copies of God's dear Son," and thus "make their calling and their election sure" to a joint-heirship with their Redeemer in his coming Kingdom. (12) A trial and testing of the Church as to love and loyalty to the Lord and to the brethren and sympathetic love toward mankind in general, yea, even for their enemies. (13) With the conclusion of this elective or selective purpose will

come the resurrection of the Church, their change from earthly to heavenly conditions, their entrance into the joys of their Lord, "changed in a moment, in the twinkling of an eye," to glory, honor and immortality. (14) The work will end with the establishment of Messiah's Kingdom in which he and his faithful Bride, the "elect" Church, will supervise all the affairs

OV13

of earth to the intent that Satan will be bound and all evil influences will be restrained. The knowledge of the Truth will be widely proclaimed until every creature shall appreciate it fully. The stopple of death to those who then, during the Millennium, shall come into harmony with The Christ and be obedient to the laws of the Kingdom. (15) Next in order will come the awakening of the thousands of millions who have died, the bringing forth of these, "every man in his own order," that they may be brought to a complete knowledge of the Truth, to a full opportunity of deciding for righteousness and its reward, eternal life; or contrariwise, the penalty of the Second Death. (16) The full restitution of man to his original perfection and the bringing of earth to the glorious estate of Paradise restored will be the culmination of this Divine program, because by that time "every knee shall bow and every tongue confess" the Messiah, and only the wilfully disobedient will have been cut off, "destroyed from amongst the people."-- Acts 3:23. (17) Then, at the end of the Millennium, the perfected race will be turned over in its completeness and perfection to the Father, without any mediatorial interposition or covering of sin or weaknesses; then according to Rev. 20:7, the Father will permit a strong temptation to come upon the entire human family to prove the loyalty or disloyalty to God and to righteousness of these favored people for whom so much will then have been done through the operation of Divine Wisdom, Justice, Love and Power. The Book which thus teaches in contradiction to the various and varied traditions of men, which for centuries have surrounded it, is certainly worthy of universal acknowledgment and acceptance as the Divine Message respecting "The Divine Program."

THE WORD OF TRUTH

*THE Word of Truth is like a stained-glass window rare,
We stand outside and gaze, but see no beauty there,
No fair design, naught but confusion we behold;
'Tis only from within the glory will unfold,
And he who would drink in the rapture of the view
Must climb the winding stair, the portal enter through.
The sacred door of Truth's cathedral is most low,
And all who fain would enter there the knee must bow
In deep humility. But once inside, the light
Of day streams through and makes each color heavenly bright,
The Master's great design we see, our hands we raise
In reverent ecstasy of wonder, love and praise!*

OV14

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THE DIVINE PROGRAM

IV--THE PERMISSION OF EVIL

BY C. T. RUSSELL

PASTOR BROOKLYN TABERNACLE

This is the fourth article in the series by Pastor Russell of the Brooklyn Tabernacle. These articles are attracting attention among a wide circle of readers, as is evidenced by numbers of letters that have come to the Overland Monthly from Pastor Russell's followers throughout the country. In addition, the press has devoted considerable attention to the articles in the form of criticism and comment.

--THE EDITOR.

NOTHING HAS done so much to foster unbelief in a gracious Creator as the fact and persistency of evil--a fact that is indisputable. The reasoning faculties of some will exercise themselves and refuse to be stifled, and the possessors of such minds are straightway in trouble, unless, under Divine Providence, they have the only rational solution of the question from the only possible source--the Bible. The best faculties of the best brains idealize the Creator as the very embodiment of Wisdom, Justice, Love and Power. They say our Creator's character should be in harmony with these lines. Then, looking out upon the world and perceiving the sin and suffering everywhere prevalent, they conclude that the evidence is lacking that there is such an ideal God as they supposed. They reason that if he were just, he would not permit the child to inherit its parents' weaknesses and depravities, and then hold the child accountable for its conduct under these influences. They reason that if he were wise he would have avoided such conditions as made our race a "groaning creation." (Rom. 8:22.) They reason that if he were All-Powerful as they had supposed, he would never have permitted present conditions to come upon mankind. They reason that if he were All-Loving he would make an end of the present conditions of things one way or another. It may seem strange to many that our claim should be the very reverse of the foregoing, namely, that it is the very perfection of Divine Character that has made possible the present condition of affairs. It is because of the absolute perfection of our Creator that he permits evil in the world. Let us demonstrate this and show the philosophy of it. Granting an All-Wise Creator, just, loving and powerful, it is but reasonable to expect him to exercise his power, in harmony with his other attributes, not merely in the creation of inanimate things, but specially in the creation of beings of a highly intelligent order, and possessed of qualities and characteristics resembling his own. Such beings might properly be called "sons of God." The Scriptures declare to us several orders of these sons on various planes of existence. While revelation respecting the archangels, the cherubims and a lower order of angels is set before us in the Divine Word, comparatively little is told us respecting them and Divine dealings with them. However, a sufficiency has been told us, as we shall soon see, to enable us to comprehend

OV15

the operation of the Divine attributes in dealing with these. The Scriptures inform us that man was made subsequently to the above-mentioned spiritual beings, and that,

because endowed with moral qualities and reasoning faculties, he also, in his perfection, was styled a "son of God," made in his image, although at the same time declared to have been "made a little lower than the angels."--Psa. 8:5. Accepting the foregoing Scriptural statements, and giving them full weight, it will be admitted that for them to be in God's image and likeness would mean that they must have liberty to do right or to do wrong--they must be free moral agents. If their Creator is a free moral agent and they were created in His image and likeness, this would mean their liberty to obey or disobey the Divine command to follow righteousness or sin. As their Creator is influenced in his conduct by principles of righteousness, but is not bounden or restrained, so with these. Consequently there would always be a liability of their falling into error of judgment or personal ambition or other sin, and thus stepping out of accord with the Divine Government. This is exactly what has occurred. The Creator, by the exercise of his power, could have kept his creatures shielded from temptation and continually prompt in obedience and adoration; but to have thus limited their sphere of reasoning and liberty would have been contrary to his noble designs respecting them. Moreover, "the Father seeketh such to worship him as worship him in spirit and in truth." Those who would not serve him loyally, intelligently, gladly; those who would develop in any degree a spirit of opposition to the Divine standards, and a love for sin should be manifested, should be known, should be dealt with accordingly. On the contrary, those found loyal under every test should be the more highly appreciated and blessed in their association with their Creator in his great Divine Program of the Ages.

Satan the First Rebel.

According to the Scriptures, Satan was the first rebel against Divine authority. He is represented as being one of the highest order of the angels, a "covering cherub," glorious and beautiful. His name was Lucifer, which signifies bright morning star, and corroborates the thought that he was one of the chiefest of the angels, who are figuratively called stars or bright ones, as when we read, "The morning stars sang together." Satan's ambition, which led up to the change of his name, is expressed in the words, "I will ascend above the other stars (angels.) I will be as the Most High"--an emperor, a ruler, having separate jurisdiction from that of the Creator. Lucifer is represented as first of all entertaining a disloyal and ambitious design, which for considerable time lay dormant, merely as an ambition, until in Divine providence the time came which seemed to Satan to be opportune for the realization of this ambition. Then came the test and his fall. This was when our race was created, represented in our first parents. In their innocence and perfection, they enjoyed their Eden home, nor even thought of disobedience to their Heavenly Father. Satan beheld in them a new feature of Divine creation, such as had not been conferred previously upon any of the orders of angels, namely, the power of propagating their own species. In them he beheld the highest order of animal creature and animal powers, combined with the image of God, moral and intellectual. Here was the opportunity for the gratification of his long-cherished ambitions. If he could bring over to loyalty to himself the first human pair, he could doubtless establish such a control over them as would bring him his longed-for separate empire. The method of procedure was a simple one. He would persuade them that he was their friend and benefactor, and that their Creator was tyrannical and desirous of keeping them in ignorance. God had furnished the opportunity for such a suggestion by putting our first parents upon trial for life or for death, the conditions being obedience. One special kind of fruit tree in Eden was selected for the testing. They were forbidden to eat of it. Satan, "that old serpent," endeavored to show them that the fruit of that tree was the most desirable of any in the Garden to give wisdom, to make them as gods. He assured them that the Divine Word, "In the day thou eat thereof thou shalt surely

die," was an untruth; that their Creator was a falsifier; that his motive was to deceive them, and that it was backed by an ignoble intention to hold them in slavery to himself--in ignorance. The sequel is briefly stated in the Divine record. Mother Eve believed the serpent and disbelieved the Creator. Thus she became a transgressor. Father Adam, perceiving that his wife had come under condemnation, ate of the forbidden fruit, knowingly, willingly, that he might die with his beloved spouse, without whom life seemed not worth living. Thus the great catastrophe of Sin and Death was launched upon our race. We estimate, we believe reasonably, that twenty thousand millions of Adam's posterity since born have been overwhelmed by this catastrophe and have gone down in sin and degradation and in death to the tomb--the hell of the Bible-- the sheol of the Old Testament, the hades of the New Testament.

The Intelligent and the Unintelligent Tested.

Behold the wisdom of God in the method here pursued: One of the most glorious of the angels, long-experienced in fellowship with the Creator, finds his testing, his opportunity for sin, and in connection with the newest of God's creatures. And the youngest of God's sons found his trial, his testing, his temptation, at the hands of one of the oldest and by nature one of the most glorious of his brethren. Note another difference. The one of long experience and transgressor against great light was merely ostracized as respects heavenly companionship, while the one of little experience was subjected to the full penalty of the Divine Law, "Dying thou shalt die," "The soul that sinneth it shall die."--Ezek. 18:4. Let us not hastily decide that our Creator was unjust in this arrangement, but rather with the poet say:

*"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.*

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

The dying processes which from the time of disobedience took hold upon our race were not unjust. He who gave life originally had the full right to take it away when it was exercised in disobedience to the Divine command. Its infliction was in full conformity with the original declaration, "Thou shalt die." The dying began forthwith, and was consummated within the thousand-year day. "A day with the Lord is as a thousand years" (2 Pet. 3:8.) Since then the same penalty has continued with Adam's race. It has indeed been "a reign of Sin and Death"-- and has had many sad features, even though entirely just. But our Creator informs us in the Scriptures that he purposes that all the present lessons given to our race respecting the exceeding sinfulness of sin "and the bitterness of its fruit shall ultimately prove valuable, assistful and educational to our race--before the Divine Program shall have finally ended. Meantime, in permitting Satan to seemingly thwart the Divine purpose in Eden and in permitting him still to live untrammelled, undying, the Creator gave opportunity to all the angels of Heaven to doubt the greatness of his power--to doubt his ability to cope with one of his highest creatures. We can imagine the wonderment of the angels and their queries respecting what their Creator would do with the arch-rebel who had thus defied him. Failure to visit condign punishment upon him could easily be misunderstood to signify weakness, deficiency of power, in the very place where omnipotence was supposed to reside--and really does reside.

The Angelic Hosts All Tested.

If only one of the angelic host failed along the lines of unbounded ambition, the Creator would extend a testing to all of the angelic hosts along various lines. Not that he would delight in the fall of any more, not that he would participate in tempting them, but he would permit such a reign of sin and such an apparent over-riding of Divine power as would encourage all of the angelic host who had the slightest tendency toward disloyalty to manifest themselves. Thus would the Lord test, prove, manifest, those who are in

OV17

heart obedience of love and loyalty and those whose obedience is of fear or ignorance. The occasion of testing of the angels presented itself during a period of time in which they were permitted to have free intercourse with humanity, ostensibly with a view to helping them back again into full harmony and fellowship with God. A part of their privilege was materialization, by which they were enabled to appear as men amongst men. The exercise of this power was fully set forth in the account of Genesis, Sixth Chapter. It is related that the special angel or messenger of the Lord and two others of the Heavenly messengers appeared to Abraham in broad daylight. He knew them not from men. They ate with him and talked with him and subsequently revealed their identity, the two inferior angels (messengers) going down to Sodom for the deliverance of Lot. According to the Divine Plan and Word it was not possible for the angels to lift mankind out of sin and condemnation back to Divine fellowship. But if the opportunity had not been granted, the angels might have supposed to this day that the redemption which God purposes through Christ was not the only possible one, but that they, if permitted, might have accomplished wonderful results for mankind. God not only demonstrated that they were not competent to save mankind, but at the same time He brought a test upon the angels themselves, which at first they little suspected. As they beheld sin in humanity and realized something of the "pleasures of sin," the test came to them whether they would prefer the pleasures of sin for a season or would remain absolutely pure and loyal to God --whether they would retain their original state as angels, or, failing to appreciate this, would desire to live as men and to participate in human affairs and sinful propensities. A considerable number chose to "leave their own habitation"--the spiritual realm--and to live as mankind and with men. These were probably emboldened to this step by the example of Satan, whose disloyalty to the Divine will had not been punished with death nor with any diminution of his power. The suggestion was that there were limitations to Divine power which they had not at first suspected, and this belief made them free to exercise their own volition and to choose sin. It is in harmony with this that we read, "The sons of God (angels) saw the daughters of men that they were fair; and they took them wives of all which they chose....There were giants in those days; and also after that, when the sons of God (angels) came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old, men of renown." --Gen. 6:2-4. This very plain record of the Old Testament is also substantiated by the inspired writers of the New Testament. Both St. Peter and St. Jude refer to the matter of those angels quitting their own habitation or plane of existence and preferring the lower human plane and its intercourse with humanity. Thus we read: "The angels which kept not their first estate, but left their own habitation (preferring the human), He hath reserved in everlasting chains of darkness, unto the judgment of the great day." (Jude 6.) "God spared not the angels that sinned, but cast them down to Tartarus (our earth's atmosphere), and delivered them into chains of darkness, to be reserved unto judgment."--2 Pet. 2:4.

The Earth Filled with Violence.

The distinct intimation of Genesis is that the posterity of the angels amongst men possessed greater virility than Adam's race, which had been fallen through sin and its death penalty for fifteen centuries. Selfish ambition threatened to utterly destroy with violence the race of Adam and to leave the earth in full possession of Satan and the fallen angels and their human offspring. This would have been going too far--would have been frustrating the Divine Program. Every feature of it, however, was foreknown and had all been permitted to come to pass of angelic volition and human volition at the most appropriate time--at a time when the last of earth's Saturn-like rings was ripening for collapse, as a flood of water to destroy every living creature on the face of the earth, saving only Noah and his family, who

OV18

were specially provided for and cared for in the ark. That flood of waters drowned the giant descendants of the angels and the members of the human family who had come under their influence willingly and unwillingly. The justice of the destruction, so far as the progeny of the angels is concerned, cannot be questioned. They were exercising life rights and privileges which the Almighty had never authorized nor countenanced. Consequently no provision would ever be made for them no redemption, no resurrection. As for those of Adam's race who perished in the flood, they were no worse off than if they had perished by some other means, famine or pestilence, or what is sometimes designated "natural death." Their lives were already under sentence of death. No injustice was done. We shall see, however, in due course that the Divine Program includes certain privileges and opportunities of blessings for those and for all of Adam's children involved in his condemnation to death and subsequently redeemed from the power of death by Jesus the Son of the Highest.

Noah Perfect in His Generation.

Noah as the son of Adam was partaker of his condemnation and inherited his weaknesses. Therefore he was not a perfect man, nor is such the intimation of the words used in describing him, namely, "Now Noah was perfect in his generation." His generation or birth is the particular point in this observation. He and his family were not polluted, contaminated by the improper, angelic intercourse. Thus we have in few words the assurance that our entire race is of Adamic stock, and that we, therefore, were of those condemned in Adam, for whom provision was made for justification through the sacrifice of Christ. As for those angels who sinned, St. Peter declares that they were thereafter restrained of their liberties of materialization in chains of darkness--restrained from manifesting themselves to humanity in the light, in the open. We have reason, however, for believing that the mercy of God has not yet utterly forsaken those fallen angels. The basis of this thought is found in St. Peter's words, to the effect that our Lord's death and his resurrection from death by the Father's power constituted a sermon to those fallen angels, demonstrating to them the power of God and his faithfulness to his obedient Son and his generous mercy to sinful humanity in the redemption thus accomplished. This sermon of Divine mercy coming to fallen angels would signify that there might be, eventually, mercy for them also. This thought was further supplemented by the Scriptural declaration, "Know ye not that the saints shall judge angels?" (1 Cor. 6:3.) Since the holy angels will need no judging, disciplining or trial, it must be the fallen angels who are thus to be judged by God's saints in due time, and judgment or trial implies an opportunity for repentance and reconciliation to God. In view of this, we may reasonably assume that while all of those disobedient angels are restrained from liberties and separated from the holy angels, there are two classes of them--the one desirous of returning to harmony with God, the other delighting in sin and under the Prince of Demons,

Satan, evil workers amongst men, operating through spirit mediums and obsessed persons and others less thoroughly given over to their control.

Walk by Faith, Not by Sight.

During the four thousand years since the deluge, this earth has been subject to what the Scriptures term "A Reign of Sin and Death." Humanity, struggling under these adverse conditions, has been subjected additionally to baneful influences from the fallen angels, so that the Apostle declares, "We wrestle not with flesh and blood (merely), but with wicked spirits in influential positions." (Eph. 6:12.) The degradation of man, originally made in the image of his Creator, has been dreadful in some quarters of the world, reducing him almost to the level of the brute. All this has certainly been a great trial of faith to the holy angels. Well might they inquire, "Why does the Almighty permit such conditions of imperfection to continue? What purpose has he in this permission of evil?" Meantime Satan has, through various agencies, sought to turn the hearts of men away from the Almighty, and from the revelation he has made of himself. These

OV19

agencies have sought to represent him as base, vindictive, loveless, unjust and powerfully vicious. During this time God has, through the stammering lips of humanity and his prophets and evangelists, proclaimed to the world a time of coming blessing through Messiah and a Messianic Kingdom. Nevertheless, all who so believed were required to "Walk by faith and not by sight." To outward appearances the Divine Program miscarried and Satan won the day. Only those who would exercise faith have been enabled to endure as seeing the invisible and believing in a grace not yet made manifest in full measure. Doubtless it was a trial to the holy angels and to the fallen ones, but specially to humanity.

Holy, Harmless, Undefined.

More than four thousand years after the reign of Sin and Death began, God sent forth his Son to be man's Redeemer, to recover him from the fall. Yet here again the outward evidences seemed to belie the facts. The Son of the Highest, miraculously born, was thought to be illegitimate. Instead of appearing in regal, heavenly splendor, he appeared as "The man of sorrows and acquainted with grief," and died as a blasphemer and malefactor. Yea, and since then, those who have followed his footsteps most closely have corroborated his words that the friendship of God means the opposition of the world and the Adversary. What is the secret of Gospel Age, since Pentecost obscures Divine dealing? We reply that during this time the Creator has been selecting from amongst the redeemed sinners special classes to have association with himself and his Only-Begotten One in the work of blessing all the families of the earth. The Divine object in requiring all of these to walk by faith and not by sight is that thus he may find a select "Little flock" full of faith and zealous of good works.

The Grandeur of the Climax.

As the century plant develops very slowly its bloom, and then suddenly bursts forth most gorgeously, so, we hold, will the Divine Program ultimately show forth the Wisdom, Justice, Love and Power of the Creator. The poet caught this poetic thought and expressed it in the words:

*"Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.*

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

By the permitted reign of Sin and Death, Divine Justice has been permitted to display itself in a manner which would not otherwise have been known to either angels or men, and in the Sacrifice of the Cross, Divine Love manifests itself to a degree never previously understood nor appreciated. When this age shall have accomplished its work of selecting an "elect" church, to be the Bride and Joint-Heir with Messiah in his Millennial Kingdom; when that Kingdom reign shall have brought blessings and glorious opportunities to all of the human race, and Divine Power shall have been manifested, even to the utmost limit of the Resurrection of the Dead, the Divine Purpose as a whole will be resplendent with the Wisdom of God. In a word, then, evil has been permitted in order to manifest the Divine Attributes to obedient creatures and in order to test and prove the loyalty to God and the principles of his righteousness of both angels and men. The Grand Outcome will be satisfactory to all--that ultimately all not in heart harmony with God and his righteousness will be utterly destroyed, while all truly his will share his love and blessing eternally. Then every creature in heaven and earth and under the earth shall be heard praising him that sitteth on the throne, and the Lamb, forever.

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OV20

THE DIVINE PROGRAM

V--REDEMPTION FROM THE CURSE

BY C. T. RUSSELL

PASTOR BROOKLYN TABERNACLE

This is the fifth in the series of articles by Pastor Russell of the Brooklyn Tabernacle. Interest in these articles goes on apace, and the press generally is giving the arguments of Pastor Russell considerable attention. Letters containing comment of different kinds continue to pour into this office, all of which tends to show that the series of articles is awakening general interest.--THE EDITOR.

AS IN OLD English the word evil was frequently used in respect to things unwholesome or hurtful, as well as things morally bad, so also the word curse was used more frequently than now in respect to calamities and the unfavorable condition resulting from the Divine sentence against sin and sinners. We have noted that the evil or unsatisfactory conditions prevailing amongst mankind are the results of the Divine curse or sentence. We have seen that a great mistake was made in the dark ages in the assumption that the curse or sentence against sin was one of eternal torment; that on the contrary it was a just one, a death sentence; that the Creator declares that the life and blessings given to his creatures were forfeited forever because of disobedience under trial, and that all of Adam's posterity share his curse

or sentence in a natural way--because he could not give to his children more than he possessed himself. We have seen that the mental, moral and physical imperfection prevalent in the world is all directly or indirectly the outworking of the death sentence on account of which, as the Apostle declares, "the whole creation groaneth and travaileth together in pain," "waiting for the manifestation of the sons of God" and the blessings which God has promised shall come to all the families of the earth through the "elect" Church, after its glorification as the Kingdom of God's dear Son.-Rom. 8:19,22. Keeping in mind the scriptural use of the word curse, in its broad signification attaching to every quality of mind and body, we now come to the consideration of what the Bible teaches respecting the redemption from that curse. We find the intelligence of the world hostile to the thought of redemption and specially hostile to the thought of redemption through the precious blood of Christ. We believe that their hostility results from their having the wrong standpoint of view. Their opposition unconsciously perhaps associates itself with the erroneous thought that man was cursed to eternal torment on account of Adam's sin; and that redemption from the curse would signify God's purchase of a handful of mankind out of eternal torment. Human intelligence would assent to no such proposition of (1) injustice and cruelty, and (2) a commercial barter in the name of Justice and Love. But this is not the Bible presentation of redemption, and those who hold this view should lay it aside, should rid their minds of it, that they may approach the subject from the standpoint of God's Word and not from

OV21

the standpoint of the superstitions and terrors of the dark ages.

Divine Justice Inexorable.

When we view our Creator as the Supreme Judge of the Universe and acknowledge him absolutely perfect in Justice, Wisdom, Love and Power, we can see that there could be no appeal from the decisions of this Supreme Court, and furthermore that this court could not reverse or set aside its own decisions. For instance, granted that the Divine Law is that no creature may have eternal life except upon the terms of absolute obedience to the Divine Law of righteousness; granted also the Scriptural proposition that Father Adam, under a fair trial in Eden, was disobedient and came under the sentence or curse, "Dying thou shalt die," it will be conceded that no relief could reach his case except through a Redeemer, a substitute. That is to say, man having lost his life rights and been sentenced to death justly, the Great Judge could not justly reverse that sentence. He could not declare his original sentence an unjust one. He could not declare Adam worthy of eternal life, nor could he excuse him and forgive him, and yet preserve the laws of the Divine Empire inviolate. For God to break his own laws and to cancel his own sentence, even once, would establish such a precedent as would mar our confidence in his unchangeableness. For instance, if God could lie, and, after having pronounced a death sentence were to revoke it and clear the guilty one, the changeableness thus manifested would call in question the Divine Wisdom which pronounced a sentence which it subsequently desired to cancel. It would call in question Divine Justice. For if it were right to sentence Adam to death, it would be wrong to cancel that sentence and to give him eternal life. The difficulty with us in reasoning on such a subject is, that we, yea, all mankind, acknowledge fallibility --liability to err; hence very properly we know very little or nothing of Justice in its last analysis, which would be fitting only to the Supreme Judge. For four thousand years God exhibited to mankind and to the angelic onlookers his unwavering Justice--in that he permitted the reign of sin and death to proceed uninterrupted and practically unchecked. Even the giving of the Law Covenant to the one nation of Israel worked no cessation of the sentence "Dying thou shalt die." Sin and death still reigned from Moses until Christ, and the nation of Israel under its Law learned still more thoroughly the lesson that fallen, depraved humanity could not keep God's perfect Law and hence could not, under the Divine

arrangement, make any claim for life eternal. Then came the time for God to accomplish in another way the seemingly impossible thing of maintaining the dignity and Justice of his Supreme Court, and, at the same time, providing a way by which members of the condemned race might be released from the penalty of original sin.

"An Eye for an Eye and a Tooth for a Tooth."

This line of strict Justice the Lord inculcated in his Law given to Israel to assist them in understanding the great principle of Justice underlying the Divine conduct. The lines of the same Justice extended taught that a man's life is the penalty for a man's life. Thus our Lord prepared us to see how "he could be just, and yet be the Justifier of him that believeth in Jesus," and release such a believer from the death sentence which came upon all through Adam's sin. We do not claim that the method which God adopted for dealing with our race was the only one open to him, but we do claim that the fact that Divine Wisdom selected this method of dealing with Adam's race is an assurance that in some respects, at least, it is the wisest method, the best adapted to the Divine purpose of developing the race and testing its members and their worthiness for life eternal --and also the best method for exhibiting the various qualities of the Divine character to angels and man. Jesus was the world's Redeemer, and the entire process by which he accomplished that work is scripturally styled redemption. It includes the satisfaction of Divine Justice as respects original sin and the penalty imposed upon it. It includes also indirectly the Redeemer's work

OV22

of lifting the redeemed out of their sin and death condition--up, up, up to all that was lost in Eden and to all that was purchased back for them at Calvary by the Redeemer's sacrifice of himself.

"Holy, Harmless, Separate from Sinners."

The exactness and particularity of Divine Justice was exemplified in the fact that God could not and would not accept as a redeemer any member of Adam's race. Even if one of them could have been found willing to sacrifice in behalf of the others he would have been rejected; because, as the Scriptures declare: "No man can redeem his brother, nor give to God a ransom for him." (Psa. 49:7.) To human judgment this would have settled the entire matter and marked man's condition hopeless as respects redemption and a future life. But man's extremity became God's opportunity. What man could not do for himself God arranged for him--he provided a Redeemer, "The Lamb of God which taketh away the sin of the world," Jesus Christ the Righteous. But our sense of justice cries out that it would be wrong for the Creator to compel one of his creatures to die for another or others. God's Word sustains this thought and assures us that no such injustice was practiced; that while the Heavenly Father planned a work of redemption, our Lord Jesus was in no sense of the word forced or compelled to sacrifice himself to carry out the Divine Program. There was another and a better way by which to reach the results desired. God could have created another man Adam, and could have allowed him to redeem the first Adam and then could have rewarded him with life on a higher plane of being. But what assurance would there have been that another newly created Adam would have done better than the first? The logic of the situation shows us that there would have been two races of sinners to deal with instead of one. But behold the Divine Wisdom which offered this service, for humanity to the noblest, the chiefest of all the Heavenly Court!--the Logos, the Beginning of the creation of God!--the Beginning of all creation!--John 1:1; Rev. 3:14. With the proposition properly went a promise of reward; and so we read that "for the joy that was set before him," our Lord Jesus endured the cross, ignored the shame and redeemed us by the sacrifice of himself; "wherefore God hath highly exalted him and given him a name above every name,

that at the name of Jesus every knee should bow and every tongue confess." Thus did God reward him who was already the beginning of the creation of God, the Logos, making him the Prime minister of the Celestial Empire, Associate in the Throne and Partaker of his own Divine, immortal nature. Our Lord says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."--Rev. 3:31. Every step of the Divine Program is interesting and instructive. The offering of the opportunity to make the greatest sacrifice and to perform the greatest service was made to the chiefest of the heavenly hosts. Had he declined the privilege, the offer might have been tendered to a subordinate --to Gabriel or others of the heavenly host. Being accepted by the Logos, the proposition went no further. He delighted to do the will of the Father--even to humbling himself unto Death, the death of the cross.

Humbled Himself Even Unto Death.

The redemption was not accomplished by the Logos as a spirit being. It was not a spirit being who was to be redeemed, but an earthly being, Adam. Hence the first step of our Lord, the Logos, was the leaving of the riches of the heavenly condition and humbling himself, debasing himself to the lower plane or state of the human nature. But although that was a great stoop, it was not the sacrifice for sin. As the Scriptures declare, it was "the Man Christ Jesus who gave himself a ransom for all, to be testified in due time."-- 1 Tim. 2:6. Just how the spark of life was transferred from the heavenly one to the earthly one may be beyond our power to explain or even fully to comprehend, but, all the same, it is a part of the Divine Revelation and fully consistent with and necessary to the Divine Program. The Scriptures show that it was because this spark of life came to Jesus, not from an earthly father, not from human stock, but as a transferred

OV23

life, that our Lord Jesus was "holy, harmless, undefiled, separate from sinners." At another time we may indicate just how and why it was possible that he could be born perfect and yet have an imperfect mother. This is the Scriptural proposition, and can be shown to be in fullest harmony with the scientific laws governing progeny.

"The Man Christ Jesus."

In consistent harmony with every other feature of the Divine Program he was made flesh, "came into the world to save sinners" by the sacrifice of his life, "the Just for the unjust." He did not make that sacrifice until thirty years old, because it was not a child who had sinned and was to be redeemed, but a man. Promptly on attaining the age specified in the Law, Jesus consecrated his life, renouncing all except the divine promise of reward. He symbolized that consecration to death by baptism in water at the hands of John the Immerser. It was then that he received the anointing of the holy Spirit, which constituted him the Anointed One--the Christ--the Messiah. The same anointing constituted his begetting of the holy Spirit as a New Creature to the Divine nature. Thenceforth for three and a half years he was sacrificing his humanity, which was consecrated to death and reckoned as dead and was "dying daily," while his New Mind or Will, begotten of the holy Spirit, was developing day by day. The outward man was perishing, while the inward man (the spirit begotten new creature), was being renewed during the three and a half years of his ministry. The end of the duality was reached at Calvary, when, as a man, he died once for all and forever. There the manhood which he consecrated and reckoned dead at Jordan became actually dead, and the New Creature, begotten of the holy Spirit and developed during his ministry, was "born from the dead" on the third day by resurrection power from on high. The work which the Father had given him to do had been performed, and he who had humbled himself to the human condition, "even unto death, even the death of the cross," was highly exalted and made partaker of the Divine Nature--glory, honor and immortality. He was put to death in the flesh; he

was quickened in spirit; he was sown in death an animal body, and raised in resurrection a spirit body; sown in death, dishonored, numbered with the transgressors; raised in resurrection glory. We see that our Lord's glory of person was attained at resurrection, but his glory of office he has not yet fully assumed. He awaits the selection of the "elect" Church to be his Bride, his "joint-heir" and Associate in his throne in the Millennial Kingdom for the blessing of the world. It is written that he shall "see of the travail of his soul and shall be satisfied." He is not yet satisfied, however, nor will he be, thank God, until by his Millennial Kingdom reign he shall have triumphed over everything opposed to righteousness and shall have delivered from the power of sin and death so many of the human family as under full light and opportunity will be glad to obey him and experience his uplifting power in that glorious epoch of his reign. The Bible abounds with accounts of the wonderful blessings which will accompany his reign of righteousness, assuring us that the knowledge of the Lord shall fill the whole earth and reach every individual; that all the blind eyes shall be opened and all the deaf ears be unstopped; that the whole earth shall be filled with the knowledge of the glory of God; that every knee shall bow and every tongue confess, and that all who neglect to come into the fullest harmony will die the Second Death, from which there will be no recovery.--Acts 3:23.

Bought With a Price--A Ransom.

The Apostle writes, "Ye are not your own; ye are bought with a price." (1 Cor. 6:19,20.) Listen to St. Paul again, "He gave himself a ransom for all, to be testified in due time." (1 Tim. 2:6.) There is one feature of the subject seen by remarkably few, even by few Christian Bible students; namely, how the one sacrifice of our Lord Jesus could redeem the world of mankind numbering thousands of millions. In their confusion some have suggested that our Lord suffered as much in connection with his earthly ministry as was due to all mankind as a penalty for sin. Some even go to greater absurdity in claiming that all the sufferings of the thousands of millions of Adam's race to all

OV24

eternity in hell would have been less than our Lord's sufferings during his earthly life. We sympathize keenly with the poor souls whose minds can accept such nonsense. And we sympathize with intelligent worldly people who, disgusted with such nonsense, turn away from Christianity entirely. The Scriptural view of the matter is very simple and very reasonable. Its presentation is that Father Adam alone was placed on trial for life; that he alone failed; that he alone was sentenced to death, and that the payment of Adam's penalty to Justice would effect not only his release, but also that of all his children, who share in his condemnation-- "born in sin and shapen in iniquity." Hence, how beautiful and simple is this Biblical philosophy! How thoroughly it is confirmed by the Apostle's words, "By a man came death, by a man came also the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive. But every man in his own order." (1 Cor. 15:21-23.) Viewed from this standpoint, God's method in permitting sin to enter by the one man, and allowing his condemnation to pass upon the entire race, was in order that the sacrifice of one man, "holy, harmless and undefiled, separate from sinners," should fully satisfy the claims of Justice. What a masterpiece of economy, combined with Justice and Love, is thus brought to our attention! To catch the full force of the matter, we should see that if one hundred, instead of one, had been tried and failed and been condemned to death, Divine Justice must have required a hundred Saviors. If a thousand had been tried and condemned a thousand Saviors would have been required. If a million had been tried and condemned, a million Saviors would have been requisite. Let us behold, then, the Wisdom of God in permitting the entire race to share the condemnation of their father, that they might also share in his redemption through the one Redeemer. No wonder the Apostle, noting these things,

inquires, "Who hath been God's counsellor?" Who suggested to the Almighty such infinitely wise arrangements? We have discussed merely the broad, basic plan of redemption which will be available to all mankind through the Resurrection and the Millennial Kingdom; there is a still higher plane of redemption and a superior resurrection for the church, first. The glorious results at the consummation will be a world of humanity perfect in the Divine image and likeness, fully tried and tested and proven to be lovers of righteousness and haters of iniquity and worthy, under the Divine arrangement, to enjoy life eternal under most favorable conditions--the unwilling, recalcitrants, all being destroyed in the Second Death "like brute beasts." - 2 Pet. 2:12.

"His Loving Kindness Toward Us."

Every feature of the Divine Plan is wonderful and gracious, but most wonderful of all is that of the Divine provision for the Church of this Gospel Age. St. Paul beautifully notes this, and declares (Eph. 2:6,7) that throughout ages to come God will show forth the exceeding riches of his grace and his loving kindness toward us who are in Christ Jesus-- members of "the Body of Christ, which is the Church." Here again the Divine character is shown by a procedure quite contrary to anything men could have expected, and yet superlatively grand in its merciful condescension and its strict justice. Those who now accept Christ as their Redeemer and Instructor, who turn their backs on sin and fully consecrate their lives, thoughts, words, deeds, to the Lord's service are accepted by the Lord as members of Christ, over whom he is the Head. This means that such as now willingly, gladly, joyfully take up their cross and follow after their Redeemer, suffering for righteousness' sake and laying down their lives in the service of Divine Truth and its servants, will be granted a share with the Redeemer in all his glories and honors of the Millennial Kingdom--and more than this, a share with him in the highest of all spirit natures--Divine nature.-- 2 Pet. 1:4. It is this elevation of the Church that the Apostle designates "Our high calling of God in Christ," and exhorts us to attain to at any and every cost. It is this great honor that our Lord compared to the pearl of great price--of great value, to obtain which one is well justified in selling

OV25

all that he has that he may obtain it. Hence, also, the Scriptures represent that only through great tribulation shall the "little flock" enter the Kingdom--obtain this great prize. And our Lord declares, "Strait is the gate, and narrow is the way (which leads to this superlative life now offered), and few there be that find it." The redemption through the blood of Christ is general, for all the world. The salvation secured is alike to all--the privilege of return to human perfection and earthly inheritance, etc. The advantage accruing to the Church of this Gospel Age is the privilege of sacrificing those earthly rights and blessings secured by Jesus' death--sacrificing them in the service of the Lord and thereupon in turn receiving heavenly blessings, spiritual life and glory.

IF WE ONLY UNDERSTOOD

*COULD we draw aside the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives--
Often we would find it better,
Purer than we judge we would;
We would love each other better
If we only understood.*

*Could we judge all deeds by motives,
See the good and bad within,
Often we would love the sinner
All the while we loathe the sin.
Could we know the powers working
To o'erthrow integrity,
We would judge each other's errors
With more patient charity.*

*If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointments--
Understood the loss and gain--
Would the grim external roughness
Seem, I wonder, just the same?
Would we help where now we hinder?
Would we pity where we blame?*

*Ah, we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good,
Oh, we'd love each other better
If we only understood.*

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OV26

THE DIVINE PROGRAM

VI--ITS EPOCHS AND DISPENSATIONS

BY C. T. RUSSELL

PASTOR BROOKLYN TABERNACLE

ORDER IS heaven's first law, and whoever would understand the divine program must study it in an orderly manner. Irregular and disorderly minds are at a disadvantage in Bible study. On the other hand, orderly minds are disadvantaged by the misrepresentations of the Bible by many of its friends of disorderly minds. As a consequence, those lacking mental order are confused and misunderstand the Scriptures, while those of orderly minds, disgusted with the misrepresentations and inconsistencies, will not even examine the Bible Revelation. Whoever opens his Bible expecting it to describe the ages and dispensations as we shall here attempt to portray them will be disappointed. The Lord declares His Plan to be shrouded in

Mystery and understandable only from the one standpoint of consecration and illumination by the holy Spirit. This, of course, refers mainly to the "deep things of God." There are also surface truths of great value connected with the Divine Revelation. The extent of our ability to understand is dependent upon faith, obedience and the observance of order. In proportion as we have or have not this ability we may understand or misunderstand the Bible.

Three Worlds and Three Dispensations.

The English reader is somewhat disadvantaged by the fact that in our common version the word "world" does duty for three distinctly Greek words. Thus, for instance, when our Lord mentions the end of the age or dispensation our common version Bible renders it "the end of the world." This, to the average reader, signifies a general collapse of the earth--its destruction, in fact, or, as a habitation for man. No such thought attaches to the Greek word, aeon, however. An aeon is an epoch or age. The Lord declared that the present aeon or age would end, ushering in a new age or "world to come." As a matter of fact, three different worlds are brought to our attention in the Bible-- and the Millennium will be in the beginning of the third. The Scriptural declaration is that "the earth abideth forever"-- "seed time and harvest, cold and heat, summer and winter, as long as the sun and moon endure."--Eccl. 1:4; Gen. 8:22. These three "worlds" or three dispensations noted in the Bible are so distinctly different and so accurately described that none need mistake them. The first dispensation or world lasted from Eden to the flood. It was marked as the period of the administration of the angels, and in it, as we have already seen, some of them fell from their first estate of loyalty and obedience, further corrupting the world of mankind. Following the flood a new dispensation began, marked by the fact that the fallen angels no longer were permitted of the Lord full liberty of association with men. Man was permitted to have control of the earth, and Divine providence worked little interference except to prevent sin from going to such extremes as would have defeated the Divine plans to be developed later. This period from the flood to the Second Coming of Christ is Scripturally designated "this present evil world"--not because there has been nothing meritorious during its forty-four hundred years, but because God has permitted evil to dominate the earth during this period. As we have already seen, God

OV27

is not the author of its confusion, sin and disorder, but he has permitted mankind liberty within certain bounds. He has permitted Satan to oppose righteousness and permitted humanity to become the slaves of sin and of Satan. Satan is Scripturally declared to be the "Prince of this world," who now operates in the hearts of the children of disobedience. We are not to understand, however, that Satan is exercising a Divinely delegated authority to rule mankind, but rather that he has usurped his position by taking advantage of humanity's ignorance, fallen tendencies and superstitions. Neither are we to think that humanity knowingly and intentionally serves "the Prince of this world." Rather, under his delusions they are deceived. While thinking to please themselves, to serve their own best interests, to attain happiness, they are misled into sin and sorrow and death by paths of ignorance and superstition. What St. Paul calls "this present evil world," St. Peter denominates "the world that now is," and points us forward to the New World, the New Dispensation, in which righteousness will reign, and styles that dispensation "the world to come." All three of these "worlds" or dispensations are connected with our planet, the earth. Following this figure, the Apostle divides these "worlds" or dispensations into heaven and earth, by the heavens referring to the spirit beings and influences, and by the earth referring to humanity subjected to those spiritual influences. Thus in the "world" or dispensation which ended at the flood, the angels, fallen and unfallen, constituted the heavens and mankind the earth of that dispensation. During "this present evil world" from the flood to the Second Coming of Christ the heavens

represent Satan, the "Prince of the power of the air," and religious systems amongst men, more or less corrupt and more or less representative of Satan and of his organization-- or rather of human organization more or less under Satanic direction. "The world to come" is likewise represented as having a heaven and earth classification. The heavens of that new dispensation will be the glorified Jesus and his Church, in the Millennial Kingdom. In the first "world" or dispensation the corruption of its heavens or angelic class brought degradation and disaster to the earth class, humanity. During this "present evil world" the power of Satan and the corrupting spiritual influences which he has been able to manipulate have hindered the blessing of mankind, notwithstanding God's favor given to Israel under the Law Covenant and his still greater blessings to Jew and Gentile through Christ. The next "world" or dispensation, to be ushered in at the Second Coming of Christ, is Scripturally styled "a new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13.) That new heavens will be perfect, and consist of Christ and his "Elect" Church or "Bride" glorified--"called, chosen, faithful." (Rev. 17:14.) That new earth will represent mankind under the new conditions of the New Covenant, sealed with the precious blood. Not only in the new heaven, but also in the new earth righteousness will prevail, even though in the latter it will require the thousand years of Christ's reign to fully conquer sin and death and to uplift humanity in general back into harmony with God.

"In the Ages to Come."

St. Paul mentions "ages to come," though only one of these is specifically noted in the Scriptures--the Millennial age. The other ages beyond the Millennium will be beyond all the defilements and ensnarements and tribulations connected with sin; and are properly, therefore, styled by the poet, "Ages of glory." Looking back, however, we may discern clearly-marked ages or epochs, subdividing "this present evil world." First came the Patriarchal Age, in which God dealt with Noah, Abraham, Isaac and Jacob. Then came another distinctly different epoch in which He no longer dealt with individual patriarchs, but adopted the entire nation of Israel as his peculiar people and dealt with them accordingly. He entered into the Law Covenant with them and provided them a typical mediator, typical underpriests and judges and prophets, so that, as the Apostle Paul declares, the nation of Israel had "much advantage every way, chiefly because to them

OV28

were committed the oracles of God." That Jewish Age had a distinct beginning in the death of Jacob, whose twelve sons were designated the heads of the twelve tribes constituting the one nation of Israel. That age had an ending just as distinctly marked by the death of Christ, as shown by Jesus' words, "Verily I say unto you, your house is left unto you desolate." (Matt. 23:38.) A third age followed, namely, the Gospel Age, which began at Pentecost and is to terminate at the second coming of Christ and to gather to himself the completed church, the Bride of the Lamb and joint-heir in the Millennial Kingdom. The present Gospel Age, which is to end with the establishment of the Kingdom, the Church in glory, is the particular and all-important age of "this present evil world." Neither of those preceding it brought any fruitage to full perfection. The patriarchs received a blessing, but could not enter into the Kingdom privileges. The nation of Israel had a blessing through the Law Covenant, yet its highest service was the making of types of glorious conditions to follow it, some of the antitypes belonging to this Gospel Age and some to the Millennium. It is the Apostle who declares of that Age that its Law Covenant "made nothing perfect." Nevertheless, the same Apostle points out in Hebrews 11 that all who were faithful to God from Enoch down to the close of the Jewish Age will receive a special blessing, in accord with their faith and zeal-- even though they lived before the time of the calling and proving of the spiritual Seed of Abraham--the Gospel Church, of which Christ is the Head. ("And if ye be Christ's, then are ye

Abraham's Seed, and heirs according to the promise." (Gal. 3:29.) Of those faithful ones St. Paul declares, "And these all, having obtained a good report through faith, received not the promise; God having provided some better things for us, that they without us should not be made perfect."-- Heb. 11:39,40. In a word, the Divine Program arranged that the world should be blessed by Messiah--through his death and subsequently through his Millennial Kingdom reign. But instead of counting the work finished when the Redeemer died, the Divine Program set apart the entire Gospel Age for the selection of the Bride of Christ, under another figure spoken of as the "members in particular of the Body of Christ." (1 Cor. 12:27.) These are said to fill up the afflictions of Christ, to suffer with him, to be dead with him, and are correspondingly promised a share with him in his glory, honor and immortality.

This Age Parenthetic.

It may help some to grasp the situation if they will consider the Gospel Age from Pentecost to the Second Coming of Christ as parenthetic, and in their minds link together the Jewish and the Millennial Ages. The Jews, properly enough, were expecting Messiah to come to their nation, to establish them as his "peculiar people," to sanctify them and to use them in the spread of his dominion world-wide, according to the promise made to Abraham that in "his Seed all the families of the earth should be blessed." They were right in that expectation, and it will be fulfilled at the Second Coming of Christ. What they did not see and what God did not wish them to see, but kept a "mystery," is the fact that the Divine Program included a Christ of many members, Jesus the Redeemer being the head over all, "God blessed forever." (Rom. 9:5.) "This is a great mystery; but I speak concerning Christ and the Church." (Eph. 5:32.) "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." (Col. 1:26,27.) God will do no less for natural Israel than his original promise, for, as St. Paul declares, "The gifts and calling of God he will not repent of"--nor change from. The bringing in of the Bible hope of this Gospel Age, the selecting of a "little flock" for joint-heirship with the Redeemer on the spirit plane, was that much more than God had revealed to Israel through the Law and the prophets. Some of natural Israel profited by this--all those who, at the beginning of the Gospel Age, were in the right attitude of heart, "Israelites indeed in whom was no guile." Such were received to membership in spiritual

OV29

Israel at Pentecost. And then to filling up of the remainder of the predestinated number of the "elect," from among the Gentiles began; and this age has been devoted to the gathering of these "members" of the Christ, the Messiah, out of every land, people, kindred and tongue.

The Law Covenant--Old and New.

Continue the thought of this Gospel Age being parenthetic as respects the outward features of the Divine Program. Note the fact that the Law Covenant given to the Jews failed to secure for them eternal life --because they could not keep so high a Law, a Law which commanded love for God with all the heart, mind, soul and strength and love for one's neighbor as for himself. Moses, the Mediator of that Law Covenant, was unable to make up for the deficiencies of the people and hence eternal life was not secured under the Law Covenant. However, through the Prophet Jeremiah (31:31) God sent to Israel a message of his love and assured them of a future relief under a New Covenant which, in some respects, would be better than the one they had. He said, "The days come, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah; not according to the Covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt (the Law Covenant); which my Covenant they

brake, although I was an husband unto them, saith the Lord."--Jer. 31:31,32. Christ and his Bride, his members, Spiritual Israel, surrender their earthly life rights and earthly inheritance in favor of Natural Israel, and thus are said to mediate and ultimately to seal for Israel a New Law Covenant, which will be far better than the old one. Not, however, that the Law of God will change in any respect; for God could not give an easier Law than the one given to Israel; he could not give an imperfect Law; he could not properly require less than love and obedience with all the heart. Wherein, then, will a New Law Covenant be better for Israel than the old one? We answer, It will be better in that it will have a "better mediator"--a more capable one. Jesus is the Mediator of the New Covenant; and all those called of God and accepted as his "members" during this Gospel Age will be members of the Mediator. To this Mediator, by reason of the merit of the Head and his sacrifice, God has granted "all power," so that he is able from the plenitude of his grace to make up for the unwilling, the unintentional, blemishes of the nation for which he will serve as Mediator during the thousand years of his Millennial reign. It is on the strength of this merit of the Mediator that all of Israel's sins and iniquities of the past will be forgotten and remembered no more. Moreover that Great Mediator will have full responsibility in the premises in dealing with all who shall accept that Covenant, because the virtue, the merit of Christ's sacrifice, is sufficient to meet, to cover, to cancel the sins of the whole world --all that are not willful and deliberate sins. Israel will thus become God's people, and all gentiles will be privileged to join them by "circumcision of the heart." Thus, ultimately, besides spiritual Israel there will be Natural Israel, which will include the willing and obedient of every nation and tongue as it is written, "I have constituted thee a father of many nations." During the Millennium, therefore, Jesus the Mediator of the New Covenant, and "the church his Body," will not only apply the merits of his sacrifice in offset of Adamic sin and weaknesses, but will also have the right, power and authority to chastise for every misconduct and to reward every good endeavor, to the intent that under that New Covenant all Israel may have the opportunity of rising from the dead--rising from the condition of sin and death up to the full perfection of human nature and a perfect environment. As for the others not rightly exercised by these favorable providences St. Peter declares that they "Shall be utterly destroyed from among the people."--Acts 3:23.

From Amongst Your Brethren.

St. Peter explains the nature of the selection of the members of the Mediator, saying, "A prophet shall the Lord your God raise up unto you from amongst your brethren, like unto me; him shall ye hear (obey) in all things, whatsoever he shall say unto you. (To that Prophet every

OV30

knee must bow and every tongue confess.) And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people"--in the Second Death.--Acts 3:22,23. Notice that the Prophet was to be raised up from amongst the brethren. In fulfillment of this our Lord Jesus was called and accepted and begotten of the holy Spirit, and finally, in his resurrection, became the Firstborn from the dead, the Firstborn of many brethren. Meantime, since Pentecost the other members under that glorious Head have been in process of raising up-- out of sin, out of death, out of the world, out of human nature, to glory, honor, and immortality. And these have the promise that in the First Resurrection their raising up will be completed--they shall be changed in a moment, in the twinkling of an eye. The raising up and the changing begin with the present life. As the Apostle declares, "We are risen with him." And again, We are being changed from glory to glory as by the Spirit of the Lord. But still we wait for the grand climacteric change to Resurrection glory, honor and immortality. In view of the foregoing all will readily discern the value of order in the study of the Bible--the value of noting its dispensational

features, the object served by the various "worlds" or dispensations and their various ages or epochs. The Bible, studied in the light of the Plan of the Ages, becomes a new Book. Its various statements, prophetic and otherwise, quietly drop into their proper places, so that the study of the Word becomes both interesting and profitable, as thousands are continually testifying--many of them rescued from agnosticism.

THE COMING STORM

*O SAD is my heart for the storm that is coming;
Like eagles the scud sweepeth in from the sea;
The gull seeketh shelter, the pine trees are sighing,
And all giveth note of the tempest to be.
A spell hath been whispered from cave and from ocean,
The shepherds are sleeping, the sentinels dumb,
The flocks are all scattered on moorland and mountain,
And no one believes that the Master is come.*

*He's come, but whom doth He find their watch keeping?
O where--in His presence--is faith the world o'er?
The rich, every sense in soft luxury steeping;
The poor, scarce repelling the wolf from the door.
O man, and O maiden, drop trifling and pleasure,
O! hark, while I tell of the sorrows to be,--
As well might I plead in the path of yon glacier,
Or cry out a warning to wave of the sea!*

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OV31

THE DIVINE PROGRAM

VII--THE PREDESTINATION AND ELECTION OF THE BIBLE

BY C. T. RUSSELL

PASTOR BROOKLYN TABERNACLE

THE PRESENT generation but little appreciates the awful import of the words predestination and election as they were understood by their fathers in connection with the Divine Program in respect to mankind. The reason of this is, that these doctrines have not been taught to any extent during the last forty years. The catechisms which formerly instructed the children, the youth and the gray-haired, have now very generally been relegated to the rubbish heaps. A few tell us that this is because the public today "will not endure sound doctrine." (2 Tim. 4:3.) Our reply is, that the view of predestination and election entertained by our forefathers for centuries was neither sound doctrine nor sound reason. It was opposed alike to common sense and to the Scriptures. We are glad that the travesties upon the Divine Character and Government formerly identified with words predestination and election are no longer acceptable to any. True, several of the largest denominations still declare that the "Westminster Confession of Faith" is theirs, but we know that in private conversation and in their hearts, this feature, at least, of that confession is ignored and denied. It speaks well for Presbyterianism that, while still holding to the Westminster Confession, it has adopted a new statement of faith for public consumption, which, while not denying these features, most happily ignores them.

The Erroneous View Criticised.

By way of emphasizing what the Bible does not teach, let us briefly review the rapidly-fading error on the subject of Predestination and election; errors which, perhaps, did more than almost any others to turn men away from God and from the Bible. Let it be understood that we are not criticising men, but doctrines. While criticising the doctrines of Brother Calvin, we are glad to admit that he had many noble qualities of heart and head, and that, in some respects, his teaching has exercised a powerful influence in the world for good. Undoubtedly his views of the sovereignty of God--his justice and his power--exercised a marked influence upon Christian sentiment along this line, leading to a greater reverence for Divine power, though we fear that it did not do much to cultivate love for God. From the Calvinistic standpoint, the Almighty, perfect in wisdom and power, mapped out in advance an unalterable program represented by the words Divine Predestination. According to this theory, everything, both good and bad, was foreordained and in its execution unavoidable. This doctrine, applied to humanity, declares that the Supreme Creator had from the beginning designed, predestinated, that a little handful, a saintly few, should constitute his elect, his favorites and be granted glorious things in heaven. The catechism was careful to mark out that this favoritism on God's part was "not for any works or worthiness of ours, but of his own sovereign will." Giving these words their full weight would signify that if the sovereign will had exercised itself with similar benevolence towards the non-elect, they, too, would have shared the heavenly blessings. And since the Divine favor was not assumed to be connected with work or worthiness on our part it

OV32

follows that the lack of works and the lack of worthiness, on the part of the non-elect, need not have debarred them from the chiefest of Divine favors had Divine benevolence willed favorably toward them. As for the fate of the non-elect, their case was treated with the greatest delicacy possible to the situation by the pen of an able man. We were quietly informed that "God passed them by." The doctrine of total depravity lay at the bottom of this theory. It was claimed that Father Adam's transgression of the Divine Law merited eternal torment as the portion of Justice for himself and every child of his that should ever be born. We were told that this was a just penalty, and that God through Christ merely released the elect as an exhibition of his love and grace--passing the others by--not electing to save them from torment. And the doctrine of predestination attached to the doctrine of election by way of showing that God's elective preferences for those whom he would favor were determined long in advance of their birth, and that with equal deliberation he had foreordained that no help, no adequate relief, should be granted to the non-elect; they should be thoroughly passed by, and allowed to go to the doom to which they were sentenced-- eternal torment. And that doom and the numbers of the non-elect were fully known to God in advance and approved as his unalterable will, his supreme good pleasure.

Wesley's Heart Rebelled.

John Wesley was reared under the influence of the above teachings, but, as a minister of the Episcopal Church, he felt that he could not so preach. His head declined to recognize such a course as loving even if it were just, and his heart wholly repudiated the thought that the Divine character and program could be after that manner. In his own largeness of heart Brother Wesley promulgated an opposite theory, namely, that since God is Love he must be doing all in his power to save our race from eternal torment. Brother Wesley urged that the millions who would reach eternal torment would get there on their own responsibility and in spite of God's best efforts to keep them out of it. Noble soul that he was, he braved persecution in his day in his attempt to tell of his love of God and to urge sinners not to consider

themselves non-elect and doomed to eternal torture, but to hearken to the voice of Divine mercy and to turn to the Lord with their whole heart and be abundantly pardoned. Wesley's heart-teaching triumphed over Calvin's logic. Not only has it resulted in the formation of the enormous bodies of Christians called Methodists, but far more than this, it has transformed the views of the Christian world of all denominations so that today, regardless of the denominational vows, the membership of practically every institution of Christendom holds to Wesley's views.

Both Right and Both Wrong.

Having commended both Calvin and Wesley as children of God, and many of the followers of their teachings as saints, it might seem to some temerity on our part to offer criticism of either, and particularly of both. We are encouraged to do this, however, from two reasons: 1. We wish to show that in some respects both of these doctrines are right and scriptural, and in other respects wrong and unscriptural. 2. We are further encouraged to do this by the fact that denominationally these opposing doctrines are about evenly represented in the world, and all will admit that they cannot both be right while contradicting each other. 3. If we shall succeed in demonstrating that these two opposing systems can be harmonized and that elements of both can be shown to be Scriptural and to harmonize with each other, then we believe that the advocates of both schools of thought would have reason to thank us for the service, and thousands who, through the conflict of these doctrines, have lost their faith in the Bible as the Word of God, may be rescued from unbelief.

Reject the Errors First.

Before coming to the subject from the Scriptural standpoint, we must tear away some of the sophistries and errors connected

OV33

with these popular doctrines and must see them in their true light, in order that we may properly appreciate the teachings of the Scriptures on the subject. First, then, let us note the strong points of Calvinism which must stand, which can never be repudiated by God's children with impunity--Divine Sovereignty, Foreknowledge, Purpose, Intention, Justice, and Power. "Known unto God are all his works from the beginning of the world." (Acts 15:18.) Note his own declaration through the Prophet, "So shall my Word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it."--Isa. 55:11. We must agree with Calvinism in the Divine foreknowledge of whatsoever comes to pass; and, more than this, that nothing could come to pass contrary to the Divine permission, although many things do come to pass, contrary to the Divine Law--being permitted for wise purposes. But while agreeing with Brother Calvin respecting these strong points of the Divine character, we must agree with Brother Wesley that love is not only an element of the Divine Character, but is, with justice, a dominating element in the Divine Program. We must agree with Brother Wesley that neither human justice nor human love could predestinate the doom of eternal torment for a majority of our race--nor for a single member of it. We must agree with Wesley that the Divine Program is that, eventually, God's grace of forgiveness for sin must be free grace, and must extend to every member of our race. If our standpoint of the freeness of this grace is broader than that of Brother Wesley, it may not signify that our hearts are broader than his, but that the due time has come for the lifting of the vail of ignorance and superstition and the permitting of the eyes of our understanding to see more clearly "with all saints, what is the breadth, and length, and depth, and height of

"Love Divine, all love excelling,"

"and to know the love of Christ, which passeth all knowledge, that ye might be filled with all the fulness of God."-- Eph. 3:18,19. Having shown that Brother Calvin's

view recognized God as dignified and omnipotent, but deficient in love, it is appropriate that we show that Brother Wesley, while recognizing a God of Divine love theoretically, implied his deficiency in wisdom and foreknowledge. Brother Wesley admitted with Brother Calvin that only the handful of the saintly believers would enter heaven, and he admitted with him also that all the remainder would go to an eternity of torture. The difference between the two theories, therefore, had no practical bearing upon the sufferings of the lost, but merely upon the Divine character, and provision in connection with the suffering. Calvin taught that God willed it so. Wesley disputed this. Evidently "the God of all grace" would need to embody in himself not only the loving qualities of Wesley's ideal, but also the dignity, wisdom and power of Calvin's ideal--between the two we would find the God of the Bible and the God of whom our reasons could approve. Fully balanced, fully co-ordinated, God's Justice, Love, Wisdom and Power, should be displayed in his dealings with humanity. What would it profit us to have the loving God of Wesley's teachings, who desired all sorts of good things for his creatures, if, with that love, he lacked the wisdom to direct a favorable plan or lacked the power to execute the favorable plan approved by his Wisdom and his Love? Let us rest assured that the God revealed in the Bible is perfect in all of his attributes. His Foreknowledge, looking down the avenues of time, would have foreseen every incident connected with the interests of his creatures. And had that Foreknowledge perceived that Divine Justice could not grant to the creature eternal life in bliss, but must perpetuate the existence in eternal suffering, then Divine Wisdom and Love would surely have determined that Divine Power should not be exercised for the creation of that being; and Divine Justice would surely have decreed that no being should be created whom Divine Wisdom foresaw must spend an eternity of misery.

Specious Arguments Rejected.

We are not ignorant of the specious

OV34

arguments advanced by Brother Wesley and his coadjutors: 1. That God could create a human soul, but could not destroy one. Absurd! Unscriptural! We answer, Is it not written "All the wicked will be destroyed?" (Psa. 145:20.) And again, "The soul that sinneth, it shall die" (Ezek. 18:4); "Fear him which is able to destroy both soul and body in Gehenna" (Matt. 10:28); "The wages of sin is death."--Rom. 6:23. 2. The specious argument that God has left the destinies of the heathen in our hands and has determined that, dying at the rate of ninety-five millions a day, they should be sent to eternal torment if Christian people do not send them word respecting Christ and his redemptive work. How absurd! Is it any wonder that infidelity laughs to scorn so abominable a misrepresentation of Divine Justice and Love? Surely the Heavenly Father's character has been grossly traduced by his own family, his own children! Our hearts and our heads cry out for the living and true God of the Bible, who knew what he was doing when he undertook the creation of our race--a God not only benevolent in his designs, but thoroughly wise, capable and powerful for the carrying out of all his intentions. In the Bible, and in it alone, we find portrayed a God of this character, with a Plan of this caliber.

Election and Free Grace.

Briefly stated, the Scriptures teach an election in the present age of the "Church of the Firstborns, whose names are written in heaven," but it does not teach that the non-elect are doomed to eternal torment. It does teach that the dead are really dead, but not hopelessly dead, not dead as the brute beasts. It teaches that the sentence of death came upon our entire race, and has resulted in our mental, moral and physical blemish and decay. It teaches that the death sentence upon us as a race would have been an eternal one, had it not been for God's mercy expressed through Jesus and the work he has accomplished and will yet accomplish for our race. It teaches that the

hope of our race is a resurrection from the dead, and a release from the domination of imperfection and sin. The Bible does not teach that Free Grace has yet reached mankind, but, on the contrary, that an elective process is now in operation, and that in due time, after the election shall have accomplished its selection of the Bride of Christ, then Free Grace will obtain throughout the whole earth and every creature will be brought to a knowledge of the Lord--"all the blind eyes shall be opened, all the deaf ears shall be unstopped." That time of Free Grace will be the Millennial Age; and throughout that Age the Church of Christ, now being elected, will be joint-heirs with Jesus in his Kingdom and its glorious work for human uplifting from sin and death conditions. Thus "the elect" of this present time will ultimately be used of the Lord as his "Royal Priesthood" under Christ Jesus their Head, their Chief Priest, in blessing of all the families of the earth with the fullest and most absolute opportunity of attaining restitution to human perfection and life eternal--or, rejecting this favor, to die the Second Death, to be as though they had never been. We are asked, Do not the Scriptural statements which teach that there will be an "elect" Church, thereby imply that the masses of mankind are non-elect? and if non-elect surely they cannot go to the same happy abode with the elect, but must be remanded to eternal torture! How strange that these evil surmisings respecting the character and Program of the Heavenly Father should so persist in our minds! Do we reason so falsely on other subjects? The civilized world in our day is accustomed to this word election. We elect Legislatures and Congresses. The number chosen to these offices is small indeed in comparison to the populace. Thus continually we have before our mind's eye an elect little company and the non-elect multitudes--millions. Do we reason that those not elected to the Legislature or to Congress, by reason of their non-election, must surely suffer some kind of torment? And is it not equally preposterous to reason after this fashion in respect to the elect and non-elect of the Scriptures? On the contrary, as legislators and judges are chosen from amongst the people because of their supposed suitability for special work and as they are ordained

OV35

in office for the purpose of conserving the interests of the non-elect, so let us see the election so prominent in the Divine Program. The Church is being elected to membership in the Body of Christ--in the Spiritual Seed of Abraham. And the Divine declaration is that in this Seed of Abraham, this elect Church, all the families of the earth shall be blessed. Surely this is the only reasonable and sane view of this question, the only Scriptural view, the only view which enables us to appreciate the character and the Program of our God in dealing with Adam and his race.--Galatians 3:29.

Foreknowledge and Predestination.

Has God predestined or determined in advance just which individuals shall be blessed with the opportunities of the High Calling of this Gospel Age to joint heirship with Christ? and, correspondingly, has he predestined which members of our race may have the Restitution blessings of the next Age? and which shall be esteemed unworthy of eternal life on any plane and be remanded to death--the "Second Death;" eternal destruction? We reply that nothing in the Scriptures can possibly be construed to favor the view suggested. The predestinations of the Bible are of a Divine character. The Creator foreknew man's fall into sin and its death penalty, and his own plan for redeeming and restoring the race. He fore-knew that he would tender the privilege of being the Redeemer, first to his only begotten Son. But the matter was open to the volition of the Logos. It was not compulsory, but optional with him. Likewise, our Creator foreordained or predestinated that an opportunity would be granted to some of the race to become joint-heirs with the Redeemer in his Kingdom and nature--such a class was predestinated, foreordained, but no suggestion was offered as to the individuals to compose that foreordained class. On

the contrary, the statement is definitely made, that in harmony with the Divine Program many should be called to this high position in comparison to the few that would be chosen. And the conditions upon which any of the called ones would be chosen are clearly set forth in the Scriptures; and those favored with the call are specially exhorted to consider the matter as wholly dependent upon their own faithfulness, because "Faithful is he that calleth you, who will also do"--all that he has promised; hence it remains with the called ones to "make their calling and election sure."-- 1 Thessalonians 5:24. St. Paul sets forth this matter of predestination in most explicit language, and distinctly points out that Divine predestination does not apply to the individual, but to the class and to the characteristics of all who will belong to that class. He predestinated that none could come into harmony with him or be eligible to this class unless first they believed in Christ as their Redeemer, turning from sin-- unless first they were justified through faith in the precious blood. Next they must consecrate, taking upon themselves holy vows of devotion to the Lord, his Truth and his service--even unto death. Not only so, but to the best of their ability those consecration vows must be kept, must be lived day by day to the end of their period of trial and testing. Meantime, begotten of the holy Spirit, these favored ones must cultivate the fruits and the graces of the Spirit and become at heart copies of God's dear Son, however blemish and imperfection may affect some of their outward conduct and words. This is God's predestination; says the Apostle, "Whom he did foreknow (the elect Church), he also did predestinate (predetermine) to be conformed to the image of his Son." (Rom. 8:29.) Whoever of the "called" ones fails to attain the character likeness of Christ fails to make his calling and election sure, and will be rejected from membership in the same, because God has predestined that none shall be of that glorious elect company except such as, by his assisting grace in Christ, shall attain to the glorious character likeness of the Redeemer. We hold that from this stand-point, the doctrine of God's elections and fore-ordinations in respect to the Church and those who shall become members thereof is a glorious one, and one well calculated to develop Christian character, to enthuse with apostolic zeal the called ones. And as to the Free Grace of the Divine Plan surely it is a most glorious provision from

OV36

this standpoint--promising blessed opportunities to every member of the race. As it is written, Christ, "the true Light which lighteth every man that cometh into the world."--John 1:9. A beautiful symbolic picture of the Millennial Age and the blessings extending to all mankind under Israel's New Covenant, is set before us in the Book of Revelation. First the "elect" Church is pictured as "the New Jerusalem adorned as a Bride for her husband" descending from heaven to earth, establishing the Divine rule amongst men. Then follows a further symbolization: "a river of the Water of Life, clear as crystal," is represented as "proceeding forth from the throne" of the New Jerusalem, flowing out to bless all the nations of the world. The result is Paradise with trees of life by both sides of the River and "the leaves of the trees for the healing of the heathen." Then we read the message of Free Grace, so attractive to Brother Wesley and to us all--"And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him come and take of the Water of Life freely."--Rev. 22:17.

ONE HERE, ONE THERE

*Of all we meet in life's great stream,
There's but one here and there
Who treasures most the better things;
Each man to self most tightly clings,
For self he toils, for self he sings,
Except one here, one there.*

*The world would be a desolate place,
But for one here and there,
Whose heart with self hath not been filled,
Whose love for God hath not been killed,
Whose thankful praise hath not been stilled;
There's one such here and there.*

*And this hath been the Lord's wise will,
To find one here, one there,
Who counting earthly gain but dross,
Would daily take the Christian's cross,
E'en at the risk of any loss:--
God finds one here and there.*

*'Tis not the numbers that He seeks,
But just one here, one there;
He seeks not souls, but jewels fair,
For those who will His suffering share,
And for His sake reproaches bear;
They're few; one here, one there!*

*But oh! the grandeur of the work
For this one here and there,
To join in lifting up our race,
To wipe away of sin each trace,
To make of earth a perfect place,
Put glory everywhere!*

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OV37

THE DIVINE PROGRAM

VIII--THE JUDGMENT SCENE BEFORE THE GREAT WHITE THRONE

BY C. T. RUSSELL

PASTOR BROOKLYN TABERNACLE

ST. PAUL DECLARES that Christian believers, when they receive the Holy Spirit, "Receive not the spirit of bondage and fear, but the spirit of a sound mind." For the long centuries of the dark ages, however, Christianity was merely a nominal affair, except with the very few. Instead of the Holy Spirit, instead of the spirit of love and of a sound mind, the world was at that time dominated by a spirit of fear. To some extent this is still true. Nevertheless, increase of knowledge is taking some of the shackles of fear from off of the intellects and permitting us to look at everything more honestly, more logically, more with the spirit of a sound mind than ever before. We are glad of this, and purpose now to examine our subject in the light of the Scriptures and with the spirit of a sound mind, divesting ourselves, so far as possible,

of the "fear which bringeth a snare." The Day of Judgment, or, as it once was called, Doomsday, had an awful significance to our forefathers. To them it brought pictures of Christ upon his throne of judgment surrounded by myriads of holy angels intent upon executing his decrees, good or bad, and to the vast majority of those decrees were supposed to mean eternal torment. A once famous preacher of this famous city of churches pictured the Judgment scene most grotesquely as represented in the public prints of about thirty years ago. He pictured the Second Coming of the Lord Jesus in his power and great glory, seated upon a cloud in mid-heaven, surrounded by angelic hosts. Before him appeared the world of mankind, brought back from heaven and hell and the dust of the earth. In grandiloquent language he pictured the earth turning upon its axis during a period of twenty-four hours, so that the entire worldful of people could see the Judge on his cloud-throne. The Judgment picture was a mere farce, for the Judge merely said to those who had come from heaven, Go back. Resume your crowns and harps. And he said to those who had come from hell, Go back to your eternal torment. This and other very similar misrepresentations of the Day of Judgment have so repulsed the intelligence of many as to turn their minds away from the Bible toward Agnosticism. It is our purpose on this occasion to, if possible, set forth the Bible presentation of Divine Truth on the subject of God's Judgments so clearly, so self-evidently, that none possessed of a sound balance of mind could possibly object thereto.

A Judgment Day in Eden.

A totally wrong thought seems to have gotten possession of all of our minds in respect to the meaning of the Day of Judgment. It is generally understood to signify a day of condemnation. However, the expression in the Scriptures really signifies a day of crisis, a time of decision, a period of trial;--not a day of inflicting punishments for crimes previously adjudicated. The Greek word crisis translated judgment has been so frequently used in our English language that it has become an English word as well. Hence its meaning, the same in the Greek as in the English, is well known to us all. For instance,

OV38

if in our home we have a patient who has taken the fever and a doctor calls, we may inquire how soon recovery may be expected. The doctor asks the date the fever began, and answers that its crisis will come on the seventh, fourteenth, twenty-first, twenty-eighth, or some other day a multiple of the seventh day from its commencement. His meaning is, that then the testing will come, the trial, the determination whether the person will sink into death or recover from the fever. This gives us the proper thought connected with this word crisis or judgment; the proper thought, therefore, connected with the expression, Day of Judgment. For instance, there was such a Day of Judgment in Eden when God forbade our first parents to eat of the tree of the knowledge of good and evil. At that moment their testing, their trial, their judgment, began--to demonstrate their obedience or disobedience, and thus in turn to determine their worthiness or unworthiness of life eternal. In that Judgment Day, as we have already seen, our first parents were disobedient and a death condemnation came upon them, which has been inherited by all of their children in a natural way. Partaking of their flesh and blood, we partook also of their weaknesses, mental, moral and physical; hence we are a dying race--dying because our first parents failed in the first Day of Judgment or trial.

The Jewish Judgment Day.

While God foreknew that the Law Covenant made with the nation of Israel through Moses would not effect a deliverance of the nation from the effects of original sin, he nevertheless, for good reasons, gave that nation a trial or judgment or testing under the provisions of that Law Covenant. It was a life or death agreement. Any who could keep the requirements of that Law Covenant might under it claim eternal

life. Whoever failed of keeping the requirements of that Law Covenant would die. This trial or test came upon that nation at the time of its deliverance from Egypt, when they passed through the Red Sea and were baptised into Moses in the sea and in the cloud--the sea on the one hand and the cloud overhead. They were baptized or buried into Moses. For nearly fifteen centuries that nation was on trial or judgment, yet the results of the judgment were not decreed until our Lord's Second Advent, when he was declared of the Father to be the One, and the only One born under the Law Covenant who inherited its blessings of eternal life by absolute obedience to its every requirement. Not only so, but the remainder of that nation were all adjudged unworthy of any further trial, as our Lord himself expressed the sentiment, saying: "Your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord--at his Second Advent.--Matt. 23:38,39. The Apostle Paul, reviewing the results of those fifteen centuries of their judgment or trial, tells us that the Law Covenant made nothing perfect; that it merely showed to be perfect the Perfect One who had left the heavenly Courts and become a man, in order to redeem Adam and his race. St. Paul, however, shows us also that, throughout that Jewish Age of trial some were found possessed of faith far beyond their fellows. He enumerates many of these, and then calls attention to the fact that they died without having received the things promised to them, but that they did receive Divine approval in that the Lord declared that they pleased him--not by perfection of works and obedience to the Law Covenant, but that he was pleased with their faith: they demonstrated that if they had been free from the blemishes of the fallen condition, blessed with perfect bodies and minds, they would have delighted to have kept the Law perfectly.

Spiritual Israel's Judgment.

The Gospel Age is represented as an epoch of trial or testing or judgment for the Church of Christ--the Body of Christ --those to be joint-heirs with Christ in his nature and his throne--"the Bride, the Lamb's Wife." The Scriptures point out to us that during this epoch God is drawing and calling from the world of mankind a "little flock," and that he is permitting the way of response to his call to be made a narrow one and a very difficult one. This

OV39

is to the intent that the class that will hear, obey and walk in the footsteps of Jesus in this narrow way may be a very special class, a "little flock," each one of them copies of God's dear Son, the dear Redeemer. It will be seen, then, that in a very special sense there is a trial, a testing, a judgment, in progress--not a judgment in respect to the world, but of those who have accepted the "call" and made living sacrifices of themselves in the Lord's service, to the knowing and doing of the Lord's will. These are required to make their calling and election sure by demonstrating their loyalty to the Lord and his Word and the brethren, under various trying conditions, of which the Apostle Peter says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." (1 Pet. 4:12.) The trials are necessary for the development of character and for the proving of the faithful ones; hence the overcomers in this trial must be found faithful, not only in reaching the mark of perfect love, but in maintaining their stand there, resisting the various attacks of the flesh and of the Adversary. Such "conquerors" will be granted "the crown of life," which God has in reservation for them that thus love him. With the end of this age, the trial or judgment will be completed, finished. The "little flock" of overcomers will receive the reward of joint heirship with their Lord and participation in Divine nature; while those not counted worthy of this glory, yet faithful in many respects, will receive blessings of spiritual nature without the "crown." Others still, failing entirely in the trial, will be accounted unworthy of eternal life on any plane, and will die the Second Death, as says the Apostle: "For it is impossible for those who were once enlightened, and have tasted of the heavenly

gift, and were made partakers of the Holy Spirit, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6:4-6.) Again, "For if we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries."--Heb. 10:26-27.

The World's Judgment Day.

The Apostle declares: "God hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."--Acts 17:31. It will be noticed that this cannot apply to the original Judgment Day, in which our first parents failed in Eden; neither can the words apply to the judgment or trial which came to Israel under the Law Covenant, nor to the church on trial during this Gospel Age; because it is put in the future tense. The Apostle used these words in the beginning of this Gospel Age and the words apply beyond this Gospel Age to an appointed day or epoch future. The day referred to is "the day of Christ"--the Millennial Age --the thousand year day of the reign of righteousness, when Messiah shall be King over all the earth, to rescue it from the reign of sin and death and to bless all the captives of sin and death--the entire human family, already redeemed by the precious blood. The Apostle's words clearly state that he refers, not to the church's trial period, but to the world's. Certain things are necessary to a righteous judgment or trial of the world. 1. They must all come to a knowledge of the Truth. (1 Tim. 2:4-6.) They cannot be saved in ignorance and superstition and vice. They must all be brought to a knowledge of the redemption accomplished by the sacrifice of Christ; to a knowledge of God's willingness to receive them back again into his fellowship. They must all be proffered assistance out of the degradation which came upon them through the disobedience and fall of our first parents, in the first trial or judgment. 2. They cannot be on trial for life everlasting without first having been judicially set free from the original condemnation --the original death sentence pronounced upon our first parents in Eden and inherited by all of their children. These conditions have not yet been met,

OV40

and hence the world is not yet experiencing this trial or judgment or testing which, the Apostle tells us, God has appointed for them. It will come to them, however, in the time appointed of the father, called in the Scriptures "God's due time." Furthermore, the time for the world's judgment or testing cannot come until the trial or testing of the church shall have been completed and the worthy ones been found, because it is the Church that is now on trial, and that is to furnish the judges for the world's trial day. Mark the Apostle's words to this effect: "Know ye not that the saints shall judge the world?" (1 Cor. 6:2.) Nor is this thought out of harmony with the other text, "God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." On the contrary, we have already seen that "the mystery" of this Gospel Age lies in the fact that Jesus, the Redeemer of the world, is the Head of the Church, which is his Body, and which is now being selected or tried or judged for its position in glory, only the faithful receiving the reward, or membership, in the glorious Prophet, Priest, King, Messiah, beyond the veil.

The wrong thought respecting the Day of Judgment has made of it the day of terrors to the Church and to the world-- all who have heard of it. It has been supposed to seal the doom of humanity: that thenceforth the Lord will have no pity and show no mercy. But the Scriptures, consistent with themselves, point out that the coming Judgment Day of the world signifies, to it, a great day of judgment, trial and

blessing; just as the Church's judgment day signifies a great blessing to us; the privilege of becoming heirs of God and joint heirs with the Redeemer in his Kingdom glory. As to these facts, notice the words of inspiration by the Prophet David. Prophetically looking down beyond this time to the Millennial Age, the Prophet declares:

"Let the heavens be glad,
And let the earth rejoice;
And let men say among the nations,
 Jehovah reigneth.
Let the sea roar, and the fulness thereof;
Let the fields rejoice, and all that are therein.
Then shall the trees of the wood sing aloud
At the presence of Jehovah;
BECAUSE HE COMETH
TO JUDGE THE EARTH.
O give thanks unto Jehovah, for he is good;
For his mercy endureth forever."

To the same day the Apostle also points, assuring us that it will be a glorious and desirable day, and that for it the whole creation is groaning and travailing in pain together--waiting for the great Judge to deliver and to bless the world as well as to exalt and glorify the church.-- Rom. 8:21,22. In John 5:28,29, a precious promise for the world of a coming judgment-trial for life everlasting is, by a mistranslation, turned into a fearful imprecation. According to the Greek text, however, they that have done evil--that have failed of Divine approval--will come forth unto resurrection (raising up to perfection) by judgments, "stripes," testings, disciplines. -- See the Revised Version.

The Great White Throne.

The Book of Revelation is recognized by God's people to be a book of symbols. One of its beautiful pictures relates to the Judgment Day. We read, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."--Rev. 20:11-13. This is one of a series of pen pictures of the Millennial Kingdom of Christ and the blessings it will bring to mankind-- the blessed privilege of a fresh judgment or trial for everlasting life. The first judgment of the race in Adam resulted in failure and condemnation of our first parents, and we were merely included in its losses, its disasters. By Divine arrangement, our Redeemer has died, the Just

OV41

for the unjust. The application of his merit to father Adam will extend a blessing eventually to every member of his race, securing to them all a full release from the original condemnation or sentence and from all of the blight which came upon our race as a result. Setting aside the original penalty does not give either Adam or his children eternal life, but merely provides for all a new judgment or fresh trial for eternal life. Adam had perfection of life and held it tentatively on condition of his obedience. The redeemed race will come back again to Adam's position of trial and testing, as respects worthiness of life everlasting. However, instead of bringing mankind back by instantaneous process from the tomb and from our present fallen condition of mind and body to the full perfection of human nature, which Adam enjoyed, God proposes a still better way. He will give his fallen creatures through Christ an opportunity to climb up out of the sin and death conditions into which Adam's transgressions brought all. Some are more fallen; some less so. None could

be recovered except by the Redeemer, whose death provides the ladder, so to speak, by which mankind can be raised up to full human perfection and Divine favor and all that was lost in Adam. The opportunity for thus rising up by their own exertions and by the assistance of the glorified Redeemer and his glorified Church will be during the Millennial Age. That opportunity will constitute the world's trial or judgment. Various offices are attributed to our Lord, in connection with his great work for the world of mankind. Thus we read that he is to be the great Prophet, the great Priest, the great Mediator and the great Judge. We have already seen that the foundation for this great Kingdom and Judgment was laid in our Redeemer's sacrifice of himself; but the execution of the great Plan of God, the Divine Program, was delayed to permit the selection of the Church, the "little flock," the Judge and associate judges. A gradual testing of the world by uplifting processes, by the binding of Satan and the making of the knowledge of the Lord to fill the whole earth, etc., will be much better for all concerned than if they were instantly made perfect and then put on trial as Adam was. The thousand years of uplifting influences and the striving against sin and the forming of character according to the Divine will will be helpful to the world and enable them to overcome, in the trial which will come to them in this gradual way. Help at each step and assistance out of every unintentional blunder is provided until at last all the willing and obedient shall have reached the full perfection of human nature--all that was lost by Adam and redeemed by Jesus or, refusing it, will have been destroyed in the Second Death. The "great white throne" represents the powers of the Government and the purity or fairness of the trial which will be granted to the world of mankind. When we read that heaven and earth fled away from the presence of him upon the throne, it identifies that throne with the end of this age, and the opening of the Millennial Age. Present institutions are represented thus: the heavens, the church, etc., and the earth the political and social interests of "this present evil world." As St. Peter tells us, present institutions shall "pass away with a great noise," and instead the Lord will reveal a new heavens and a new earth--that is to say, new spiritual powers, the Church in glory; and new earthly powers, the new political and social conditions--along better lines than those which now control: along lines of Justice and Love. The judgment or trial is before God in the sense that it will be along the lines of the Divine Law, though the Law Giver in this trial will be represented by the glorified Mediator. The judgment will not be along new lines, but along old lines, as our Lord Jesus declared: "My Word shall judge you in the last days." However, so far as the world is concerned, our Lord's words are as yet hidden mysteries, words not understood. Only the Church, enlightened by the Holy Spirit, has been able to appreciate the Divine Word clearly. But when the world's judgment or trial will be on, during the Millennium, the books will be opened--the books of the Bible--and the dead will be judged, will be tried, will be tested along the lines of teaching found in those books of the Bible. Those who give

OV42

heed to the message of the Lord, its doctrines, its precepts, will make progress from grace to grace, from knowledge to knowledge, from strength to strength. Their Restitution or Resurrection will gradually progress as the Truth tries or judges them and finds them responsive, obedient to the voice which speaketh from heaven. St. Peter tells us that it shall come to pass that the soul that will not obey that Prophet, that Teacher, that King, will be destroyed from amongst his people. (Acts 3:23.) On the contrary, all who do obey the Lord's Word will, by the close of that Millennial period, have reached a full human perfection, mental, moral and physical. They will be as perfect as was Adam, and additionally possess a wider range of knowledge, and many of them, we trust, a firm texture of developed character. Still, however, at the close of the Millennial Judgment Day a great final test will be provided, which will thoroughly demonstrate the heart loyalty or disloyalty of each one. And all the disloyal will be utterly destroyed in the Second Death, without hope of recovery of any kind.

The Sheep and the Goats.

Our Lord gave one of his parables to illustrate the world's judgment during the Millennium, the parable of the sheep and the goats. Its location is definitely fixed by the context, which shows that it will find its fulfillment during the Millennial Age-- after the present age shall have closed. We read, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." (Matt. 25:31,32.)

This parable corresponds exactly to the "great white throne" picture of Revelation. It shows all nations, all peoples gathered before that throne, which will be established in power and great glory. The Son of man who will come in his glory and who will sit upon the throne has given us numerous assurances that the elect church shall sit with him in his throne. The church will not be amongst those sheep and goats before that throne, but, glorified as the Lamb's Wife, the Church will be with her Bridegroom in his throne judging all nations--judging them, proving them; which are of the sheep nature and which are of the goat nature. The former will be blessed. The latter will be destroyed. At the end of the thousand years of the Judgment Day, the sheep found at the right hand of favor will receive the blessing: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"-- an earthly kingdom, different decidedly from the heavenly kingdom, which will have previously been given to the church in association with her Lord. Then the unworthy will also be dealt with. As we read, He who sat upon the throne said to the goat class, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels"-- his fellows, all who are of his character likeness, and who are in sympathy with him. These will include all of Adam's restored race who, after enjoying the knowledge and favor of God, shall maintain any sympathy for sin and discord. The everlasting punishment, be it remembered, will be administered; but this does not signify everlasting torments, because the punishment for sin is not torment, but death--everlasting death will therefore be the punishment of the goat class with Satan the great adversary. From this death there will be no redemption, no resurrection, no recovery of any kind. As St. Peter declares, "They shall be like brute beasts, made to be taken and destroyed." The everlasting fire is as symbolical, as parabolic, as the sheep and the goats. Fire is a symbol of destruction, and everlasting fire a symbol of everlasting destruction. An everlasting fire is one not quenched, one which burns until it shall have accomplished its purpose of complete destruction.

More and Less Tolerable.

Our Lord had considerable to say about this great Day of Judgment, by and through which, in the Father's Plan, he was to extend the blessings of his sacrifice to the entire race. Jesus upbraided the people of Bethsaida and Chorazin, declaring that Sodom and Gomorrah would have represented with contrition in sackcloth and

OV43

ashes, if they had enjoyed their opportunities. He assured them that, in the Day of Judgment, the day of trial, the day of testing, the Millennial Judgment Day, matters would be more favorable for the Sodomites than for the people of Chorazin and Bethsaida.-- Matthew 11:21-24. This may give a new thought to some-- that the Divine arrangement for dealing with the Sodomites during the Millennium will be quite tolerable--less severe, less of an ordeal than for some of the Jews who lived in our Lord's day. Nor are we to think of those Jews as being specially wicked and reprehensible, because they crucified the Lord of Glory. St. Peter declares, "I wot that through ignorance ye did it, as did also your rulers." (Acts 3:17.) Of those same Jews we read that the Lord will "pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth

for his only son."--Zech. 12:10. But glance at the case of the Sodomites. Our Lord shows that he had reference to those persons who lived in the days of Lot. He says, "But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all." (Luke 17:29.) Those Sodomites had no share in any day of judgment, except in the sense that they were children of Adam, and by heredity they were condemned in him and shared in his death sentence. They sinned, doubtless, against a measure of light, yet not against full light, because the Gospel lamp was not lighted and did not shine upon any until Jesus' day. Thus it is written that Christ "brought life and immortality to light through the Gospel;" and, again, that this great salvation "began to be preached by our Lord." (2 Tim. 1:10; Heb. 2:3.) The death of the Sodomites, therefore, was merely the Adamic death, hastened; not the Second Death. They would have died anyway. They were taken in a manner which furnished an example for those who afterwards should live in extreme ungodliness, as they did; whether with or without the Gospel light. If we turn to Ezekiel 16:46-63, we see how the Lord reproved Israel for unfaithfulness, under great privileges and blessings. He reminds them of how, in the days of their prosperity and pride, they disdained their sister nations, the Sodomites and Samaritans. After telling them that they were worse than either of these, he further informs them that when he fulfills his promise to them to regather Israel, to restore to Israel his favor and the light of his countenance and to make with them the New Covenant, he then will also bless the Samaritans and the Sodomites. We read, "When I shall bring in their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them....When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to their former estate. ...Nevertheless, I will remember my Covenant with thee in the days of thy youth, and I will establish unto thee an everlasting Covenant."--See Jer. 31:31; Rom. 11:27-32. We see, then, that a Divine Program, which has provided that the world shall have a Judgment Day or Epoch, as the result of Christ's redemptive work, has set apart for it the Millennial Age, with amplest provisions that each member of Adam's race may have a full, fair and impartial trial for eternal life or eternal death. The Divine Program is surely a good one--ten thousand times better than the miserably confused and confusing ideas of the Judgment Day which came down to us from "the dark ages," filling us with fear and dread as respects God and his gracious arrangements for the blessing of all the families of the earth through The Christ, Head and Body.

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OV44

THE DIVINE PROGRAM

IX--The Millennial Kingdom

BY C. T. RUSSELL

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AS IS WELL-KNOWN, the basis of the word Millennium is *Mille*, which signifies a thousand. For long centuries, God's people have looked forward to times of refreshment, when the curse imposed upon the world because of Adam's sin would be lifted by reason of the Redeemer's sacrifice. It has been the theory that he who redeemed mankind is to come a second time, not as a sin-offering, as at the first, but as the great Deliverer, to release mankind from sin and death conditions, and to restore the willing and obedient to close harmony with God, and, indeed, to all that was lost in Adam. Those "restitution times" or years, as St. Peter says, have been declared by "all the holy prophets since the world began." (Acts 3:19-21.) In other words, as the heathen have had their theory of a coming Golden Age, the Israelites

had the direct assurance of God that such a period of general world-wide blessing would surely come. This hope was associated with Israel's anticipation of worldly greatness under the Head Shepherd, the expected Messiah. Foundation for the hope lay in the Divine promise to Abraham, "In thy Seed shall all the families of the earth be blessed." Israel hoped and prayed for the fulfillment of this promise, which meant special honor and exaltation to them, as well as refreshment to others. They understood that Messiah would come first, and that it would be under his direction and ministration of affairs that his Kingdom would be established--in their nation for the blessing of all nations. These ancient hopes of Israel will shortly have realization very nearly as anticipated. The difference is that Messiah, instead of being one person, is to be composed of the chosen "little flock" of one hundred and forty-four thousand selected in part from Israel in the end of their age, and, since then, the remainder from all nations. As soon as this great Mediator shall be completed his work will begin --the New Covenant will be sealed between God and Israel, and Messiah, Head and Body, will be its Mediator. (Jer. 31:31; Rom. 11:1,27,31.) The blessing will extend to all nations, in that all nations will be welcome to become "Israelites indeed" and sharers in the blessings of that New (Law) Covenant. As they thus come into line with the Divine provisions, they will, as foretold, become children of Abraham. As it is written, "Abraham, I have constituted thee a Father of many nations." But the chief hope of salvation for the Millennium is usually based upon the statements in Revelation 20th, which assure us that in the end of this Gospel Age the Divine power will restrain Satan, hindering the further deception of humanity during that period. Meantime, Christ will take unto himself his great power and reign-- control, order, rule, bless. This same period is elsewhere called "the day of Christ" --the epoch during which The Christ, Head and Body, shall hold the sway of earth. (Rev. 20:4-6.) The same period is referred to by St. Paul in 1 Cor. 15:22,23, when telling us that, "as all in Adam die, so all in Christ will be made alive," but, he assures us, "every man in his own order," for he, Messiah, "must reign until he shall have put all enemies under his feet"--until he shall have subdued everything that is not in harmony with the divine arrangement. The suggestion of Revelation that not only Satan shall be bound for a thousand

OV45

years, but that the Church shall reign with Christ, etc., is in full harmony with what we know respecting the Lord's dealing with our race in the past. If we count the six thousand years as six days of evil--six days of the reign of sin and death--and then speak of the thousand-year "day of Christ" in which righteousness shall reign unto life eternal, we thus have in mind the week of seven-thousand year days. And a week, a cycle of sevens, stands for completeness. It might be urged that as Sin and Death reigned for six thousand years the reign of righteousness and light for a period of one thousand years would be insufficient for the uplift of humanity. But we hold to the contrary that it is abundantly sufficient and really what might have been expected. Some of us with the light of Present Truth, being by the grace of God transformed by the renewing of our minds, can well realize a great work accomplished in our own hearts in ten, twenty or thirty years; and we wonder what marvelous transformations might be effected in mankind during a hundred years or a thousand. We remember that the work of grace in our hearts has had our willing cooperation and that we thus have much advantage over such of the world as might prove unwilling and rebellious. But we remember also that we now are in conflict with oppositions from the world and from the Adversary, and that the Divine program is that neither of these oppositions shall hinder the progress of mankind up the highway of holiness toward the mark of human perfection during the Millennium. To rightly understand the condition which will prevail during the Millennium we must keep distinctly in memory the fact that there will be two Kingdoms, a heavenly, invisible one, and an earthly, visible one. Our Lord and his Church, his Bride, will be like unto the angels, spirit beings, and their rule or

dominion will be only through the earthly Kingdom class, their earthly representatives. As the "kingdom of darkness" now operates through the servants of sin along lines of ignorance, superstition, sin and death, the Kingdom of Light will operate through earthly agencies, in harmony with its principles of righteousness, truth, knowledge, etc. Thus the assurance of the Scriptures is that during Messiah's Kingdom nothing shall be permitted to hurt or do injury, but on the contrary, it shall cause the light of the knowledge of the glory of God to fill the earth.--Isaiah 11:9; Habakkuk 2:14. The earthly agents of Satan and the other fallen angels (the present powers of spiritual control) are evil men and evil women and the whole array of sin and error, superstition and anarchy. Many of these agents of sin are themselves deceived and know not whom they serve. Nevertheless, as the Scriptures declare, "His servants ye are unto whom ye render service." The servants of the Kingdom of God, on the contrary, will be glad, willing, intelligent servants of God and righteousness, as we shall now show. The Scriptural presentation is that Abraham, Isaac and Jacob and all the prophets, together with others who developed similar faith and character, in the period preceding our Lord's First Advent, will constitute the earthly phase of the Kingdom of Heaven. St. Paul calls our attention to this in Hebrews 11, and declares that "all these died in faith, not having received the things promised to them"-- earthly inheritance, dominion--and "that they without us should not be made perfect." In other words, the church of this Gospel Age must first be exalted with her Lord to the heavenly dominion before the Ancient Worthies will be called forth from the sleep of death to full human perfection, to constitute the earthly representatives of the Heavenly Kingdom and its laws and regulations. Moreover, each of these Ancient Worthies will in himself be a pattern or sample of perfect manhood --of all that the race as a whole may attain to by obedience to the laws of the Kingdom and its uplifting influences. The bringing forth of the Ancient Worthies from the tomb to instantaneous perfection will be, as the Apostle explains, because of their having stood certain trials and testings of faith, which brought to them the Divine approval as worthy to be used as the earthly seed of Abraham, in the great work of Messiah--the blessing and uplifting of all the families of the earth. Those Ancient Worthies were once

OV46

styled the "fathers." But as the Scriptures point out through the further development of the Divine Plan their relationship to Christ and the Church will alter. As we read, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Psa. 45:16.) In other words, Abraham, Isaac and Jacob, David, et al., were the forefathers of Messiah according to the flesh; but Messiah's sacrifices of the flesh and his attainment by resurrection to the Divine nature--gave him a valuable asset of human rights, which he is at liberty to dispense to humanity. The giving to men of those human rights, earthly restitutions, includes the giving of life rights: thus the Mediator became "the age-lasting Father" of the whole world of mankind--or so many of them as ever shall attain to eternal life.--Isaiah 9:6. The Ancient Worthies will receive this earthly life or restitution to human nature in common with the world; hence they, as well as all the remainder of the human family, will occupy to Messiah the relationship of children, offspring--those who receive life from Messiah at his expense-- and the result of his sacrifice of himself. The superiority of the Ancient Worthies in station and honor and ruling power above the remainder of mankind will be based upon the fact that they will be perfect men, while the remainder of the world will be imperfect. As we have already seen, their instantaneous resurrection to perfection will be the result or reward of their fidelity to the Lord under severe trials during their time of contact with sin. As we have already seen, the world of mankind will experience gradual resurrection from death conditions to life conditions. First will come the awakening, "Every man in his own order," and then during the thousand years a gradual raising up (resurrection) out of degradation and sin and imperfection, to righteousness and perfection in proportion

as each individual shall heartily avail himself of the knowledge and opportunity which he will then possess. All who refuse to progress will die the Second Death.

The Day of His Preparation.

As already seen, the world has been for more than a century in what is termed "The day of his preparation"--for the Millennium, the time in which the Lord's blessings will fill the earth. The wonderful inventions of our day are already making the world rich. But what will a thousand years of progress signify in the way of accumulated wealth? If, as inventors assure us, we are merely on the edge, as it were, of still more wonderful inventions and devices for human comfort, what may we reasonably expect the world will have before the close of the thousand years of Christ's Millennial reign? If present inventions are but preparations for that glorious day, and the work of imperfect men, what may we not expect in the day itself at the hands of a growingly intelligent race and under the special supervision of the Ancient Worthies perfected in human nature, and under the further supervision of the great Messiah, Prophet, Priest, King, Judge and Mediator for the race? If any are disposed to fear that the great wealth of the world at that time would inure to the comfort and blessing of only a wealthy few and not to the general prosperity of the race, let such reflect upon the fact that the great Messiah, Emmanuel, has given us assurances, not only in his own character and teaching, but also directly through the prophets, that he will lay righteousness to the line and justice to the plummet. Let such remember, also, the distinct promise that he will remember the poor and needy. Note the prophecy: "He shall judge the poor of the people; he shall save the needy children, and shall break in pieces the oppressor. In his day shall the righteous flourish, and an abundance of peace." (Psalm 72.) Let us remember, also, the figurative promise of the Scriptures respecting the Millennial Day, that "every hill shall be brought low and every valley exalted." Let such remember also the Scriptural assurance that "the meek shall inherit the earth;" that "the righteous shall be exalted and that evil-doers shall be cut off." Surely there is abundant evidence that during the Millennium the blessing of life will be justly, unerringly distributed. The Divine promise is that the great King will lay justice to the line and righteousness to the plummet and sweep away all

OV47

the refuges of lies. The high ones will all be brought low and the lowly ones will be exalted. This will mean more than a fulfillment of socialist dreams. Their well-meant scheme is a thoroughly impracticable one; first, because if they could effect such a change as they desire, it would be only a question of time when the selfishness of the human heart would re-distribute the wealth of the world much after the manner of the present; secondly, their view is impracticable because the wealthy and favored class, believing that they are justly possessed of their wealth, would see the streets run with blood rather than permit distribution of their wealth and special privileges. We are not discounting the benevolence and goodness of the wealthy, but neither are we discounting the innate selfishness of all classes. The Divine program has taken into consideration every feature of the situation in its providence, and the results will be glorious. The wreck of the present social system in anarchy, shortly, will teach humanity the necessary lesson that it cannot trust itself under present conditions. The help necessary must come from the Lord. The new Kingdom will be a strong one and its judgments, its decisions, its rewards, its punishments, will be world-wide. The righteous will be blessed with the true comforts of life-- health, strength and earthly blessing. The unrighteous will be made to feel the unprofitableness of their course--that the way of transgressors is hard. Gradually, this system of rewards and punishments-- or, as the Scriptures put it, these "judgments of the Lord"--will teach the right lesson of the sinfulness and undesirableness of sin in its every form and of the blessedness of righteousness and equity, "when the judgments of the Lord are abroad in the earth and the inhabitants of the world will learn righteousness."-- Isa.

26:9. The condemnation of Divine Justice will be lifted immediately at the beginning of the millennium, when the great Mediator shall apply the merit of his sacrifice on behalf of the world (as he applied it to the household of faith at Pentecost.) Nevertheless the "curse," the imperfections, the blemishes, of humanity and the earthly home will be gradually recovered. The promise of the Lord that the whole earth shall be brought to a Paradise condition will be gradually effected during the thousand years, just as human restitution to Adamic perfection will be gradually attained. The blessings which will then prevail, the comforts, the leisure, will be for all, because all will be rich and under the supervision of the Millennial Kingdom. This leisure will not be permitted to be used for sinful or depraved pleasures, but merely in accord with the highest interests of all. Love, joy and peace will be the characteristics of that time. By the close of the Millennium God's will shall be done on earth, even as it is done in heaven, and every human creature shall have attained to full perfection--the rebellious being cut off in the "Second Death." The loss incurred through Adam's transgression will have been fully retrieved. The race, so far from being injured by the experiences of sin, will really have been blessed; because of their greater appreciation of Truth and righteousness and their experiences under the reign of sin and lessons that will be learned during the Millennial period of reclamation from the influences of the curse. All refusing these gracious provisions, after trial, the Scriptures assure us, will be utterly, hopelessly destroyed in the Second Death.-- Acts 3:23. When the Mediatorial Kingdom of Christ shall have accomplished its design of blessing all the families of the earth, by uplifting of the willing and obedient out of sin and death conditions, that special and provisional Kingdom will terminate. As the Apostle says, Christ shall give up the Kingdom to God and he will be all in all. Meantime by his Millennial Kingdom he shall have put down sin and all opposed to the Divine Government and everything in opposition to the highest interests and welfare of the race. Love and mercy having done everything possible, their utmost, for the race during the Millennium, the regenerated race will be handed over at its close to strictest Justice. Thenceforth, no allowance will be made for imperfections, because no imperfections will exist. Ignorance and superstition having been done away with, destroyed,

OV48

Divine Law, absolute Justice, will be enforced.--1 Cor. 15:24,28. The Scriptures, properly enough, then, show us that immediately following this turning over of the Kingdom by Messiah to the Father, the reign of Mercy, giving place to the reign of Justice, will be followed by a period of trial to the race. For a brief period, Satan will be loosed, and an opportunity for sin will be permitted, with a view to testing the loyalty of those who had been rescued from the reign of Sin and Death. A conspiracy of self-will against agents of Divine authority will be permitted--to test, to prove, all dwelling upon the face of the whole earth, whose members will then be as the sands of the seashore--innumerable. How many of these will succumb to the temptation and thereby prove their hearts disloyal, is not stated. But all who do thus yield to the temptation will be accounted worthy of the Second Death and will be utterly destroyed. By such strenuous tests the Lord will prove, test, the hearts of men and blot out of existence all who with full knowledge and opportunity to the contrary still entertain any disloyalty to the principles of truth and righteousness. It is because of these strenuous tests which will be applied to every creature that the Lord is able to guarantee to us that "there shall be no more sighing, no more crying and no more dying," because there shall be no more sin. There may be some unwilling to believe in the Millennial Kingdom, because unable to grasp by faith so remarkable a Divine supervision of human affairs for the uplifting of our race from sin and death conditions. These are not to be specially blamed, for, as the Apostle says, "All men have not faith." (2 Thess. 3:2.) All men, however, who have faith to believe in the Divine promises can realize the justice as well as the love and mercy connected with the Divine scheme of redemption. It began with our Lord's giving himself as a

ransom for all, to be testified in due time. It has continued during this Gospel Age in the selecting of the "little flock," the "jewels" to be Messiah's associates in the work of the Millennial Kingdom. It will operate during the Millennial Age most gloriously, and the results will be all that can be desired. Then shall come the time when every creature in heaven and earth and under the earth shall be heard praising and honoring the great Prophet, Priest and King, whose righteous dealings will finally have been made manifest, and whose creatures will have been brought to the highest degree of blessing--the "little flock" on the heavenly plane, mankind on the earthly plane, and the incorrigible to Second Death-- destruction.

TAKE HEART

*LET me take heart! the present scene shall soon be o'er;
The clustering clouds shall hide the sun at noon no more.
The tears now dropping from mine eyes shall be forgot;
And joys, undimmed by sin and misery, my lot.*

*The storm now sweeping through the troubled sky be past;
The longed-for morning without clouds arise at last.
The hindmost shadow soon shall utterly depart;
Then let me watch and wait, and hopefully take heart.*

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OV49

THE DIVINE PROGRAM

X--The Kingdoms of this World Supervised

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THE CIVILIZED portion of the world, about one-fourth, according to population, is styled Christendom, which signifies Christ's Kingdom. The coined gold and silver of Christendom bears similar witness to God as the recognized ruler of earth. Upon our own coins we read "In God we trust." Upon the British coins we read that the King or Queen, whose image it bears, reigns over the kingdom or empire by the grace of God; and so with the German, the Russian, the Austrian and other coins. These legends have so long prevailed that they attract little notice and rarely are questioned. However, as soon as we begin to exercise the gray matter of our brains on the subject, we are in trouble. We ask, Are the great armies of Christendom maintained as a protection against the heathen world? Are the great navies for the repulsion of heathen foes? Are the mighty Dreadnaughts costing approximately \$10,000,000 each for construction and millions more for maintenance, necessary for the protection of these Kingdoms of God against the heathen kingdoms not yet subjugated to his law? The answer comes: No! all these armaments and military preparations by land and by sea and through the air and under the sea are costly methods used by Christian nations to protect themselves from each other! We ask: How long has it been thus? Is this a new field of ungrounded fear that has seized upon the world? The answer is: No, it has ever been thus: for fifteen centuries the nations of Europe have been calling themselves "Christendom," yet their lands have been soaked with Christian blood, in fearful carnage, Christian nation fighting against Christian nation by every devilish means and missile conceivable, inventible, is the customary thing. What we now have is superior to what we had in the past, merely because the inventive genius peculiar to our day has had its influence along martial lines, as along the avenues of peace. The situation is inexplicable, except

from one standpoint--the Bible standpoint --the Divine Program, which solves this and every other mystery and query. From this standpoint, the explanation is, that Christendom is laboring under a great delusion. It is not Christ's Kingdom. Instead, according to the Scriptures, the civilized as well as the uncivilized portion of mankind are under the secret domination of "The Prince of this world"--Satan. The great Adversary has deceived the world, putting light for darkness and darkness for light. Whereas, through the prophets and apostles, and by our Lord's own words, the hope of the world centers in the establishment of the Divine rule or reign of Righteousness, yet the time for the fulfillment of those gracious promises and ardent hopes is still future. It is still appropriate for God's people to pray, after the example given us by our Redeemer in the words, "Thy Kingdom come; thy will be done on earth as it is done in heaven." The hope of the early Church, voiced in this prayer, should still be the hope of God's people. They should all know that the reign of Sin and Death, which has prevailed on earth for these many centuries, will continue to prevail until the Second Coming of our Lord Jesus Christ in power and great glory. When he shall "take unto himself his great power and reign," he will put down sin and error in their multitudinous forms and establish righteousness

OV50

and Truth, peace, love and joy. And this glorious event, the Second Coming of Christ in Kingdom glory, must await the Divine "due time," when the elect Church shall have been completed, tested, proven, found faithful, glorified. This is the thought before the Apostle's mind when he graphically declares, "The whole creation groaneth and travaileth in pain together until now...waiting for the manifestation of the sons of God." The great Son of God, Captain of our Salvation, and all of his brethren under him, soldiers of the cross, are soon to be glorified together on the spirit plane by the First Resurrection, as a Royal Priesthood --a Priest with regal power.

A Masterpiece of Deception.

Fidelity to our subject demands that we inquire how, when and where this deception was foisted upon God's people and the entire civilized world. Who fabricated this story, that the nations of the civilized world are the kingdoms of Christ? The answer is, that this great deception is from Satan, our great Deceiver, of whom the Apostle said, "The God of this world hath blinded the minds of all them that believe not." It is safe, also, to assume that to some extent this great Adversary has partially blinded the minds of believers. This is the sentiment in the prophecy, "Darkness covers the earth; gross darkness the heathen." Again the Apostle says, I pray God for you (The Church) that your eyes being opened, ye may be able to comprehend with all saints the length and breadth and height and depth, and to know the love of God, which passeth all understanding (Eph. 3:18.) The intimation here, again, is that the opening of the eyes of understanding of Christians is gradual and proportionate to their saintliness and holiness of heart. That the deceptions of Satan are world-wide and include all classes is set forth in the assurance given us that when he shall be bound by Christ for the thousand years of his Millennial reign, it will be that "he shall deceive the nations no more until the thousand years are finished." In seeking for the truthful answer to the query, we must not feel aggrieved if, perchance, we find that our own ancestors were amongst those whom Satan deceived and who ignorantly became his servants and tools in the establishment of the thought that the civilized kingdoms are the Kingdoms of Christ--"Christendom."

The Deception Gradual and Logical.

Those who claim that the present condition of things was concocted by priests and knaves who premeditated the deception with which we have since been struggling are mistaken. Those who elaborated these views were undoubtedly as honest and sincere as ourselves. They were the victims of circumstances, and, more particularly,

the victims of the great Deceiver's plot whereby he continually lay in wait to deceive the Lord's people, as St. Paul foretold. (Eph. 4:14; 2 Cor. 2:11.) Truly the Apostle has declared that "we wrestle not against flesh and blood," but with wicked spirits in influential positions. --Eph. 6:12. The method by which the Adversary misled our forefathers was a cunningly deceptive one. A century after the Apostles fell asleep in death, persecution was still raging, and the looked-for Second Coming of Christ to glorify his Church, and to establish her as his Bride and joint-heir in his Kingdom, to bless the world, had not yet come. The strain of tribulation was telling upon the hopes of the Church. There were queries as to whether or not a mistake had been made in the understanding of the promises respecting our Lord's Second Coming, the end of this age and the inauguration of the New Kingdom Age. Now was the time for the Adversary to gradually and persistently work in the erroneous thought and becloud and obscure the Truth and cut off the Church from the real Scriptural hope and give to her another hope, through which the great Deceiver could more particularly lead her astray on other doctrines and practices. The subtle suggestion was that it was not the Divine intention that Christ should come a second time in the flesh. This conclusion was quite correct; but to it was added the further suggestion that Christ intended that his faithful followers under his direction should first convert the whole world--should first accomplish all

OV51

the work of the Millennial Kingdom. The further suggestion was, that the Lord himself would not participate in this Millennial reign, except through a substitute or vicar, who would represent him in all the work of the Kingdom and fulfill all the prophetic promises of blessing the earth, uplifting mankind, etc. At the same time, the dominion of earth was so manipulated by the Prince of this world (God not interfering) that the persecutions of the Church by the civil Government of Rome ceased; and the Roman Government gradually decayed. At the same time, formalism, going hand in hand with worldly prosperity, lifted up the Church nominal in the eyes of the world and in its own eyes. Gradually the Church seemed to be nearing the point where she could reign over the kings of the earth. The Church's power increased as the civil power weakened, until finally the Church nominal was the mightiest organization in the world. Then possessed of the reins of spiritual control, she asserted her authority, and told the civil kings of the earth that her superior control was as the representative of God and his Kingdom, which it was foretold would rule the world. She called upon kings to recognize her authority and to conduct their kingdoms in accordance with her decrees. She threatened their princes and nobles and kings that, if they did otherwise than obey her commands, she would exercise her suzerain authority. She told the civil kings of earth that if her commands were not obeyed she would inform their peoples that they were no longer bound to support them, and would indicate others to be their rulers instead-- others who would hearken to the voice of the Church, to the voice of Christ speaking through the Church. Meantime, slowly, gradually, artfully, under the great Deceiver's seductions and temptations, the simplicity of the apostolic order was lost, or, rather, it was merged into a larger system, believed to be necessary, and in Divine order, for the new conditions prevailing. The Elders of the various congregations of the Lord's people, the pastors and teachers, were no longer styled overseers or bishops, but this term was applied from a loftier standpoint of one commissioned to have an apostolic oversight of many congregations. Gradually, too, a still higher order was recognized, called archbishops or higher bishops, and still another higher order styled cardinals. And to perfect the system, a Head was demanded by the Church --an elected Head, called a pope, a papa, a father. Whoever occupied the office of pope was recognized as the personal representative of Christ, so that similar honor was demanded for the popes as was recognized as due to Christ; and the pope's ex cathedra utterances were recognized as the infallible utterances of Christ. He was styled "the vicar of Christ," or Christ's substitute on the throne of earth. In

the triple crown worn by the popes, emblazoned with jewels, was his title, Vicarius Filii Dei, Substitute Son of God. When we remember that all this came about gradually, during a period of long centuries, we cannot wonder that our forefathers in all of these arrangements verily thought that they were doing God service and fulfilling his will, as foretold in the prophecies. We cannot, therefore, chide or censure them specially for accepting and handing down to us this wrong theory, that then and there God's Kingdom was set up in the world. Rather we must sympathize with them and with ourselves and be the more on guard against the deceptive influences of our Great Adversary, Satan. So that, while getting rid of some of those errors, we may not be misled by our foes into other pitfalls and snares. Our only safety is, as the Scriptures point out, in a closer walk in the footsteps of our Redeemer, in humility, in love, in devotion to God and to each other, waiting for the true Kingdom of God's dear Son, the promised Kingdom, which shall be established at his Second Coming. That Kingdom shall bless all the families of the earth; that Kingdom shall put down all sin and disorder and bring in everlasting righteousness, and, to the willing and obedient, everlasting life.

Both Protestants and Catholics Deceived.

We are not to think of this matter as being a deception upon the Catholics merely. Indeed, in former days we, represented by our forefathers, were practically all Catholics. When the so-called

OV52

"Reformation" took place in the fifteenth century, those who then protested, represented by Luther, Zwingli, Melancthon, Calvin and others, accepted the same general teaching, namely, that God's Kingdom was established in the earth and was to conquer the world. These reformers merely disputed that the pope and his associates were the Head of the Church and representatives of Christ. Certainly Luther did, even if it were but jocularly, say of himself, "Here goes the German pope." Henry VIII, as the Head of the Church of England, surely set himself forth as the Head of that religious system or Church. Surely in similar manner, the Czar of Russia is the Pontifex Maximus of the Russian or Greek Church. The "Reformation," therefore, was not a recognition of the deception which Satan had forced upon our forefathers, but, instead, it meant a splitting of the one so-called Kingdom of God, Papacy, into numerous Kingdoms of God, or sects, which between them recognize the various royal families of Europe. The root evil still persists to this day. It is high time that, in the light of our day, we should see clearly that all the so-called kingdoms of Christendom are merely "kingdoms of this world," which, deceptively and under delusion, are claiming to be the kingdoms of God's dear Son. Only those who recognize these facts are properly prepared to appreciate and to rejoice in the prospect of the soon-coming of the Kingdom of Christ and its reign of Righteousness under the whole heavens, in fulfillment of the Word of the Lord "by the mouth of all his holy prophets since the world began." --Acts 3:19-21.

Present Conditions Foretold.

Looking back we find in Daniel's prophecy delineations which prophetically foretell in brief outline the history of the world empires, showing us what has been; what is, and what is to come; portraying the fact that all the "kingdoms of earth are kingdoms of this world," and that the great Kingdom of God's dear Son will be established upon the ruins of present institutions. The ruin of present empires is clearly indicated as due in the near future, and as coming to pass as the result of increased knowledge and increased ambition, operating in conjunction with the selfishness of fallen human nature. Of that "day of wrath," its character and its place in the Divine Program we shall have more to say anon.

God's Kingdom in Israel.

True, there was a time when God had a Kingdom or dominion in the world, as we read David, King of Israel, "sat upon the throne of the Kingdom of the Lord." And "Solomon sat upon the throne of the Kingdom of the Lord, in the room of his father David." But that Kingdom is not the one for which we wait and for which we pray, "Thy Kingdom come." That was merely a figure, a picture in some respects of the coming Kingdom. David, the beloved Prophet, represented typically The Christ; and Solomon, the wise, the rich, the great, typified Messiah and his Kingdom in other respects. When the time came to abolish the typical Kingdom of Israel, the Lord indicated that his promise that Messiah should sit upon the throne of Israel would nevertheless be fulfilled, though the delay would be considerable. To the last regular king successor to David's throne the words were addressed, "O thou profane and wicked Prince whose time has come that iniquity should have an end! Remove the diadem! Take off the crown! This shall not be the same! I will overturn, overturn, overturn it, until he comes, whose right it is, and I will give it unto him." That Davidic crown has been overturned ever since. No rightful heir of David has ever worn the crown. The nation was under other rules and subject to other empires until its final destruction in A.D. 70. For instance, the Herods of our Lord's day were not Israelites, but of the family of Esau, and even then they had only a provisional Government, the real control being vested in the Roman Emperor. The lesson then is, that when Messiah's Kingdom shall be established, it, under the terms of Israel's New (Law) Covenant, shall be established with Israel and not with other nations. All nations will then approach the Lord by coming under the terms of his grace, and mercy embodied in that New (Law) Covenant,

OV53

which will then operate towards Israel. All peoples, when exercising faith and obedience to the regulations of the Millennial Kingdom, in so doing will become "Israelites indeed," circumcised in heart and be counted children of Abraham, as it is written, I have constituted thee a father of many nations. The facts, then, are that Zedekiah's crown, removed six hundred and six years before Christ, has not yet been accepted by Messiah. His dominion has not yet been established in the earth! The long intervening period of twenty-five hundred and fifteen years marks a period in which God has had no Kingdom in the earth, no special dominion of an outward kind, such as mankind could recognize, and such as they have been called upon to honor and obey. Notice further, that God had stated to the Jews that if they would be disobedient to his Divine arrangements, he would punish them "seven times" for their sins. This is repeated over and over again. The "seven times" may properly be understood to be seven years (symbolical) three hundred and sixty years long. The seven times thus reckoned would total twenty-five hundred and twenty years as Israel's period of Divine disfavor without a king. We have seen that twenty-five hundred and fifteen years of this period have already elapsed, and thus five years remain before they can have earthly dominion. As the time draws near, what do we see--the Jews and the whole civilized world standing up and looking to Palestine and requesting for reinstatement as a nation. (This same presentation has been set forth orally and in print for more than thirty years: long enough before the Zionist movement.) Their hopes will be more than realized, but not entirely in the manner anticipated. The Kingdom that is coming to them at the close of their period of waiting will be a blessed Kingdom-- that of Emmanuel the seed of Abraham, Messiah.

2520 Gentile Times 2520.

But now behold! When the crown was taken from Israel in Zedekiah's day 2515 years ago, God declared through Daniel the Prophet that the dominion of the earth under certain limitations would be left in the hands of the Gentiles, and that they

would rule the world until those times or years would be fulfilled. Our Lord Jesus called attention to this prophecy and foretold that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." (Luke 21:24.) As Jerusalem is still thus trodden down of the Gentiles, it is evident that the "Gentile times" are not yet filled full. In God's revelation on the subject to Daniel and to Nebuchadnezzar, he indicated that the Dominion of the Gentiles began with Nebuchadnezzar, the great image of Gentile power, and that this image would control was shown in brief. Nebuchadnezzar's Government was the Head. Following it came the universal empire of the Medes and Persians, Cyrus being one of these. Next in turn came the Empire of Greece, Alexander the Great being its principal representative. Next in turn came the legs of iron, representing the strength of the Roman Empire; next in turn came the feet and toes of the image, of iron and clay mixed, representing the rule of Christendom, a commingling of the civil power as represented by the iron, and the ecclesiastical authority, as represented in the clay. The whole period of the domination of this great image was symbolically pictured in the seven years of Nebuchadnezzar's madness, at the conclusion of which he praised the God of Heaven and acknowledged him as the Emperor and Ruler of earth. The madness of the man is a fitting picture of the madness of the universal Gentile Governments and the carnage which they wrought in the earth. The seven years or seven times, namely, twenty-five hundred and twenty years, correspond exactly to Israel's "seven times." Thus we see that "the times of the Gentiles" will be fulfilled and they will lose their empire, at the same time that Israel's seven times of tribulation and down-treading will terminate, and they shall come into favor and association with Messiah and his Kingdom.--Daniel 2 and 4. In conclusion, we may all thank God that the Divine Program contains a blessing for humanity under a heavenly rule and Government, for their uplifting out of sin and death conditions, that is far

OV54

more hopeful, far more blessed, than anything that we have at present or that could possibly come to us through the Governments which ignorantly style themselves the Kingdoms of God, the Kingdoms of Christ--"Christendom." We are not in this finding fault with these earthly Governments. On the contrary, we believe that poor humanity in its fallen condition is doing as well as it can do. It is struggling against the world, the flesh and the Adversary and against the ignorance, superstition, etc., in which they were immersed and against their own weaknesses and imperfections of mind and morals and selfishness. God would have humanity learn the lesson that our very best efforts to rectify the great disaster of sin and death, which came upon us through Father Adam's disobedience, must prove futile. Our help cometh from God. Thank God for the provision for our assistance --that it has already been made by the death of Jesus, who died the Just for the unjust, that he might bring back to the Father in due time, through this Kingdom of Righteousness, all who will. We rejoice, moreover, that the Church now being called out to joint-heirship with their Redeemer in that Kingdom is to be so highly honored and used in connection with the great Divine Program, and we exhort all those who have heard the "call" to accept it, and all those who have accepted it to strive to "make their calling and election sure."

IS IT FOR ME?

*IS it for me, dear Savior,
Thy glory and Thy rest?
For me, so poor and humble,
Oh! shall I thus be blest?*

*Is it for me to see Thee
In all Thy glorious grace,
And gaze in endless rapture
On Thy beloved face?*

*Is it for me to listen
To Thy beloved voice,
And hear its sweetest music
Bid even me rejoice?*

*A thrill of solemm gladness
Hath hushed my very heart
To think that I may really
Behold Thee as Thou art;*

*Behold Thee in Thy beauty;
Behold Thee face to face;
Behold Thee in Thy glory
And rest in Thine embrace.*

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OV55

THE DIVINE PROGRAM

XI. Messiah's Second Coming

BY C. T. RUSSELL

Pastor Brooklyn Tabernacle

THE SECOND Coming of Messiah is extremely unpopular for three reasons: 1. It is supposed to mark the end of all hope of salvation. 2. It appears needless, because of the general opinion that all mankind go to Christ at death--to be adjudged for eternal life or eternal torment. 3. It seems inconsistent to the degree of absurdity that Christ should ever sit upon an earthly throne and exercise thus an earthly dominion.

Without fear of successful contradiction we assert that all three of these objections are based upon fallacious views and misunderstandings of the Divine Program. On the contrary, we hold, not only that the Second Coming of Messiah is well attested by the Scriptures, but that it is every way logical, reasonable and consistent with the Divine Program, as outlined. Let us consider the objections in the order given: 1. We have already shown that instead of Messiah's Advent being the end of the world, it is really the beginning of the glorious epoch of Millennial blessings, which shall bring opportunities of uplift, mental, moral and physical, which will, if responded to, result in eternal life in Paradise. The entire theological fabric became so twisted during "the dark ages" that practically its entire teaching was one of long Purgatorial torture, and later we Protestants made a bad matter worse, by throwing away Purgatory, and assigning all except the saintly to eternal torture. St. Paul worthily named these errors "Doctrines of devils."--1 Timothy 4:1. Not only was the Millennial hope taken away and mankind told that at the moment of death they would be launched into torments, except the few but additionally the Scripture references to a Second Coming of the Lord and a resurrection of the dead were made a still further terror to mankind. Poor humanity was told that, after suffering untold

agonies in some kind of a bodyless condition, the Second Coming of Christ would mean a resurrection of their bodies and the means whereby their tortures would be increased, the bodies being left with all their present nerves and sensitiveness, but made fireproof. No wonder, from this standpoint, the Second Coming of Messiah would be feared, would be dreaded! No wonder poor humanity would shrink from it, and wish that it would never be! 2. When rightly studied, the Bible distinctly contradicts popular theories that mankind at death become more alive than when they were alive. As already shown, the Bible teaching is that death is death; that "the dead know not anything;" that "their sons come to honor and they know it not; and to dishonor and they perceive it not of them;" that "there is neither wisdom nor knowledge nor device in sheol (the grave--hell) whither all go;" that the Scriptural hope is "the resurrection of the dead, both of the just and the unjust." Hence, as our Lord said, "The hour is coming in the which all that are in their graves shall hear the voice of the Son of man and come forth"--the well-doers to eternal life and those who have done evil to a resurrection by judgments, by disciplines, by which all the willing and obedient may ultimately be lifted up to life by the close of the Millennial Age. How strange that we all of us misunderstood these Scriptures and prophecies and accepted theories which are inconsistent with our reasonable concepts and thoroughly out of harmony with God! 3. We agree that it is thoroughly inconsistent and thoroughly absurd to suppose that our Lord should return to earth

OV56

for the purpose of assuming an earthly throne with an earthly court and courtiers and earthly dominion! This would be coming from a higher dominion to a lower one, and is consequently inconceivable to reason. But this is not the kingdom which the Bible informs us Messiah shall establish in the earth. On the contrary, the clear teaching of the Scripture is that our Lord will never more be known as a man. He took upon him the form of a servant, and the nature of a man that he, "by the grace of God, might taste death for every man." This was because a perfect man had sinned, and a perfect man's life must be substituted for his to meet the demands of Divine Justice. Since our Lord arose from the dead, he is no longer a man, but a spirit being; as the Scriptures declare, "He was put to death flesh, but was quickened (made alive) spirit." "Now the Lord is that spirit"--"highly exalted, far above angels, principalities and powers, and every name that is named--glorified and "made partaker of the divine nature." In harmony with this, the Scriptures show that our Lord's appearances after his resurrection were different entirely from his presence with his disciples before his death. Before his death he was the man Christ Jesus, and after his resurrection he was a spirit being, and manifested himself in various fleshly bodies--as a gardener; as a stranger; in a body similar to the one in which he was crucified, etc. These manifestations convinced the apostles: (a) that he was no longer dead, but alive; (b) that he was no longer a man, but "changed," invisible to them most of the time; seen during forty days only a few times at intervals. It is the glorified Messiah who is to come a second time, "in power and great glory"--heavenly glory. His Kingdom will be an invisible one as far as mankind are concerned. As our Lord said to the Jews: "A little while and the world seeth me no more." The reason for this invisibility is plain to all Bible students. All spirit beings are invisible to mortals. "No man hath seen God at any time." We are told that "the angel of the Lord encampeth around about those that are his and delivereth them," and that they are "all ministering spirits, sent to minister to those who are to be heirs of salvation." We see them not, because they are on one plane of existence and we on another. The time was that more faith was required to believe in invisible things than is now necessary. Can we not now hear one another speak at a distance of hundreds of miles by telephone? Have we not wireless telegraphy and the X-Ray? Note our Lord's description of his own Kingdom. We read that when it was demanded of the Pharisees when the Kingdom of God would appear, he answered and said unto them that it would not appear at all. His words were: "The Kingdom of

God doth not come with observation (outward show, visibility); neither shall ye say, Lo, here! or Lo, there! for the Kingdom of God shall be in your midst"--ruling, everywhere present, invisible, except as the eyes of understanding shall recognize the operation of its laws through its earthly channels and servants. Nor should this be difficult to be grasped by any who believe the Scripture records; because is not Satan now such an invisible prince, and are not his angels equally invisible, and does he not exercise a great power directly and through his agents, the fallen angels, or demons, and through deceived earthly agents? "His servants ye are to whom ye render service." Likewise the spiritual empire of Christ and the Church will have spiritual agents operating amongst men, and human agents also--the Ancient worthies--Abraham, Isaac and all the prophets, declared of the Lord to be worthy of eternal life, perfection. These will constitute the earthly phase of the spiritual Kingdom, executing the will of the King immortal and invisible. --Hebrews 11:39,40; Psalm 45:16; Luke 13:28. From this, the Scriptural standpoint, the Second Coming of our Lord, Messiah, is most consistent. He came at his First Advent to lay down the redemption price and to start in operation the blessed conditions of grace, by which, during this Gospel Age, he has been gathering his "elect class," his Bride, out of every nation, kindred and tongue. It was thoroughly consistent with this that he should come a second time, as promised, to receive his church to himself, to seat her as his Bride

OV57

in his throne, and to accomplish through her and through the Ancient worthies, representing Israel in the flesh, the great promise of God made to Abraham and confirmed to Isaac and Jacob, namely, "In thy Seed shall all the families of the earth be blessed." To count out of our hopes Messiah's Second Coming and the Millennial Kingdom would be to destroy all the glorious prospect set before us in the Scriptures. He who redeemed the world with the sacrifice of his life; he who has gathered the Church during this Gospel Age; he will surely not fail to fulfill the gracious promise of God to bless the world--granting Millennial opportunities to the redeemed world of mankind. "He (Christ) shall see the travail of his soul and be satisfied." The church, his Joint-Heirs, who now share his travails, will also share in his glory, and in his blessed work of uplifting the world of mankind. It is not necessary for us to present the Scripture testimony, respecting the fact of our Lord's Second Coming. The Scriptures on the subject are well-known to all Bible students. The celebrated evangelist, D. L. Moody, after studying the subject, declared that no other subject is so extensively treated in the Bible. However this may be, all who take the Scriptural viewpoint must admit that without the Second Coming of Christ the entire Divine Program would come to naught-- would fail to bring the blessings needed. Our Lord came the first time to redeem. He comes the second time to deliver the redeemed ones. "Every eye shall see him, and they also which pierced him," is a statement not inconsistent with our Lord's declaration that "the world seeth me no more." There are two ways of seeing: For instance, the blind sometimes say, "I see." There are eyes of understanding, as well as eyes of physical sight. Many who have the latter have not the former. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine into their hearts."--(2 Cor. 4:4.) The world in general is blind. "Darkness covers the earth and gross darkness the heathen." Only the Lord's saints see in the true sense of the word, with the eyes of their understanding. Thus it is written, "Blessed are your eyes, for they see; and your ears, for they hear." (Matt. 13:16.) The Apostle writes to the Church, I pray God for you that, the eyes of your understanding opening, ye may be able to comprehend, with all saints, the length and breadth and height and depth and to know the love of God which passeth all understanding. (Eph. 3:17,18.) The promise is that "all the blind eyes shall be opened and all the deaf ears be unstopped." (Isa. 35:5.) This will be during the Millennial Kingdom; and the result will be that all shall know the Lord, from the least to the

greatest. Not seeing with the natural sight, but clearly seeing with the eyes of understanding, all will appreciate his character and rejoice therein. We sometimes express this thought poetically in the words,

"Sun of my soul, my Father dear, I know no night when thou art near. O! may no earth-born cloud arise, To hide thee from thy servant's eyes."

*LORD JESUS, make Thyself to me
A living, bright reality!
More present to faith's vision keen,
Than any outward object seen;
More dear, more intimately nigh,
Than e'en the sweetest earthly tie.*
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OV58

THE DIVINE PROGRAM

XII. The Great Day of His Wrath

BY C. T. RUSSELL

Pastor Brooklyn Tabernacle

OVER AND OVER again the Bible tells us of a great day of wrath impending upon the world--a day of general settlements of accounts--a "day of fierce anger of the Lord," a "day of wrath," a "time of trouble such as never was since there was a nation." Various are the descriptions of this day of trouble. It is also described as a whirlwind of devastation; as a flood of destruction; and as a fire consuming everything before it. It is located at the end of this age, as a dark cloud on the dawning of the new dispensation. In it will come, first, trials upon the Church, the saintly; and secondly, the tribulations of the world in general. A description of some of these judgments and trials has been misunderstood by some to signify eternal torment, because their symbolical character is not fully recognized. In evidence that these statements respecting the "fire" are symbolical, we quote one passage. We read in Zephaniah 3:8, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." We could not find a passage to more distinctly tell of the trouble and fire of that day: but notice that it is the fire of God's anger and not literal fire. Notice again, that after the fire shall have burned itself out --after the great conflagration of trouble --mankind will still be in the earth--and will be blessed. The succeeding verse says: "Then will I turn to the people a pure message, that they may all call upon the name of the Lord, to serve him with one consent." Thus briefly are we shown the result of the terrible burning. The day of wrath will come in a financial, political, social and religious convulsion, in which the present earth (social order) will pass away with a great commotion, and the new heavens (spiritual powers), and the new earth (social arrangement) will come into permanent control under Emmanuel's Government. The confusion, jargon, Babel of the present, so bewildering to humanity, will give place to the pure message of Divine Truth, emancipating the world from the grievous errors which have intoxicated and bewildered it. Severe will be the cost in the destruction of prevalent institutions, but the results will be well worth it all. So vivid are the descriptions of this day of wrath that "Second Adventists" have built upon them the theory that the earth will be burned to a cinder and require a thousand years to cool off, at the end of

which Christ and the Church, they say, will return to earth and make Paradise out of the ashes. Nor are Adventists alone guilty of this misinterpretation; nearly all the creeds of Christendom mention this great day or epoch with which the Gospel Age is to end, and describe it as a period of literal burning of the earth. The proper interpretation of the matter is, that these various descriptions are symbolical, instead of literal. They describe God's time of reckoning with the world, in which Justice in many respects will be squared and retribution demanded of those who have knowingly transgressed the laws of righteousness, or who had sympathized with and profited by such doings on the part of others. This is the "day of vengeance" mentioned in the Bible, respecting which the Lord says, "Vengeance is mine; I will repay, saith the Lord." (Rom. 12:19.) Nor will the recompense coming upon the generation then living be merely for its own injustices

OV59

and failure to apply righteous principles. Evidently the Lord intends to hold the present generation responsible for the transgressions of preceding times, because, instead of properly reprobating the past and denouncing the doctrines and practices of the "dark ages," the present generation has measurably re-endorsed them and maintained them in their creeds, although, present advantages considered, there is no excuse for this. Amongst the injustices and inequities for which the Lord will require an account are the atrocities of "the dark ages," when for conscience sake men and women were tortured and many of them burned at the stake. In Scriptural language the blood of the martyrs still cries for vengeance, and the present generation will, in the great day of trouble, be required to make amends. To some this may appear an injustice on the part of the Divine Government, yet we may be sure that the Judge of all the earth will do right, and that when we come to see the matter clearly, all lovers of righteousness will be able to endorse his course. If it be granted that the persecutions of the dark ages were done in a considerable measure of blindness, darkness and superstition, it may also be admitted that in the light of present opportunities the honest-hearted have no excuse for continuance in those theories and superstitions, but have every opportunity for coming to the light of the knowledge of the glorious Gospel, and to an intelligent understanding of the teachings of God's Word. These responsibilities are being shirked by the majority, while many who do see clearly are derelict as respects their duty, and unwilling to take their stand for the Truth and against the error, because of what it would cost them in the way of honor of men and position and "bread and butter." These principles operated similarly in the end of the Jewish Age, and we are in this argument clearly following leadings of the great Teacher, who said to the Jews in the harvest time of their age that God would require of that generation all the righteous blood shed upon the earth from the time of righteous Abel. "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar."--Matt. 23:35. The generation addressed by our Lord had much advantage every way over all its predecessors, and failed to profit thereby. As he said to them, "Ye garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." (Matt. 23:29,30.) Nevertheless, our Lord and the apostles were treated worse by them than were the prophets by their fathers. How terrible was the visitation of Divine judgment upon the Jewish nation is well known to all familiar with their history. The record is that nearly 2,000,000 perished at the siege of Jerusalem after the internecine war or period of anarchy. Those experiences which befell Natural Israel and resulted in the utter overthrow of that nation in A.D. 70 were, perhaps, the most awful experiences which ever came to any nation. They were a type or foreshadowing of the still more terrible experiences which are to come upon Christendom--Nominal Spiritual Israel-- in the "harvest" time of this age. It is not for us to seek to combat with the world to hinder this impending trouble, this

day of wrath. Indeed, the Scriptures assure us in connection with the announcement of this day of trouble that "none of the wicked shall understand, but the wise shall understand."-- Daniel 12:1,9,10. The Divine Revelation respecting the time of trouble is only to a portion of the world--the Church; for her admonition, her instruction, her guidance, "that the man of God may be thoroughly furnished" and that "ye, brethren, should not be in darkness," when "that day shall come as a snare on all them that dwell on the face of the whole earth." (1 Thes. 5:2-6; Luke 21:35.) This article, therefore, is not expected to be appreciated by the general reader, except in the sense that some may be amused with what they consider to be the folly of giving heed to the predictions of the Word of God. The Scriptures indicate most distinctly that the trouble of this "day of wrath" will be anarchy--"every man's hand against his neighbor." It is quite true, on the contrary, that the tendency of our day

OV60

is in the very reverse direction, away from individualism and in the direction of unions, trusts and combines. This is manifest in every direction--ecclesiastical, political, social and financial. And just such a tendency of confederacy or federation is distinctly brought to our attention, for, as there were giants in the earth before the flood, so there are to be giant institutions and systems before the great time of trouble breaks into cataclysm. The Scriptures say to the Lord's people, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." --Isa. 8:12. No one of observation has failed to note that while unions of capital and labor are in progress, there is a distinct dividing line on one side of which are the rich trusts and the kings and their armies, financial, religious, political; on the other side are the masses. Both parties are aggressive. Both are growing in numbers and in strength daily. Both are becoming more than ever determined that they are in the right, and both are more than ever realizing that the trial of their strength in the mighty conflict cannot be far distant. The Scriptures alone foretold these conditions and the outcome. Neither party will give in. The conflict will be the most severe of the world's history--the more so because both parties at the beginning of the struggle will feel confident of the justice of their cause, and of their strength, and of the sureness of their victory. Hence the conflict will be to the knife, and the knife to the hilt. Peaceable means on both sides will be expected to conquer, but both parties being governed by pure selfishness, judgment will be beclouded and the results will be awful beyond description. Those committed at first to peaceable methods in their disappointment and desperation will become anarchistic. The result will be that the organized system of civilization which now prevails will work its own destruction at the very moment when, in many respects, it will appear to be reaching the climax of prosperity. It will thus furnish an everlasting lesson for men and angels of the destructive tendency of selfishness, the outgrowth of sin. And while it is termed "the day of the Lord's wrath," it would appear to be the natural outworking of violation of Divine Law, rather than a direct interference by the Almighty in human affairs. The Scriptures tell us that God hardened Pharaoh's heart by promptly hearing his prayer and releasing him from one after another of the various plagues or chastisements which he brought upon himself. In other words, the goodness of God, which should have guided him aright, produced the reverse effect, hardening, instead of softening his heart. So it appears to be in our day. The Lord during the past century has been lifting from the eyes of mankind a veil of ignorance. He has been permitting to shine in upon the human mind great intelligence, previously kept secret. The result is inventions of every kind, bringing to humanity comforts, luxuries, conveniences and wealth beyond the fondest dreams of avarice, and discounting the tale of Arabian Nights, as the arc light discounts the tallow dip. What might be reasonably expected of God's creatures under such favor, such blessings, from his hands?--what reverence; what faithfulness; what generosity toward fellow-men; what contentment; what peace; what inquiring after the will of God; what endeavor to do his will and to glorify him in body and in spirit! But have

these blessed conditions existed in any considerable measure? Alas, no! The very contrary conditions have resulted. Discontent, irreverence, unfaithfulness, selfishness, are more prevalent to-day than ever before. Instead of inquiring, What shall I render unto the Lord my God for all his benefits? the scientific world are endeavoring to get rid of the Almighty entirely, --his personality. These savants tell us--that all we have received is the result of natural processes--that nature is our God; that an intelligent Creator was not even necessary; that the first part of protoplasmic life was generated from the alkalies of the sea, and that man is merely the highest development thus far of this evolution of matter--that he needed no God; had no fall into sin; needed no Redeemer from sin and no Millennial Kingdom with restitution powers to uplift him. Practically all the college-bred--professors and graduates, hold to this godless theory--this theory that we need no intelligent,

OV61

supreme Creator, but a blind force in operation--that all speculation respecting Divine Wisdom, Justice, Love and Power are foolishness; that each cranium makes its own God according to its own development in these qualities. In other words, man is his own God. "The fool hath said in his heart, There is no God." --Psa. 14:1. It should not surprise us that where the professors lead the public will follow. Hence, under the guidance of the colleges and pulpits of the land gradually, inch by inch, cautiously, faith in God and in the Bible as his Revelation are gradually being undermined. In this fact centers the horrible atrocities which will soon envelop Christendom; just as, a century ago, atheism in France led to the reign of terror there. And, by the way, the French Revolution is significantly intimated in the Bible to be a foreshadowing of the worldwide terror soon to be expected. That God foreknew present conditions and foretold them more than two thousand years ago is clearly shown in the statements of Daniel 12. The prophet had received a message for the people of Israel, which was plainly explained to him, but very interesting details, not pertinent to his nation, but to the end of this age, were withheld from him. He prayed earnestly for them and got the answer from the angel, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end...in the time of the end many shall run to and fro, and knowledge shall be increased...and the wise shall understand ...and there shall be a time of trouble, such as never was since there was a nation." Notice this prophecy carefully. Its statements are beautiful in their simplicity; yet the present day cannot be better described in the same number of words. The first item marks our day of rapid transportation and those traversing sea and land in every direction--"running to and fro." There never was such a day before. Less than a century ago there was not a steam engine on earth--not a railroad train, nor a rail. Suddenly, as if touched by magic wand, railroads cover the civilized earth and humanity rushes pell-mell in every direction, as if solely intent upon the fulfillment of this prophecy, of which the majority are in total ignorance. Nevertheless the great Christian astronomer, Newton, studying this passage long before railroads were thought of, declared his belief in its fulfillment, surmising that a mode of transportation would be discovered which would carry people safely at the rate of "fifty miles an hour." Here we see the wisdom of the man who takes heed to the Word of God. Correspondingly we see the folly of the man who neglects God's Word; for the great Voltaire, making light of the Bible, called attention to Sir Isaac Newton's comment, and called him a "poor old dotard," misled by that foolish book, the Bible. The contrast is accentuated when we remember that Voltaire died only a few years before the locomotive was invented, while the Christian philosopher was dead nearly three centuries. Note also that the second feature of this prophecy has been fulfilled with equal carefulness. A fever of general education has broken out in the world--public schools have been established in all parts of Christendom. Not only is education now supplied free of charge, but as though to assure a fulfillment of this prophecy, education has been made compulsory by those who know not that there is such a prophecy. Who will tell us that these matters are purely of chance? If

they be of chance, then, indeed, "truth is stranger than fiction." We come now to the third feature: "The wise shall understand"--not the worldly-wise; but those of whom the Scriptures say, "Not many learned; not many great; not many rich; not many wise hath God chosen" to be of his elect Church. Most evidently the intention here is to mark out those of the church who are wise toward God--"the wise virgins." These, and these only, may fully understand the present situation, the time in which we are living, the fulfillment of these prophecies and their culmination in the great time of trouble, "the day of vengeance," with which this age will end, giving place to the new dispensation under Emmanuel's Government. Next we note the fourth feature of prophecy, "There shall be a time of trouble such as never was since there was a

OV62

nation." This fits our topic exactly. We had already portrayed some of the troubles coming and their cause. Here we simply note their connection with the other parts of this prophecy. As world-wide education came as a result of the intermingling of peoples by interchange and traffic and aroused ambition, so the general education of the world is preparing it for the cataclysm of trouble. The world's greatest blessing--knowledge--is becoming its greatest bane. The education that should be bringing all mankind more peace, pleasure, joy, appreciation of the Creator and of each other is producing the reverse effect --discontent, which soon will reach its more aggravated form. Selfish ambition will soon work its own destruction. In view of these things, what is the Scripture counsel to the saintly and to the world in general? To the former it is, Have full confidence in God, and let patience have her perfect work; wait upon the Lord. Have confidence that his methods are best in every way. Seek the heavenly kingdom--seek to make your calling and election sure at the sacrifice of every earthly interest. To others who have some ear to hear, the message is, "Seek righteousness, seek meekness. It may be that ye shall be hid in the day of the Lord's anger."--Zeph. 2:3.

During the past year the Overland Monthly has been running a very instructive series of articles by C. T. Russell, Pastor of Brooklyn Tabernacle, New York. These articles have created widespread attention, calling forth columns of newspaper criticism in a way which seems most remarkable. As a writer, Mr. Russell's books have enjoyed a larger circulation than any English work. Of his work entitled "Studies in the Scriptures," the average output is two thousand three hundred copies for each working day. We regret the records of 1909 are not yet complete, but in 1908 seven hundred and twenty-eight thousand, four hundred and seventy-four volumes were sold. Since publication, three million five hundred and thirty-four thousand volumes have been circulated. Last year, in addition to these there were three hundred and eight million pages of his tracts circulated. In all literature the Bible is about the only book that has had a larger circulation. The Chinese Almanac printed at the Imperial Press has a circulation of eight million. The Bible is way ahead of this. One society having circulated over one hundred and seventy million copies. But in American literature, Mr. Russell stands first. In the literature of the world, the order would probably be as follows: The Bible, the Chinese Almanac, the "Studies in the Scriptures," "Don Quixote," "Uncle Tom's Cabin" and Hubbard's "Message to Garcia."

TO JESUS ALWAYS

*I ALWAYS go to Jesus,
When troubled or distressed;
I always find a refuge
When I with Him can rest.
I tell Him all my trials,
I tell Him all my grief;
And while my lips are speaking
He gives my heart relief.*

*When full of dread forebodings,
And flowing o'er with tears,
He calms away my sorrows,
And hushes all my fears.
He comprehends my weakness,
The peril I am in,
And He supplies the armor
I need to vanquish sin.*

*When those are cold and faithless,
Who once were fond and true,
With careless hearts forsaking
The old friends for the new,
I turn to Him whose friendship
Knows neither change nor end:
I always find in Jesus
An ever faithful Friend.*

*I always go to Jesus;
No matter when or where
I seek His gracious presence,
I'm sure to find Him there.
In time of joy and sorrow,
Whate'er my need may be,
I always go to Jesus,
And Jesus comforts me.*

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THE DIVINE PROGRAM

GOD'S CHOSEN PEOPLE

I.--Faith the Foundation of Jewish Character

BY C. T. RUSSELL

Pastor Brooklyn Tabernacle

THE RESURRECTION of Jewish hopes as represented in Zionism is amazing, not only to well-informed Gentiles, but also to the more learned of the Jewish peoples. Seventeen years ago the writer visited the Holy Land to note the evidences of rejuvenation resulting from the increase of rainfall in that region, in harmony with certain prophecies of the holy Scriptures to which he then had been calling attention for more than fifteen years. On that occasion he endeavored to awaken Jewish interest in the prophecies relating to their reestablishment as a nation in their own land, and the Divine blessing then to be poured out upon the Promised Land and the chosen people. But no Jew at that time seemed to have a hearing ear. Amongst the poorer classes of them there was indeed a temporary animation of countenance, but the dejected look returned as they replied that the prophesied blessing could not come until after the year 6,000 A.M., and that their chronology showed this to be about 150 years off. We attempted to show them from their own Scriptures that 6,000 years had already elapsed, and that the "Times of the Gentiles" would soon expire--in 1915--and that, according to the Scriptures, great blessings would then be poured upon them as a people. But they merely sighed, and by looks and actions said, "A Gentile cannot tell us about our own Scriptures; surely our rabbis are more wise and would give us such consolation, if it were true."

On our return from the Holy Land our report of prevailing conditions was quite widely published in America and Great Britain, and we sent special copies of it to the managers of the Jewish Colonization Committee, representing Sir Moses Montefiore's bounty; also to the managers of the Baron de Hirsch Jewish Colonization Fund. The latter Association was then expending millions of money in endeavoring to establish Jewish colonies in Argentine Republic, while the former was laboring in Palestine. We called the attention of the latter Association to the Scriptural declaration that Israel would be regathered to its own land, and that efforts expended elsewhere would be comparatively fruitless--as they have since proven.

We do not claim that our influence has contributed in the slightest degree to the marvelous awakening of the Jewish people in respect to the rehabilitation of their land and their nation. We are merely noting how marvelous the change that has come over that people since that time! Now Jews voluntarily inform us that they read regularly our weekly discourses, and are specially interested in the items which touch upon Jewish welfare and coming national glory. And, we have been invited by Hebrews to lecture before them on the prophecies of the Hebrew Scriptures, in which they are evincing a deep and a growing interest.

When Zionism first made its appearance it appealed only to the "poor Jews." The rich and prosperous Jews very generally sneered at Zionism as impracticable, foolish, etc. Prominent Rabbis preach against it, declaring that America is the promised land of the Jew, from which no Palestine prospect could attract him. They declare themselves unorthodox--Jews by

OV64

race and not by faith--iconoclasts, agnostics. Editors of Jewish papers expressed similar views, evidently feeling that the Zionist movement would bring discredit on their race in the eyes of the Gentiles. Meetings were held in which Zionism was decried and made sport of, and American citizenship held up as the ideal for the Jewish youth, etc.

Gradually Jewish sentiment has veered more and more toward Zionism, until to-day Jewish journals find it advantageous to have a Zionist Department. And rabbis and editors find it not wise to run counter to the steadily increasing current of Zionist sentiment. Now they admit that a rejuvenation of Palestine is in progress, that Zionism has a hold upon the hearts of the poorer Jews in every land, and particularly in Russia. Now they admit that the poor of their race have heart-longings for Palestine, which impulse them toward it rather than elsewhere.

Now they admit that the rehabilitation of Israel in her own land would not only be advantageous for their poorer brethren, but possibly add to the influence of the less orthodox, who would not think of leaving this and other lands, where they are enjoying so great financial prosperity that they are not thinking particularly of the future nor of the past.

The Power of Jerusalem's Hope.

Do we consider it strange that an influence, a hope, should so quickly spread abroad over all the earth amongst the eight millions of the Hebrew race? Do we consider it "extraordinary patriotism" that, after eighteen centuries of absence from their fatherland, the thought of returning thither should so pulsate the hearts of their whole nation? Do we marvel still more, when we consider that they have been a longer period out of that land than ever they were in it? If these are the interrogations of our mind, they merely prove that we do not comprehend the sentiment which now for nearly thirty-eight centuries has influenced Abraham and his seed!

The fact is, that the Jew is not well known even amongst his most intimate Gentile acquaintances. And he cannot be broadly and intimately understood, except from the standpoint of his religion, which few Gentiles comprehend, and which with the majority of Jews, even, is a matter of prejudice and pride, rather than of clear understanding and religious conviction.

Originally isolated from other nationalities by Divine command, and in accordance with his religious convictions, the Jew became a stranger and an alien to the world at large; and it, resenting his claim of Divine favor and religious superiority, has disdained the Jew and ostracized him--yea, and persecuted him even, in a most un-Christian manner. Cut off thus from social intercourse with Gentiles --shut up by himself, the Jew has cultivated a spirit of social resentment. Crowded in upon himself, he has had the ambition to cope with the Gentiles in every field of progress in a competitive and not a fraternal spirit. For a long time forbidden to own and till the land, he abandoned agriculture and confined himself within certain limits of cities of the old world, and has distinctly marked his "Jewish Quarter." Finding that the Gentile came to him generally under stress, if at all, he has engaged in pawnbroker businesses, and applying to it his natural energy, he learned how to make that business profitable--but thereby frequently increased the animosity of his Gentile neighbors. Gradually his strong character has become chiefly enlisted in money-making --and in this he has a large following amongst the Gentiles, though the latter are comparatively less successful in the strife.

Not until our day, since the overthrow of Jerusalem, has the Jew really had full, fair treatment and equal opportunity with other nationalities in certain parts of Europe and in this land. Now his persevering energy places him in high positions of influence in banking, in merchandising, in newspaper work and in literature. Yet, however great his achievements, however wealthy he may be, there is a great gulf socially between him and his Gentile neighbor. Nor can we claim that this is purely an objection to his religion, for many Gentiles of high social rank hold to very similar religious tenets --Unitarians and others. This social chasm the Jew admits and resents, but does not understand. It would appear to be due largely to the fact that his commercial

OV65

instincts have in these long years gained such an ascendancy as to dominate him in whatever field he may exercise himself. The money sentiment, the cash value, How much is it worth? How much can I get? What will it profit? are sentiments which, to a lamentable degree, afflict all of humanity--some more, some less. But with the Gentiles there are sentiments, there are occasions, there are things and circumstances, into which he enters quite separate and apart from commercialism. This super-commercial sentiment our Hebrew friends generally find it difficult to appreciate and impossible to attain.

What can be the foundation from which proceeds the irrepressible hope and courage of the Jew, which have carried him through bloody seas of persecution, through social ostracism, against the current of prejudice and superstition, to his present lofty stand in the world? Why has he not been crushed, as have other people? Why has he not disappeared from the face of the earth as a race, as have other races? Why is it that to-day, after thirty-eight centuries, he is such a force, such a power in the world financially, that the wealthiest Governments

are indebted to him and dare scarcely undertake a war without his co-operation in raising the funds? What is the secret of Jewish hope, courage and pride?

The Chosen Seed of Abraham.

The key of the situation is given us in the Bible, and nowhere else. The relationship of Jewish people and the land of Palestine and the Bible, rightly understood, constitute a proof that there is a God: that he has a great and wonderful Plan or method by which he is dealing with mankind; that his Plan is connected with the Jewish nation, and that the Bible is the record of that Plan. But here we must remember the truthfulness of the poet's expression:

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

It is a mistake to suppose that the Bible was written for the world or intended to be understood by the world. Its own testimony is to the contrary of this--that the Divine purposes are intended to be concealed from mankind in general and to be understood only by those who come into heart harmony with the Divine intention, and who from this standpoint "search the Scriptures." It should not surprise us, therefore, that our Jewish friends have not comprehended clearly the Scriptures, which they so reverently and painstakingly preserved from Moses until Christ. And may we not truthfully say that the same lack of understanding very generally prevails, even amongst Christians? Is not the fact that comparatively few of the Lord's people have been privileged to comprehend the length and breadth and height and depth of the Divine Plan, fully in agreement with the Scriptural declaration that such knowledge has been intended throughout the Age only for a very small minority? The hindrances which have blinded so many are the creeds, traditions and Talmud. "The secret of the Lord is with them that reverence him (and His Word) and he will show them his covenant."--Psa. 25:14.

The Scriptures seem to indicate, however, that the time is at hand when "The mystery of God shall be finished," and when the understanding of the Divine Plan may be comprehended by increasing numbers, and amongst these the reverential Jews. Indeed, the Jew should be specially attracted by the outlines of the Divine Plan set forth in the prophecies of his own Scriptures. They explain the experiences of Israel while still in God's favor, and the experiences of the past eighteen centuries of their disfavor, and show how both of these will work together eventually for the blessing of Israel and through Israel for the blessing of the Gentiles.

The Divine Promise to Abraham's Seed.

As the very foundation of Israel's every hope, the mainspring of that people's courage, the motive power of their energy, their perseverance and their pride, has been the Divine promise made to Abraham, their illustrious ancestor, "the friend of God." To Abraham, after certain tests of character--obedience, loyalty, faith--God made a Promise which constitutes the hope, both of Israel and the Gentiles. It reads, "In thy Seed shall all

OV66

the families of the earth be blessed." (Gen. 22:18.) Abraham's son Isaac was indicated by the Lord to be the channel through which this blessing should proceed. Later on, Isaac's son, Jacob, was indicated as a further channel. At Jacob's death the Divine blessing passed, by Divine direction, not to a single one of his posterity, but to them all as a whole nation.

Jacob's name was changed to Israel, which signifies a prince influential with God--in Divine favor. This name Israel, indicative of so much of honor and Divine favor, was subsequently applied to the whole nation of Jacob's descendants, who became known as Israelites, or Children of Israel. It was understood by that nation that they were the seed, the posterity mentioned in the promise made to Abraham--in whom "all the families of the earth should be blessed." They correctly understood that this would signify a great exaltation for their little nation. They had full confidence in that great Promise, because the Lord had secured it to them in a most remarkable manner--he made oath to it. Since he could swear by none greater than himself, he said, "By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son; therefore, I will greatly bless thee and I will exceedingly multiply thy Seed as the stars of heaven, and as the sand upon the sea-shore ...and in thy seed shall all the families of the earth be blessed; because thou hast obeyed my voice."--Gen. 23:16-18.

This hope in God--that they were his chosen people whom he would use as the channel of Divine favor to all nations--has ever been the mainspring of Jewish courage and pride. Not all Jews have inordinate self-conceit as the basis for success. Some of them are fearful and some deficient in self-esteem; but they are nerved by the conviction that God was specially interested in them, and the hope that he will yet fulfill to them his Oath-Bound Covenant. A faith so persistent (for thirty-eight centuries) must surely be pleasing to God, and must challenge the admiration even of their enemies. Christian Bible students well know that much of the Bible consists of Israel's past history and prophecies of their coming glory. The past eighteen centuries have been merely a parenthesis in which spiritual Israel has been in process of selection from every nation. The speedy return of Israel to God's favor marks another onward step in the Divine Plan of the Ages. According to the Scriptures, their coming uplift to Divine favor marks the Millennial epoch of blessings so long promised by God through the Hebrew prophets and attested also by our Lord and his apostles, mark the words of Peter--"Times of Refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, whom the heavens must retain until the Times of Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began!" (Acts 3:19-21.) Jewish Restitution is the first item of the many blessings then to be poured upon mankind by a gracious Creator.

As in future articles we shall outline various Scriptural prophecies in which the Jew is vitally interested, it is our hope that not merely our Hebrew friends will be interested, but also Christian Bible students and non-professors. The coming blessings will be abundant to the blessing of all mankind, but the Jew first, for "God hath not cast away his people whom he foreknew"; "For the gifts and calling of God he never repents of."-- Romans 11:2,29,32.

PRESS ON

*BUILD thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.*

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II.--Hope Long Deferred Now Reviving

BY C. T. RUSSELL

Pastor Brooklyn Tabernacle

ONE OF THE MOST remarkable things in history is the perseverance of Jewish hopes; and this confirms the inspiration of the Bible, which sets forth that hope, tells of its long-delayed fruition and assures us that Israel's hope will persist until its realization. In subsequent articles we will consider the Jewish prophecies and types, which show that the Israelitish dreams of world-wide influence as God's peculiar people are speedily to be realized. We will also show from the Hebrew Scriptures why the fulfillment of the glorious promises made to Abraham and his posterity have been so long delayed--the necessity for the delay and the advantages accruing therefrom. For the present we content ourselves with the bare statement that, according to the Bible, Palestine will be flourishing with a large population of Jews at the close of the year 1914. The Scriptures indicate that the gathering will be "out of all nations," and with considerable wealth and general prosperity. We are not to understand that this means that all the Jews of the world will go to Palestine, but that some of the most pious and zealous from every quarter will gather there. At that time will occur what the Bible terms "Jacob's Trouble," in conjunction with a world-wide trouble, financial, religious, political, social, eventuating in anarchy, and, later on, in Israel's exaltation as the earthly exponent of Messiah's spiritual Kingdom. Let none think of us as prophesying, but merely as announcing our interpretations of prophecy, which we have been presenting to the public for the past thirty-four years. In 1874, Socialism had scarcely been born, and Zionism was not dreamed of until twenty years later. Now Socialism is the great menace of all the Governments of the civilized world, including Japan, and Zionism is forging ahead with great strides. In God's province the doors to Palestine as a home have been barred against the Jews for the past sixteen years. And it is during this period that the Jews have begun to specially long for their home land. The Zionist movement is their cry to Heaven, and to each other and to the world. The barring of the doors to Palestine undoubtedly made the Jews more anxious to re-enter it. The embargo was not lifted until Turkey's peaceful revolution put into power men of more modern thought, who have canceled the prohibition and made the Jews welcome to Palestine on the same terms as other peoples. Six months passed under the new privileges with apparently small results, causing

astonishment to those who had expected a speedy influx of the exiled people to the Land of Promise. The Zionist Congress, which closed its session in Hamburg, Germany, on the last day of 1909, disclosed the secret of the delay of the Jews to avail themselves of the opened door. It appears that Dr. Max Nordau, the great leader of the Zionists and President of the Association, has been exerting all of his great influence to hold back the Israelites from entering Palestine, until he could bring pressure to bear upon the new Turkish Government to secure from it Charter rights making of Palestine a Jewish State. Dr. Nordau reasoned that the Turkish Government would be greatly advantaged by the establishment in Palestine of a Jewish Government tributary to Turkey-- autonomous, but under the Turkish suzerainty. Such a charter the Turkish Government has continued to refuse, reiterating, however, its Welcome to the Jews, to all parts of the empire including Palestine, with the general privileges of Turkish citizenship. Moreover, they reminded the Jews that Turkey is one of the few nations which had never persecuted the children of Abraham.

The Pent-Up Hopes Irresistible.

At one time it was feared that the Zionist Congress just closed in Hamburg would mark a breach in the society, because Dr. Nordau, its President, with many of its influential members, insisted that the Zionist movement must halt until its demands of an autonomous Government for Palestine should be granted, and because the masses of the Zionists were restive and insisted that the opened door should be promptly entered, leaving the results to God's providence. They reasoned that God, who had promised the regathering of Israel, and who had opened the way, is abundantly able in his own time to fulfill all the other provisions of the great promise made to Abraham-- that his seed, his posterity, should yet bless all the nations of the earth. Sentiment ran high at the Congress, and, notwithstanding the love and esteem in which the Society's President was held and the weighty influence of other leaders under him, the Congress with kind preambles and resolutions of respect for its leaders, passed over their heads a resolution ordering the gradual transfer of all the interests of the Zionists to Palestine. Thus the future center of Zionism is decreed to be the Holy Land. The funds which have been in process of collection for banking purposes, etc., are to be centered there-- the words "gradually transferred" are understood to signify as prompt a transfer as wisdom could sanction in dealing with the various interests and assets of the institution. Witnesses present at that last Zionist Congress tell of the earnestness and intensity of manner manifested by the delegates representing Israelites in all parts of the world. America, by virtue of donations, membership in Zionist Societies, etc., would have been entitled to a sufficiency of representatives in the Congress to have constituted a majority. But the representation was comparatively small, the cost of travel, no doubt interfering-- perhaps, also, a desire to save the expense in favor of further donations to the work. It is remarkable that so few wealthy Jews have contributed either their influence or money to further the patriotic efforts of their poorer brethren, some of whom so greatly need just such a homing place. However, since the Scriptures indicate the accumulation there of wealth, we have no doubt that during the next few years circumstances will be so shaped providentially that wealthy Jews, as well as poor ones, will congregate there. Meantime, in full accord with prophecies, the climate of Palestine is greatly improving, by reason of greater rainfalls. And a Hebrew named Aaronson has discovered a new kind of wheat, similar to our own, but specially adapted to the soil and climate of Palestine. Coincidentally, Turkish despatches inform the world that the Turkish Government has commissioned Sir William Wilcox, of the Royal Geographical Society of Great Britain, Chief Engineer of the Survey of the Tigris-Euphrates Delta, to proceed with the reclaiming of Mesopotamia, the valleys of the Tigris and Euphrates Rivers, presumably the site of

the Garden of Eden, the cradle of the race, and the home land of Abraham before he removed to Canaan. This considerable work, it is estimated, can be accomplished in about

OV69

three years. It will tend to bring modern civilization and wealth to that quarter, and will doubtless co-operate in the rejuvenation of Palestine. Thus, gradually, the geographical center of the earth, the Jerusalem vicinity, is resuming importance in the eyes of the world. Those who view the matter through the prophetic telescope foresee the time when "the Law shall go forth from Mt. Zion (spiritual Israel on the heavenly plane) and the Word from Jerusalem, the To-Be Capital of the world under the Millennial Kingdom arrangements. Thither all the nations of earth will send their ambassadors and from thence take their laws. Upon such as will conform to these arrangements the Divine blessing will rest, uplifting them gradually from sin, ignorance and superstition to mental, moral and physical perfection. Thus, according to the Scriptures the whole earth will gradually become the Garden of the Lord--Paradise. And those times or years of restitution will bring the willing and obedient of mankind back again to the full perfection of being, mental, moral and physical, which God intended and exemplified in Father Adam. Thus eventually all the terrible results of Adam's disobedience and fall will be blotted out through the long-promised Kingdom of Israel, the Kingdom of God under Messiah the Mediator of Israel's New Law Covenant, whose gracious provisions will be open to all the nations of the earth.-- Acts 3:19-23; Jer. 31:31; Zech. 14:1-6,14-20.

World Empire Ambitions.

Everybody knows that since the days of Nebuchadnezzar, King of Babylon, many of the nations of earth have cherished the ambition that the fates had decreed their superiority above other nations, and that all other nations should submit to their rule for their own advantage. This conceit prompted Nebuchadnezzar to be the first conqueror of the world. Cyrus the Mede concluded that he was still more fit to be the world's emperor and established the dominion of the world-wide Empire of the Medes and Persians. A little later the conceit was grasped by a young man scarcely out of his teens, and Alexander the Great conquered the world and gave its scepter to Greece. Later on the Caesars wrested the power and made Rome Empress of the world. Still later, the Popes became the virtual rulers of earth, under a claim of spiritual authority. Napoleon ended the papal empire of earth and sought to appropriate the honors of world domination to himself and France. History shows us that he almost accomplished his designs. The Bible explains that he failed, not because of incapacity, but because of the Divine foreordination that the fifth universal Empire of earth will be that of Messiah--a spiritual and invisible reign of Christ and the saintly elect members of the church, his Bride, operating through fleshly Israel, then to be restored to Divine favor and made chief of the nations of earth and the channel of Divine blessing. It is not so generally known, even to Christian Bible students, that the Jews entertained this idea of world empire long centuries before Nebuchadnezzar grasped earth's scepter. Fourteen hundred years before Nebuchadnezzar became the world's Emperor, God promised this honorable station to Abraham and his seed--to a nation from his loins. For Abraham's assurance and for the assurance of all afterward interested in that promise, God made oath to him, so that by two immutable things, His Word and His Oath, we and all in accord with the Divine Purpose might know of a surety that the promise or Covenant is not a conditional one--that it could not fail, that the fulfillment, though long deferred, would be sure.-- Hebrews 6:18. Those who have wondered at the indomitable spirit of the Jew which has preserved his nationality for more than thirty centuries, while other nations in many lands have bloomed and faded and died. The Chinese, indeed, do show a great persistency, yet they have no acceptable history connecting them definitely with the remote past and with creation, as have the Jews alone. The secret

of this history and national persistency is found in the relationship between Israel and God. And the beginning of that relationship and dominating hope is marked by God's promise and oath to Abraham, "In thy seed shall all the nations of the earth be blessed." The thought of blessing the

OV70

world was not with Israel, as with other nations, merely a dream of imperial power, dignity and rich revenue. Their ambition based upon this promise made to Abraham was that they as a nation consecrated to God and accepted by God as his peculiar people would be used by the promised Messiah as his agency or channel for bringing the whole world into subjection to the Divine Law--for their moral as well as their physical blessing and uplifting out of sin and death conditions. And this hope is soon to be realized. This hope, this ambition to be God's people, to be God's servants, to be God's channels of blessing to the remainder of mankind, attached itself to the Hebrew mind in its every contact with the promises of God, the Law and the prophecies, and with all their experiences under Divine provisions, which were accepted as necessary instructions of God to qualify them for their foreordained service to mankind. Thus their early experience in reaching Canaan through the wilderness were accepted as lessons necessary for their development. Their experiences under the Judges were disheartening, but accepted as necessary instructions and preparations. Then came the Kingdom Epoch in their history, when the reign of Saul, David and Solomon marked periods of progress in the direction of their long-cherished hopes. Especially in Solomon's day they felt that the promises to Abraham was about to be fulfilled. Notwithstanding the fact that Solomon conscripted the labor of the people for the construction of his great temple, and notwithstanding the fact that he taxed them heavily for internal improvements, etc., they submitted in a measure of cheerfulness, because the wisdom, the riches and the greatness of that king attracted world-wide notice and seemed to be leading on to the grand climax of their hopes--the establishment of the seed of Abraham as the chief nation of earth, from whose capital, Jerusalem, the Law would go forth to every nation, people, kindred and tongue. Indeed, it is quite probable that Israel's boast of Divine promise of the rulership of the world spread abroad amongst the other nations and awakened in them a rival ambition. It should be noticed, however, that Israel sought its dominion of the world under Divine supervision and not through conquering armies and ambitious generals. Solomon extended the boundaries of his kingdom merely to the limitations which had been outlined in the Divine assurances and, instead of seeking to conquer the world, his was known as the "kingdom of peace." From the time of Solomon's death, Israel's history is a record of disappointments as respects their great hopes of world domination. The division of the nation into two parts, Judah and Israel, and subsequently their overthrow by Syria and Babylonia shook the conceit of many in respect to the Divine Promise, so that when in the days of Cyrus, in harmony with Divine Providence, the millions of Israelites who had gone into captivity as settlers in other lands, preferred to remain where they were, when given the opportunity of returning to the promised land. Less than fifty-five thousand out of the many millions had so great a love for God and so strong a hope in the Abrahamic promise as to brave a return to the desolated land from which their fathers had been forcibly removed. And just so, we believe, it is today. The Jews who would regather to Jerusalem now, according to Hebrew prophecy, will be the devout, the faithful, who still trust in that Abrahamic promise. The masses now will prefer to remain in symbolical Babylon, as the masses in the day of Cyrus preferred to remain in literal Babylon. During the 536 years from the time of the return of the faithful fifty thousand under the decree of Cyrus, down to the time of the building of Herod's Temple, more gorgeous than that of Solomon, the Israelites had a variety of trying experiences, all of which should have tended to keep them very humble and near to the Lord. As a matter of fact those trying experiences did make of the Jews a peculiar people, a religious people, more

advanced along moral and religious lines than any other nation on the earth. But, naturally enough, the religious nation was not composed of the pure in heart only. Their priests became to a considerable degree Higher Critics and politicians of the sect known as "Sadducees" or Reform Jews who believed merely in the present life and doubted the fulfillment of the Abrahamic

OV71

promise--hoping vaguely that possibly Israel might some day attain an influential position, not by Divine interposition, but by human wisdom and politics. On the other hand, there was a strong holiness party at that time amongst the Jews known as the Pharisees, who went to the opposite extreme and magnified the letter of the Law to such a degree that they entirely lost sight of its real spirit or intent. Nevertheless as between these two great extremes there was then, as we should expect, a minority in heart-harmony with the Lord and his Promise, and still "waiting for the consolation of Israel," --"Israelites indeed" in whom was no guile.

Natural Israel--Spiritual Israel.

It was at the climax of Israel's second attainment of national importance and dignity as a subordinate kingdom, under the Roman Empire in the days of Herod, that a great transaction occurred, which few of the Jews then understood and which few since understand, and which few even of Christians understand Scripturally. The Divine Purpose contemplated a greater Kingdom and a greater blessing of all the nations of the earth than the most hopeful of the Jews had even dreamed of --a blessing and uplifting to perfection and harmony with God and eternal life. They did not see that their sin-offerings were merely typical, and that, according to the Law, An eye for an eye and a tooth for a tooth, signified that a man's life would be necessary to redeem a man's life --to redeem Adam and his race from the sentence of death. They did not see that before Messiah could legally bless the world and emancipate them from sin and death and secure to them eternal life, he must first redeem them through the sacrifice of himself--typified in various of the typical sacrifices of their law. Hence they expected Messiah's manifestation in power and great glory (now soon to be revealed), and this hindered them from accepting as him the lowly One who submitted himself to a death and crucifixion--although he was holy, harmless and undefiled, separate from sinners, the anti-typical Passover Lamb. The intervening period of nearly nineteen centuries has greatly perplexed the Jews. They perceive their cast-off condition --that they have been without prophet or priest or other mark of Divine favor all these centuries, subject to persecution. Had they seen what we are now about to relate the situation would have been clear and easily understood; but God did not wish to have it understood until his "due time." The Jews perceived nominal Christendom confused in doctrines and practices, "a cage for every unclean and hateful bird." (Rev. 18:2.) They could not believe that God had cast off their nation and had accepted instead as his peculiar people the nations styled Christendom. They reasoned that much of the theology and many of the practices of nominal Christendom were heathenish, pure and simple. They did not see that in that great mass of nominal Christians there were here and there saints of God, and that these alone from the Divine standpoint composed the spiritual Israelites--a little flock, containing not many rich, not many great, not many wise, not many learned, not many noble, according to worldly estimation. The explanation of this matter, which the Scriptures term the "mystery hidden from past ages and dispensations," is this: It is the Divine Purpose to have two Israels --both of them specified in the promise to Abraham. First, a spiritual Israel whose destiny is to share in the "first resurrection," and be like unto the angels, spirit beings invisible to men. As Messiah was typified by Isaac, Abraham's son, this spiritual class, intended to be his joint-heirs on the spirit plane, were typified by Rebecca, Isaac's wife. This spiritual Messiah, Jesus and his Church exalted through suffering and as a reward for faith and obedience and self-sacrifice, must first be completed and exalted to the

heavenly condition before the earthly blessing can come to natural Israel, fulfilling to her all the gracious promises which have encouraged the hearts of her children these many centuries. And the fulfillment, when realized, will far exceed all anticipation. Thus the promise to Abraham was divided into two portions; for God said to him: "Thy seed shall be (1) as the stars of heaven (spiritual Israel), Messiah and his elect Bride," and (2) "Thy seed shall

OV72

be as the sand of the sea shore"--natural Israel and the multitudes of mankind who shall receive the Divine blessing through both spiritual and natural Israel. For the Scriptures indicate that as all nations are privileged to come to the United States and become citizens, so during the reign of Messiah all nations will be privileged to become Israelites and thus to share in the blessings of Israel's New Covenant. (Jer. 31:31; Rom. 11:27.) Thus ultimately all the willing and obedient of the human family will be adopted into Abraham's family. At the conclusion of Messiah's reign of a thousand years, the whole earth will be filled with Abraham's seed or posterity, and lifted up to full perfection and harmony with God; because all the unwilling and disobedient will ere then have been utterly destroyed by Immanuel in the Second Death.

ONLY A LITTLE WHILE

*ONLY a little while to walk with weary feet,
Only a little while the storms of life to meet,
Only a little while to tread the thorny way,
Only a little while, then comes the perfect day.*

*Only a little while to spread the truth abroad,
Only a little while to testify for God,
Only a little while, the time is fleeting fast,
Only a little while, earth's sorrows all are past.*

*Only a little while, then let us do our best,
Only a little while, then comes the promised rest.
Only a little while, oh, what a word is this!
Only a little while, then comes the perfect bliss.*

*Only a little while, then death shall be withdrawn,
Only a little while, then pain and tears are gone;
Only a little while, then by the Crystal Sea,
Only a little while, then we shall dwell with Thee.*

*Only a little while, Lord, let Thy Kingdom come!
Only a little while, Thy people sigh for home;
Only a little while, the City bring to sight,
Only a little while, come end earth's dreary night!*

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III.--Israel's "Double"--A Fact and a Theory

BY C. T. RUSSELL

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IT IS A FACT that the history of the Hebrew people divides itself naturally into two equal parts--1845-1/2 years of favor, followed by 37-1/2 years of trouble and disruption, and 1845-1/2 years of disfavor, followed by 37-1/2 years of returning favor and arising from the dust. It is a fact also that this division of Israel's experiences is distinctly shown in the Bible--in their own Scriptures. So remarkable a fact would be worthy of deepest attention by both Jews and Christians, even if it were not noted in the Scriptures. But when it is found clearly outlined in the inspired prophecies this secondary fact bids all take notice who have respect to the Bible as the Divine message. If our Hebrew friends would investigate and see this, it would add impetus to the Zionist movement, and, in general, to all the reviving hopes of God's Chosen People. Surely such remarkable facts cannot be considered accidental! Surely they show design on the part of the Great Supervisor of earth's affairs! Surely they indicate that he who called Israel to be his Chosen People is the same who scattered Israel as the prophets foretold; and the same who promised that in his own due time He will not only regather a remnant of that people to the promised land, but return to them Divine favor. Under that influence they will become the great nation of earth to which all other nations will flow, and from which, according to the original promise God's blessing will flow to every nation, people, kindred and tongue, during the thousand years of Christ's reign--the Millennium. But we must not be content with assertion. We must prove these facts.

Israel's 1845-1/2 Years of Favor.

There is no question as to when the nation of Israel had its beginning. It was at the death of Jacob, when he called his twelve sons to his bedside and gave to them collectively his blessing--their participation in the great promise which God made to Abraham and confirmed to Isaac and to Jacob with an oath. (Psa. 105:9,10.) We are not to expect the Word of the Lord to state the period of time from the death of Jacob to the spring of A.D. 33, when unwittingly the Jews crucified the Lord of Glory. (Acts 3:17.) Rather we are to understand that the Divine method has been to secrete the various features of the Divine Plan and to permit them to be understood only as they become due of fulfillment, as a proof to us of Divine foreknowledge. Accordingly it is not surprising that the exact date of Jacob's death--the exact beginning of the Jewish

nation, is left in a degree of obscurity; yet fully revealed by a circuitous route. St. Paul, once a member of the Jewish Sanhedrin, and therefore well-versed in the traditions of his day, and further, we believe, Divinely inspired in his utterances, furnishes the statement that the giving of the Law was 430 years from the making of the Covenant with Abraham. The first feature of the Law was the Passover on the night preceding the exodus from Egypt. This being fixed, we have merely to ascertain the time between the coming of Abraham into the land of promise, when he became heir of the Covenant, and the death of Jacob, which, we will demonstrate, was 232 years. Abraham was seventy-five years old when the Covenant was made with him at the death of Terah (Gen. 12:4), and Isaac was born twenty-five thereafter.-- Gen. 21:5.

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|---|------------------|
| Thus, from the Covenant to the birth of Isaac | 25 years |
| From the birth of Isaac to the birth of Jacob (Gen. 25:26). | 60 " |
| From the birth of Jacob to his death (Gen. 47:28) | <u>147 "</u> |
| Total years from the making of the Covenant with Abraham to the death of Jacob, the beginning of Israel's national history was | <u>232 "</u> |
| From the Abrahamic Covenant, the day Abraham entered Canaan, to the day Israel left Egypt (Ex. 12:41), at the Passover | 430 " |
| Deduct the period from the Covenant to Jacob's death, as above | <u>232 "</u> |
| Thus we have what we seek, the length of time between Jacob's death and the exodus of his posterity, which was | 198 " |
| To this add the period of the wilderness | 40 " |
| The period in Canaan until the division of the land between the tribes | *6 " |
| The period of the judges | *450 " |
| The period of the Kings of Judah | *513 " |
| The period of the Desolation. | *70 " |
| The period from the Desolation by Cyrus the Median King to A.D.1 | *536 " |
| Total years from Jacob's death to the beginning of the period known as Anno Domini | 1813 " |
| From A.D. 1 to the crucifixion of Jesus at the Passover in the Spring of A.D. 33-- Jewish reckoning | <u>32-1/2"</u> |
| Total period of Israel's waiting for the Kingdom under Divine favor and recognition. | 1845-1/2" |

(*Space does not permit our giving the details respecting the various periods above mentioned, but we have it clearly demonstrated in print and will be pleased to loan the book of evidences to all who will send post card request (with a promise to return the book by mail. Address the writer at Brooklyn, N.Y.) Our Hebrew friends may be disposed to question our fixing the date of the end of their favor in the Spring of A.D. 33, because that date is identified with Jesus and his death. But in his prediction five days before death he said as he wept over the Holy City, "O Jerusalem, Jerusalem, that killeth the prophets and stoneth them that are sent unto you. How often would I have gathered thy children as a hen gathereth her brood under her wings, and ye would not! Now I say unto you, Your house is left unto you desolate. Ye shall see me no more until that day when ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23:37-39.) However, all reasonable people should be amenable to facts. The death of Jesus is a fact witnessed to by the millions whose faith has been built contrary to ordinary logic upon the vicarious death of one who was executed by his countrymen, not for claiming he was Jehovah, but because he declared himself--"the sent of God"-- "the Son of God"--"the Messiah." Interpret

the fact how we may, it is there, and deserves consideration. History tells us that Israel's national

OV75

troubles began shortly after the death of Jesus. The history of the 37-1/2 years between the death of Jesus and the utter destruction of Jerusalem by Titus and his army (A.D. 70) is so elaborated by the Jewish historian Josephus as to need no comment from us. Josephus shows that during that period insurrection broke out and increasing turbulence, until, at the end, practically nothing remained to be done but for the Roman authority to assert itself, and then it was futile. Israel as a nation, as a Kingdom, perished in A.D. 70, as many of the prophets had foretold. Now the remarkable fact is to be noted that a corresponding period of 1845-1/2 years from the death of Christ A.D. 32-1/2 brings us to A.D. 1878, a year memorable for the meeting of the Berlin Conference of Nations, at which a Hebrew, Disraeli, as the representative of Great Britain, was accorded the place of chief honor as the leading spirit. Moreover, the decisions of that Conference had a weighty influence in the affairs of God's Chosen People. Under the ruling of that Conference of the Great Powers of Europe the various Balkan States, divisions of the Turkish Empire, were placed under the supervision of the Governments whose interests were contiguous. By that division of responsibility for peace in the Turkish provinces, Egypt and Palestine, as portions of the Turkish Empire, come under the protection of Great Britain and France. The French made only a partial success of their venture in digging the Suez Canal and in the turning over of that canal to the British, the French abandoned their responsibilities in Egypt and Palestine, to the British, although the Egyptian Government and the Turkish authority are both recognized. The effect has been the considerable opening up of Egypt, which the British found to be to their financial interest to exploit. Palestine nearby was too poor to be worthy of exploitation, but nevertheless profited greatly by the British influence in Egypt. The greater peace and security prevailing under the lee of the British flag has been beneficial to the land during the intervening thirty-two years. Meantime, God's blessing has been returning in a remarkable degree to the Hebrew people in the various lands to which they were scattered. In this time they have risen to prominence not only financially, but also in literary and scientific circles. In a word, ever since the Berlin Conference in 1878 Israel's star has been in the ascendant. Even the persecutions permitted by providence in Russia (and other persecutions the Scriptures indicate may yet be expected) have had a beneficial influence in arousing that nation and making many of them long for the home land, one result of which is the Zionist Movement, which more and more is captivating the hearts of patriotic Israelites: especially such of them as still have reverence for the Promise and Oath of God to father Abraham, "In thee and in thy seed shall all the families of the earth be blessed." From an entirely different line of prophecy we will later show that according to the Scriptures Israel is to be rehabilitated as a nation in the near future--about the year 1915. The Scriptures, however, indicate that at that same time they will have great distress as a people. "It is the time of Jacob's trouble, but he shall be delivered out of it." (Jer. 30:7.) The deliverance will be so marked, so notable, that the whole world will begin to realize that Israel's outcast period, cut off from Divine favor, was not designed to be forever, but merely for an equal period of time to that in which they enjoyed God's favor. Some may be inclined to remind us that Israel experienced various captivities and despoliation prior to A.D. 32-1/2. We assent to this, but call attention to the fact that in all those trying experiences they still had special evidences of the Divine supervision and that their tribulations were designed for their purification and blessing. On the other hand, the period since A.D. 32-1/2 is particularly marked by the prophet as being without Divine favor. "I will scatter you into all lands, where I will show you no favor." The prophet Isaiah, referring to this period of cutting off from Divine favor, declares: "Unless the Lord of hosts had left us a remnant ever so small, like Sodom should we have been, unto Gomorrah should

we have been compared." (Isa. 1:9.) Isaiah (53:1) again prophesied respecting the failure of

OV76

Israel to hear the Divine message, saying: "Lord, who hath believed our report." And again he writes prophetically of their rejection of Messiah: "I will destine you to the sword, and all of you shall kneel down to the slaughter; because when I called, ye did not answer; when I spoke, ye did not hear; but ye did what is evil in my eyes, and that wherein I had no delight did ye choose. Therefore, thus hath said the Lord Eternal, Behold, those who serve me shall eat, but ye shall be hungry; behold, those who serve me shall drink, but ye shall be thirsty; behold, those who serve me shall rejoice, but ye shall be ashamed; behold, those who serve me shall sing for joy of heart, but ye shall cry out from pain of heart, and from a broken spirit shall ye howl; and ye shall leave behind your name for an oath unto my elect ones, when the Lord Eternal will slay thee; but his servants will he call by another name." --Isa. 65:12-15. Many Jews realize the fitness to them, during this long period in which they have been outcast from God's favor, of not only the above prophecies, but others which declared that the Lord would make them "a by-word and hissing amongst the nations" where he would scatter them. And again, that they should be without prophet and without priest many days--without any communication with God whatever. When noting the fulfillment of these prophecies against Israel we must not forget the equally strong testimonies of God through the prophets, that "he who scattered Israel will gather them again." "Behold, the days are coming, saith the Lord, when it shall not be said any more, The Lord liveth, who hath brought up the children of Israel out of the land of Egypt; but, as the Lord liveth, who hath brought up the children of Israel from the land of the north (Russia, where nearly one-half of the Jews reside), and from all the countries whither he had driven them; and I will cause them to return unto their land which I have given unto their fathers"-- Jer. 16:14-15. Moreover, it is explicitly declared that the Lord will no more forever after that scatter his people, but, on the contrary, that at that time he will enter into a New Covenant with them, providing for them a better Mediator than Moses--Messiah-- of whom Moses wrote: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass that every soul, which will not hear that (obey) prophet, shall be destroyed from amongst the people."--Deut. 18:15,18. (Acts 3:22-23.) The completeness of their scattering and the apparent hopelessness of their case must be apparent to every thinking Hebrew. They not only have no king, but they have no priest. The demoralization incident to their scattering was so great that not a Jew in the world can positively affirm to what tribe he belongs, and consequently none is able to trace his lineage to the tribe of Levi and Aaronic ancestry. Having no priest, they can have nothing even simulating the Day of atonement and its typical sacrifices for sins. According to the rationale of their own teachings they are entirely cut off from fellowship and relationship with God, except as that relationship subsists in the original Covenant which God made with Abraham and confirmed with the Divine oath.

This Double, or Parallel, Foretold.

If we now have the facts of history before us clearly; if we see that Israel was in Divine favor from the death of Jacob to the death of Christ, and that there their decline began, and that a similar period of time from the death of Jesus brought them to a revival of Jewish hopes in A.D. 1878; And if we see that the 37-1/2 years of failing then are paralleled now by 37-1/2 years of rising to favor and influence, let us rejoice in what we see and look further. We shall next look to the prophecies which distinctly foretold this "double" or parallel of Israel's favor with a like period of disfavor. After the declaration, "Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods

(rulers) day and night, where I will not show you favor." (Jer. 16:9-13.) then we read verse 18, "And first (before the return of favor) I will recompense their iniquity and their sin double," literally "two-fold," from the Hebrew word mishneh. What could be plainer than this?

OV77

The prophet declares that from the time of Israel's casting off from all favor until the time of their return to favor would be a repetition or duplication in time of their previous history, during which they enjoyed Divine favor. We have already indicated this double or "two-fold" feature of Israel's history and that the turning point was at the time of their rejection of Jesus as their Messiah when they cried to Pilate against him, saying, "His blood be upon us and upon our children." The Lord took them at their word, and they have endured a severe retribution. Meanwhile their hearts and minds have been blinded by prejudice for four substantial reasons: 1. The teaching of some that Jesus in his one person was both the Father and the Son, both the Almighty and the Messiah. This erroneous teaching the Jewish mind properly rejects as both unscriptural and irrational. 2. They did not realize how great their Messiah must be--that in order to give them eternal life as human beings, and through them to extend the same opportunity or blessing to others, the Messiah must first die, must first sacrifice his earthly life, that he might give it to Israel and to the world, while the Father, Jehovah, exalted him to the heavenly plane as a reward for his obedience and self-sacrifice. 3. Another matter which they did not perceive, and which they are not to be specially blamed for not discerning, was the fact that God proposed the selection of a small handful of humanity, to be associates with Messiah in his glorious Kingdom work of blessing Israel and the world in connection with the New Covenant promised to Israel in Jeremiah 31:31 and elsewhere. This fact, that the Messiah would have a Church or "Body" associated with himself and on the spirit-plane is nowhere specified in the original Abrahamic promise, although it is implied. When the Lord said to Abraham, "Thy seed shall be as the stars of heaven and as the sand of the seashore," the star feature of the illustration represents the higher or spiritual or heavenly seed of Abraham, the Church. The nucleus of this spiritual "seed of Abraham" was selected from amongst the Jews, and the remainder is being gathered since from amongst the Gentiles. This spiritual seed is being gathered out during the second half of Israel's mishneh, "double" or "two-fold" experiences. 4. Another matter which has confused our Hebrew friends on this subject is the fact that they do not discern as between the nominal Christian Church numbering hundreds of millions, and the saintly few lost to human sight in this great mass-- the saintly few who constitute the "Church of the Firstborn," the antitypical Levites and priests. Even to Christian people, as the Apostle declares, this election or selection of the saints of this Gospel Age as the spiritual seed of Abraham is a "mystery." --Col. 1:26,27.

The Very Turning Day Indicated.

Next we notice God's testimony through another prophet which indicates the very day on which Israel's "double" turned-- the very day on which the first-fold or division of Israel's experiences of favor ended, and on which the second-fold or division of Israel's disfavor began. Before we quote the prophecy we call attention to the fact that different prophecies take different standpoints, and then speak as though the prophet stood at that particular time and place. For instance, Jeremiah stood in his own day and said, "Behold the days come, saith the Lord, when I will do," thus and so, and render unto you "double." The prophecy we are now quoting is different. Zechariah (9:9-12) in prophetic vision took his stand at the end of Jewish favor on the very day when their "double" or mishneh turned, on the very day when Jesus fulfilling his prophecy, rode on the ass to the brow of the Mount of Olives and there, overlooking Jerusalem, wept over it and declared "Your house is left unto you desolate." Note the proof of this. The prophecy says: "Rejoice greatly, O daughter

of Zion! Shout, O daughter of Jerusalem! Behold, thy King cometh unto thee. Righteous and victorious is he; lowly and riding upon an ass, upon a colt the foal of a she-ass." (This is the same one who ultimately shall cut off the battle-bow and speak peace unto the nations, and whose dominion shall be from sea to sea and from the rivers to the ends of the earth.)

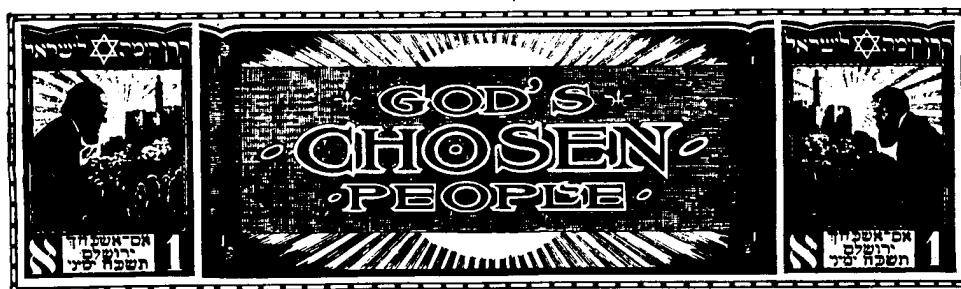
OV78

But first national power was to pass from the Jews for a time, and thus we read (V. 12), "Turn you to the stronghold, ye prisoners of hope!" This is the invitation of Messiah "to the Jew first." But foreseeing the rejection of the invitation by the nation as a whole, the Lord through the prophet adds, "Even to-day do I declare that I will recompense two-fold unto you." Or, as in our Common Version, "Even to-day do I declare that I will render double unto thee." Reputable Jewish witnesses in the New Testament show that Jesus thus offered himself to Israel as their King, and at the same time as their Passover Lamb, on the 9th day of the first month A.D. 33--five days before his crucifixion as the Passover Lamb--on the very day when the Passover Lamb should have been taken into the houses of those who would be protected by its blood of sprinkling and nourished by its flesh. We are not faulting Israel in general for not being sufficiently spiritual to discern the blessed opportunities that were theirs, for we find that similar conditions have prevailed in the meantime and prevail to-day all over Christendom. Only a small number, either of Jews or Gentiles, have been sufficiently saintly to be accounted members of this elect, select, spiritual seed of Abraham, or even to understand this "mystery." Yet, shortly, as members of the Great Messiah and under the headship of the glorified Jesus, the saintly, spirit-begotten church will begin to perform to Israel, and through Israel to all nations, the glorious promise to Abraham, "In thy seed shall all the families of the earth be blessed."

"She Hath Received Double."

Let us now notice a third Scripture which speaks of Israel's "double." (Isa. 40:1-2.) As Jeremiah looked at the matter from the far past, and told what would come; and as Zechariah stood at the turning point and told of the very day when the second half of Israel's experiences began, Isaiah took a still different standpoint. Coming down prophetically to the end of the "double" in 1878, he cries: "Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to the heart of Jerusalem and call out unto her that her time of sorrow is accomplished, that her iniquity is atoned for; for she hath received from the hand of the Lord double (the second half of her experiences, outcast) for all her sins." Slow, indeed, to comprehend all the things that are written would be the heart that could see nothing in these wonderful coincidences, and, to such, it would be useless to multiply evidences or to exhort to faith. An appreciation of the Divine Word necessitates first of all a right and teachable attitude of mind. Those who have not yet attained that condition of heart must needs wait. If they cannot receive instruction by the eye or ear or heart of Faith they must needs wait until the actual demonstrations of the "time of trouble" coming, and the subsequent uplifting of Israel, in harmony with these prophecies, shall be fulfilled. The proof that Israel's disfavor will completely terminate in A.D. 1915 and thenceforth their national polity be reestablished, we leave for a future article.

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IV--Chastened "Seven Times." A Period of 2520 Years

BY C. T. RUSSELL

Pastor Brooklyn Tabernacle

WHEN ENTERING into Covenant relationship with the nation of Israel, God of course foreknew that the nation whose fathers courageously shouted "All the Lord our God hath commanded will we do," would really not do those things, but, like the remainder of the world, would be swayed by the forces of sin and the weakness of heredity. Consequently, when setting forth to the chosen people the blessing which the Lord their God would give unto them, if they would be obedient to his Law and walk in his statutes, God also set forth what they might expect in the event of their failure so to do. And incidentally, in connection with the outlining of their punishments for transgression, the Lord prophetically in a hidden and covered manner, supplied information as to how long his chosen people would be under the hand of a chastening providence before being restored to Divine favor. The period of their chastening is told in the expression, "Seven Times." The Lord's words are: "And if, even with these things, ye will not hearken unto me, then will I give forth correction, Seven Times, for your sins. So will I break your pomp of power and will set your heaven as iron and your land as bronze; and your strength shall be spent in vain and your land shall not yield her increase; and the trees of the land shall not yield their fruit. "If, therefore, ye will go in opposition to me, and not be willing to hearken unto me, then will I yet further plague you Seven Times, according to your sins.... And I, even I, will plague you Seven Times, for your sins, and will bring upon you a sword that shall inflict the covenanted avenging....And I, even I, will correct you Seven Times for your sins; and ye shall eat of the flesh of your sonsAnd I will give your cities unto desolation, and make your holy places dumb, and I will find no fragrance in your satisfying odour; and I will make the land dumb, and your foes that dwell therein shall regard it with dumb amazement; when even you I scatter among the nations, and make bare, after you, a sword. Then shall your land become an astonishment, and your cities a desolation. Then shall the land be paid her sabbaths, all the days she lieth desolate, while ye are in the land of your foes; then shall the land keep sabbath, and pay off her sabbaths; all the days she lieth desolate shall she keep sabbath--the which she kept not as your sabbaths, while ye dwelt thereupon. For the land shall be left of them

and shall be paid her sabbaths, while she lieth desolate without them. They also accepting as a payment the punishment of their iniquity, because, yea, because my regulations they refused, and my statutes their soul abhorred."--Lev. 26:18-46. We have made but a brief quotation from this remarkable prophecy which has been so accurately fulfilled--especially since the time of the rejection of Jesus. However, be it noted that the prophecy distinctly intimates that this Divine disfavor is not to last forever, but to be for "Seven Times." In our next article we will show what their Sabbaths have to do with the matter and how the prophecy of the desolation of the land, the paying of her Sabbaths, has already been fulfilled. Here we want to notice the "Seven Times" or seven symbolic years of chastening-- where they began; where they will end; and the fact that they are symbolical and not literal years. Evidently the various translators who have handled these verses have been perplexed, and therefore have caused our Common Version improperly to read Seven Times more. This could not mean Seven Times more than the sins would deserve, for God would not be thus unjust; neither could it mean Seven Years more, because Israel's punishments, for sin were not marked off in periods of seven years. As a matter of fact, on account of idolatry, the nation went into captivity to other nations round about some eighteen times, the periods varying from a few months to eighteen years. Even the captivity which came upon them in the days of Zedekiah, and which lasted for seventy years would not wholly fulfill the spirit of this prophecy. Besides, could we suppose that God would specifically mark out the little captivities, etc., and absolutely ignore Israel's great period of disaster and desolation of the land and scattering of their people among all nations? The Seven Times here repeated with such emphasis evidently marked the great indignation of God against Israel; and the prophesied restoration of his people to Divine favor is evidently to be at the end of those Seven Times. Then God will remember his Covenant and fulfill all of its gracious provisions. St. Paul foretold this, saying, "Hath God cast away his people? God forbid!...God hath not cast away his people which he foreknew! ...Blindness in part is happened to Israel until the fullness of the Gentiles be come in...For this is my Covenant unto them, when I shall take away their sins. As concerning the Gospel they are enemies for your sakes; as touching the election, they are beloved for the fathers' sakes."-- Rom. 11:1-2,25-28.

Note the facts before us:

- (1) God foreknew and foretold the rejection of Israel for a time, but not forever.
- (2) He declared and reiterated that the period of their rejection would be Seven Times.
- (3) Those Seven Times or years cannot be understood literally, because Israel's rejection has lasted many times seven years.
- (4) Whatever period those Seven Times signifies, that period is not yet fulfilled.
- (5) There will be two possible places for the beginning of those Seven Times. Surely it was as far back as the time of the destruction of Jerusalem A.D. 70, following the rejection of Messiah and his message. Yes, it was further back than that event; for at that time they were under the Roman yoke, and even their great King Herod was not a Jew, but an Edomite of the family of Esau. This fact would carry us several centuries further back to the time when the last Jewish King was on the throne. Apparently those "Seven Times" of Israel's disfavor began with the dethronement of Zedekiah, the last King of Judah.

"Take Off the Crown"--"I Will Overturn It."

As a matter of fact, we find that Israel's Seven Times of disfavor began on that fatal day of which the Prophet wrote respecting their last king, Zedekiah, "O thou profane

and wicked prince, whose time has come that iniquity shall have an end; remove the diadem and take off the crown; this shall not be the same! I will overturn, overturn, overturn it; and it shall be no more; until he come whose right it is, and I will give it him. (Ezek. 21:25-27.) "The Seven Times," which began on that day, are due to end October, 1914--Seven Times or seven symbolic years, according to Jewish counting.

OV81

The lunar year of three hundred and sixty days is scripturally used as a symbolic "Time" or year, in which each day represents a year. (Ezek. 1:6.) Hence, Seven Times would represent symbolically (7 x 360) 2520 years. We therefore have from this standpoint the Divine prophecy or prediction that God's disfavor upon his chosen people would last Seven Times, or 2520 years. We have already shown what overturning the crown indicates. We have demonstrated that this period of disfavor began at the dethronement of Zedekiah, the last Jewish king. We have already quoted Ezekiel's prophecy respecting the incident--that the kingdom would be overturned, overturned, until Messiah would accept it and raise up Israel out of the dust to fulfill to her, and through her to all nations, the glorious things prophesied to Abraham and confirmed to Isaac and to Jacob by the Divine oath--"In thee and in thy Seed shall all the families of the earth be blessed."--Gen. 12:3. Our space forbids that we should enter into the details of the chronology; but those desirous of obtaining it we will be glad to serve, if advised. Briefly, the chronology from Zedekiah's dethronement runs thus: Captivity to Babylon lasted seventy years; restoration to the land, but not to kingly power and honors, was proclaimed to the Jews A.D. 536 by Cyrus the Persian King. Thus the period from Zedekiah to A.D. 1 was (70 plus 536) 606 yrs. Deduct 606 from the total of 2520 years, and the remainder shows a balance of 1914 years of Israel's disfavor during the period which we term Anno Domini. In other words, by the full end of the year 1914 (Jewish reckoning, October), Israel's Seven Times of chastisement and correction from the Almighty will have been fulfilled. Then will begin toward Israel Divine favor, forgiveness of sins, reconciliation to God, uplifting from the dust, and all the New Covenant privileges and blessings declared by Jeremiah (31:31.) The terms will be the same as under the Law Covenant instituted by Moses. But the New Covenant will be better for Israel because of its better Mediator --Messiah--The Christ--The Antitype of Moses--Jesus the Head and the Church which is his Body--the Spiritual Seed of Abraham through whom all of God's blessings are about to come upon the natural seed of Abraham.--Gal. 3:29. Is it not very wonderful that this period is ending now, and that Zionism is blowing its bugle note around the world, calling upon God's chosen people to go up and reclaim the promised land and to hope again for Divine favor? It is more than remarkable. It is in keeping with all of God's dealings with his chosen people. "God hath not cast away his people whom he foreknew." "The gifts and callings of God are things he does not repent of." All of his gracious promises which belong to Israel in the flesh must yet be fulfilled to them. True, they are being re-gathered without a knowledge or appreciation of Messiah. But this also is in accord with the Scripture account, which shows that the opening of the eyes of that nation to discern the Redeemer will take place in Jerusalem at the time of their return to considerable prosperity, when they will be in the midst of their final struggle with the Gentiles. Then, says the Prophet, "They shall look upon me whom they have pierced, and mourn." Then will God pour upon them the spirit of prayer and supplication and acknowledgment of Jesus."--Zech. 12:10.

"The Times of the Gentiles."

Now let us look at the subject from a different angle. Let us note that God through Israel's prophets foretold that the world would be given into the hands of the Gentiles; and that Israel, both natural and spiritual, would be subjugated and more or less oppressed by the Gentiles. And wonderful, too, is the fact that this period of

Gentile domination is likewise stated to be "Seven Times." And the wonder increases when we find that these Gentile "Seven Times" began and will end at exactly the same dates which mark the Jewish "Seven Times" of disfavor. This is certainly remarkable to the extent of being astounding. Yet it should not astound us that the God of all Grace would hide or secrete this information in the Bible until about the time of its accomplishment, and then make it known only to those, both Jews and Gentiles, who have "a hearing ear" and who "hunger and thirst after righteousness."

OV82

Now for the prophecies. King Nebuchadnezzar's army overturned the Jewish Kingdom in the days of Zedekiah. As the Scriptures show, this overturning was done by Divine decree. The Jewish prophets tell that God gave Nebuchadnezzar permission to control the world, in very much the same language that the commission was first given to Adam. During the time that God's Kingdom was established in Israel--during the reigns of David and Solomon and others down to Zedekiah's day--it was the only Kingdom recognized by God in the whole earth. As we read, "Solomon sat upon the throne of Jehovah in (the room or) stead of his father, David." (1 Chron. 29:23.) The authorization of Nebuchadnezzar, therefore, paralleled exactly the withdrawal of the Divine favor and the crown from Zedekiah and from Israel, the holy nation. Following this, Nebuchadnezzar's Government increased and became universal; and it was followed by other Gentile Governments exercising universal power-- the Medes and Persians, the Grecians, the Romans. A lease of earthly dominion was made to these Governments, which cover this interim of time from the overthrow of the typical Zedekiah until the establishment of Messiah's Kingdom in 1915. Two pictures of this period of Gentile domination of the earth are given; first, a picture from the human standpoint; and second, a picture from the Divine standpoint. The view from the human standpoint was given to Nebuchadnezzar by the Lord in a dream which, by Divine power, repeated and interpreted by the Prophet Daniel. (Dan. 2:29-45.) Nebuchadnezzar dreamed of a great image representing earthly power during this period known as "the times of the Gentiles." His own Government was represented in the head of gold. The universal empire of the Medes and Persians, which followed Nebuchadnezzar, was symbolized in the arms and breast of silver. The universal rule of Greece under Alexander the Great was symbolized in the belly and thighs of brass. The Roman empire was pictured in the legs of iron. The entire arrangement made it possible that if Israel had accepted Jesus as King, the Messianic Kingdom might have been established there. But foreseeing that Israel would fail in the day of her visitation, God pictured the extension of Gentile supremacy in the feet of the image, which from iron gradually merged into a combination of iron and clay, dividing into ten toes. The commingling of the iron and clay represented that blending of Church and State known as the Holy Roman Empire. This commingling of civil and religious authority amongst the nations in the exercise of Gentile rule still continues; and to-day we have the division of the nations known as Christendom, Protestant and Catholic, as represented by the toes of the image. The image has stood nearly as long as was Divinely intended--seven symbolic times or years--2520 literal years, expiring in October, 1914. What will happen then? Let the same prophecy continue to tell its story to a consummation. It tells that the glorious image of autocracy and worldly empire, which God has permitted to be in the hands of the Gentiles, will fall a mass of ruins at the end of the Gentile times--in 1915 A.D. It tells that the God of Heaven, who gave over the dominion of earth for "Seven Times" to the Gentile governments of this image, purposes that at the close of those "Seven Times" he will wipe them out of existence. During the period of their domination, under Divine guidance, a Stone has been cut out of the mountain, without human hands, without human authority or power. That stone is the Church of which Jesus is the Head and the Apostle and all the saints of this age of every denomination are members. The cutting of it out will

soon be completed. That Stone represents Messiah on the larger plane, Jesus the Head and the Church His body; for we are all members in particular of the Body of Christ, which is the Church. Not until the Church shall have been completed, not until the last member shall have been changed from earthly to heavenly conditions; not until the glorified Christ shall have taken unto himself His great power to reign; and not until the end of Gentile times, will this heavenly power be hurled against the image. It will not strike the image in its head or breast or loins or legs; for these have passed long ago. It will smite the image

OV83

on its feet--its present development-- "Christendom" so-called. That impact is prominently noted throughout the Scriptures as "a time of trouble such as never was since there was a nation." The Scriptures give vivid pictures of the Gentile Governments in the world, then "the gold, the silver, the brass, the iron and the clay, became like the chaff of the summer threshing floors, and the wind carried them away and no place was found for them.--Dan. 2:35. Such is the graphic description given us of the end of Gentile Governments, in which to-day many of us take such pride, and which have their good intentions and good qualities. But these also, be it remembered, were recognized and authorized by God to occupy the seat of Government and to hold in check human affairs--"until he comes whose right the Kingdom is," and to whom it will be given--The Christ --the Head and the Elect Church his members; the Kingdom for which we pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven"-- the Millennial Kingdom, which is to bless all the families of the earth through the channel or medium of Israel--God's chosen people.

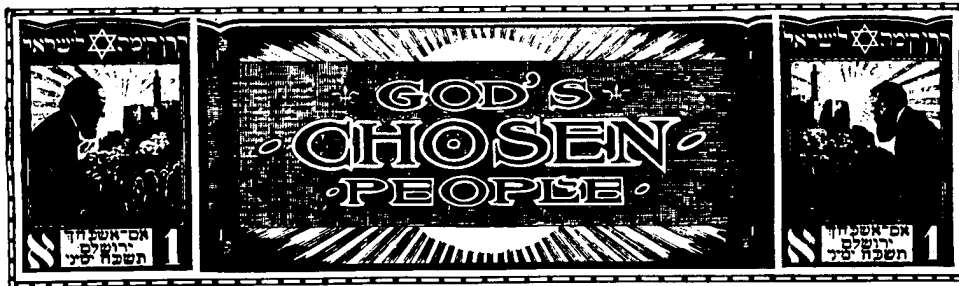
Great Ravenous Beasts.

We have intimated that Nebuchadnezzar's dream of the great image represented autocracy and world sovereignty from the human viewpoint of grandeur. We now come to examine the same governments as seen from the Divine viewpoint. How different! Now, instead of appearing great, noble and wise, these are pictured as ravenous wild beasts, which tread down and devour the earth. In this picture, which was given to Daniel for himself and for all of God's people, the symbolisms are these:

- (1) **Babylonia**, the head of the image, is symbolized by a lion;
- (2) **Medo-Persia**, the breast and arms of the image, is symbolized by a bear;
- (3) **Greece**, the belly and thighs of brass in the image, is here symbolized by a leopard;
- (4) **Rome**, the iron legs of the image, is here pictured as a great and terrible beast, for which no name could be found, and the like of which had never been known in the earth before. "It brake in pieces and devoured" everything. Nothing could withstand its power. How wonderful a figure, illustrative of the ferocity which has marked the kings and Governments and wars of these Gentile times!
- (5) The feet and toes of the image, representing the Papacy and the commingling of **State and Church** domination, we find pictured in the ten horns of the terrible beast. These beasts are to rule the world until the end of Gentile times of world domination, October, 1914, which will also be the end of the Jewish times of Divine disfavor. Then the dominion will pass from these beasts, and their bodies or organizations as Governments will be given to the burning flame--turned over to destruction. The Prophet pictures the end of Gentile times and the manifestation of the Ancient of Days, whose throne was like a fiery flame and who caused the judgment to sit. It was at that time that the words of the last beast came into judgment --the great words uttered by the horn that had eyes and a mouth and that spake great, swelling words,-- claimed by nearly all expositors of the past to represent Papacy and its boast of infallibility, etc. Then the beast was slain--the great and terrible beast, and his body

was given to the burning flames. This is still future and therefore prophetic, and we may not too positively declare how it will be fulfilled. Apparently it signifies the overturn of the civil and religious systems of our day, especially of Europe. It seems to symbolize the destruction of all earthly government and authority. This would mean anarchy, the most terrible curse upon society imaginable. Then it was that Daniel was given a vision of the Son of man in glory, receiving the authority of the dominion of earth. "And there was given him dominion and glory and a kingdom that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed." --Dan. 7:14.

OV84



V. The Jubilee of Restoration

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GOD GAVE his chosen people two distinct sets of Sabbaths or rests. Not only was the seventh day appointed to them for resting from earthly toil as profitable to their physical well being, but additionally those Sabbath days were types, which pointed forward to a future rest of heart and mind. At the beginning of each year a cycle was marked--7 x 7 days. Following this multiple, early in the ecclesiastical year, after the passover and the waving of the "sheaf of first fruits," which typified our Lord's resurrection to the heavenly plane, came the fiftieth day. On this day there came a great blessing to all of the Children of Israel who were in the proper condition of heart. It typified the beginning of the real rest of heart and mind which was thus foreshown. It was participated in by all the chosen people who were in heart readiness and who accepted Jesus as Messiah. Subsequently, after all of the saintly ones of the chosen people had entered thus into a rest or Sabbath keeping in their hearts, the door to this privilege was opened to a similar class from amongst the Gentiles. This rest of mind and heart, typified in the Pentecostal day and its blessings, was but the earnest or foretaste of a still greater blessing and rest to be entered into by the faithful at the end of the race set before them. --Heb. 12:1. But the chosen people had not merely day Sabbaths. They had also year Sabbaths; for every seventh year was a Sabbatic year. And these Sabbatic years had a cycle similar to that of the Sabbath days. Seven times seven years brought them to the fiftieth year, which was a special Sabbatic year, just as the fiftieth day was a special Sabbatic day. As the Sabbath days could be observed by the chosen people anywhere and everywhere, so the rest which they typified may be enjoyed by the consecrated

everywhere under all conditions. But the Sabbath years were not so! These could be observed only while in their own land; for these related to that land.--Lev. 25:1-55.

Israel's Jubilee Year.

Undoubtedly the Jubilee year was a wise and beneficent arrangement for God's chosen people by Jehovah, their great King. It was more than merely an economic arrangement for the prevention of the accumulation of property in the hands of the few. It was also typical of the great "Times of Restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began."-- Acts 3:19-21. Let us first examine the Jubilee as a social and financial safety arrangement for the preservation of the rights and interests of the less successful of the people of Israel. Every fiftieth year was to be a jubilee

OV85

year in which property that had been mortgaged or liened for debt would revert to its original owner free from all encumbrance. Similarly, if a family had gotten into straits and not only had lost its homestead but had gone into servitude, in the fiftieth year not only the estate would be free, but all obligations of service would terminate. In the Jubilee year every man returned to his original rights and possessions. Nor was this unjust to anybody. Every one knew in advance that a loan or debt or contract for the property of another could last only to the fiftieth year. Hence all valuation of property and of service rendered was based upon this arrangement, and the valuation was greater in proportion as the Jubilee year was afar off, and less as it drew near. Thus, under Divine arrangement, it was impossible for the land of Israel to get into the hands of great landlords, trusts, etc. The property right inhered in the family. But Israel did not particularly care for this arrangement, and it gradually fell into disuse. The Almighty did not insist upon its continuance. Its chief value was that of a type pointing forward to a greater time of Restitution, when Adam and all of his children would be permitted to come back from the "land of the enemy," (Jer. 31:16), from the power of the grave and from under the dominion of sin and death--back to harmony with God, to perfection of human nature, to inheritance of the land and all the blessings and rights and privileges which originally belonged to Father Adam. The human family is to come into all these rights and privileges lost in Eden and redeemed at Calvary, when the great Messiah shall come in power and great glory to establish in the earth his Millennial Kingdom. The first to be blessed under that Kingdom arrangement will be God's chosen people; and subsequently, all nations will receive a similar share by coming under the same conditions and participating in Israel's New (Law) Covenant.--Isa. 2:3,4; Zech. 14:16,17. The Restitution blessings outlined by the prophets include the restoration of Israel to Divine favor, their re-possession and control of Palestine, and the sending forth of the Abrahamic blessings through them to all people. The Restitution will include the bringing of the earth to full perfection, as was symbolically represented in the Garden of Eden. It will include the lifting of humanity out of mental, moral and physical imperfection up, up, up, to the grand heights of human perfection in the image and likeness of the Creator, to the original estate which Father Adam lost and which is to be restored to him. The Millennial Age, the reign of Messiah, will be the anti-typical Jubilee time, in which gladness and rejoicing will come to earth, and come to stay; for all who refuse the gracious privileges and opportunities of that time and do despite to the favor of God knowingly, willingly, intentionally, will be cut off from life in the Second Death, from which there will be no recovery.

Blowing Silver Trumpets.

At the opening of the Jubilee year it became the duty of the priests to blow upon the silver trumpets the note proclaiming "liberty throughout all the land unto all the

inhabitants thereof." (Lev. 25:9,10.) The bugle note sounded by the priest was repeated everywhere upon ram's horns and everything that would make a joyful sound proclaiming liberty. Doubtless some of those who heard might have been ready to dispute the correctness of the message, claiming that there was a mistake. Doubtless some who heard the proclamation of liberty were boisterous and extreme in their jubilation and unwise in their conduct. Certainly the Jubilee year in its beginning must have been a time of general tumult and rupture. The holders of the land and the beneficiaries of services rendered may have been slow to surrender them, while those to whom they belonged by Divine right might often have been impatient because of delay and thus become unreasonable in their demands for immediate possession. We are about to show that the Divine Word teaches that this great anti-typical Jubilee period of one thousand years is already upon us; that we are now in the time when the priests are blowing the silver trumpets--the Truth of God's Word --and when the common people everywhere are waking up and vociferously

OV86

shouting for freedom and for their rights --sometimes unwise in their impatience and rude in their haste. It is right that humanity should enter into all the blessings of this Jubilee period which has been Divinely provided. But Divine Providence should be noted and its leadings should be followed. The people should understand that as surely as it is God's arrangement that the Jubilee Restitution shall be ushered in, so surely it will come to pass; for all of God's purposes shall be accomplished. (Isa. 55:11.) There should be no breathless haste, but a quiet, patient, faithful waiting on Jehovah. The Lord, however, tells us that many will be impatient; that, as a result, there will come upon the world "a time of trouble such as never was since there was a nation," and that the trouble time will serve as the opening of the door to the Jubilee procedure of Restitution. Hear the exhortation of the Prophet, "Wait ye upon me, saith the Lord, until the day when I arise to the prey; for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger; for the whole earth shall be devoured with the fire of my jealousy," zeal, anger. Nor are we to understand that this will be a literal fire, but terrible trouble causing great distress, for the next verse shows that the people survive the trouble. There we read, "Then will I turn to the people a pure message (the pure Gospel of the Love and the Justice of God) that they may all call upon the name of the Lord, to serve him with one consent."-- Zephaniah 3:8,9. Echoing the voice of God through the holy Scriptures, we warn all who have an ear to hear this message, that they desist from any attempt to bring in the great Jubilee too hastily. The great leveling of humanity, rich and poor, is coming, and coming speedily, because the mouth of the Lord hath spoken it. The great Jubilee with its restoration of human rights to every child of Adam is already upon us. Blessed will those be who, recognizing the fact, shall most speedily and most heartily join in and co-operate with the Divine arrangement. Let the rich exercise benevolence of heart and rejoice to turn their millions into channels of usefulness for the people, and let them do it speedily, whether along the lines of Mr. Rockefeller and Mr. Carnegie, or along other lines of their own choosing. Let them not delay. Let them not think that all things will continue as they have been in the past. The anti-typical Jubilee has come. Its silver trumpet is now sounding in our ears. Already the rabble are clamoring and restless. Scarcely can they be persuaded to bide their time and wait for Divine Providence to give them the promised blessing. Indeed, they know not God; they discern not that this Jubilee is of his provision and is coming in its due time, appointed of the Almighty. They vainly think that they are bringing it to pass themselves; and that they must force the issue and grasp the coveted prize of equal rights, wealth and leisure. Only in the light of the Scriptures can the peculiar condition of things now at our doors be understood or appreciated. From God's Word comes the soundest of advice. But, alas! the great intellects of the world have discarded the Bible and have gathered to themselves other teachers, who set forth as

worldly wisdom, doctrines of Evolution and of the wonderful progress of the race. These doctrines, the Bible tells us, will speedily come to naught, and prove the wisdom of the world's wise men to be foolishness.--Isa. 29:14,15; 1 Cor. 1:19; Prov. 14:8.

Humility and Righteousness Necessary.

The exhortation of the Bible respecting the present hour is profitable to both rich and poor. But alas! few of either class are in the attitude of mind to hear. The message is, "Seek righteousness; seek meekness: it may be that ye shall be hid in the day of the Lord's anger." (Zeph. 2:3.) "Be wise, therefore, ye kings of the earth (including the financial kings.) Kiss the Son (salute, recognize the great King of Glory, whose Millennial Kingdom is at hand with its anti-typical year of Jubilee for Israel and for all the families of the earth) lest he be angry, and ye perish from the way, when his anger is kindled (in the very beginning of this day of anger) but a little" (against you.) --Psalm 2:10-12.

OV87

The Anti-typical Jubilee Begun.

Having shown that the great Jubilee of a thousand years will begin by a terrible time of trouble incidental to the returning of mankind to their long-lost inheritance, we will offer some harmonious prophecies based upon the Jubilee type. These show that the Jubilee chronologically began A.D. 1875. Since then the masses have been struggling for their "rights," sometimes by wise, and at other times by unwise methods. Everywhere the anti-typical ram's horns are being blown and "rights" is the watch-word! Meantime, capital and vested interests, not realizing that the Jubilee "Times of Restitution" are at hand, are perplexed at the situation, alarmed! Legal talent and all worldly wisdom have been summoned in the endeavor to hold fast every point that has been gained, and to relinquish and restore--nothing! The Times of Restitution shall not come if the Trusts can possibly bar the way. Elated at their success, they believe themselves stronger, more thoroughly entrenched than ever in the control of the money power and of the earth. They hold that everything is purchasable with money--"that every man has his price." The great struggle, the time of trouble, will be precipitated as a result of the extreme confidence entertained by both sides of the question. Organized labor and organized capital, each self-confident, are about to precipitate the most terrible disaster that has ever befallen Christendom--world-wide anarchy. Neither will hear; neither can understand the situation. It remains for such as have the hearing ear to heed the message of God's word, "Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."--Zeph. 2:3.

The Mathematical Calculation.

We have already noted the fact that the multiple system applies in connection with the day Sabbaths and the year Sabbaths, culminating in a fiftieth or Jubilee. We hold that this fact furnishes the Divinely intended key to show the date at which the anti-typical Jubilee will be ushered in. It will be the great Jubilee of Jubilees, reached by the same method of counting, 50 x 50 years, or, in all, 2,500 years. The question is, When should we begin the counting of this cycle? The reply is, that where the type ceased to be observed the great cycle began. In other words, God preserved the type until the proper time for the anti-typical cycle to begin to count. We know that the Hebrew people maintained their Jubilee system very imperfectly and with more or less dissatisfaction until the overthrow of their polity. When Zedekiah's Government was overthrown and the people were taken into captivity for seventy years by Nebuchadnezzar, during this period the typical Jubilee must have ceased, because it could be observed only while in their own land. Prior to that time, although repeatedly delivered into captivity to their enemies, they were never out of their land

long enough to prevent the celebration of the Jubilee. And so far as any record shows, the Israelites have never observed a Jubilee year since their return from Babylonish captivity. Moreover, the Lord, through the Prophet Jeremiah, distinctly tells us that Israel's observance of the Jubilee Sabbath years was unsatisfactory, and that he made desolate their land during those seventy years in order that it might have the full number of Sabbaths, which he had designed, and which the people had selfishly neglected to observe. All of those seventy years of captivity were Jubilee years and the land had rest--none being observed subsequently. We quote the Scriptures on this subject: "Them that had escaped from the sword he (Nebuchadnezzar) carried away to Babylon, where they were servants to him and his sons, until the reign of the Kingdom of Persia: To fulfill the Word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath to fulfill three score and ten years." (2 Chron. 36:20,21.) Thus we know when the seventy years desolation began; namely, A.D. 606. But how may we determine just when Israel observed their last Jubilee? To answer this question, we must reckon from the time when the Jubilee system of counting began down to 606 B.C., the beginning of the

OV88

captivity, and then divide that total of years by 50. This would show us how many Jubilees Israel had already kept unsatisfactorily; and the remainder would represent the number of years which had elapsed between the last unsatisfactory Jubilee and the carrying into captivity. The Scriptures distinctly inform us that the counting of the years of Jubilee began when Israel entered Canaan under the leadership of Joshua. There were 6 years from the crossing of Jordan until the division of the land; then a period of judges, 450 years; and a period of kings, 513 years; total 969 years, to the desolation of the land at the hands of Nebuchadnezzar. This number, divided by 50, would show that 19 Jubilees had passed, and that the last one occurred 19 years before the captivity. Understanding that where the type ceased, the anti-typical cycle began to count, we add thus: 19 years from the 19th Jubilee to the desolation; 70 years of desolation; from then until A.D. 1, 536 years; from A.D. 1 to A.D. 1874; the total would be the sum of 19, 70, 536 and 1874, namely 2499 years. As the Jubilee of Jubilees would come in the 2500th year, it follows that the year 1875 would correspond to that year. Since the anti-type, however, was not to be one year, but a thousand years, we understand that it was the thousand-year Jubilee which began in 1875. This seems comparatively strong and clear as a Scriptural argument, and certainly comports well with the facts of history, and is just what we should expect in this day of blowing the anti-typical trumpet and general commotion on the part of those desirous of getting quickly into their Jubilee rights.

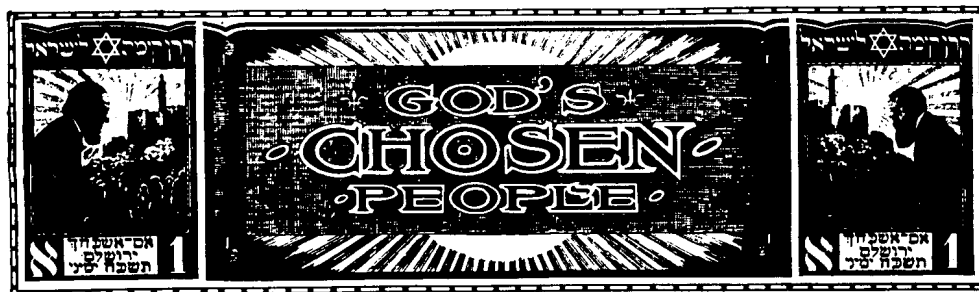
The Jubilees According to Prophecy.

The Law sets things forth exactly as they should be. The great cycle, 50 x 50-- 2500 years--should begin just where the typical Jubilee ceased, as we have just seen. But prophecy shows matters from another standpoint; it foretells matters just as they will occur. Thus, through the Prophet Jeremiah, the Lord informs us that the total number of Jubilees would be seventy. The total number may thus be counted in two different ways. We have seen that nineteen Jubilees were observed unsatisfactorily. These, deducted from 70, would leave 51 of the 7 x 7 cycles to be fulfilled. But since the Jubilees were not observed, these cycles only, without the 50th year, should be counted, and these were 49 years each. 51 x 49, or 2499 years, would therefore represent 51 cycles without Jubilees; and as there were 19 cycles with Jubilees, this would make 19 x 50--950 years. Thus we have the full 70 cycles shown; and 2499 plus 950--3449 --which is the number of years from their first Jubilee on entering Canaan, to the close of the year 1874 A.D. So we reach the same date as by the Law method of counting. The whole world, as well as Israel, has an interest in the Jubilee and its "Restitution of all things which God has spoken by the mouth of all the holy

prophets." (Acts 3:20.) But to Israel the Restitution blessings will come first, after the stress of the great time of trouble, in which the chosen people will have their share--"the time of Jacob's trouble." The Millennial blessings will begin with Israel. Their law-givers will be restored as at the first, and their judges as at the beginning. (Isaiah 1:26.) The Lord will assume the guidance and control and blessing and uplifting and restitution of all the willing and obedient--to the Jew first, and also to the Gentile.--Romans 11:25-31; 1:16.

*THE beam that shines from Zion's hill
 Shall lighten every land;
 The King who reigns in Salem's tow'rs
 Shall all the world command.*
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OV89



VI--Israel's New Covenant

BY C. T. RUSSELL

Pastor Brooklyn Tabernacle

THE CHOSEN PEOPLE look back to the great Covenant which God made with Abraham, their progenitor--the Covenant confirmed by Almighty God with an oath that his people might have full assurance in respect to its ultimate fulfillment. But Israel recognized that, incidental to the blessing of the world, the Divine Law must be established and mankind must be blessed legally. Hence they point back to Moses and the Covenant which God made with their nation through him. True, there were disappointments connected with that Law Covenant. As a people they had expected much more from it than they ever obtained. They had expected that by obedience to its requirements they themselves would become possessors of everlasting life. They expected additionally that Jehovah God would then use their nation for the blessing of other nations by bringing all the world of mankind under the dominion of the Law of God, that the whole world might receive blessing, restitution and everlasting life through that Law Covenant. Notwithstanding their great disappointment in that they did not gain eternal life themselves--nor national exaltation --they still maintained a hold upon that Covenant and trusted for its blessings yet to come. When in their perplexity they cried to the Lord for relief and for explanation why the blessings hoped for did not come, they received answer from him through the prophets that before those promised favors could be fulfilled, the great Messiah must come. He would be a great Teacher and Ruler like unto Moses, but much more powerful. He would embody in himself all the qualities of Judge, Priest, Mediator, Law-giver and

King. Under his superintendence Israel would yet be blessed and become the channel of Divine blessing to every nation. Moses foretold this greater Prophet, saying, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people." (Acts 3:22,23; Deut. 18:15,19.) Hence the hearts of Israel waited for the Messianic Priest and Kingly Mediator who would do for them abundantly more than Moses had been able to accomplish, though they had profited much through the ministry of their great Law-giver. This antitypical Moses, Messiah, is referred to by the Lord through the prophet, saying: "Behold, I will send my messenger and he shall prepare the way before me, and the Lord whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in."--Malachi 3:1.

OV90

A New Mediator.

This sending of the New Mediator implied a New Covenant, or at least a renewal of the Law Covenant under the more efficient Mediator--Messiah. This renewal of the Sinaitic Covenant at the hands of Messiah, the superior Mediator and Helper of the chosen people, is specially referred to in Jeremiah 31. This Prophet was the one through whom the Lord prophetically speaks as though in our day, at the close of Israel's long period of exile from Divine favor. The time is indicated by the words of verses 28-29, which read: "It shall come to pass that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. In those days they shall say no more, "The fathers have eaten a sour grape and the children's teeth are set on edge, but every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge." This preface was sufficiently explicit! It indicated, not any period in the past of Israel's history, but the period that is immediately at hand, about to be inaugurated. The "sour grapes" refer to the evil influences of heredity--to the fact that the sins of the parents have influenced and affected the children of all humanity, so that all are sinners in fact, regardless of their intention; for we were all "shapen in iniquity; in sin did our mothers conceive us." (Psalm 51:5.) But the great time of dispensational change is at hand. This condition of heredity shall no longer prevail against the race. Instead of falling further, the rising up, the restitution, shall begin, and only those who willingly and wilfully and knowingly transgress the Divine Law shall be held responsible, and receive the penalty of sin, "Dying, thou shalt die." These prefatory words sufficiently introduce the main feature of this message respecting the New Covenant. We read, "Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel and the house of Judah; not according to the Covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my Covenant they brake, although I was a husband unto them, saith the Lord. But this shall be the Covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my Law in their inward parts and write it in their hearts; and I will be their God and they shall be my people. And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity and will remember their sin no more."-- Jer. 31:31-34. The superiority of this New Covenant to the old one is clearly indicated. The old one was written merely on tables of stone. The new one the Lord will cause to be gradually written in the hearts of all who come under the beneficent influences of his Kingdom. The old Law needed to be impressed upon them continually, every Sabbath day and oftener; but the New Law would not need to be referred to; for all would know it, since it would be written in the heart and conscience of all, from the

least to the greatest. The Old Law Covenant under Moses as Mediator needed to be revived by a repetition of its sacrifices of bulls and goats every year, in order to cleanse away the sins of the people and to bring them Divine forgiveness for another year. But the New Law Covenant would be exceedingly better in that, by better sacrifices, it would forever do away with the necessity of the yearly repetition of Atonement Day. The sins and iniquities of the people would then be so thoroughly eradicated as to need no further sacrificing.

Waiting for the Great Mediator.

For more than three thousand years Israel has waited for its better Mediator--waited and hoped and prayed. Thank God! we can now proclaim that his advent is nigh at hand; that his power and glory and honor and dignity will be all that they have ever expected--and much more. But he will be a spiritual Mediator, invisible to men. His power and glory will be seen on earth only through their

OV91

operation as he shall cast down the unfit and lift up the worthy, the down-trodden. This great Mediator will take to himself his great power and reign, as soon as the time appointed by Jehovah shall have arrived. And we have reason to believe that the time of his establishment of his Empire on earth will be at the close of Israel's Seven Times of disfavor, during or shortly after A.D. 1915, in or just after the great time of world-wide trouble which will then be upon the earth. This great Priest referred to in the Scriptures "the King of Glory," will be as invisible to men as is the Prince of Darkness, Satan, whom the Scriptures recognize as being now the "Prince of this World." In connection with the time of trouble, the Prince of Glory will bind the Prince of Darkness, restraining him from every power to further deceive mankind throughout the glorious Millennial period which will then be inaugurated. And of course this great spiritual King must have earthly representatives and agents amongst men, even as the Prince of Darkness has used sons of Belial as his servants --many of them unwittingly, ignorantly, serving him. But the Prince of Life will use only the pure, the holy, the reverent, the godly. And none of his servants will be under restraints of ignorance or bonds of superstition. On the contrary, the righteous will then flourish and the evil-doers shall be cut off.--Proverbs 11:28; Psalms 37:9. God has already made selection of those wonderful personages who shall represent Messiah to Israel and to the world. They were selected long ago according to their trials of faith and obedience and patient endurance for righteousness' sake. They are a noble band. They are all Hebrews-- select members of the chosen people, Abraham, Isaac, Jacob, Moses, David, and all the prophets, besides others too numerous to mention, who through trying ordeals of faith and patience and loyalty demonstrated their love for righteousness, for Truth and for God. These are worthy. These are God's "elect" for this great purpose. Nor will it serve the Divine purpose that these should be awakened from the tomb in the condition in which they went down into death. Nay, by their faithfulness under trying conditions they proved to the Divine satisfaction their loyalty to the core. And their reward shall be that they will come forth from the tomb under more favorable conditions than do their fellows. They will come forth perfect in mind and in body, glorious specimens of perfect manhood, such as God approves. They will be examples to Israel and to all the nations of what each member of Adam's race may attain if he will be obedient to the terms of the Covenant.

The Advantages of the New Covenant.

We have already indicated some of the advantages of the New Covenant. For a thousand years the great Mediator will stand between Divine Justice and Israel to give to all the willing and obedient the blessings of Divine favor--blessings of which they would not be worthy themselves, because imperfect through the fall --blessings intended in God's Providence to afford them the opportunity of gradually rising up,

up, up, to the full perfection of manhood in the likeness of the Ancient Worthies, their instructors and guides, the representatives of Messiah amongst men. Ah, that will be a glorious day for the chosen people! All that they ever dreamed of, and far more, will be their glorious portion. Nor will these wonderful privileges be theirs alone, for, although the Covenant will be made with Israel, the privilege of coming into that Covenant relationship with God will be extended to all nations, permitting all to become Israelites, through faith, through obedience to that Law of the New Covenant. The difficulty with the Mosaic Covenant was that Moses, in important respects, was incompetent as a Mediator. But Messiah will be far more competent to carry out the requirements of the office of Mediator, and will succeed in the great work which Moses undertook but in which he failed. Moses' work at very most, however, was typical of the perfect work of the Messiah-Mediator. The basis of God's arrangement with Israel to be his Covenant people was the sacrifices of the Day of Atonement --the blood of bulls and goats. But these at most made satisfaction for only a year. Messiah as the more competent Mediator, in a greater Day of Atonement,

OV92

has offered more acceptable sacrifices to the Father which can and do effect a cancellation of sin for all time and for all people who will come under his New Covenant arrangement. Is it asked how the New Covenant will go into effect with those who are under the Sinaitic Covenant? We answer that the Law feature in both cases is the same; but that the difference between the old Law Covenant and the New (Law) Covenant will be merely the substitution of the new Mediator and his more efficient work for Moses and his typical, insufficient work. The chosen people have had some sad experiences while waiting for the great Messiah-Mediator of their New Covenant. But the glorious results will more than compensate for all disappointments in respect to the delay. Instead of merely living as a nation under Divine favor for a few years and then lapsing into death, as under the Law Covenant, they will, under the arrangements of the New Covenant, obtain life eternal and full human perfection, in which it will be possible for them absolutely and continuously to have approval of the Divine Law. More than this, their mission as the agents of God under the New Covenant, for the blessing of all the Gentiles, will mean the bringing of the Gentiles up to the same glorious standards of human perfection and eternal life under the blessed arrangement of the Messiah-Mediator. Surely, then, all who love the Divine promises to the chosen people and the New Covenant through which those promises will be fulfilled, may well pray, O Lord, thy Kingdom come! Messiah, come quickly! End the reign of sin and death! Exalt thy chosen people and bless all the families of the earth!

WHAT WOULD JESUS DO?

*WHEN the morning paints the skies,
And the birds their songs renew,
Let me from my slumbers rise,
Saying, "What would Jesus do?"*

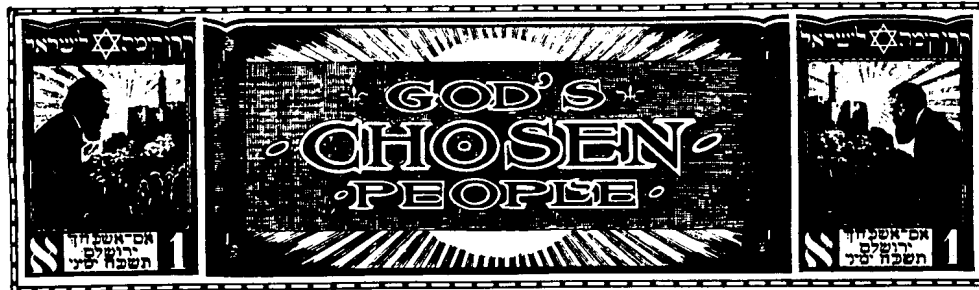
*When I ply my daily task,
And the round of toil pursue,
Let me every moment ask,
"What would Jesus do?"*

*Would the foe my heart beguile,
Whispering thoughts and words untrue?
Let me to his subtlest wile
Answer, "What would Jesus do?"*

*Countless mercies from above
Day by day my pathway strew,
Father, I would prove my love
Asking, "What would Jesus do?"*

*Ever let Thy love, O God,
Fill my spirit through and through,
While I tread where He hath trod,
Whispering, "What would Jesus do?"*

OV93



VII. The Passover of the First-Borns

BY C. T. RUSSELL

Pastor Brooklyn Tabernacle

A MEMORIAL of first rank with the Israelites is the Passover. It celebrates one of the most momentous chapters in their history. It stands at the beginning of their ecclesiastical year, as the Day of Atonement stands near the beginning of their civil year. It is associated with their national birth. The Scriptures declare that God at that particular time had brought to the throne of Egypt a Pharaoh of indomitable will. The Scriptures declare that whereas other persons might have been in line for the throne, God specially favored this man's attaining it in order that through his natural stiffneckedness and obstinacy Divine power might be manifested in one after another of the plagues which his course would make necessary and proper. We read,

"For this very purpose have I raised thee up, that I might show forth my power in thee." (Ex. 9:16.) The ten plagues sent upon the Egyptians were manifestations of Divine Justice in opposition to their unjust treatment of God's Chosen People. The last of the ten stands related to our subject, The Passover. The edict sent forth was that all of the first-born of the Egyptians should die, and that the first-born of the Israelites should not die. And the Chosen People residing in Egypt were directed to take special steps whereby to mark themselves as separate and distinct from the Egyptians. They were to take for each family a lamb without blemish and bring it into the house on the tenth day of the first month. They were to cherish it and care for it until the fourteenth day, and then to slay it. Its blood was to be sprinkled on the outside doorpost and lintels while its flesh was to be roasted in the fire without a bone of it being broken. It was to be eaten in the night of the fourteenth with bitter herbs and with unleavened bread. On the morrow, in the strength of this food, they were to march forth out of Egypt to go to the Land of Promise for an inheritance under the Covenant made with Abraham.

The Destroying Angel Passed Over.

The results were as the Lord by the mouth of Moses had foretold. The first-borns of the Egyptians died in that night, but the first-borns of the Chosen People were passed over or spared. This notable miracle was memorialized by Divine direction, and every year at the appropriate season a lamb was taken on the tenth day into each of the houses of the Israelites, one for each family or group. All leaven was put away from their dwellings. Everything representing corruption was burned, and unleavened bread alone was eaten with the lamb. The annual celebration of the Passover was for eight days, the first and the eighth day being high days, or to be specially commemorated. On the occasion of our recent visit to Jerusalem we gauged the time so as to be present in Jerusalem at the Passover season, knowing that it is not only the oldest Jewish institution, but the most joyous festival of the Chosen People. It celebrates one of the earliest manifestations

OV94

of Divine favor toward them, and reminds them of the prophecies which declare that at some future time God will manifest himself in their favor still more markedly; as it is written, "It shall no more be said, The Lord liveth that brought up the Children of Israel out of the land of Egypt, but, The Lord liveth that brought up the Children of Israel from the land of the North, and from all the lands whither he had driven them." (Jer. 16:14,15.) Again, "Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah; not according to the Covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my Covenant they brake, although I was an husband unto them, saith the Lord." (Jer. 31:31,32.) The intimation here again is that this deliverance from Egypt at the Passover time, the most notable event in the past history of the Chosen People, will be cast entirely into the shade when the due time shall come for establishing with Israel the New Covenant--old in respect to the Law and the Divine requirements, but new in the sense that it will be based upon better sacrifices and have a better Mediator, able to do for Israel exceedingly better things than Moses, the Mediator of the Sinai Covenant, was able to accomplish--noble as he was in his every endeavor to serve the people as their Mediator. It is of this better Mediator and the better Covenant which he would accomplish for them that Moses spoke, saying, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me (but greater--antitypical of me); him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that Prophet, shall be destroyed from among the people."--Acts 3:22,23; Deut. 18:15.

The Passover at Jerusalem.

On the eve of the Passover, every Jewish family was in preparation for it. As the tenth day of the first month of the Jewish calendar had passed before our arrival, we did not witness the selection of the lambs for the families. The lambs had already been taken into the homes. We were in time, however, to note the various preparations for the feast. Each householder cleaned house for the occasion and searched every nook and corner for old bones or anything decaying and malodorous, and everything of food containing any corruption; and all such refuse was burned. Not only so, but after the actual cleansing had taken place a ritualistic or formal procedure was practiced. The head of the family, with a lighted candle, followed by the members of the household, made an inspection of the entire house. The killing and roasting of the lamb was quite a procedure. A stick was run through the entire length of the animal and also another stick crosswise, was used by some, thus unintentionally giving the suggestion of a cross, for nothing is at present further from the minds of the Chosen People than that their lamb represents Jesus, the Crucified One. The family gathered around the common dish, and while many now use knives and forks and spoons, others of the people seem to preserve the custom of early times and use their fingers to a considerable extent. Some had the modern matzos, but very many appeared to use the old style of unleavened bread, which more resembles thick pancakes. These are rather tough and pliable. One of them bent in the fingers serves fairly well as a spoon, which is consumed in the usage, sometimes being saturated in the juices for a specially tasty bite. The eating is supposed to be done in the manner to remind one of the original occasion, when the Israelites ate with their outer garments on, ready for immediate departure for the Land of Promise. In every family the householder, as directed by Moses, explained to the family the meaning of the feast--its origin as connected with the beginning of the Jewish national life. This eating of the lamb, according to the Law belonged to the fourteenth day of the first month. Following it on the fifteenth day began the festival of rejoicing celebrating the grand deliverance from the power of Pharaoh and the Red Sea. It was not our privilege to continue in Jerusalem for the eight days. But the first great day of the feast certainly saw

OV95

the Holy City at the time of its greatest exhilaration. Not only was the occasion one of special interest to the Jews who constituted a majority of the population, but likewise it was a time of general prayer and holiday with the Greek and Armenian Christians and the Mohammedans who together constitute a considerable proportion of the population. The old Christian communions still celebrate the date of our Lord's death and resurrection, after the manner of the early church, according to the Jewish style of calculation, from which the Roman Catholic and daughter systems slightly departed long centuries ago. This accounts for the fact that this year the Roman Catholics, Episcopalians and Lutheran Churches celebrated Good Friday and Easter Sunday--March 25-27-- while the celebration which we witnessed was a month later, April 22-24. We therefore had the pleasure of noting the Greek and Armenian celebration of Good Friday and Easter Sunday.

The Meaning and Interpretation.

For thirty-five centuries God's Chosen People, obedient to the Divine Direction, have celebrated the memorial "Passover," seeing merely its outward signification and not for a moment realizing the true significance of the grand fact which they celebrate--that it typified a grand feature of the Divine Program of great value to them and to all mankind. The lamb they slew typified "the Lamb of God," Jesus, whose death constitutes the Ransom-Price for the sins of the whole world. His death was necessary before the promise to Abraham and through him to the Chosen People could possibly have fulfillment. A redemption from sin, to be everlastingly

efficacious, must be based upon a better sacrifice than the literal lamb repeated annually. It was not only necessary that Jesus become a man in order to give his life a sacrifice for mankind (Adam and his race), but it was necessary, additionally, that having finished the sacrificing work he should ascend up on High to Jehovah's right hand, to be the Spiritual Messiah, who in due time will accomplish for the Chosen people all the gracious promises made to them in the Covenant with Abraham, in which they trust, and in harmony with which they will be used of the Lord in conveying His blessings to all nations, peoples and tongues. A sin-condemnation was on the world--"The wages of sin is death." Man's penalty must be met before this condemnation of death could be fully and forever set aside--before man could be entirely and forever lifted out of death conditions back to eternal life and into harmony with his Creator. In harmony with the Divine arrangement, Jesus first offered himself to Israel as their King. But Israel saw not how he could be their Messiah, because he had neither wealth nor armies nor influential friends: they disdained him as a deceiver. When he declared himself the Son of God and their Deliverer, they thought him an impostor and blasphemer, and worthy of death. After sentencing him in their own Sanhedrin Court, not having the authority to execute him themselves, they charged him with the only crime which the Roman Governor would hear--treason to the Roman Emperor. By threatening Pilate that they would associate him with Jesus in treason, they finally effected the crucifixion of the Antitypical Passover Lamb. He was stretched upon the cross much after the manner in which they impaled their Passover lamb for its roasting.

"On the Tenth of the First Month."

Additionally, let us note the fact that just at the appropriate time, namely, the tenth day of the first month, when the Chosen People were taking up their lambs for the Passover, Jesus presented himself as the Lamb of God, and was rejected. His presentation was on the exact day and in exactly the manner prescribed by the Prophet Zechariah, "Behold thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass ...He shall speak peace unto the heathen; and his dominion shall be from sea to sea, and from the river even unto the ends of the earth." (Zechariah 9:9,10.) This was fulfilled to the very letter, as we have already seen. It was fulfilled as the Prophet foretold, on the very day that Israel's "double" of experiences began. The Chosen People were blinded with self-satisfaction and repudiated the lowly King and refused to accept him as their Lamb and to receive him into their

OV96

hearts and homes. Nevertheless, he proceeded to fulfill this wonderful type. As the antitypical Passover Lamb, he died on the fourteenth day, exactly in accord with the type. Forthwith, some of the Chosen People received a great blessing through him--the Apostles of Jesus and others of the people whose hearts were in a humble, obedient and faithful condition. These fed upon the Lamb and the unleavened bread of God's Grace through him. These recognized the blood of Jesus as sprinkled upon the door-posts and the lintels of the hearts of the "household of faith." These, very shortly afterward, were enabled to celebrate, and they still commemorate, the death of the Lamb of God as being the foundation for all their hopes and joys and blessings. These have therefore a continual season of refreshing in the favor of the Lord, whether they be poor or rich, whether their honors be many or few as respects earthly things. These were recognized by the Father on the fiftieth day after Jesus became by resurrection "the Sheaf of the first fruits"--on the Day of Pentecost. He received them to a higher plane, begetting them of the Holy Spirit and engaging with them that if faithful in following in the footsteps of Jesus, they may be sharers with the Lamb of God in his great triumph and Spiritual Kingdom, through which the earthly blessings will very shortly begin to come to God's Chosen People--Israel. Not only will Messiah be King of the Jews, but, as the prophecy of Zechariah

declares, "His Kingdom shall be from sea to sea (world-wide.) All nations shall recognize his power and glory, and unto him every knee shall bow and every tongue confess, to the glory of Jehovah. Israel will receive the glorious Messiah promised to them, when in power and great glory he shall be revealed in the end of this age. They, meantime, will have missed (except the remnant of Isaiah 10:21-23) the honor offered to them first of constituting his Spiritual Bride. (Psalm 45:9-14.) But, then, God foreknew and through the Prophets foretold this. (Isaiah 10:22; Isaiah 1:9.) And, anyway, Jehovah kept hidden the fact that Messiah's Kingdom would be a spiritual one. Not one promise of a Spiritual Messiah was given either in the Law or the Prophets. Every promise from Genesis to Malachi is earthly. Even to Abraham the promise reads, "All the land which thou seest, to thee will I give it and to thy seed after thee." Israel has not lost this promise. Not only are the Chosen People represented in the Spiritual Seed of Abraham most prominently, but now shortly Abraham and all their faithful prophets are to be made "Princes (rulers) in all the earth." (Psalm 45:16) --then the seed of Abraham will be uplifted and made the channel of Divine blessings to all peoples. "God has not cast away his people whom he foreknew." He is about to fulfill to them every good promise under his New Covenant of Jeremiah 31:31 --under its greater Mediator and grander antitypical priesthood symbolized by Melchizedek (Psa. 110:4) and foretold by Malachi 3:1-3.

Like Unto Moses, but Greater.

According to Jehovah's Plan, the Messianic King will stand as Mediator between God and Israel--as the antitype of Moses--the antitypical Priest, King, Messiah, long-promised. The fact that he will not be in the flesh, but a spiritual Messiah, instead of decreasing his glory and power, will augment them. Earthly glory the Israelites will have--earthly blessings beyond their fondest dreams, from the hand of him whom Jehovah has highly exalted as "the Son of David the King of Israel." Thus from Israel, under the New Covenant through Israel's Mediator, a way of approach to God will be opened up for all the Gentiles. Thus it is written, "Many people shall go and say, Come ye, and let us go up to the Mountain (Kingdom) of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion (the Spiritual Kingdom) shall go forth the Law, and the Word of the Lord from Jerusalem" (the earthly Kingdom of Israel restored.) (Isaiah 2:3.) And it shall come to pass that the nation that will not thus recognize Jerusalem as the Government of God then and there established--upon that same nation there shall be no rain (no special blessing.)--Isaiah 2:3. Notice how this item respecting the blessing of the Gentiles is mentioned by

OV97

the Prophet Zechariah. We read: "Messiah shall speak peace to the Gentiles." But this blessing of peace will come primarily to God's Chosen People and proceed through them to the Gentiles. Not only so, but the same holds good in respect to the selection of Spiritual Israelites. We have already noticed how some of the Chosen People, a "remnant," as the Prophet declares, were ready for Messiah and did receive Jesus and received the Pentecostal blessing. These, as we have noted, were the Apostles of the Christian Church and the earliest representatives of the same; but after giving the first opportunity for the spiritual blessings to the Chosen People, Messiah favored and spoke peace also to the Gentiles in respect to the Spiritual Seed of Abraham. And so the Gospel of Grace, or invitation to become members or associates with Messiah on the spirit plane, has been, in God's Providence, extended to the Gentiles throughout this Gospel Age--to whomsoever of them has had the hearing ear and the understanding and obedient heart. Thus of both Jews and Gentiles Jehovah has been selecting worthy individuals for association with his Son, the Redeemer. These are but a "little flock" out of nominal millions. To this "little flock" the Redeemer said, "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom"--the Kingdom that is to bless Israel, and, through Israel, to

speaking peace to all Gentiles--to every member of Adam's race--to afford all a full opportunity of return from sin and death conditions to harmony with God and everlasting life. Ah, yes, there are precious lessons and blessings in the Passover type, and in its antitype, for God's Chosen People, when God's due time shall come. He declares that the condition of blindness and being outcast from his favor which has prevailed with the Chosen People for more than eighteen centuries is not to prevail forever, but merely until he shall have gathered, first from Israel, and subsequently from the Gentiles, his "elect" associates on the spirit plane. Then all Israel shall be recovered from this blindness, and blessings shall come to them in abundant measure. Their casting off and blinding as a nation are intended of God to work out for them a national blessing. Under adverse conditions they have been held together as a people condemned as a whole, that they might receive mercy as a whole.--Romans 25:30-32.

"The Church of the First-Born."

Be it remembered that not all of the Israelites were in danger that night in which the Passover lamb was eaten--only the first-born of the Chosen People were passed over. A little later, God exchanged the first-born of every family for an entire tribe--the tribe of Levi. Hence that one tribe thereafter represented those saved by the passing over of the destroying angel--saved by the blood of the lamb and the eating of its flesh with bitter herbs and unleavened bread. Two types blend in this: (1) The spiritual Israelites to whom we have already referred constitute the primary type: Of these the glorified Messiah is the great High Priest--the antitype of Aaron who sacrificed, and of Melchizedek, who sat a priest upon his throne. Aaron's sons typified the saintly few who, through evil report and good report, have followed their Master in sacrifice faithfully unto death. As we have seen, the first of these were called out from God's Chosen People. When not a sufficient number of these were ready, the remainder were accepted from among the Gentiles, because these were actuated by the faith and obedience of Abraham. (2) Additionally, there is a class of faithful but less zealous followers of Jesus who have done noble work of service, but have failed to some extent of the proper sacrificing spirit. These, who correspond to the Levites, are similarly called from both Jews and Gentiles. Unitedly these two classes, typed in the Priests and Levites, constitute "the church of the first-borns whose names are written in heaven." They are "a kind of first-fruits unto God of his creatures." (James 1:18.) These, together, selected primarily from God's Chosen People and secondly from the Gentiles, were typified in the first-born of Israel who were passed over in that night, when the first-born of Egypt were slain. Thus we see that this Gospel Age, from the time of the first Advent

OV98

of Jesus to the time of the setting up of the Messianic Kingdom, is the nighttime when darkness covers the earth (the civilized earth) and gross darkness the heathen. The blood of Jesus, the Passover Lamb (1 Cor. 5:7), is sprinkled upon the door-post by the household of faith and they are under its protection and may share in the unleavened bread of Truth, and in the strength and blessing freely provided by the Sacrifice and accepted and incorporated by the believer.

After-Borns as Well as First-Borns.

A great mistake has been made by many of us in the past in supposing that only the first-born passed over by God's Providence--passed from death unto life --during this Gospel night, are to be saved. A glance at the picture or type given to us through God's Chosen People in their Passover shows us clearly to the contrary. Instead of the first-born of Israel being the only saved ones, the narrative shows that following the dark night came a morning of blessing and joy and going forth from bondage--not merely for the first-born, but for all Israel. As in the type the first-born became the Priests and Levites, the religious leaders of the people out of darkness and

slavery into emancipation and light, so the Church of Messiah, elected during this Gospel Age from Jews and Gentiles, will lead forth Israel--all the tribes of God's Chosen People, from the power of Sin and Death, in due time--in the morning of the New Dispensation, the Messianic Kingdom. Moses, who led forth God's Chosen People in type represented this great Messiah on the spirit plane, who will shortly lead forth his people Israel and grant to them all the blessings and privileges and favors included in the Abrahamic promise--and more, doubtless, than we have yet appreciated. The fact that only God's Chosen People were delivered from Egyptian bondage --that only they crossed the Red Sea dry shod--that only they had the special Divine providences of the Wilderness, should not be understood to signify that the Messiah will bless the natural seed of Abraham only. The blessing will come first to God's Chosen People, who for the fathers' sakes are beloved still and who are to be brought into Covenant relationship with God. Other nations are not included in the type because in order to come into fellowship and relationship with God through the great Mediator, the Messiah, they will needs become citizens of Zion, members of God's Chosen People. This may astonish some noble Christian people, some well-versed Bible students, because many of these have evidently overlooked certain features of the Divine Promise respecting the New Covenant. That Covenant, we are distinctly told, is to be made between God and His Chosen People, and not with any other nation. And thus it will be that according to God's Covenant and oath to Abraham, "All the families of earth shall be blessed" through Israel. The making of the New Law Covenant with Israel will bless the other nations because the opportunity will be granted to every nation and people to come under the terms of that New (Law) Covenant mediated by the Greater than Moses. To come under that Covenant will mean a full subordination to the Divine Law as expressed in the Law of Moses and the high interpretation of the same--Love the fulfilling of the Law. The Great Messiah, who will thus bless God's Chosen People first, will be pleased to serve all nations and peoples as they shall prove willing to accept his favors and to conform to the Divine Laws. Thus all nations will gradually become of the seed of Abraham during Messiah's reign. And thus in the end of Messiah's reign, the promise of God to Abraham will have fulfillment. "Thy seed shall be as the stars of heaven and as the sand of the sea for multitude." Here the two seeds are clearly set forth--(1) The Spiritual or Messianic Seed, the Antitypical Priests and Levites on the spirit plane, symbolized by the stars. (2) Israel absorbing the obedience of all the nations of earth through Messiah's mediation of the New Covenant will swell the seed of Abraham until, at the close of Messiah's Kingdom, all mankind will be in and of God's Chosen People; because all who will refuse to hear, to obey that Prophet, Priest and King, Greater than Moses, will be cut off from life in the Second Death--everlasting destruction.

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VIII. Their Sabbath and Jubilee

BY C. T. RUSSELL

Pastor Brooklyn Tabernacle

THE KEEPING of the seventh day in conjunction with the right of circumcision specially marked the Jew, and, in their own estimation, separated them from all other peoples; for to none other did God give either of these institutions. The assumption of Christians that the Sabbath Day was given to them or an obligation to keep it imposed upon them, is a mistake. Nothing in the Word of God warrants it. It is, however, evidently fitting that Christians should observe a weekly day of rest, and very properly custom so has it. And the first day of the week is observed appropriately instead of the seventh, the Jewish Sabbath. The first day of the week is The Lord's Day in the special sense that--

- (1) It marks the new order of things as beginning.
- (2) As a memorial of the resurrection of the Redeemer it symbolizes all the Christian hopes founded upon the death and resurrection of the Savior. The Sabbath Day was commanded to the Jew, while no command respecting a day of rest has been given to the Christian. With the latter, the matter was left open and optional, so as to prove a test to their devotion and appreciation of their privileges. The observance of the Sabbath Day on the part of the Jews was not optional, but mandatory, because, like all other features of their Law, it was a type foreshadowing a great antitype. God designed that the type should persist, at least until the antitype arrived.

Jewish System of Sabbaths.

It has not been very generally observed either by Christians or Jews, that Israel's seventh day Sabbath was only one feature of a system of Sabbaths. Seven such Sabbaths, representing forty-nine days, brought them to the fiftieth day or Pentecost, an occasion of special sacredness and blessing. Nor was this all. They had a similar Sabbath system in years. Every seventh year was commanded as a Sabbath year. Following seven of these Sabbath years came the fiftieth year, otherwise known as the Jubilee Year. The basic thought connected with all of these Sabbaths was rest--abstention from labor, the implication being that God would provide an eternal rest. And the thought connected with the Jubilee or Pentecost day and the fiftieth or Jubilee year was that the perfection of rest would be attained therein--not by anything that the Sabbath-keeper himself would accomplish, but by Divine arrangement for his blessing. God's Chosen People have striven faithfully to observe their Sabbath Day and to ignore the financial losses resulting. But it has been a hard task for them, especially in view of the fact that the Christian Sabbath is generally

observed, and that their faithfulness generally signifies the loss of two-sevenths of their time from money-making. Instead of twitting them about their Sabbath, Christians should admire that loyalty to God's command which prompts the orthodox Jew to keep his Sabbath obligations at financial loss. It requires principle to do this, and principle implies character. And loyalty to God should be appreciated and commended wherever it is found. What a stretch of faith in God's providence was implied in the attempt of God's Chosen People for a time to keep not only the Sabbath Days, but also the Sabbath

OV100

Years--to allow the land to rest absolutely every seventh year; also on the fiftieth year. To have it lie idle two years in succession must have been a trial of patience, as well as of faith. Faithfulness to that command would surely have brought to God's Chosen People a decrease of selfishness and an increase of faith. The lesson persisted in would undoubtedly have had a moulding and transforming influence upon the entire nation. But they did not continue it. In a half-hearted manner they pretended obedience to this Law for 969 years--nineteen Jubilees and nineteen years beyond the last one. Then God declared that their observance of the year Sabbaths and Jubilee was unsatisfactory to him, and He gave them all their Jubilee years at once. Since then they have made no pretense of observing the Jubilee Years and their cycles of 7 x 7 years. The seventy years desolation of the land of Israel, accomplished by Nebuchadnezzar, fulfilled the entire number of typical Jubilee Years divinely foreordained. As we read, "Therefore He (God) brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; He gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king and of his princes, all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; ...to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath, to fulfill three score and ten years."-- 2 Chron. 36:17-21. While Israel's Jubilee Year was a wise arrangement which cancelled all debts and restored all the people to their original inheritance in the land, it would be a mistake to suppose such a restitution, such a release, to be the whole sum of God's provision for the blessing of his people. Wise, generous, beneficial as it was, it was merely a type or foreshadowing of a greater blessing. Its release from debt foreshadowed the release of humanity from the great debt of sin and its penalty of death, respecting which we read that Adam and all of his race were "sold under Sin." (Rom. 7:14)--sold into slavery to Sin and death. The antitypical cancellation of death and release of debtors and slaves signifies the deliverance of all who will be God's people from all the imperfections inherited from Father Adam-- back to full fellowship with God, full liberty of the sons of God and the full enjoyment of life eternal. If the type was glorious and blessed, the antitype will be a thousand times more so, and will bring eternal release from all the weaknesses, imperfections, slaveries to sin and appetite which now hold mankind in bondage. Each time, therefore, that God's Chosen People observed a Jubilee Year they pictured forth on a small scale the blessings to come to them, and through them to all people under the beneficent reign of righteousness of the great Messiah.

The Jubilee Type and Antitype.

We know where the counting of the Sabbath cycles began, namely, when God's Chosen People entered the land of Canaan. The record is that their first year was a Sabbath Year, during which they neither sowed nor reaped, but "ate the old corn of the land." In the above quotation the Lord distinctly tells us that the entire number of

Jubilee Years they would have had is seventy. So we can easily count when and where the antitypical Jubilee would be due to begin. Each cycle was forty-nine years, and its Jubilee, the fiftieth year. Seventy times this number would be 3,500 years. And this period measured from the time Israel entered Canaan marks the year 1925 as the time when the antitypical Jubilee will be due to begin. However, there is still another method of reckoning the matter, which, we believe, is the proper one, namely, to count nineteen cycles with their Jubilees partially observed totaling 950 years, and then to count the remaining fifty-one cycles as forty-nine years each, because the Jubilees were omitted. This would total 2499

OV101

years plus 950 years with Jubilees totaling 3449 years. This period of 3449 years reckoned from the entering of Canaan ends October, 1874. Thus: Period from entering Canaan to the division of the land, six years. Period of Judges to King Saul, 450 years. Period of the kings, 513 years. Period of desolation while the land kept Sabbath, 70 years. Period from the restoration at the end of the 70 years, by Cyrus, to our date known as Anno Domini, 536 years. Total years of A.D., to complete the above period of 3449 years, 1874 full years, which would end, Jewish time, October, 1874. It was about that time, 1875, that favor began to return to God's Chosen People--of course then, as yet, only in a limited manner and so differently from what many of them had expected it that few of God's Chosen People yet recognize that Divine favor toward them is returning. It is our understanding that the period of time from 1875 to 1915, forty years, will witness the full return of Divine favor to that people. Foregoing we have outlined the Jubilee reckoning from the standpoint of prophecy, telling how the matter really will work out: a portion of the time with the Jubilees added and a portion of the time without them. Now let us take another view--from the standpoint of the Law. The Law requires that where the typical system ended, the antitypical counting should begin. As the typical Jubilee was reached by multiplying 7×7 , so we should count 50×50 to secure the date of the antitypical Jubilee, the dawn of the glorious epoch. As only nineteen Jubilees were observed even partially, it follows that the cycle for the great Jubilee should begin counting there. 50×50 years is 2500 years. This number measured from the last typical Jubilee should bring us to the antitype. The last of the nineteen Jubilees observed was the year 950 from the date of Israel's entering Canaan. The antitypical Jubilee cycle, 2500 years, added to 950 years gives us a total of 3450 years and indicates the year 1875 as its culmination --the place where the antitypical Jubilee should begin--exact harmony, it will be observed, with the preceding testimony on the subject from the standpoint of prophecy. In other words, the Law and the Prophets agree that 1875 A.D. marks an important epoch in the history of God's Chosen People--a time when some great restoration blessing towards them was due to begin.

The Great Antitypical Jubilee.

Some one will say, perhaps, What evidences have we that Israel's Antitypical Jubilee has begun to be fulfilled? We answer that the signs are all about us and rapidly multiplying. The Jubilee is not Israel's only, but the Jubilee of the whole world of mankind--God's Chosen People will merely be the first fruits of the nations to be blessed in that Jubilee period of a thousand years, the spiritual reign of Messiah. Whatever signs we see of general restitution amongst mankind are signs of the Jubilee. We are not to expect anything to happen suddenly. Rather by gradual processes will come to mankind the "times of restitution of all things spoken by the mouth of all the holy prophets since the world began." Such restitution blessings are to be noted in the wonderful inventions which are bringing easement of the burdens of mankind--a measure of deliverance from the grind of necessity. These blessings will continue to bring to God's Chosen People and to the world in conjunction with them blessings of earthly perfection such as the prophets describe, but such as few of humanity dared to believe. Looking back at the type we remember that the Jubilee

year was announced by the priests blowing the Silver Trumpets, proclaiming liberty throughout all the land. We remember that, following the example of the priests, all the people blew on ram's horns and with every other conceivable kind of clarionet. The antitype of this blowing upon the trumpets we have. Ever since 1875 there has been special promulgation of this very message of the Jubilee--blowing on the silver trumpets of Truth, proclaiming the Truth, making known the fact that the time of God's blessing for Israel and for the world is at hand--that the great Antitypical Jubilee period of a thousand years has begun. The spirit of liberty is blowing everywhere and being proclaimed by every kind of couth and uncouth argument and trumpet, newspaper and magazine, world-wide.

OV102

The people, the masses, are about to come into possession of their own. Human rights long ignored are rapidly coming back to the masses. There is no more remarkable manifestation of this than in the recent revolutions in Russia and in Turkey, and the gradual socialization of Great Britain and Germany. Well would it be for the world if thus gradually the great antitypical Jubilee would usher in a reign of righteousness and become generally recognized. But other Scriptures show us that this will not be the case-- that beyond a certain point the favored classes will refuse to yield, and beyond a certain point the masses will be unreasonable and hasty in their demands, and that the result will be "a time of trouble such as never was since there was a nation."--Dan. 12:1. But even that period of trouble will prove to be merely a part of the tribulation incidental to the full inauguration of the Jubilee. At that time, the Prophet declares, Messiah will stand forth in power and great glory for the deliverance of Israel first, and subsequently of all the families of the earth from every vestige of bondage, including eventually the bondage of death.

THE WRATH OF GOD

*THE wrath of God is love's severity
In curing sin--the zeal of righteousness
In overcoming wrong--the remedy
Of justice for the world's redress.*

*The wrath of God is punishment for sin,
In measure unto all transgression due,
Discriminating well and just between
Presumptuous sins and sins of lighter hue.*

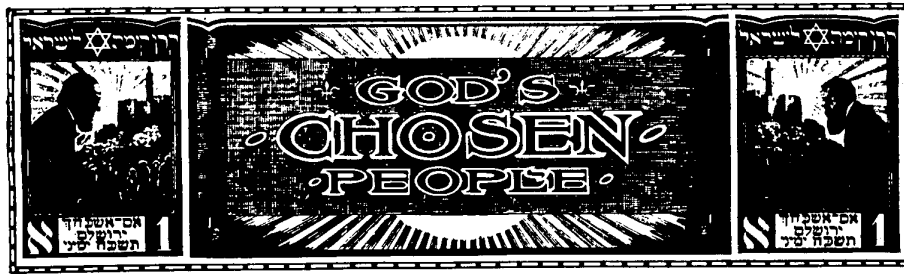
*The wrath of God inflicts no needless pain,
Merely vindictive, or Himself to please;
But aims the ends of mercy to attain,
Uproot the evil, and the good increase.*

*The wrath of God is a consuming fire,
That burns while there is evil to destroy
Or good to purify; nor can expire
Till all things are relieved from sin's alloy.*

*The wrath of God is love's parental rod,
The disobedient to chastise, subdue,
And bend submissive to the will of God,
That love may reign when all things are made new.*

*The wrath of God shall never strike in vain,
Nor cease to strike till sin shall be no more;
Till God His gracious purpose shall attain,
And earth to righteousness and peace restore.*

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OV103

IX--The Great Day of Atonement

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THE JEWISH civil year precedes our calendar about three months. Regulated by lunar time it usually falls near October 1st. And yet they style their first civil month, their seventh month--their first month beginning their religious year at the Spring Equinox. In the Divine arrangement meted out for Israel, religion always stood first. These two beginnings of their year were prominently marked by their two chief religious ceremonies. We have already considered the Passover Memorial celebrated on the fifteenth day of the first month: let us now consider the Atonement Day and its sacrifices celebrated on the tenth day of the seventh month. Its annual repetition celebrated the inauguration of Israel's Law Covenant by Moses, its Mediator--between God and the people of Israel. But it was more than a commemoration--more than a mere reminder. The provisions of the Law Covenant were that any person of the seed of Abraham who would keep that Law perfectly would have the Divine favor and blessing to the utmost--including life eternal. But the Almighty, well knowing that it would be impossible for any imperfect being to fulfill the requirements of the Divine Law made provision that the nation might remain in Divine favor from year to year by repetitions yearly of the Atonement Day sacrifices. In the original institution of the Law Covenant, with its sacrifices, the whole nation of Israel in accepting that Covenant came under Divine favor as God's people for a year--and no more. The Covenant would continue, but the justification of the people would not continue. The sacrifices by which the Law Covenant was instituted were the same that were repeated annually thereafter. At the close of the year the Covenant did not cease, but the people were all under special condemnation and Divine disapprobation as sinners until a new Atonement Day made satisfaction for the people's sins and extended the Divine favor toward them for the new year--until the next Atonement Day. Thus the people of Israel had a trial, a year at a time, continued with them for centuries. But during the entire period of their favor with God, not a single Jew was found able to keep fully the Divine Law--not one was counted worthy of eternal life. Nor could Abraham or anybody else have attained more under the Law Covenant, because imperfect--for the Law is the measure of a perfect man's ability. This manner of continuing sin-forgiveness with annual repentance and repetition of the sacrifices, and the procurement thus of fresh trials for each new year, lasted for sixteen centuries and more, until the miraculous birth of Jesus. His transfer from the heavenly glory produced the one man who could and who did keep the Law perfectly--"The man Christ Jesus who gave himself a ransom price

OV104

for all, to be evidenced in due time"-- when in the end of this age he shall apply the merit of his sacrifice on behalf of Adam and his entire race, and shall seal the New Covenant with Israel (Jer. 31:31-34.) for the blessing of every nation.

No Jot or Tittle of the Law Shall Fail.

It is the boast of Israel and of Christians that not one jot or tittle of the Divine Law given through Moses could fail. That is to say, each little particle of the Law must have its fulfillment. Moses himself was a type of the great Mediator or Atoner for sins, as he declares, saying, "A prophet shall the Lord your God raise up unto you from amongst your brethren, like unto me: him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people." (Acts 3:22,23; Deut. 18:15.) As there is to be a greater Mediator for the New Law Covenant yet future, so there is to be a greater Day of Atonement than the one which Moses inaugurated. And that Day of Atonement will have "better sacrifices" than the one which Moses instituted as a type. But now notice that no type could pass away, fail, without reaching its antitype. Next notice that Israel's Atonement Day has passed away! This means one of two things:

- (1) That the Law has failed; or,
- (2) That the antitypical Atonement Day has come without Israel knowing about it.

Ah, says our Jewish neighbor, Israel's Atonement Day has not passed away-- we observe it every year, just as our fathers did. For more than three thousand years we have kept it up! not one jot or tittle of our Law can pass without fulfillment. But our Jewish friends are mistaken. However honest they may intend to be in making their claims, we can disprove them from their own Law. And the sooner they realize the true state of the case the sooner will they be ready to rectify the mistake --for surely there are honest and sincere Hebrews and many of them.

No Priest--No Sacrifice--No Atonement Day.

No Jew will dispute that the Scriptures declare that there is no remission of sin except by a blood atonement. (Lev. 17:11.) No rabbi amongst God's Chosen People will deny that the Day of Atonement sacrifices could be offered only by a priest. And not one of them surely will deny that in the eight millions of their race to-day there is not one who could authenticate himself as a priest--as a son of Aaron. There is not one of the race, therefore, who would attempt a reproduction of the Tabernacle or Temple, with its Court, its Holy and its Most Holy, and its Atonement Day sin-offerings. Even if they had the land of Palestine completely in his possession. And if a Tabernacle or Temple were restored on the sacred Mount Moriah, not one of Israel's eight millions would venture to offer the Atonement Day sacrifices--knowing, according to the Law, that it would mean death for him to pass into the presence of the Ark of the Covenant and the Mercy-Seat where the blood of atonement must be sprinkled "To make atonement for the sins of all the people." What means it, then, some one may ask, that the Jews all over the world observe most sacredly the tenth day of the seventh month of their year as the Day of Atonement! What means it that those who would even do business on the Seventh Day, in violation of the Law, will religiously abandon all business and all pleasure on his Day of Atonement? What means all this, if God's Chosen People no longer have a Day of Atonement! Ah, well, if Christian people could really appreciate the situation their hearts and eyes would overflow with sympathy towards God's Chosen People! They know that there is such a thing as sin. The Jewish masses still have some confidence in Abraham, in Moses, the Law and the Prophets. Whatever may be the motives of sin in their flesh, whatever may be their selfish propensities in common with other men, and perhaps cultivated to a greater

intensity, nevertheless they know the meaning of reverence and veneration. The intelligent Jews realize the situation. Yet if they mention it at all, it is with bated breath, with fear, with the realization that this really explains why they have had no favor from the Almighty as a people for eighteen centuries. They try to forget the marks of divine disfavor

OV105

--the fulfillment of the prophetic declaration that they would be without priest and without ephod many days--many years.-- Hosea 3:4. If at any time Christians should have the opportunity of speaking to God's Chosen People respecting this great matter and the fact that his annual celebration of the Atonement Day for more than eighteen centuries has been a farce--the matter should be mentioned in full sympathy and solely with the desire to call attention to the fact that where the type ceased the antitype had begun. In other words (as their Talmud instructs them, as well as the Bible), everything that Israel possessed in the way of a Priesthood and Sacrifices and a Holy and Most Holy have higher and spiritual antitypical parallels or duplications. Not one jot or tittle of the Law failed. The priesthood did not cease--it merely passed from the typical Aaron to his great antitype, Messiah, of whom God said through the Prophet David, I have sworn with an oath, I will not repent, Thou (Messiah) art a priest forever after the order of Melchisedek (not after the order of Aaron.)--Psa. 110:4; Gen. 14:18. Until recently Christians have not been able (and only a few now) to give to God's Chosen People any help along these lines. Rather they have hindered them. So-called Christian nations, devoid of the Spirit of Christ, have black-listed and tabooed and defrauded and persecuted the Jew in nearly every nation of Europe. They have called them Christ-killers and told them that God would everlastingly torment them, unless they ceased to be Jews and joined some Christian sect or party. Is it any wonder that the Jew classes the Christian as his enemy? Is it any wonder that he is suspicious, and prefers to believe that the unfulfilled promises and Oath of God must yet be fulfilled to his nation? It is no wonder. The true explanation of matters, however, is this: As not every one who is circumcised in the flesh and calls himself a Jew is really recognized of God as such, so likewise not every Christian who names the name of Jesus is accepted of the Father. On the contrary, the Scriptures assure us that the true Church of Christ is not any of the sects of Christendom; they tell us that the Church of the First Borns have their names written in heaven. Hence the Church rolls furnish no criterion whatever as respects saintship or relationship to God. The majority of Christendom is properly styled by some, "The Christian world." To them the word Christian is a misnomer. The Cause of Christ would be far better off without their adherence or support. They have helped to deceive both the Jews and the heathen as respects the true Christianity set forth by Jesus and his Apostles. They are of the world, and have neither part nor lot with Christ. We are glad, however, that neither they, nor the Jews whom they denounce are destined to eternal torment, but, on the contrary, that for them God's great provision is a full opportunity for eternal life as perfected human beings in a world-wide Eden. All of these blessed opportunities will be secured to mankind through the antitypical Day of Atonement and its higher priest and better sacrifices for sin.

Typical and Antitypical Sin Atonement.

The worldly-wise of to-day, Christians and Jews, are aligning themselves with the Higher Critics and Evolutionists, telling us that if there was an Adam and Eve, at least there has been no fall and that we should put our trust in Evolution. We should believe neither in the Atonement Day for sin nor in a coming Messiah and his glorious Empire of Righteousness, nor think it necessary to have such aid. Indeed, they doubt if there is a God, or, perchance, acknowledging one, they deny his love for mankind or his interest in human welfare--except as blind laws of Evolution shall, through Trust, Syndicate and Labor Unions, decree the survival of

the fittest--the more able in crushing out the happiness and life of the less fit, instead of helping them. But the word of God stands sure. There is a great malevolent influence at work amongst mankind. Sin and Death are reigning. Constitutional hereditary influences are increasing instead of diminishing. Statistics show us that despite all the acknowledged increased skill of humanity along the lines of medicine and surgery, nevertheless the death rate amongst infants is not diminishing. The

OV106

records of insane asylums show that insanity is rapidly increasing. Prison records and newspaper records show that crime and immorality are increasing. Every fact agrees with the declaration of Scripture that our race is under the dominion, under the rule of Sin and Death, and not under the reign of righteousness and Life-everlasting, its reward. We therefore should be deeply interested, Christians and Jews, in Sin-Atonement. If anything can be devised or done to release our race from present conditions of sorrow, pain and death-- to joy and harmony with God and everlasting life, surely every member of the race is deeply, intensely interested therein. The Bible, that wonderful Book so sadly misunderstood and misrepresented, both by friends and foes, gives the only key of hope. It tells us of a great Day of Atonement in which, by Divine provision, better sacrifices for sins will make complete atonement for the original sin of Adam and grant complete relief from its death sentence--"Dying thou shalt die." Israel's great Atonement Day and its sacrifices and the Covenant with which they were connected and the Priests and Levites who served, and the people who thereby were blessed, were all typical of this great arrangement which "God has purposed in himself from before the foundation of the world"--that all the families of the earth shall be blessed through the seed of Abraham --the Spiritual Seed, as the stars of heaven, the glorified Messiah and his Bride--and also through the earthly seed, natural Israel, who ultimately joined by all the nations, will become as the sand of the seashore for multitude. Let us look first at

The Type and the Antitype.

In the type first came the consecration of the priests--the bullock, representing the High Priest, was slain and subsequently the Lord's goat, representing the under-priests, was also slain. Thus was indicated the great fact that the sacrifice of Christ and of his followers--their renunciation of the earthly nature--was necessary in order to their attainment of the kingly priesthood typified in Melchisedek, who was a "priest upon his throne." --Lev. 9:23; Psa. 110:4. Next in turn the Atonement Day sacrifices show the same bullock and the same goat; typical of The Christ, Head and Body, whose sacrificial death not only served for the consecration of the real priesthood, but also will be acceptable by Jehovah as the price of the world's At-one-ment with God. These "better sacrifices," fully rewarded and more in the exaltation of the sacrificers to glory, honor and immortality in the Kingdom, are applicable for the sins of the whole world--"all the people." Thus did Israel's bullock of the Day of Atonement and bullock of the priest's consecration represent the consecration and death of Jesus the great Sin-bearer, who died, the Just for the unjust, to bring us back into harmony with God. His high exaltation by resurrection to the highest plane of spirit being has been a reward not only to his own sacrifice, but has qualified him to be the great King of kings and Lord of lords. Through him Jehovah God will fulfill all the gracious promises made to Abraham and reiterated to Isaac, Jacob and through the prophets --"In thy Seed all the families of the earth shall be blessed." As the Lord's goat was taken from the people, so the Little Flock, the Royal Priesthood, the followers of Jesus gathered from every nation, Jew and Gentile, will constitute Messiah's associates on the spirit plane. As the Lord's goat in the type underwent all the experiences of the bullock, so of the footstep followers of Jesus it is declared that they must walk in his footsteps, must suffer

with Christ, must be dead with him, must go with him "outside the camp," must with him bear the reproaches of those whose eyes of understanding are still blinded by the great Adversary and who therefore know them not, even as they knew him not. The sacrifice of the antitypical bullock was accomplished more than eighteen centuries ago. The sacrifice of the antitypical goat class has been in process from the Day of Pentecost until now. According to our understanding of the Scriptures, therefore, this Gospel Age has been the antitypical Day of Atonement in which "the better sacrifices" have been offered.--Romans 12:1; Heb. 9:23. The privilege and opportunity of joining

OV107

in this sacrificial work is limited to a certain number who must have certain characteristics--character-likeness to the Great High Priest. We understand that this elect Church and saintly few is almost complete, and that the nominal Church systems have neither part nor lot in the matter, being unrecognized of the Lord, unauthorized. In all of them there have been saints and proportionately as these saintly ones were therein, the light of the world was in them, and proportionately as these were fewer there was grosser darkness. All the time, however, God recognized the few, and not others, as his Church, saying, "Fear not, Little Flock; for it is your Father's good pleasure to give you the Kingdom." (Luke 12:32.) "Gather my saints together unto me, those who have made a Covenant with me by sacrifice." "They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."--Psa. 50:5; Mal. 3:17. As we have already seen, two different classes have been elected, the one during the Jewish Age of Favor, the other during this Gospel Age. And these are to co-labor during the reign of Messiah for 1,000 years for the blessing of Israel and all the families of the earth. The non-elect, instead of being doomed to an eternity of torture, are to have glorious privileges and opportunities for attaining eternal life and eternal harmony with God under the reign of the elect--the Kingdom of Heaven primarily spiritual, secondarily the earthly, its agency or channel.

The Atonement is Two-Fold.

The word At-one-ment refers to two parties out of harmony becoming reconciled. Original sin brought humanity under the condemnation of the Divine sentence of death. The real Atonement Day sacrifices will fully accomplish the satisfaction of Divine Justice, but still more will remain to be done. And it is for this great work that Messiah's Kingdom has been promised and will be inaugurated. Man will still needs to be reconciled to God. Not that man has any real grievance against his Creator, but because his fall brought him into a condition of "enmity against God" and righteousness. Instead of love, peace, joy and goodness which were originally part of his character when created in the image and likeness of his Maker, man now finds himself full of an opposite spirit--selfishness, envy, hatred, strife--works of the flesh and of the devil. Man now needs to be reconciled to God--to be brought back again to the place where he cannot only properly appreciate Divine Justice, Wisdom, Love and Power, but to the place where he can live in full harmony with that high appreciation--live acceptably to God and therefore to be permitted to live forever and to enjoy his Creator's blessings as fully as do the holy angels. The great work of the Day of Atonement, therefore, may in this sense of the word be considered as including the thousand years of Messiah's reign, during which he will make atonement with the Lord for all the willing and obedient of Adam's race, assisting, encouraging, uplifting, correcting, reproving, blessing every nation, people and kindred. Ultimately we are assured that all who decline this free gift of God's love will be completely and everlastingly destroyed, annihilated in the Second Death, from which there will be no recovery. In the type the blessing of the world was represented as accomplished by the high priest on the Day of Atonement after he had made satisfaction to Justice. Then coming out of the Most

Holy he laid aside the sacrificial garments and put on the robes of glory and beauty, which foreshadowed his great work as the Mediator of the New Covenant between God and the World. Proceeding to the altar of sacrifice, the high priest lifted up his hands and blessed the people, who lay prostrated before him in sackcloth and ashes. No wonder that the people rose up and gave a shout of thanksgiving for the cancellation of their sins for a year, in the type. In the antitype they will rise up from the dust of ignorance and superstition and sin, and arise from the tomb, to praise God and by his grace to attain unto the glorious perfection he has designed for mankind in an earthly paradise, world-wide. Ah! there is a wonderful force and beauty in God's Plan, and nothing illustrates it better than the Day of Atonement and its sacrifices and ultimate blessings as God gave these in a typical way to his Chosen People.

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OV108



X. Zionism is God's Call

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THOU SHALT arise and have mercy upon Zion, for the time to favor her, yea, the set time, has come; for thy servants take pleasure in her stones and favor the dust thereof. Then shall the Gentiles fear the name of Jehovah and the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory."-- Psalm 102:13-18. The above Psalm is recognized as prophetic, both by Christians and Jews, each applying the matter to himself. We agree that there is a spiritual as well as a natural Israel. But we hold that Christian people have erred in applying all the Scriptures to themselves and in not discerning that a large proportion of the promised coming blessings belong to natural Israel. Failure to recognize this has worked injury and confusion to the minds of many Christian Bible students. Appropriating to themselves promises that belong to natural Israel, Christians have been led to turn and twist and spiritualize the Word of the Lord, until they have destroyed much of their own faith in it, as, for instance, the Scriptures declare that in Messiah's Day the wilderness shall blossom as the rose and the solitary place be glad and that the people shall build houses and inhabit them and plant vineyards and eat the fruit of them, and long enjoy the work of their hands; and that "they shall sit, every man under his vine and under his fig tree and none shall make them afraid."--Micah 4:4. An attempt to spiritualize these promises and make them appear to apply to spiritual Israel has been robbing natural Israel of his portion of God's favor, and has caused darkness and perplexity amongst Christian Israelites in their endeavor to harmonize these Scriptures with others which assure us that "Flesh and blood cannot inherit the Kingdom of God" (1 Cor. 15:50), and that ours

is the heavenly calling and that the saints must be changed in a moment from human conditions to spiritual conditions, in order to enter into their reward. St. Paul urges upon followers of Jesus that they "Rightly divide the Word of Truth." (2 Tim. 2:15.) This admonition we have neglected, to our loss. From Genesis to Malachi, the Jew found not a suggestion of a change of nature from earthly to heavenly, from fleshly to spiritual. To whatever extent he has learned to spiritualize the teachings of the Law and the Prophets he has been swerved by outside influences. For instance, God's promise to Abraham was, "Lift up now thine eyes and look to the East and to the West and to the North and to the South. All the land that thou seest will I give to thee and to thy seed after thee." Abraham must get that land first, and from him it must pass to his posterity. He never possessed

OV109

one foot of it, according to the Genesis account, which is confirmed by St. Stephen, who declared (Acts 7:5) that Abraham received not so much of the land as to set his foot upon. This promise contains nothing whatever respecting a spiritual land or a change of nature, either to Abraham or to his posterity. This promise and others like it belong to Abraham's natural seed, and properly they should wait and hope for its fulfillment. It will be fulfilled when, shortly, Father Abraham and the other saintly ones of the Jewish family shall, with him, be resurrected from the dead to the glory of human perfection. Thus is it written, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."--Psa. 45:16. These princes amongst mankind will be the visible rulers and teachers of the world. To them first will be drawn the Jews. Then, as the remainder of the world will perceive the blessings resulting to Israel they will realize that this new order of things is advantageous for all, and will submit themselves to this Semitic government. The Jews are gradually coming to see that no human being could possibly fulfill all the glorious predictions made respecting their Messiah. They are quite prepared, therefore, to note the force of Daniel's prophecy (12:1) that Messiah will be one like God. It will not be difficult, therefore, for the Jew to comprehend that this God-like Messiah, who will combine in himself the qualities of Moses, the great teacher and law-giver, of David and Solomon the great kings, and of Melchisedek, the great priest--all on a bigger scale--antitypical--must be a spirit being and not a human being. And if a spirit being like unto the angels, his Throne and glory will not be earthly nor visible to men except by the eyes of their understanding. Abraham, Moses, David, the Prophets, etc., will be the earthly representatives of this great invisible spiritual Prince-- Michael--who as God shall rule the world in righteousness and lift up the poor and the needy and humble the proud and dispel ignorance and superstition and cause the light of the knowledge of Jehovah to fill the whole earth as the waters cover the sea.

Dominion of Sin to Be Overthrown.

Satan is Scripturally designated the Prince of this age who now worketh in the hearts of the children of disobedience. (Eph. 2:2.) The promise of the Scriptures is that his usurpation of earth's dominion will cease. It has been carried on through ignorance, superstition and deception. Because of it we read, "Darkness covers the earth and gross darkness the people." The distinct promise is that when Messiah's reign shall begin, Satan shall be bound and the reign of sin and death shall be at an end. Instead, Messiah and his saintly Bride on the spirit plane shall reign, promoting righteousness and everlasting life. Abraham and the other ancient worthies will be the honored earthly representatives of this glorious spiritual Empire. The object and work of Messiah's reign will be not only to estop the reign of sin and death, but, more than this, to lift up poor, fallen humanity out of ignorance and superstition, out of sin and death, out of weaknesses and frailties. Messiah's Kingdom, therefore, is properly termed the times or years of restitution (Acts 3:19-21) and it is properly symbolized by Israel's Fiftieth Year of Jubilee.

The Hindrance Will Be Removed.

The question properly arises--If God intended so glorious a future for His Chosen People, why was it necessary that there should be so long a delay? Why did he not at once exalt them in the days of Moses or in the days of David or Solomon? Why did he not at once bring in these great blessings which the Scriptures foretell? The answer is a simple one which meets all requirements:

(1) Nearly two thousand years was consumed in finding the saintly few of Israel who with Father Abraham would be worthy to be Messiah's Princes in all the earth during his reign of a thousand years.

(2) Additionally, God purposed that Messiah should have companions on the spirit plane with himself and sharers of his nature, glory, honor and power--his Bride, even as Abraham sought a bride for the typical Isaac to be associated with

OV110

him in conferring the blessing. For nearly two thousand years this "little flock" of saintly people from every nation, people, kindred and tongue, Jews, French, Swedes, British, Germans, etc., a saintly few, will by a share in the First Resurrection be changed from earthly nature to heavenly. Thus we see that God's great Plan for the world's salvation by Messiah's Kingdom has been in preparation ever since the flood, but the preparation is not yet quite completed. The Princes of Israel have been found, have been approved, and are merely sleeping in the dust of the earth (Daniel 12:2), waiting until the other small elect class shall be completed, whom we shall designate the spiritual Princes or Messiah's Bride. This work complete, the blessing of all the families of the earth will be ushered in with power and great glory. And although its introduction, it is declared, will come through a great time of trouble such as never was since there was a nation, nevertheless that trouble cloud has such a glorious silver lining of hope and joy and blessing for Israel and for the world that all who see it in its true character may really welcome it. Short, sharp and decisive, it will make the rough places smooth. It will overthrow the pride and arrogance of man. It will humble all. It will break many hearts and overthrow many ambitions, but the eventual results will be "The desire of all nations."--Hag. 2:7.

"Yea, the Set Time is Come."

So many are haphazard and thoughtless themselves that they naturally think of the Almighty from their own standpoint-- as conducting a haphazard plan of dealing with humanity--a plan devoid of wisdom, justice, love and power--a plan which would reflect dishonorably on any human architect, on any human ruler, on any human statesman. Let us be through with such childish misconceptions of God. Otherwise, like the Higher Critics, we would soon esteem ourselves superior to the God of the Bible, and, correspondingly, our reverence, our worship, our obedience to Him would diminish. It is when we begin to get the proper focus upon the Holy Scriptures that we begin to realize our own littleness and the greatness of the Creator--the insignificance and absurdity of our human theories and creeds and the sublime majesty of the Divine arrangement for the children of men. We have just seen the selection of two companies of saintly characters for the Divine purpose of the world's blessing. Should it surprise us to find that the Almighty has set time ordained from before the foundation of the world controlling every feature of his great Plan of the Ages? It should not. Should we expect that fallen and imperfect humanity will see the advisability for chronological exactness and that the Almighty God should ignore such a matter? Have men manufactured clocks and watches so that they regulate the affairs of life to the very moment in respect to the starting of a train or in respect to the hour in which a timelock would release the treasures of a safe, and shall we, then, be surprised to find that the Almighty Creator has times, yea, set times, connected with the ordering of his great

Plan of the Ages? Surely not. Hence our text is quite reasonable in this declaration that God has the time, yea, the set time, for remembering his promises to Israel and for bringing about their fulfillment? Rather this should encourage us, should stimulate our faith and make us more and more obedient to him who speaks from heaven and who tells us that the great clock of the universe is about to strike the hour which will end this present age and introduce the reign of righteousness, the Kingdom of God's dear Son.

Zionism the First Call.

It is not by accident, but of Divine foreknowledge and clearly foretold in the prophecies that the nation of Israel has suffered shamefully at the hands of many Christian nations. And, alas, to our shame it must be said that many of the atrocities practiced against them are by Christians falsely so-called--Christians in name, but not in fact. Note, for instance, the recent disorder in Roumania, which, fortunately, did not result to the Jews in great loss of life. But note its malevolent misrepresentation of Christ and his teachings; the so-called Greek Catholic Christians

OV111

went to the cemetery ghoulishly, dug up recently interred Jews, and flung the corpses on the doorsteps of their relatives. Alas, that such things are possible in the name of Christ! Alas, too, that there is no general protest from so-called Christian nations against such disorders, nor against the pogroms so common of late in Russia! But what does this prove? It demonstrates what all sensible people should know, namely, that there are no Christian Governments in the world-- that the name Christendom is a sad mistake! When Christ's Kingdom shall really be established amongst men no such brutalities will be permitted in any name or under any pretext. By the permission of these severe trials upon the Chosen People, God has not only, we believe, been chastening them, but, additionally, he has been keeping them together as a people, separate from all others. Had they been without persecution, doubtless they would have been swallowed up like the other peoples of the world. As it is, they are a living monument to the truthfulness of God's Word-- they are a miracle. And now when prophecy shows that God's time has come for remembering and executing his gracious promises to Israel, his first move toward their recovery to his favor comes through Zionism. Not that Zionism was started as a religious movement; quite the contrary. It is a spasm of national pride, however commendable such a pride may be. Weary with the persecutions of centuries, the Jew hoped that by their re-establishment as a nation they would command a greater respect throughout the world and be saved from racial hatred and persecution. They hoped, also, that the land of their fathers would furnish an asylum for the Russian outcasts of their race. The enthusiasm of Zionism spread, especially amongst the poorer Jews. Meantime other hopes and aims were set forward. Some said that Mesopotamia was the proper place, and the British gave rights of colonization; others urged Argentine Republic, and millions of dollars were spent in seeking to place Russian Jews there. Others thought to make Jewish colonies in New Jersey, and still others favored similar schemes in Texas. But none of these flourished. Colonies in Palestine alone seemed to prosper even moderately. Meantime other hopes arose--the Russian douma promised to be favorable to the Jew and to permit his maintaining his home in Russia, inducing bands of Russian Jews to remain in the land of their adoption. But this hope has also failed them. Persecution and evictions in Russia continue as before. The Jew is, therefore, more heart-sick than ever. His greatest prosperity has been in London and in New York City. In the latter place reside twelve hundred thousand of them. Now fear is taking hold upon their hearts that even in this land of liberty and enlightenment they may not be safe from accusations and persecutions leveled against them on account of race prejudices. Alas, poor Jews!

The Voice--"Die Stimme."

It is at this juncture and under these conditions that God's Chosen People to-day are awakening and listening to the voice of prophecy, which the writer has had the privilege of bringing to their attention. Zionism, we believe, is about to take on a new form. Instead of being any longer a movement of race pride and for race protection it seems evident that it will shortly be a religious movement. Back to the prophecies! Back to the Word of God! Back to the promise made to Abraham and repeatedly confirmed! Back to the oath-bound promise that Abraham's seed shall yet bless all the families of the earth! The tide of Jewish sentiment is turning, and swiftly, too. Long centuries of training in religion have marked the Jew as a religionist as well as a money-lover. He loved his money and labored for it, because his heart had no spiritual ideal for which to labor. But the message of the prophets is now ringing in the hearts of many: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem and cry unto her that her appointed time is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."-- Isa. 40:1-2. At first, of course, the movement will only be amongst the poor, those not saturated with unbelief, Higher Criticism,

OV112

Evolution, etc. Gradually it will take hold --we believe--upon those more intelligent and those of wealth. When that moment shall arrive, there will be a sufficiency of funds to forward a great movement Zion-ward. Not that all Jews, nor that even the majority of them, will go to Palestine, but surely the sympathy of all who are Jews indeed must shortly go thither, and that will mean the aid and comfort of co-religionists who will be seeking an asylum. Moreover, the great time of trouble which is nearing will be recognized by the Jews as soon as by others, and Palestine will be considered one of the best places of safety for personal property. Moreover, the Scriptures indicate that the persecutions of the Jews are not yet ended. These also will tend to drive them home. This great time of trouble will not only prepare Israel, but all the nations, to welcome Messiah's glorious Kingdom of righteousness, joy and peace.

THE ROSE.

*WITHIN my hand I gently hold the Garden's Queen, a rose,--
The softly-sighing summer wind about it faintly blows,
And wafts its wondrous fragrance out upon the evening air.
And as I gaze upon the rose, so perfect and so fair,
In memory's halls there wakes, the while, a legend, quaint and old,
How once upon a time, one day, a sage picked up, we're told,
A lump of common clay, so redolent with perfume rare,
He marveled, and the question wondering asked, "Whence dost thou bear
Such fragrance, O, thou lump of clay?" In tones of deep repose
There came the sweet reply, "I have been dwelling with the rose."*

*The while the legend stirs my soul, within my hand still lie
The petals of the rose, and from my heart of hearts I cry,
"Thou lovely Rose of Sharon, may I ever dwell with Thee,
So closely that the fragrance of Thy love shall cling to me!
Oh, fill me with the spirit of Thy sweet humility,
Then all shall see and know, dear Lord, that I have learned of Thee;
And let mine earthly pilgrimage, until its blessed close,
Each day and hour bear witness, I've been dwelling with the Rose!"*

OV113



XI. Must Jews Become Christians in Order to Return to Divine Favor?

BY C. T. RUSSELL

Pastor Brooklyn Tabernacle

USING THE WORD Christian after the ordinary manner as applied to the various sects, Catholic and Protestant, we answer No! Such is not their future course as outlined in the Bible. We are not forgetting that those first called Christians at Antioch were all Jews. Neither are we forgetting that the "high calling" to be Spiritual Israelites, "saints," is open to people of every kindred, nation and tongue, and hence to Jews as well as to others. We are, however, making a wide distinction between the Christians of the Apostles' days and the nominalism which goes under the title of Christian to-day and for centuries past. We know of no reason why a saintly Jew might not with full credit to himself and with full respect to the Jewish religion, accept the Gospel invitation to become a Spiritual Israelite. Spiritual Israelites are really saintly Jews who recognize all the promises of God made to Abraham and his seed and who recognize the Law Covenant made with God's chosen people at Mt. Sinai, and who recognize not only the types of the Heavenly things (the higher things), but their antitypes, the spiritual realities. It is the accretions of error which have become associated with the name Christian which

make the name and the system of doctrines which it represents repulsive to the Jew, repulsive also to more than the Jew, to many thinking people both inside and outside the various sects of Christendom, so called.

Some of the Jews' Differences.

The long training of the Jew in monotheism is his first hindrance. He reads in the Law, "Hear O Israel, the Lord thy God is one--Jehovah. Thou shalt have no other Gods before him." With this definite command continually sounding in his ears as the first and chiefest statement of the Decalogue, is it any wonder that the Jew rejects the doctrine of the Trinity? It is an absurdity to him, indeed, that there are three Gods in one God, or, as some others state it, three persons or representations of one God, or as others state it, three Gods equal in power and in glory with a oneness of purpose. To join Christendom, the Jew would be required to accept this proposition against which not only his moral sense but also all his common sense rebel. He promptly resents as contrary to all of his holy Scriptures the thought that there is more than one God. When others approach the Jew from a different standpoint and say, We agree with you, there is only one God, but he has made three different manifestations of himself, and Jesus was one of these, the Jew replies, Would you have me believe that Jesus was Jehovah God, and that when he died, the great king of the universe expired on Calvary? I can never believe such an absurdity! The Trinitarian replies, You must believe this or be damned to eternal torment --nothing less can save you. You must believe that Jehovah God appeared in the form of a man, and that the death upon Calvary was essential to human salvation. You may take either of two views of the matter as we Trinitarians are divided: You may say that when Jesus died on the cross Jehovah died, and that we were without a God until the third day thereafter, when he rose from the dead; or, you may say as other Trinitarians say,

OV114

that when Jesus died upon the cross Jehovah did not die, but merely disassociated himself from the body with which he had been associated for thirty-three and one-half years. With these Trinitarians you may say that Jesus merely pretended to pray to Jehovah, calling upon him as his Father--pretended (as a part of the general scheme all of which was a deception) that God for a time appeared to be a man, appeared to have human weaknesses and necessities--sorrowed, wept, ate, drank, slept--to carry out the delusion. Is it any wonder that the Jew refuses to believe such irrational, such unscriptural presentations respecting Jehovah God? We believe that it is to the credit of the Jew that he has rejected such unreason, and that for centuries he has clung to the teachings of the Holy Scriptures. We hold that to bring the Jew under such misconceptions of the truth, and to thus fetter his reason and his conscience, would be to do him an injury.

The Jews Should Not Be "Christianized."

These very teachings already have done incalculable injury to Christians, causing needless confusion of thought and driving many to agnosticism. So far from assisting Jews into such misbeliefs, contrary both to the Old Testament and to the New Testament, we should help Christians out of the entanglements of these hoary errors, back to the simple teachings of Jesus, the Apostles and Prophets. How plainly the Apostle states the matter, saying, that to the heathen there be Lords many and Gods many, but "to us there is one living and true God of whom are all things; and one Lord (Master, Rabbi) Jesus Christ by whom are all things." (1 Cor. 8:5,6.) Harken again to a correct translation of John 1:1-3,5: "In the beginning was the Logos and the Logos was with the God and the Logos was a God. The same was in the beginning with the God. All things were made by him, and without him was not one thing made that was made....And the Logos was made flesh and dwelt amongst us, and we beheld his glory as the glory of the only

begotten of the Father full of grace and truth." How beautifully simple and clear the matter is when we take this inspired explanation of the relationship between Jehovah the Father and Creator of all things who was without beginning, "from everlasting to everlasting, God"--and the glorious Son of God who was his first creation and through whom he exercised the power which created both angels and men. Nor are these passages which we have quoted isolated ones, contrary to the general sentiment of the Old and New Testaments. On the contrary, they express the very essence of all their teachings. Jesus himself declared that he came not to do his own will, but the will of the Father who sent him. He again declared: "The Father is greater than I--greater than all." He declared that he came from God to obediently do the Divine will, and that he came under the promise that he would be again exalted to the spirit plane after finishing the work which the Father gave him to do, in the which he was stimulated by the "joy which was set before him."--Heb. 12:2. He did, indeed, declare that he and the Father were one; but he showed that he meant not one in person but one in harmony, because he did not his own will, but the will of the Father. He showed this by praying in the same connection for his disciples "that they may be one even as thou Father and I are one," not one in person, but one in unison of heart in fellowship with the Father, sharers of his spirit.--John 17:11.

Earthly and Heavenly Promises.

Not a single Scripture from Genesis to Revelation mentions the Trinity or even hints that we have three Gods equal in power and in glory. Because there was no Scripture one was manufactured in the seventh century by adding certain words to 1 John 5:7,8. All Bible scholars know of this addition, and that it was not found in any manuscript of earlier date than the seventh century. Why do they not inform the people of the truth? Is it because the doctrine is so ingrained in all of the creeds that they fear that to tell the truth on this subject might cause a general investigation on the part of some? We answer that thousands are falling into infidelity because of this doctrine and the doctrines of Purgatory and Eternal Torment. We urge that the more intelligent of Christian people are losing all faith in the Divine Word because of these absurdities which they are taught to believe

OV115

are the most important teachings of the Bible; whereas, rightly understood, the Holy Scriptures teach none of these things, but on the contrary present a most reasonable, sound, consistent presentation of the divine plan for human salvation that could possibly be asked for. Assuredly we must not try to bring the Jew into the darkness and inconsistencies that we are endeavoring ourselves to get out of, and endeavoring to help others out of. But if we did endeavor to proselyte the Jew to these inconsistencies, would the endeavor succeed, has the endeavor succeeded during the past seventeen centuries since these errors were received by Christendom? Were not practically all the Jews ever reached by the Gospel reached by that pure message which Jesus and the Apostles preached, and which today is obsolete in Christendom so far as our "orthodox" creeds are concerned?

Jesus Honored as a Great Jew.

Not merely one but many Jewish Rabbis have attempted to give the Jewish conception of Jesus. They have spoken of him in highest terms as a great teacher who discussed great truths beyond the ability of his day to comprehend. Thus they account for the opposition which he aroused, and which led to his death. Why ask them to admit more than this? Why endeavor to make them believe an absurdity contrary to the Master's own words? The absurdity, the untruth, is what acts as an emetic upon the Jew and causes him to reject Jesus of Nazareth entirely. On the contrary, the true presentation of the claims of Jesus as he made them and as his Apostles made them would evidently be as unoffensive to the Jew as to the

German, the Italian or the Briton. Suppose, for instance, we were to tell him the truth as follows: Your Scriptures teach that your nation is to be used of God as his instrumentality in dispensing Divine favor to all nations. You agree that Moses was not the great leader intended to accomplish this, for he died without accomplishing it. He himself pointed out the coming of a greater Prophet and greater Teacher and greater Law-giver, the Mediator of a greater Covenant. That greater Covenant is mentioned by your prophets as a "New Covenant" which God will make with you "after those days, saith the Lord." (Jeremiah 31:31-34.) The law of that New Covenant will be written upon your hearts instead of upon tables of stone. Does not this imply that the antitype of Moses, the greater Prophet than he, will be exceeding great? Look also to your Prophet-- King David and your wise King Solomon. Call to mind the prophecies that Messiah shall come from this line, but that he shall be immensely greater than either David or Solomon. Point the Jew to the fact that Melchisedec was a priest as well as a king, and that of him God declared: "I have sworn and I will not repent. Thou (Messiah) shalt be a priest forever after the Melchisedec order--a reigning priest." The Jew would have no difficulty whatever in identifying a Messiah the antitype, the greater, more glorious Prophet, Priest and King, and that all of those great Jewish characters of the past merely foreshadowed or typified the Messiah of glory. If then we call their attention to the prophecy of Daniel (12:1) they are ready to identify that prophecy also with the same Messiah. They will freely admit that he must be very great to be called, "who as God"--one like God. Call their attention then to Daniel's prophecy (7:13,14) in which Messiah is represented as receiving his kingdom at the end of the Times of the Gentiles. All these things the Jewish mind can grasp, does grasp--rejoices in. This testimony brings to them fresh hope, fresh courage. If, therefore, the errors of so-called Christendom were out of the way it would be a very simple matter indeed to show the Jew that Jesus, the Great Teacher of the past, who died, did not die by accident but of Divine intention, and that his death was of Divine foreordination as necessary for the forgiveness of Adamic sin and the recovery of the race from the death sentence. It surely would not be difficult for the Jew to see that sacrifice as the antitype foreshadowed by the sin offering of their Day of Atonement, and that without the atonement for sin on this grand scale, Messiah could not bless the race of sinners. The Jew has a keen sense of justice, and could readily see (1) that God, having pronounced the sentence of death against the sinner could not rescind his own decision. (2) They could also see that the teaching of the Law, "an eye for

OV116

an eye, a tooth for a tooth," implied that to redeem the sinner would require a man's life for a man's life--the death of a holy one as the redemption price of our father Adam and his race, which lost life-rights through him.

What Say the Scriptures?

God's Chosen People have been under Divine supervision and care for thirty-five hundred years so that they have been kept separate from all the nations of earth and are thus a standing miracle testifying to the truthfulness of the holy promises of the Scriptures. This teaches us to look to the Scriptures respecting their future. The same Scriptures which testify to their solidarity as a people inform us that they will become a nation at the close of this Gospel Age when "the set time" for God to remember Zion shall come. St. Paul explicitly points out that Divine favor will return to natural Israel just as soon as the "call" of this Gospel Age to the Heavenly Kingdom class shall have reached fulfillment. Then "they shall obtain mercy through your mercy"--through the saintly few who, during this age, become identified with the glorified Messiah as his Bride and joint heir. Hence it was evidently not the Divine intention that the Jew should be amalgamated in the Christian systems of to-day. Indeed, this separateness from the masses of

Christendom is to work to the advantage of the Jew in that he will be the better prepared for the earthly blessings that are then to come to him.--Romans 11:25-32. The blessings of the new dispensation about to be ushered in will be earthly blessings, and the Jew knows that all of the promises of God contained in the Mosaic law and writings of the holy prophets of old tell of earthly blessings--not of heavenly or spiritual favors. The Jew will be more ready to respond to the new order of things than his Christian or Gentile neighbors will be. Moreover, according to the Scriptures, the princes or rulers seen amongst men will be of Jewish stock, Abraham, Isaac and Jacob, and all the prophets raised from the dead in full human perfection to be the "princes in all the earth" and representatives of Messiah's invisible spirit Kingdom. That the Jew will be in much better condition of mind to receive the teachings and requirements of those new princes needs no discussion. --Psalm 45:16. Before leaving this subject, we note the prophesy of old which tells that at the time Messiah will manifest the glories of his power and begin his intervention in human affairs in favor of the right and against the wrong, will be a time of "Jacob's trouble," a time when the Jews will be in special tribulation from their foes. Then the Lord shall manifest his power on their behalf as in olden times, giving them a miraculous deliverance which they will recognize. In consequence the Prophet declares they shall look upon, discern, "recognize Him whom they pierced"--not by seeing the glorious Messiah (Daniel 12:1), with their natural sight, but they will recognize Him with the eyes of their understanding.--Zechariah 12:10. At that time of favor toward them on the part of Messiah, "the great Prince which standeth for the children of Daniel's people," they shall discern that the glorious time of opportunity and blessing for which they so long waited has come. Then their sorrow will be great, as they will recognize to the full their national mistake in the rejection of Jesus, but "the Lord will pour upon them the spirit of prayer and of supplication," and their mourning will be but the beginning of their blessing and time of rejoicing. All the same, this prophesy proves decidedly that it is not the Divine intention that the Jews as a race shall become Christians, or become associated with the Christian systems of this age, which, alas, so seriously misrepresent the Great Teacher and the glorious truths which He and his Apostles taught. Let us leave the Jew in the future to his God, that he may in due time receive the blessing which God has promised him. Let Christendom in general go on in its blindness as the Scriptures also foretell, to its destruction, but let those of God's people, sanctified in Christ Jesus, walk circumspectly, not after the flesh, but after the spirit. Let them seek as spiritual Israelites the heavenly things and joint-heirship with Messiah on the spiritual plane; not begrudging to the Jew the first place in the earthly phase of Messiah's Kingdom through which all the families of the earth will be blessed.

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XII. Should Jews and Christians Unite?

BY C. T. RUSSELL

Pastor Brooklyn Tabernacle

AMONG THE MORE than a million Jews of New York City quite a commotion has been raised by the celebrated Rabbi Wise of the Free Synagogue. His congregation has recently been holding union services with some Unitarian congregations. This has opened a discussion in every quarter, not so much amongst the Unitarians as amongst the Jews. The question is asked: What does this signify? Should it be encouraged or discouraged? Is it a step in the right or in the wrong direction? Naturally, "orthodox" Jews object to it; yet they scarcely know what argument to use against it. They believe in progress, but feel that this is illegitimate progress. But in what respect would it be wrong for Jews who believe in the one God, Jehovah, to meet with Christians who believe in one God, Jehovah, they do not know; especially as the Unitarians and the Jews both believe that Jesus was merely an imperfect man, had no pre-existence, and accomplished no salvation -- that he was merely a prominent Jew of his time whose teachings have made a great impress upon the most progressive peoples of the world. We have been asked to discuss this subject and to give the reason for such opinions as we may express. We are pleased to do so. Without intending the slightest disrespect to Rabbi Wise and his congregation, nor to the Unitarians, we must frankly state that we see nothing that either of them can ever gain or lose by the kind of "union" services they hold; nor by the admixture of what they would designate as their several "faiths." As we understand, Rabbi Wise is an agnostic, and has no Jewish faith. As we understand, he is a "higher critic," an "evolutionist," who rejects the inspiration of the Holy Scriptures and relies entirely upon his own wisdom and the wisdom of other scholarly men of our day. And to our understanding, the faith or lack of faith of the Unitarian denomination is exactly the same. Hence we say, that union between these people who are purely agnostic moralists could neither help nor injure either party to the union. People who have no faith have nothing to lose along theological lines. And does not this truthful and not unkindly criticism apply to thousands of Jews and Christians who are not affiliated with either Unitarianism or Rabbi Wise's Free Synagogue? Alas, it is too true that the majority of those who profess the names of Jews and Christians are really neither; because they have abandoned the faith and hopes which those names represent.

Christian Hopes Not Jewish Hopes.

If Christians and Jews rightly understood

OV118

each other's hopes, according to the Scriptures, the conflict between them would instantly cease; because their hopes are totally different. The hope of the Jew is the hope of mankind in general--an earthly hope--a hope of restitution, restoration to a Paradise condition and perfection. The hope of the Christian is not the hope of the world, but a very different one--it is the hope of an "elect" or select class which God is gathering out of the world from every nation--English and Irish, French and German, Scotch and Scandinavian, Jewish and Italian. All through the Bible from Genesis to Malachi, search as we will, we find not an invitation to the Jews or to the world to become spirit beings like unto the angels. Every promise, every invitation, every hope held forth, on the contrary, is earthly; the desert is to blossom as the rose; solitary places are to be glad; springs are to break forth in the desert; the earth is to yield her increase; every man is to sit under his own vine and fig tree with none to make him afraid. They shall not build houses and another inhabit; they shall not plant vineyards and another enjoy the fruit; but they shall build houses and plant vineyards and perpetually enjoy the work of their hands in Paradise restored. This is the testimony of the Prophets. This testimony, given particularly to the Jew, informs us that he will be first in prominence in the world in the time when the Lord will do this--in the time when the Lord will "pour out his spirit upon all flesh"--in the time when "every knee shall bow and every tongue confess to the glory of God." Israel's blessing, therefore, implies the blessing of all nations, the seed of Abraham being first among those nations in the Divine favor which will be brought to mankind by Messiah's Kingdom. The Law of Moses tells the same story, namely, that the Divine arrangement is that Israel shall keep the Law and become instructors of the world in respect to the keeping of the Law; and that he that keepeth the Law shall live thereby--everlastingly enjoy all of the blessings of God for his portion. The Covenant given at Mt. Sinai did not secure these glorious results promised; because it was merely typical of a new and better Covenant to be established through Messiah (Jeremiah 31:31.) The sin-offerings which were the basis of the Law Covenant never really cancelled sin, but were typical of the better sacrifices which the Mediator of the New Covenant, Messiah, offers. Moses himself, the Mediator of the Law Covenant, was only a type or foreshadow of the greater Prophet, Messiah, who will be the Mediator of the New Covenant, under which all the blessings foreshadowed will become accomplished facts. The Jewish Sabbath Day commanded by the Law brought blessings indeed; but that rest was merely typical and prophetic of the coming restitution and peace and blessing which Israel and the whole world will be privileged to enter into and to enjoy during Messiah's reign. And for all the faithful ones, who keep that Sabbath, there will be an eternal Sabbath to follow. The Jubilee Year established by Moses, the Mediator of the Law Covenant, was merely a type or picture of the great Jubilee of the world to be inaugurated by the antitypical Mediator, Messiah, during the period of his Messianic reign, the world's great Jubilee. Ah, yes! the whole world will be full of jubilation, as every man shall return to his former estate, to his original patrimony, to Edenic conditions, to human perfection--to all that was lost through Father Adam's disobedience, and all that was redeemed through the obedience of the great Second Perfect Man, who has since been highly exalted, a "Prince" and a Deliverer--Messiah. --Isaiah 9:6; Dan. 9:25. These earthly restitution blessings are so tangible and so glorious that many noting them have said to us, Why tell us of the intangible, heavenly things? The earthly blessings described in the Bible more fully meet and satisfy the cravings of our hearts than could anything of the intangible and spiritual kind, which must be received wholly

upon faith. We answer that this is so, that the Divine blessings promised to the Jew, and, later, to all nations, as they will come into Covenant relationship with God through Messiah, are the most wonderful that the natural heart and mind can possibly conceive. Undoubtedly mankind, after receiving the Divine provision through Messiah, will be

OV119

more than satisfied. But the Christian's hope is different from this. It is intangible, indescribable. It can be received only by faith. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath in reservation" for the spiritual class--the saintly few now being called and selected from Jews and Gentiles of every nation. The blessings promised to this saintly class are all spiritual. They are to be like unto the angels and like unto Messiah himself, invisible to men through the First Resurrection "change" which they all will experience. They know not, because as the Scriptures declare, it is impossible to explain to them the character of the blessings which shall be the portion of this faithful few. What to them will take the place of beautiful flowers and luscious fruits, hills and valleys, brooks and mountains, clouds and sunshine and rainbows, they know not. They cannot understand. It is kept a "mystery." They are required to "walk by faith and not by sight." This class, typified by Aaron and his tribe of Levi, will have no inheritance in the land--no inheritance in the earth. They must sacrifice all earthly things and gladly, too, if they would be accounted worthy of the heavenly things. Theirs is a great test of faith. No wonder that few are attracted by this invitation when properly set forth and informed that it means a life of sacrifice and self-denial, faith and obedience even unto death, in order to be accounted worthy to enter into the heavenly glories to follow. From what we have said, it must be manifest that we are not holding up any denomination of Christendom as being this spiritual class, the Royal Priesthood. Rather, as the Scriptures do, we hold up this class to view as gathered to the Lord and not into sectarian systems from every nation, kindred and tongue. Thus is it written of these: "Gather together my saints unto me; those who have made a Covenant with me by sacrifice." (Psa. 50:5.) "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." (Mal. 3:17.) It will be after the selection of this jewel class for the spirit plane that the Divine blessings under the New Covenant with Messiah as Mediator will be poured out upon Israel and through Israel, represented in their ancient worthies, "princes in all the earth," (Psa. 45:16) upon all people.

No Competition in This.

To those who thus see the Divine program, there is no room for competition or strife. The saintly few will get their exalted blessing first, and such Jews and Gentiles as have appreciated the privilege will participate in the glories of that class. Then this class, as the "Bride" of Messiah (Psalm 45:10-16) will share with him his spiritual nature and exaltation and Kingdom. Then will come the earthly blessings to Israel first through the patriarchs, and through them it will extend to all of the earth--to every creature. Thus the blessing of the Lord will "fill the whole earth as the waters cover the great deep." Where is there room for competition here, when once we rightly understand the matter? Those who choose the heavenly portion and the sacrifices necessary to obtain it should be admired by all mankind. The Scriptures declare that ultimately this will be the case. "He (Messiah--Head and Body) will be admired by all them that believe in that day." Nor need the Christian envy the Jew his share in God's favor and blessing and promises. We have failed in the past to rightly divide the Word of God--failed to see its different parts and different classes; hence the strife of words and persecutions unto death. The saintly class, grasping its heavenly promises by faith, prefer not the earthly good things. The earthly class prefers the blessings to be accomplished through restitution and desire not the heavenly things. Thus all strife between intelligent

Jews and intelligent Christians should be at an end. Their hopes are different and yet they interlock and intertwine. The fulfillment of the one is vitally connected with the fulfillment of the other.

Avoid Christian Sects.

Jews in the past have avoided Christian sects, chiefly the Catholics, because they counted them their enemies and recognized that much of their persecution came from professed Christians. Slowly they are coming to realize that the civilizing

OV120

influences of the past century are accomplishing changes with the rising generation and thus destroying, to some extent, the ground for their former bitterness against Christians. This is proper. Superstition and bitterness and strife, based upon the things of the past, should be set aside. No one can afford to nurse either the superstition or the bitterness of the past. Would it, then, be proper for Jews, now forgetting and forgiving the past, to intermarry with Christians and to participate in "union" services or to become members of Christian sects, Catholic or Protestant? We answer that such a course would assuredly be wrong: because Christian sects neither represent the Christian hope nor the Jewish hope. Here and there (in all the denominations of Christendom, so far as we may know) are members of the saintly class, the Bride of Messiah. But they are out of sympathy with the institutions with which they are connected. Even while attending their services, their hearts are on a higher plane than the masses. These nominal Christian sects are merely the outside; the saintly few are the kernel of the inside. The saintly few would be far better separated from the sects and would make much better progress in the study of God's Word and in the development of saintship if they stood entirely free from human institutions. This being the case, we assuredly would not advise the Jews to join these institutions nor to accept their confusing doctrines, which the Scriptures symbolically refer to as Babylonish--confused. God has separated the Jewish nation from the remainder of the world that they may be his witnesses to men. Their national preservation for more than thirty centuries, in harmony with the Divine promise is itself a miracle. God has indeed led them by a way which they knew not, even as he foretold. Their very perversity, as he foretold, will in the end witness to his Divine supervision of their affairs. Their stubbornness, or, as the Scriptures say, their stiff-neckedness, will eventually show the mercy of God through his dealing with them. He has not brought them down through the long period of three thousand years of separation with a view to their now amalgamating with either Christians or Gentiles, with either Catholics or Protestants. Israel's promises are not only earthly but Jewish--they are to be the first of the earth or world peoples to experience the blessings of restitution favor. In order to be ready for that favor, they must continue Jewish up to the time of the manifestation of Messiah, as the Scriptures foretell. As the elect, saintly few gathered out of all nations to be Messiah's Bride are a people for a purpose, so also the small nation of Israel in an earthly people for the Divine purpose and to show forth the praises of Jehovah and of Messiah in due time. The few of their number who, by saintly and sacrificial lives, will become members of Messiah's Bride, will in no way invalidate the blessings that are subsequently to come to the bulk of their nation, if they continue Jews indeed--inspired by the faith of Abraham and the Messianic hopes of the Prophets. But if they abandon Abraham's faith and their share in the Abrahamic promise and their hopes set forth through the Prophets, then, whatever their lineage, they are not Jews in the Scriptural sense of the term; and their practise of circumcision is merely a farce. And the perpetuation of a worship in which they no longer believe is sacrilege. Thus, Jews who believe nothing of the Divine testimony--who have repudiated Abraham and the Prophets, Moses and the Law, and who are agnostics and who merely observe forms and ceremonies called Jewish in a hypocritical manner, might just as well, and without any greater hypocrisy, join

any of the different Christian sects, with which they are just as much in harmony and just as much out of harmony as with the Law and the Prophets. But those Jews who believe in the Abrahamic promise, in God's testimony through the Prophets and in the message of Moses and the Law, must not, cannot, identify themselves with any other nation or with any other religion. To do so would be to stultify themselves and to discredit themselves as Jews, and to cut themselves off from those special earthly promises which, in the Divine arrangement, have been theirs since Abraham's day, and which are now about to be fulfilled.

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OV121

PASTOR RUSSELL'S REPLY TO CARDINAL GIBBONS' SERMON

CARDINAL GIBBONS' sermon, widely published, attracted a great deal of attention amongst Protestants as well as Catholics. What will Protestantism say to this? was the query. We have heard but one Protestant response, and that, properly enough, from the pen of the best and most widely known Protestant minister in the world-- Pastor Russell of Brooklyn Tabernacle, New York. We place his reply immediately following Cardinal Gibbons' presentation, assured that it will be interesting to our Protestant, as well as our Catholic, readers:

Pastor Russell Congratulates the Cardinal.

It falls to my lot to respond to Cardinal Gibbons' sermon on "A Plea for United Christendom," in which he urges very forcefully that there is but one Church, and that, therefore, all Protestants should abandon their sectarian attitude and join the Roman Catholic Church. The reply falls to my lot, because, although I stand free and independent of all Protestant sects and parties, my brethren of the ministry in various denominations of Protestantism would find it rather awkward and difficult to acknowledge that there is but one true Church, and, in the same breath to acknowledge that their denomination is no more that one Church than is any other sect. I am very pleased with Cardinal Gibbons' kindly moderation in the handling of the subject. It contrasts very forcibly with the terrible times of the past, when Roman Catholics on the one hand and various Protestant sects on the other, waged an indirect and internecine strife to the death in the name of God and of our Redeemer and of righteousness. Surely what all intelligent people need is to abandon foolish prejudices, hypocrisies and superstitions of the past, and to come together as true followers of the Nazarene. Everything which points in this direction is to be appreciated, whether coming from the lips of Cardinal Gibbons or from others. Surely we should all desire the Truth, and desiring it, should seek it in God's Word, of which the Master said, "Thy word is Truth."

Agrees with Cardinal Gibbons.

I am pleased to say that I agree most heartily with Cardinal Gibbons' presentation in almost every particular. Unquestionably sectarianism is wholly out of accord with the teachings of the Scriptures. Assuredly St. Paul rebuked the Corinthian brethren because they presented a divided front, saying, I am of Paul; I am of Apollos; I am of Peter, etc. St. Paul's reply to this was that it was proof of carnality, of fleshly minds and proof of an unspiritual state. All Christians are coming to realize this--Catholic and Protestant --although it is but a few years since some claimed that sectarianism was a positive advantage; that it led to a greater zeal and energy in the Divine service than if all were agreed. All who are conversant with history understand what I mean when I say that God has been pleased to permit an illustration of--first, a united Christendom, and, secondly, a

divided Christendom. For long centuries there was practically but the one Church in Europe, the Roman Catholic. The results were surely not all that could have been desired. That unity of Church brought neither secular nor religious education, nor did it bring to the world the Millennium promised as the great desideratum of humanity. Rather in that long period we see that ignorance and superstition held the reins. During the last few centuries we have had the opportunity of testing the division of Christendom into various sects and parties. While the results are not satisfactory, while the condition is not what God's Word prompts us

OV122

to desire and expect, this divided condition has certainly tended toward greater freedom of thought, greater liberty from ignorance and superstition. So, then, when we think of the Church, both Catholics and Protestants agree that we should not desire such a unity as prevailed during the period in history known as "the dark ages." The unity we seek and pray for is a knowledge--enlightened and more sanctified unity, which will not require to be maintained through the arm of civilized power, and the rack and thumb-screw and stake. Our prayers and desires should go up for the kind of liberty mentioned in the Bible--"the liberty wherewith Christ makes free"--"the liberty of the sons of God."

The Perplexing Question.

So, then, dissatisfied with the sectarian divisions, and strife, and equally dissatisfied with the compulsory union of the past, and, convinced, nevertheless, that the Bible teaches the unity of the Church, we ask: How may this scriptural unity be attained--the unity of the Spirit in the bonds of peace and love, which maintains its own liberty and grants the same to others? Where shall we find; How shall we obtain; by what process shall we accomplish this unity? We agree with the Cardinal that our Lord speaks of himself in the Scriptures as the one Shepherd of the one flock of this Age and the Supervisor of the one fold. We agree that there is but the one Church, for whom the Master prayed during his dying hour--"That they all may be one in us." We agree also that the Apostle speaks of the one Church, likening it to a human body, over which there is the one Head, and of which all are members. We agree that there are not many bodies, but one; not many heads, but One. We agree, also, that there is but the one true Vine of the Father's right hand planting, and that this refers to Christ, the parent stock, and to his true members, the branches. We agree, also, that as there is only one Lord, so there is but one faith, and, additionally, that there is but one baptism. Agreeing with all these Scriptural premises laid down by Cardinal Gibbons, we must, nevertheless, dispute his conclusion, that this one Church which Christ declared he would build upon the rock of Truth, and which would grow to a glorious temple composed of living stones, of which St. Peter was one, is the Roman Church, just as we disagree with our Baptist friends when they tell us that the Baptist Church is the one Church. Equally we disagree with our Presbyterian and Methodist, Lutheran and Congregational systems when they each protest that they fill these requirements--that they are the one Church. Our contention is that every one who turns his back upon sin; who accepts of Jesus as his Redeemer and Savior, and who approaches the Father in full consecration through Jesus, and who receives the beginning of the holy spirit of God-- all such are the brethren of Jesus and sons of God whether they join the Roman Catholic, the Congregational, the Methodist, Baptist, Presbyterian or other human systems. Our contention is that none of these human systems, Catholic or Protestant, is recognized by the Bible--none of them is recognized of God. They are all human institutions --originated by men and maintained by men--sometimes good men and sometimes bad men have had to do with their organization and its maintenance. Indeed, we hold that such a reformed, consecrated believer is equally a child of God in whatever denomination he may be, or if he be outside of all denominational walls or creeds. It is our contention that

the various creeds of Christendom have been so many stumbling blocks and hindrances to honest souls who sought their God and the light of his Word. True, they may have assisted in some particulars, as well as they may have done injury in other respects. All the same, none of these institutions has Divine authority. None of them is sanctioned by the Word of God, the Bible. They are one and all built upon false assumptions.

Which is the True Church?

According to the Bible we may all find the answer we are seeking--an explanation of what and where is the true Church. In the Scriptures it is described as "the Church of the Firstborns, whose names are written in Heaven." (Heb. 12:23.) Will our Protestant friends claim that their Church roll corresponds to that written in

OV123

Heaven in the Lamb's Book of Life? Would Christian friends of any denomination dare to make such a claim? Most assuredly, No. We all realize that at very most the various sects and parties of Christendom are composed of wheat and tares, and that, so far as human judgment can discern, the tares are vastly in the majority. The Scriptures declare that the Lord knoweth them that are His! The intimation is that no one but the Lord certainly, truly, knows which are the true sheep and which are the goats in sheep's clothing. We are exhorted not to judge one another. "Condemn not that ye be not condemned." Each heart is Scripturally exhorted to have its own fellowship with God, not through synods or presbyteries, not through priests or popes. Every branch is to be vitally united to the Vine; every Christian, every member of the true Church, is to be vitally united to Christ. In that very parable our Lord declares that every branch in him that bears not fruitage of the Spirit in love, the Father will cut off in membership. Thus from the standpoint of Divine wisdom and knowledge, the Church of Christ in the earth is composed only of saints--only of those who have fled away from sin, who by faith have laid hold upon the Redeemer and who have consecrated their lives unto death in the Divine service--and of these only such as maintain this standing and bring forth the peaceable fruits of righteousness. So, then, without attempting a personal identification of the branches of the Vine, we may surely know that they are very few. We may surely know that the nominal membership of the various sects contain comparatively few of these saintly ones, who alone have Divine recognition as being "the Church of the Firstborns whose names are written in heaven"--fruit bearing branches in the true Vine--living stones in the temple of God imbued with the Holy Spirit--active members in the Spirit-begotten Body of Christ. To this conclusion the words of Scripture agree, assuring us that "strait is the gate, and narrow is the way which leadeth unto life, and few there be that go in thereat." They assure us again that these favored few number not many great, not many rich or learned, but chiefly the poor of this world, rich in faith, heirs of the Kingdom. They assure us that this Kingdom class must all be footstep followers of Jesus; as he said, "If any one would be my disciple, let him deny himself and take up his cross and follow me, that where I am, there shall my disciple be." And again He said, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."

Christian Union Never Lost.

From this standpoint we perceive that the great masses, Catholic and Protestant, are not, and never were, the Church of Christ--they deceived themselves. They have been children of this world, not spirit begotten New Creatures in Christ; they have not been living stones in the temple, not branches of the true Vine, not members of the "little flock." They have been worldly people with religious sentiments and good desires who misunderstood that great teaching of the Bible--

that only the sanctified are in Christ Jesus, called to be saints. What has been done by these large numbers of well-meaning but mistaken people in the way of organizing churches, lodges, banks, etc., had nothing whatever to do with the great organization which God effected eighteen centuries ago, and which has persisted as a unit in the world ever since. The true Church has never been divided, because each member of it is united with the Lord, the Head, and, through Him, united to every other "member of his Body, which is the Church," the "little flock." In this one Church, there has always been maintained one Lord Jesus, one faith, His Word of promise, one baptism-- the baptism of consecration into His death --to suffer with Him that, by and by, we may reign with him.

The Hidden Mystery.

Does some one say, Where is the history of this Church? We answer, in the language of the Apostles, that "the world knoweth us not, even as it knew Him not." The world of Jesus' day were the professed religionists; yet they knew not the great religious Teacher and Redeemer whom God had sent, and they crucified Him. Similarly all the way down, the great religious teachers of the various systems have not

OV124

known, have not recognized the "members of the Body of Christ" a bit more than the Jews recognized the Head of that Body. This is the very point which St. Paul emphasized. He declares that the fact, as well as the philosophy, of the Church being members of Christ is to the world-- both the religious and the irreligious world --a hidden mystery; it is outside of their philosophy, their theory, their understanding. Hence it is that the most saintly characters, both in Catholicism and Protestantism, have been martyrs, as Jesus was, as St. Stephen was, as all the Apostles were, and all the faithful during the intermediate centuries were, and as some may yet be if an outward union be effected such as once prevailed--in the "Dark Ages."

Counterfeiting the True Church.

If now we declare that, to a certain extent, the true Church has been counterfeited, both by Catholics and Protestants, let no one take offense and suppose that we are wishing to speak unkindly. We do not charge that these counterfeits of the true Church were made knowingly or intentionally, but merely that the Church, coming under the control of brilliant minds not spirit-begotten, not heaven-enlightened, misread the Word of God, misinterpreted it, and followed their misinterpretations. Notice, for instance, the Roman Catholic Church. The average Roman Catholic does not know that he is not a member of the Church. But Cardinal Gibbons will not deny it, nor will any of the ecclesiastics. Their teaching, most explicitly, is that the Church is composed of the Pope and the other religious instructors, and that the common people are not members of the Church, but, as they style them, "children of the Church." Thus, the Catholic Church appropriates to itself the words of Jesus respecting the "little flock," etc.; they apply those Scriptures to the clergy, and not to the congregation. This is the secret of Papacy's great mistake. In their ecclesiastical system they have a counterfeit of the true Church. And because the Scriptures declare that the Lord's faithful "little flock," "the Church of the living God whose names are written in Heaven," will remain with Christ, therefore Papacy claims, on the strength of that promise, the right to reign with imperial power and Heavenly authority over its kingdoms of earth. And it has been Papacy's endeavor to carry out this erroneous reasoning, and to make good its counterfeit of the true Church and her work, that has led to so many grievous difficulties, persecutions, wars, turmoils.

The True Reign of the Saints.

If Papacy has the counterfeit of the true Church and the counterfeit of the true reign, what does the Bible teach respecting the genuine? This: That the faithfulness of the unknown, disesteemed, rejected of men, saintly followers in Jesus' footsteps, constitutes their schooling, testing, preparation for a share in the Kingdom with Christ their Lord. When the full number of the elect Church, predestinated of the Father, shall have been thus gathered out of the world and finally glorified--then the Kingdom to which they are heirs will be established, and they shall be joint heirs with Jesus Christ their Lord, King of kings and Lord of lords. His Kingdom will rule the world, not by guns or swords, not by racks or burning at the stake and inquisitorial torments, but by heavenly power, which then will have full control of earth's affairs.

Children of the Church.

What our Catholic friends have is merely a foreshadowing--or, shall I use the harsher word counterfeit--of the Truth respecting the Church as a mother and certain children. The Scriptures teach that, in the new order of things, when Christ shall take to himself his great power and institute his Millennial Kingdom for the blessing and uplifting of mankind, he will have a Bride--the Church--"The Bride, the Lamb's Wife." (Rev. 21:9.) And the Scriptures further represent that the glorified Jesus, who is the heavenly Bridegroom, and the glorified Church, who is the heavenly Bride, will, figuratively, beget children. That is to say, all through the thousand years of the reign of righteousness the glorified Jesus will be the everlasting Father, or Giver of everlasting life, on the earthly plane to Adam, and all of his children who will accept it on the

OV125

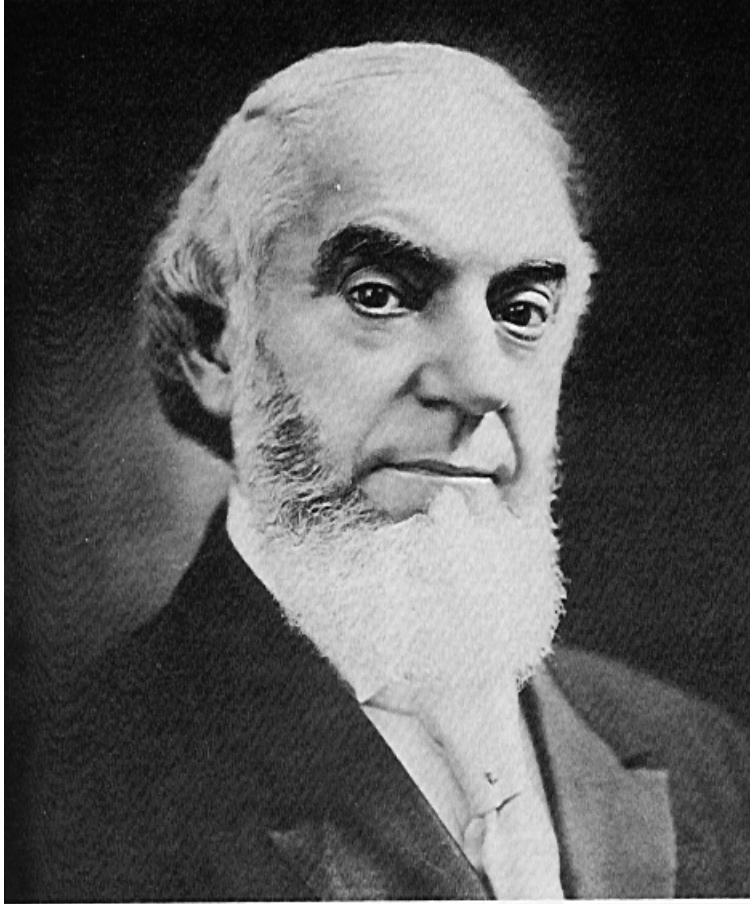
terms of the Kingdom. Then the Church will be the mother or nourisher and caretaker of all mankind to uplift them, instruct them, develop them, in the ways of righteousness--to bring as many as will prove willing up to the full perfection of human nature and life everlasting. All refusing this uplift and rejecting the grace of God will be destroyed in the Second Death. St. Peter tells us that their destruction will be similar to that of the brute beast that perisheth.--2 Pet. 2:12.

Are There Protestant Counterfeits?

Although Protestants repudiate the Roman Catholic idea that the clergy alone constitute the Church, and that the people are the children of the Church, nevertheless in many denominations we see this insidious error in a slightly different form. This is notably true of the Episcopal Church, which puts everything in the way of government into the hands of the clergy and treats the laity, to a considerable

OV126

degree, as though they were children unable to comprehend spiritual things. The Methodist-Episcopal Church follows closely in the same line of procedure. The Presbyterian and Lutheran systems also quite particularly differentiate the clergy from the laity, even though the laity be given some apparent recognition in the ecclesiastical boards. This is done usually for a reward or for the purpose of securing financial or legal advice. But the laity is not supposed to have an equal standing with the clergy in respect to spiritual things.



C. T. Russell, Pastor Brooklyn Tabernacle

Congregationalists and Baptists and Disciples most nearly recognize an equality between the clergy and laity and that the entire Church of God, whoever they may be, are a Royal Priesthood. Yet even with these congregational bodies there is an attempt made to separate between clergy and laity, and to hold all the spiritual power and authority in the hands of the clergy. This is done along financial lines in the Congregational Church through the so-called Congregational Union. In the Baptist Church the ministers combine in what is known as a Baptist Ministers' Association, which holds the reins over the people as parents over children, and tells them whom they may call for a Pastor and whom not--whom they are willing to ordain as their Pastor and whom they will refuse. Thus the same spirit is manifested in all these earthly systems, and by it they are all distinctly differentiated from the true Church and her Scriptural regulations which declare, All ye are brethren--and One is your Master, even Christ, and One is your Pope, or Father, even God.

So, then, we ask Cardinal Gibbons to consider with us the Scriptural teaching which we have presented, namely, that the Royal Priesthood is composed exclusively of saints, regardless of whether they belong to their clergy or laity, or are to be found elsewhere. "The Lord knoweth them that are His." We ask the Cardinal to consider that this one Church is indivisible; that the Heavenly Father is the husbandman of this true Vine; that he does not suffer any to remain as branches, members, of the true Church unless they bring forth the true fruit of the Vine. We ask the Cardinal to consider the Scriptural teaching that this saintly class, already vitally united with Jesus, are now the espoused virgin class mentioned by St. Paul (2 Cor. 11:3), and that they are waiting for the completion of their number when the

Heavenly Bridegroom, at his Second Coming, will receive them to himself in glory. By the power of the First Resurrection they will be changed in a moment, in the twinkling of an eye, and be with their Lord, and like Him. Then, as the Scriptures declare, will come the marriage of the Lamb, "for his Wife hath made herself ready." And shortly after that will come the Millennial Kingdom and the times of regeneration mentioned by our Lord, when his faithful will sit with him in the Throne and the regeneration of Adam's race, the giving to them of new life from the Life-Giver, will begin.

As for the great and prosperous human institutions which are more or less duplicating the Lord's Kingdom all over the world, these also, in the Scriptures, are called vines--the vine of the earth, in contrast with the Vine of the Heavenly Father's right-hand planting. It is not for us to determine how much good and how much harm these earthly churches, vines of the earth, have accomplished. That the Lord will declare in his own season, but he tells us that the grapes borne by these vines--anger, malice, hatred, envy, strife, evil-speaking, etc.--will overflow the wine-press of the wrath of God in the near future, and bring upon the world that great time of trouble, which all may see upon the horizon and which the Lord declares will be such a time of trouble as the world has never before known. (Daniel 12:1; Matt. 24:21.) So, then, in some respects, we agree with Cardinal Gibbons' discourse, and, in other respects, we have a certain view of the situation, as just related.

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OV127

AN INFANT ONE HUNDRED YEARS OLD TO BE ELECTROCUTED

PASTOR RUSSELL EXPLAINS

ISAIAH 65:20

"THENCEFORTH there shall be no more (death of) an infant of days, nor of an old man who hath not filled his days: for the dying one shall be but a child at a hundred years old--a sinner a hundred years old he shall be accursed"--cut off from life. These words have long puzzled Bible students. And they still puzzle such as have not recognized that as the present age is devoted to the gathering of a saintly and elect class, the coming age will be for the blessing of the world in general through the elect church. Human conditions, as well as conditions prevailing in the physical earth under Messiah's reign, will be very different from what they are at present. The Scripture under consideration cites us to one of the peculiarities of the new age, the increased length of life. Then every one who will conform to the laws of the Kingdom may live at least a thousand years. And if then he shall stand the tests of Divine requirement he may be granted eternal life. On the other hand, the willfully rebellious continually needing to be curbed and restrained will be cut off at the close of a hundred years' probation. Even then they will be but as children as compared to the remainder of the race. Was it not thus in the days of Adam before sin and depravity had reduced the average of human life to its present low ebb? And should it surprise us to find a restoration to this condition in the future? Should we not remember that the coming age is styled the "times of restitution of all things."--Acts 3:19. It was common in Father Adam's day that a father should have his first child at a hundred years or over. In other words, at about the century mark, childhood ceased and the period of maturity began. With the weakening of the race we have had much experience crowded into few years; yet we all sometimes recognize that if we lived to be a hundred years old all of the past

experience would be but a schooling of preparation for future centuries of maturity. No end of confusion has been created by the intent of well-meaning people to apply these prophecies as the reward of the Church in heaven. Nothing in the Scriptures warrants us in thinking that there will be spiritual, heavenly sheep and oxen, wolves and lions, vines and houses, planting and building. Those who reject the clear Bible teaching respecting a Messianic reign of righteousness cannot understand the Bible at all. Not a single passage of the Old Testament tells of heavenly hopes or promises. Only a few of them teach heavenly things at all, and then indirectly. As for instance in the types of the Old Testament the garments of the High Priest, glorious and beautiful, symbolize, we believe, the heavenly grandeur, honors and glories of Messiah during the period of His reign. Similarly, God's promise to Abraham declares that His seed, His posterity, should be as the stars of heaven and as the sands of the seashore. Nothing in this statement would necessarily teach a heavenly state or condition. Only by the aid of the New Testament and the Holy Scriptures' illumination can we see that two seeds of Abraham are distinctly referred to, the stars indirectly implying the spiritual seed, while the sands of the seashore refer to Abraham's natural seed. As it is written: "I have constituted Thee a father of many nations like unto God." So the spiritual seed of Abraham is now being developed. With its completion this age

OV128

will end, and the natural seed of Abraham will return to special favor and become the leading nation of the world under the guidance and direction of the spiritual and invisible, yet all-powerful Kingdom, of Messiah. The blessing through natural Israel, will gradually extend to every nation, in that the door will be opened by which all nations may come into and become a part of Abraham's seed, and thus into harmony with Messiah's Kingdom. Whosoever refuses this great privilege and blessing of Messiah's Kingdom will be destroyed from amongst the people in the Second Death. Consequently by the close of Messiah's reign of righteousness, not only will all the willing and obedient have been lifted up to perfection of human nature, but they will all, of every nation, have become the seed of Abraham. And the earth, their perpetual inheritance, will have been rescued from the curse and thenceforth forever be the Paradise of God--Eden restored.

Hundred Year Old Children.

Centenarians of the present time are few, and they by no means are like children. Usually they are wrinkled and haggard. We are to remember, however, the Bible record that several of the earlier members of Adam's race lived nine hundred years, or, rather, they were more than nine hundred years in coming fully under the sentence against sinners. "By one man's disobedience sin entered into the world, and death as a result of sin. And thus death passed upon all men, because all are sinners." (Romans 5:12.) Gradually, and especially since the flood, when a great change took place in our cosmogony, human longevity has decreased, while mental, moral and physical ailments have increased. In confirmation of this, and correspondingly in contradiction of the Evolution theory, we find that the ancients were stronger than we mentally as well as physically; for they intermarried brothers with sisters and cousins without injury, whereas to-day the mental weakness of the race is such that one out of every one hundred and fifty adults is in an insane asylum, and the marriage of brothers and sisters is prohibited, and even the marriage of second cousins is disapproved and held responsible for increasing weak-mindedness. We see, then, that our text describing Messiah's Kingdom merely explains that restitution blessings will recover mankind from the effects of the fall, so that it shall then be as it was in Adam's day--that full human rightness, maturity, will be reached in a century, and that a man dying then would be dying in childhood as compared with the remainder of the race. The further guarantee that none will die even at a hundred years of age, except willful sinners who, refusing to

submit themselves to the regulations of Messiah's Kingdom, will then be cut off from life as unworthy of any further favor at the hands of the great Redeemer-- Messiah-- all of whose dealings will represent Divine Justice, Wisdom, Love and Power.

Man's Years as a Tree's.

The Scriptures tell us that under Messiah's Kingdom the days of a man shall be as the days of a tree. And it is believed that some trees live to be at least a thousand years old. This is God's provision for every man--every member of the human family after He shall have accomplished the work of this Gospel age--the selection of the spiritual seed of Abraham, typified by the priests and Levites, "The Church of the Firstborn whose names are written in heaven." Messiah's Kingdom is to dominate the earth for a thousand years, with a view to blessing Adam and all of his posterity --with a view to uplifting them from sin and degradation and death. The uplifting influences will begin at once following the great time of trouble with which the Kingdom will be inaugurated. The judgments of the Lord will be abroad in the earth and the inhabitants of the world will learn righteousness. None shall longer need to say to his neighbor or his brother, "Know thou the Lord; for all shall know Him, from the least unto the greatest of them," for "the knowledge of the Lord shall fill the whole earth."--Isaiah 11:9. Whoever, then, by obedience to the laws of the Kingdom will avail himself of the blessed privileges of restitution (Acts 3:19-21) will not only be helped upward out of mental, moral and physical imperfection,

OV129

step by step toward perfection, but so long as he progresses, he may live-- clear down to the end of that blessed thousand years. If we had never seen trees; if our own experiences had been with vegetation such as perishes within a year, we might have difficulty in believing some one who would tell us of having seen trees centuries old. Such a statement would seem as unreasonable to us as to tell us that humanity could live for a thousand years or forever. Have we not indeed seen children old and wrinkled looking, yet only in their teens? And have we not seen others cheerful, fresh and comparatively young-looking at sixty and seventy? Let us assure ourselves that every good promise of the Holy Scriptures will surely have fulfillment. Not one jot or tittle of the Divine promise shall fail. It will surely be true then that when Messiah's Kingdom shall have fully taken control of earth's affairs, a person dying at a hundred years of age would be dying in infancy, because, according to the Divine arrangement, obedience on his part would enable him to live to the very close of the Millennium.

All Unrighteousness is Sin.

At the present time, God "winks" at much of the wrong-doing that there is in the world. He does not interfere with it. But of course every transgression carries with it naturally more or less of a depraving influence on the transgressor's mind and body. The conscience is the most tender and the most important element of our human nature. Whoever violates it, whoever injures it, much or little, will proportionately be disadvantaged in the future, and will have all the more difficulty of rising up gradually out of his degradation and weaknesses, even with all the helps that will then be available. Thus will be fulfilled the Scriptural declaration, "Whatsoever a man soweth, that also shall he reap." With all mankind redeemed, there will be nothing whatever of the past chargeable against any on the books of Divine Justice. The great "High Priest" by his better sacrifices, will have made full satisfaction to the demands of Justice, but the weaknesses, mental, moral and physical, resulting from more or less willful and deliberate sin, must still be reckoned on, and thus every idle word and every idle thought, every idle and vicious action of the present time, by making its mark upon the characters of men,

is providing for corresponding difficulties on their part in that glorious day of their opportunity. God proposes that through Messiah's reign He will give an opportunity to human sinners to return to harmony with their Maker. But they must show their desire for harmony with Him by responding to the blessed arrangements He will provide through Messiah's reign. Every effort for righteousness will receive its reward, as promised. The thousand years appointed for the purpose by Divine Wisdom is surely sufficient. The earth and its inhabitants will be grandly perfect beyond our ability to describe or even to fully imagine, since we have never known a sinless Eden nor a sinless human being. The suggestion of our text is that the great Messiah will not temporize for the entire period of His reign with those who do not show a proper appreciation of opportunities when fully brought in contact with them and clearly understanding the terms of Divine grace. But one hundred years is quite a considerable period of probation, and surely every reasonable mind will concede that so long a delay in meting out the full penalty of sin, Second Death, manifests the extreme limit of reasonable mercy.

The Church's Triumph Shorter.

The Church, whose trial is in progress during this Gospel age, receives individually a much shorter period of probation than our text declares will be granted to mankind in the future. God's saintly people are expected to develop character and to approve themselves to God as "overcomers," within a very brief space of life. And not only so, but they are required to "walk by faith and not by sight." They merely have God's Word as respects His Justice and Love and gracious plans, while, in the next age, the world will have the actuality instead of the promise--the world will walk by sight. "The glory of the Lord shall be revealed

OV130

and all flesh shall see it together." (Isaiah 40:5.) The world during Messiah's reign will be privileged to walk in a highway of holiness, from which all the stumbling stones will have been gathered out. But the overcomers of the Church class are required to walk in the narrow way, steep, narrow, rugged and beset with snares of the Adversary. "For we are not ignorant of his snares."--2 Corinthians 2:11. We are not to forget, however, that these differences between the Church and the world are fully offset by the differences of reward. The overcomers of the Church are to be rewarded with glory, honor, immortality, "the Divine nature," and be joint-heirs in the Kingdom as members of the great Messiah. The world is to have no such change of nature from human to spirit, but is to have the earthly nature restored or perfected in them, if obedient, and to enjoy the earthly Eden. Truly God's ways are equal. "True and righteous are Thy ways, Lord God Almighty! Who shall not come and worship before Thee when Thy righteous dealings are made manifest?"--Revelation 15:4.

Humanity's Final Test.

The Church's test takes place in the present life. And in each member thereof the matter of worthiness or unworthiness of eternal life on the spirit plane for all time is determined at death. Not so with humanity in general. As we have just seen, some may live for only a hundred years, and then be cut off in the Second Death, because found unworthy of further opportunity. Others, by availing themselves of the privileges and rendering obedience to the laws of the Kingdom, may live to the very close of the thousand years, and be found unworthy of eternal life. Still others may so fully appreciate Divine Wisdom, Justice, Love and Power and may become so obedient thereto that God will be pleased to grant them eternal life. Their days, their lives, will be far more than the days of a tree. The world of mankind, at the conclusion of Messiah's reign of righteousness, will have attained again the perfection originally enjoyed by Father Adam. Like him they will be in Eden,

which then will be world-wide. Those perfect human beings will be required to stand a test--to demonstrate, to prove their absolute loyalty to God and His righteous laws, as Adam was tried, tested, proven in Eden. As Adam was promised eternal life if his test proved him loyal to his Maker, so his restored race will have before them the offer of eternal life if they shall manifest their obedience satisfactorily. Outwardly, of course, the whole world will be obedient throughout the entire thousand years, because the reign of righteousness will be so absolute that every good deed will have a reward, and every evil deed will have a punishment, with matters reduced to such a certainty and with the death of the sinner a hundred years old, the whole world would quickly come to a condition of thorough obedience to the Divine requirements. Thus it is written: "Unto Him (Messiah) every knee shall bow and every tongue confess. To the world itself there would probably appear to be no reason why any further tests of loyalty should be imposed. But God seeketh truth in the inward parts, in the heart as well as in the outward life. When Messiah, having accomplished the object of his reign of righteousness shall deliver over the perfect world from his administration of Mercy to the Father's administration of Justice (1 Cor. 15:25-28) the latter will not grant eternal life to the perfected men, but instead will submit them to a test which will determine fully their heart loyalty or disloyalty. None but those who will stand that great test will be allowed to have eternal life--all others will die the Second Death.

Satan Loosed from Prison.

We are not informed of the particulars of the test that will then be applied to mankind. We merely have the figurative declaration that Satan, sin and everything which Satan represents, will be loosed for a little season at the close of Messiah's reign. (Rev. 20:7-10.) The world full of perfected humanity as the sand of the seashore will all be subjected to the test. But how many or what proportion of the whole will prove loyal and what proportion disloyal we are not informed. All that we know on the subject, and all that is necessary for us to know is that the

OV131

trial will be thorough, and just, and that all found faithful will have eternal life, and that all found unfaithful will be counted as followers of Satan and with him will be destroyed in the Second Death. The test which God will apply will be so searching, so thorough, that although his creatures will still be free moral agents, he is able to guarantee that thenceforth "there shall be no more sighing, no more crying, no more dying, because all the former things of sin and death shall have passed away." God has glorious prospects, therefore, for the non-elect--prospects in which Justice, Wisdom, Love and Power, fully coordinated, will be abundantly manifested and all the families of the earth be blessed. But if these great blessings for the non-elect are to be esteemed, how much more shall those whose eyes and ears are opened appreciate the length and breadth and height and depth of the Love of God and His provision of glory, honor and immortality or his elect Church? To all such I give the Apostle's exhortation, Let us make our calling and election sure, by so running the race of life that we may become worthy to attain the crown of life in joint-heirship with our Redeemer-- Messiah in His glorious Kingdom.

The Reward, Life--The Punishment, Death.

Not a word is said about the hundred-year-old-sinner being sent to eternal torment, just as there is not a word said in the Bible to the effect that Adam or his children were condemned to eternal torments. The sentence upon Adam which his race shares by heredity was a death sentence. This just but awful penalty has wrought havoc with our race--sickness, sorrow, pain, dying, death. God's mercy has provided the redemption of Adam and his race through His Son, Who died, the Just for the unjust. The death of Jesus is the price which will eventually secure the release of Adam and all of his posterity from the death sentence and give to them

resurrection privileges provided through Messiah's Kingdom reign. But every one who has been enlightened and brought to a clear knowledge of God and to the opportunities provided for his salvation from sin and death is more responsible for the manner in which he accepts or refuses "the gift of God, eternal life through Jesus Christ our Lord." As the willful, intelligent sinner in the Church now is sentenced to the Second Death (Rev. 6:6; 10:28-31), so, our text tells us, it will be with the masses of mankind during the Millennial Age. If they willfully reject reconciliation to God, they will die the Second Death. God has provided a redemption and recovery from the first death, but assures us that the Second Death will be an eternal one.

Electrocution.

Instant death from electric shock will be the method of electrocuting of such willful sinners during the Millennium, and not hanging nor decapitation. Thus it was that in olden times two of Aaron's sons, having violated their relationship with God, and having disobeyed him, were smitten to death. Fire from the Lord smote them--an electric flash. We may be sure that torture will not be needlessly inflicted on such. They will lose everything, but will not be tortured. Stripes or punishments, chastisements, are sometimes used of the Lord, but always in a reformatory manner. "He chasteneth every son whom He receiveth." He chastens none others--none for whom the hope of chastising would accomplish no blessing. Such will be smitten down in the Second Death.

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OV132

CARDINAL GIBBONS AND PASTOR RUSSELL

(The wide interest that has been aroused throughout the country by the series of admirable articles by the Reverend C. T. Russell, pastor of Brooklyn Tabernacle, published in the Overland Monthly, has been heightened by that distinguished clergyman's reply in the February Overland to Cardinal Gibbons' notable sermon, "A Plea for United Christendom." Pastor Russell's reply has evoked much comment and many letters, among which the following, from Mr. Frank Schilling, a prominent attorney of San Francisco, is printed with the writer's consent. --EDITOR.

Reverend C. T. Russell, Pastor Brooklyn Tabernacle, New York, N.Y.

Reverend and Dear Sir:

Your reply to Cardinal Gibbons' sermon about the much desired Unity of the Christian Church, in the February number of the Overland Monthly impressed me by the scholarly manner in which you treat the subject and the gentlemanly criticism of the Cardinal's sermon as to matters which, from your point of view, undoubtedly, appear errors of the head rather than of the heart, for of the latter, you and the Cardinal seem to be animated by the same spirit which made Christ fix as the supreme law of Christianity the sentence "Love God above all, and thy neighbor as thyself." Indeed, unprejudiced minds, such as yours and the Cardinal's, should find a true road to the much-desired union of all the Christian churches. As a layman and lawyer I am, perhaps, not the most competent to suggest to ecclesiastics of high standing the solution of a vexed religious problem. But as truth may sometimes be discovered by a child even, and Divine Truth must ultimately furnish the key to the situation, it may well be that a common sense

observation, on my part, may point out Divine Truth and furnish the key to a seemingly hopeless situation. Indeed, Divine Truth is, in my opinion, the fundamental law of Christianity, and must be the guide of the Christian, who is to follow into the footsteps of the Savior. If it has been one of the principal purposes of Christ's mission on earth to reveal that truth, no one should believe that the Omnipotent and Eternal Guide, the Father of all, should have intended that truth to be solely known to the comparatively few followers and immediate acquaintances of Christ, and only during the brief period of less than thirty-three years; that after the demise of Christ, error should have tainted the treasure of wisdom left by Him, and that succeeding generations should have been forever excluded from the heritage of Divine Truth taught by the Redeemer. Do not all Christian denominations believe in the divinity of Christ, and designate Jesus, the son of God, as being one with the Father and the Holy Ghost? Is it incumbent upon God to err as mere mortals always will? Can Divine Providence not preserve unadulterated that which it held necessary for the human race to possess, and for the dissemination of which God, Himself, assumed human form? Did God not send the Holy Ghost to remain with us to the end of the days, and did not Christ, Himself, affirm that He would be with us? If it is conceded that it was the intention of the true and living God that His truth be known to all men of succeeding ages to the end of the world, it must have been but ordinary precaution on behalf of the Ruler of the Universe to preserve the truth that He had come in person to reveal to the human race through the words and examples of Jesus Christ.

OV133

Some depository of this Divine Truth necessarily must have been established by the God of ages to guide the elect by offering sufficient guarantee for the fact that such depository preserved the Divine Truth pure and unadulterated. Some authority must have stood out to all succeeding ages as the fortified depository of the revealed Divine Truth, for, otherwise, how could pure Christian souls have lived in strict accordance with the precepts and examples of the Redeemer? Truly, if any man could imagine a self-satisfactory version of Christ's truth, would it have been necessary at all for Christ to have come in person to teach us how to live? Would such self-suitable imaginary belief in the alleged doctrines taught by Christ be sufficient to elevate our standard of morals to that which we see manifested by the true Christian believer, by "the First Born of the Fold?" If we should be inclined to affirm that any doctrine of Christian belief not absolutely contrary to our own would bring about some results of good morals, would we not perform meritorious acts if we, in a measure, should live according to our own sweet pleasure, and if we were to guess at what we might believe, and to live in accordance with that belief in practice? Why, in that event, should we not live, taking, in the first place, nothing else more seriously into consideration than our own inclinations, greed and fondness for earthly enjoyment? It follows from the foregoing that the Church of Christ must contain the depository of His Truth whatever else it may contain. The dissemination of the Divine Truth reposed in that depository having been made by a direct agency of the living God, Jesus Christ, must remain infinitely necessary, salutary and perfect. In fact, no other measure is known to the Christian world by which the true and faithful believer may gauge and regulate his actions and curb his purely human inclinations and passions, but that law laid down by Jesus Christ, Himself, nearly 1900 years ago. History will teach its students that the Truth revealed by Jesus Christ has never been deviated from in only one Church at present existing. It is equally certain that none of the other existing Christian Churches, or any other of the various Christian denominations, antedates the Roman Catholic Church. The origin of this Church alone history does certify directly to the person of Jesus Christ, between the years of 30 and 33 of our era. If it be, therefore, conceded that Jesus Christ taught only one system of Harmonious Truth and designated only one of his apostles as the

Rock upon which He would build His Church, the depository of truth; if Christ did not say that he would build two churches or more, then there is only one Church of Christ, and all others are human imitations. Human reformations, certainly, could not improve upon the God-founded and God-preserved Institution. Human agencies, with different doctrines from those taught by Christ are likely to have fallen in error. At all events, the human soul must look for guidance to its Maker. It has no right to assume that the Infinite and Eternal does err. Christian Truth, such as dispensed from the depository of Christ, put into practice will have but one result, the happiness of mankind. It is therefore unbecoming to the great minds to attribute the misery brought about by non-performance of Christian duty, or the abuse of the ways and means of salvation, as the practical result of applied Christianity. It is equally fatal to be blinded by prejudice, and it is unwise and unjust to condemn from the mere hearsay of a partisan, past centuries and their civilization. No one should sit in judgment about matters of which he has not the most intimate knowledge of facts and circumstances. In this respect, much is sinned against that period of our civilization known as the "Middle Ages." The most casual observer will concede that in those times the strong arm wielding the sword was often more respected than the cross and the Bible. The princes and nobles of the Middle Ages managed under all kinds of pretexts to oppress the poor and to levy tributes. Little they considered the Cross and the Divine Truth for which it stood. Frequently, the people of a whole nation were drawn away by force and violence from

OV134

the Church of Christ, which they heretofore had revered. Potentates, such as King Henry VIII of England, did not permit themselves to be trifled with when the vicar of Christ, speaking *ex cathedra*, refused to change the law of Christ deposited with the Church. It is, finally, human nature to take things for granted from a mere rumor or hearsay, and to condemn the Middle Ages because we know little about the general happiness of the people then living. Often we are misled and err in our opinions by mere thoughtlessness. I notice from your reply to the Cardinal that you are mistaken, dear and Reverend Sir, when you state that the Roman Catholics are taught to see Christ's Church represented in the ecclesiastics merely. A Catholic child, who has received the most primitive Christian instructions, can inform you that the Church of Christ, as the Roman Catholic is taught it, consists of the blessed in heaven, the suffering souls in purgatory, and all men on earth who honestly seek to believe in Christ. In the Roman Catholic definition, good and faithful Protestants are members of that Church of Christ as well as Catholics, as long as they have not learned to know that the Catholic Church is the only church that Christ has founded and that no other church claims to have been founded by Christ directly. As long as they believe to have the true religion of Christ and to live up to Christ's doctrines and examples, Catholics are taught to regard such Protestants as their brothers and sisters in Christ. They are further taught that God is the Father of all men and the Creator of all things, and that when Christ declared the supreme law to be "Love thy God with thy whole heart and mind, and thy neighbor as thyself," He included not merely Christians, but Pagans and Gentiles as well. Let there be no confusion, therefore, as to which Church is Christ's. Let us not be confused by the organizations established for the alleged purpose of diffusing the unadulterated doctrines of Christ. All of them, but one, intermingle truth with error, and do not constitute a safe and reliable guide for the Christian soul. The Catholic Church, lastly, besides the mere aim of leading its followers to happy eternity, holds out ways and means which, if employed, must bring about inevitably the greatest virtues and the finest morals. May we, therefore, lay aside ancient prejudices; may we approach to the study of Christ's Church with a fair, impartial and judicial mind, and the Millennium amongst Christian Churches is

surely to dawn upon the present generation with religious leaders, such as yourself, the Pope and Cardinal Gibbons.

Yours very respectfully,

FRANK SHILLING.
Attorney and Counselor-at-Law.

THE MASTER'S TOUCH

*IN the still lute the music lies unheard;
In the rough marble beauty hides unseen:
To make the music and the beauty, needs
The Master's touch, the Sculptor's chisel keen.*

*Great Master, touch us with Thy skillful hand;
Let not the music that is in us die!
Great Sculptor, hew and polish us; nor let,
Hidden and lost, Thy form within us lie!*

*Spare not the stroke! do with us as Thou wilt!
Let there be naught unfinished, broken, marred;
Complete Thy purpose, that we may become
Thy perfect image, Thou our God and Lord!*

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OV135

THE IMMORTALITY OF THE SOUL

BY PASTOR C. T. RUSSELL

MR. EDISON has taken time from his scientific investigations, which have centered chiefly in electricity, to take a look into things metaphysical and spiritual. In a magazine article recently, he discussed the immortality of the soul. He brought to his subject the reasoning and philosophical powers of a gift of brain accustomed to look more carefully than usual at the relationship and bearing of one principle upon another, one theory upon another, one fact upon another. Mr. Edison denies the immortality of the soul; he declares that he can see no facts in nature leading to any such conclusion. As a sample of his close reasoning on the subject we quote one of his statements, which he considers too self-evident to need proof. Indeed, we doubt not that Mr. Edison's position would be that human immortality is not to be assumed, in view of the fact that we are a dying race. We presume that his position is that the proofs must be sought in the opposite quarter--that man must be assumed to be mortal and that any disputing this position must give the proofs of his immortality. We quote Mr. Edison: "A man's intelligence is the aggregate intelligence of the innumerable cells which form him--just as the intelligence of a community is the aggregate intelligence of the men and women who inhabit it. If you cut your hand, it bleeds. Then you lose cells, and that is quite as if a city lost inhabitants through some tremendous accident." It will not do for us to claim that Mr. Edison is not a philosopher, because he disagrees with philosophers of the past. We must admit that his attainments in science have all been results of the exercise of a naturally philosophical mind, which for years has been trained in philosophical study, and that for this reason he has his splendid rank as a scientific man. On the contrary, we must admit that many of the philosophers of the past in their reasoning on theological questions were handicapped by dread of thumb-screws, racks, and other tortures of the "Dark Ages," as well as by certain ignorance and superstitions

which, thank God, are gradually passing from the minds of all intelligent people. Indeed, we must remember that nearly all the philosophies as respects cosmogony and chemistry have proven themselves fallacious, and the latest researches of science astound us by threatening a revolution of the philosophies respecting astronomy. Perhaps philosophy has made progress in every other direction than along religious lines. And in this particular we note that the great majority of the learned have entirely abandoned the philosophies of their fathers and are known as "Higher Critics," "Evolutionists," etc. Only in the Catholic Church are the theological philosophies of a century ago given the slightest weight amongst the learned, although these theories, embodied in Protestant creeds, still hold a powerful sway in the minds of many Protestants who still like to think that what their fathers believed was infallible on every subject. Meeting Mr. Edison's statement, above quoted, with such candor as the gentleman's intellectual prowess seems to justify, we must admit that there is a great deal of force and logic in his deduction. Mr. Edison has apostolic authority for considering man as made up of various members, each intimately related to the welfare and intelligence of the whole. St. Paul uses this argument in illustrating the true Church, "the Body of Christ." He likens one member to the hand; another to the foot; another to the eye, etc., and declares that each is necessary to the completeness and harmony of the whole, and

OV136

adds: So, also, is the Church. We will not here follow the Apostle's argument to note particularly how Jesus is the Head of the Church; how every member is united to each other member and interested in each other member. We will take the same example of the human figure. It seems to justify the statement that a man's intelligence is represented in the intelligence of all his members. Human skill is related to human intelligence. Consequently the man who has lost his hands has less intelligence, less opportunity and less skill than previously. If he lose also his feet, his intelligence decreases proportionately. If he lose his sight, his hearing and his sense of smell, each loss diminishes his intelligence. A whole village of people, devoid of sight, hearing, taste, the sense of smell and of touch, would be a very unintelligent community. This, we understand to be Mr. Edison's argument, expressed in different terms. Mr. Edison's terms even seem appropriate if we take a sufficiently broad view of his language. To illustrate: If one lose a few drops of blood, the loss may make no perceptible impression upon his intelligence. But if he lose a quart of blood, his intelligence will be considerably diminished. Faintness, stupor, may be expected. This would seem to prove Mr. Edison's statement correct, and that the loss of a few drops of blood is really a loss, to some extent, of vital power, and hence a loss of intelligence, but in so small a degree as not to be appreciable to one in health. In olden times we were told, and tried to believe it, that a dead man knew more than a living one. We were puzzled by the fact that a blow on the head might stun one to insensibility, but we were more puzzled when told that a heavier blow that would kill the man would enable him to know everything in an instant. The philosophy(?) of this was handed to us thus: The soul is the intelligent being, of which nobody knows very much. It is imprisoned in our mortal bodies and can operate in them only unsatisfactorily. The moment of death is the moment of release to the soul, which then can think and reason more soundly than when obliged to use the brain. Many of us tried in childhood years to believe such unphilosophical philosophy. We asked for proofs, and were told that it was the voice of the Church's philosophers, and if we would doubt it, we would be damned to eternal misery. Believing this, and not willing to be doomed to eternal misery, many of us restrained ourselves, and that portion of our brain became well-nigh atrophied. Even the religious found it difficult to believe in so immaterial a soul, and inquired: Why, then, a resurrection of the dead? Will the resurrection signify another real imprisonment of the soul and a decrease of intelligence, as this

philosophy(?) would seem to imply? Some gave up the quest for knowledge in despair, and sought for something more intelligent outside of all the creeds and philosophies of "science falsely so-called." Others of us have held to the Word of God, and sought to see its philosophy, its teachings, and to harmonize them. I am glad to belong to this growing class of Bible students who declare, Let God and His Word be true, though it disprove many of the theories we once believed and almost worshiped. (Rom. 3:4.) We want the Truth!

Mr. Edison and the Bible.

We are not personally acquainted with Mr. Edison, nor with his religious views, but we believe that his philosophical mind is turning quite into line with the teachings of the Bible respecting man and his future. We do not say that he has attained the Bible viewpoint, but merely that he has taken a good step in that direction. Without discounting good features contained in our own creeds, we must admit that many of them are thoroughly illogical and unscriptural. For instance, the theory that a human soul is an invisible entity specially created by God and full of Divine intelligence, and that this intelligent soul is introduced into the newborn child and is the real child--this is no longer reasonable or logical to us. We wonder that our forefathers of the darker period, in their wonderful philosophies, did not see the absurdity of such a position. If it were true, would it not make the Almighty Creator a co-laborer

OV137

with fornicators and adulterers in the bringing into the world of illegitimate children? Still worse, does not this theory charge to the Almighty God of Wisdom, Justice, Love and Power the creation of idiots and mental imbeciles and moral degenerates? If the human parents merely bring human bodies into existence as receptacles for souls, which God individually and specifically creates in each instance, then not the parents, but the Almighty is responsible for all the degeneracy we see in the world: for it is the soul that is responsible, as all admit.

The First Man of the Earth.

The center of the mistake on this subject, handed to us from the philosophers of the Dark Ages is the assumption that the real man is the spirit being, the soul. St. Paul assures us to the contrary of this, saying: "The first man was of the earth, earthy." The Lord, through the Prophet David, declares the same truth, saying: "What is man that Thou art mindful of him...Thou hast made him a little lower than the angels." (Psa. 8:4,5.) The angels are the lowest in rank on the spirit plane, and man, although in God's image when perfect, was still lower than the angels in that he was not a spirit being, but a human, an earthly being--"of the earth, earthy." The Scriptural proposition is, not that God made a body for man out of the dust of the earth and put a spirit man into that body, but that God made man of the dust of the earth, breathed into his nostrils the breath of life (an animal life) and "man became a living soul"--an animal or earthly soul. In other words, the entire Adam became a living soul--a living being. That one man was subsequently made twain for the very purpose of propagating living souls in his own likeness. And thus for six thousand years the Divine command has been in process of fulfillment--"Multiply and fill the earth." God created but the one soul originally, divided it, and then, by natural processes, generation after generation of human souls have been born. Man is an earthly soul or earthly animal, as are all the earthly creatures, only that his is the higher nature--an earthly image of his Creator, Who is a Spirit Being. From this standpoint, how clearly we can discern the mistakes of the philosophies of the past and the true philosophy revealed to us only in the Bible, although discerning, penetrating, philosophical minds, like that of Mr. Edison, may reach the same truth from the study of the great Book of Nature. From this standpoint, we see that the entire man is a living soul--that is to say, a sentient

being. The formation of Adam was very important, just as to-day, under the same Divine regulations, the shape of the brain has to do with the character of the man--gentle or vicious, criminal or conscientious, benevolent or stingy, reverential or otherwise. As the Bible declares: "As a man thinketh in his heart, so is he." (Prov. 23:7.) And a man's thoughts shape themselves according to the structure of his brain. Thus phrenology is a widely recognized science. Not only so, but physiology tells us that the various portions of the human body are so intimately related to the brain that the quality of the mind can be discerned in the general features, not only in the shape of the nose, the curl of the lip, the glance of the eye, but also in the grasp of the hand and its general shape, even to the particularity of a finger-print. All these outward signs indicate the character of the soul, being--all are identified with it. In a word, a soul is a person. The various districts of the brain, representing the various sentiments and passions of the individual, are like so many members, each having its own personality. Amongst these various members of the human mind some are stronger, some weaker. And the stronger ones dominate. There are exceptions, of course, to this rule in what we sometimes term conversion. Conversion means the establishing of a new rule or order in the individual life. Note the method of its accomplishment: Certain matters are brought to the attention of the person or soul and seem to indicate a wiser course than the one pursued in the past. The various districts of the brain, like so many members of a council, consider the proposition, weigh its pros and cons, advantages and disadvantages, and then reach a decision. That decision we call will. Sometimes there is

OV138

a desperate struggle in the brain, the various members of the council of thought battling and struggling against each other. The will may be strong or may be weak, just as a party in Congress may be strong --or weak--while in power. But the will rules with more or less vacillation or strength, according to the number and power of the members supporting it. Thus we have found some possessed of strong characters; others weak, vacillating-- "double-minded."

The Will Represents the Soul, the Person, the Ego.

Some of the qualities of the mind may be styled the "flesh"--this term represents the lower and more animal qualities of the person, the soul. To the contrary of these are the higher organs of the mind-- reverence, spirituality, conscientiousness, sublimity, ideality, etc., and these are called the heart, because they include the affections and qualities of the mind to which God appeals, saying: "My son, give Me thine heart." Thus seen, we are daily making soul- character, influenced by our environment and the lessons and experiences which come to us through our senses. The character develops either upward or downward --toward God or toward sin. But there is no such thing as total depravity, except in idiocy, for, by Divine providence, some features of the original Divine likeness in which Father Adam was created still persist in all of his children who have reason. The effect of all reformers is to appeal to the mind, either through fear or love or selfishness, to effect an organization of the mental qualities favoring the things of righteousness and opposed to sin. The permanent conversion which produces the saintly characters is the appeal of love --"The love of Christ constraineth us." The love of the Father is potent in the hearts of all who receive it. It can effect changes in conduct, in language and in thought, which can be accomplished by nothing else.

A Methodist Bishop's Soul.

A Methodist Bishop is credited with the following definition of a soul: "It is without interior or exterior, without body, shape or parts, and you could put a million of them into a nut-shell." Mr. Edison does not believe in such a soul. In repudiating such a view he places himself in accord with the Divine teachings.

Immortality of the Soul.

The word immortality is rarely used in its strict, academic sense, as signifying deathlessness, or that which is proof against death--inherency of life, requiring no suspension. Immortality in this sense of the word is, of course, a quality which belongs to God alone. As the Scriptures declare of Him, "He alone hath immortality, dwelling in the light which no man can approach unto, Whom no man hath seen nor can see." Immortality in this sense of the word, possessed by the Heavenly Father and now also by His only-begotten Son, the world's Redeemer, is promised as a special reward (not possessed by angels or any other creature) to the elect, saintly few, called, chosen and faithful, during this Gospel Age. These are styled the Bride, the Lamb's Wife, and the promise to them is that they shall receive this great reward of glory, honor and immortality when the Redeemer shall appear in His glory in the end of this Age to grant to them a share in the First or Chief Resurrection from the dead. With this attainment of immortality they are promised also new bodies, no longer flesh, but spirit, no longer in the likeness of the first man-- "As they bore the image of the earthly, they shall also bear the image of the heavenly."--1 Cor. 15:49.

Are All Men Immortal?

Mr. Edison is in full agreement with the Bible in his conclusion that human soul or personality is always identified with an organism or body. We must also agree with the Bible and with Mr. Edison that all souls die. The Bible declares: "The wages of sin is death," and again, "The soul that sinneth, it shall die." The Bible explains that Adam, as a living soul, might have continued his existence perpetually had he not transgressed the Divine Law, and that the transgression brought

OV139

to him the penalty of death. Mr. Edison agrees with this conclusion without, perhaps, admitting original sin or anything else connected with the Scriptures. Where, then, is human immortality? We answer that there is no human immortality, in the same sense that there is a Divine immortality--in the sense that God is death-proof. He, and His Son, our Lord Jesus, alone have immortality in that sense. When we speak of immortality in respect to mankind, we use the word, not in an academic sense, but in a relative way. We mean that death does not end all for Adam and his children--that a future life is arranged for them in Divine providence--when, where and how the Bible clearly tells. We wish that Mr. Edison and many thinkers who have no confidence in the Bible might see the beauties and harmonies of its presentations. The Bible declares that the eternal life lost by Father Adam has been redeemed for him by the death of Jesus Christ, the just for the unjust. It tells us further that as all of Adam's race shared by heredity in his death penalty, so they all shall be permitted to share in His recovery from the power of the tomb, from sin and death. Thus the Scriptures declare, As by a man comes death, by a man also comes the resurrection of the dead; for as all in Adam die, even so shall all in Christ be made alive, every man in his own order or company.-- 1 Cor. 15:21-23. The great Apostle Paul declares that there shall be a resurrection of the dead, both of the just and of the unjust. The Hebrew prophet declares, "Many that sleep in the dust of the earth shall awake." The awakening time will be the morning, as the present is the night-time of sin and darkness. The glorious morning nears, as the night of sorrow and tears passes. There will be a glorious dawn to that great day of a thousand years, whose light is already fore-gleamed in the wonderful inventions of our day, in which Mr. Edison has been used of the Almighty to assist. Shortly the Sun of Righteousness shall shine forth, scattering the darkness, ignorance, superstition, sin, death. Shortly the reign of Divine Righteousness and love, coordinated, will bring blessings to our race, now resting under the sentence or curse of death. Shortly all will have the opportunity of recovery from the fallen condition

of weakness and degradation, being uplifted or resurrected gradually to the full perfection of human nature, earthly nature, in the image and likeness of the Creator in the midst of a world-wide Paradise.

Cardinal Gibbons' Words Agree to This.

Cardinal Gibbons gave an interview to a reporter of the Columbian Magazine, in answer to Philosopher Edison. Noting with interest the Cardinal's defense of the doctrine of immortality, we have clipped and below produce the essence, the kernel, of his argument on the subject as based upon the Scriptures. We are pleased to see that, like ourselves, the Cardinal finds the Scriptural proof of a future life, not in the philosophies of a darker past, but in the resurrection promise of the holy Scriptures, as follows: "Christ brings to humanity the certainty of eternal life. He proved it by His own resurrection; and if any one thinks the evidence for Christ's resurrection is weak, I ask him to study and think deeply over the fifteenth chapter of First Corinthians. No sane scholar, remember, denies that we have the testimony of St. Paul himself; nor that St. Paul is honestly setting down the testimony of those who claim to have seen our Lord after death. If so many sane men, Apostles and disciples of Christ, are mistaken, if they cannot believe the testimony of their own eyes, if such a delusion can keep so firm a hold on so many different characters for so many years and become the basis of all their beliefs and the transforming power of their lives, then no human testimony is of any value; then let us close our courts of justice, for no case is proven by so many trustworthy witnesses. No!" the Cardinal said, in the tone of deepest conviction, "Christ is risen; and His resurrection is the plainest evidence of man's immortality."

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OV140

CHINA'S PRAYER TO ONE OF MESSIAH'S KINGDOMS

BY PASTOR C. T. RUSSELL

Written April 1911, for the Columns of the Overland Monthly

THE CHINESE Empire, somnambulistic for centuries, is rubbing its eyes and getting truly wide awake. One of the most pronounced evidences of this awakening is the proposition to introduce the English language through the use of American school books and teachers. Another evidence is in the unifying of the empire the more through drawing together various great sections which heretofore have had too great independence for the national welfare. The third, and really one of the most important evidences of moral awakening, is the stand that is being made for temperance. The intemperance, the intoxication which for a long time has been wrecking the Chinese is the use of opium. The Chinese are realizing that their whole national life and manhood is being undermined by the pestilential influence of this narcotic. They have gotten to the place of enacting laws against the manufacture of opium and against its cultivation in the poppy flower. More than this, they are praying about the matter. They are not praying to their gods, which they realize are unable to assist them; they are not praying to the God of the Christians and Jews, for they know little or nothing about him, except that they are told that he has a great fiery furnace into which their beloved ancestors have been thrown to suffer an eternal torture, and they, of course, would not think of importuning such a heartless god for relief from the opium evil.

Chinese Petitions Go to Great Britain.

The Chinese feel that they are themselves responsible for what opium is produced in their own land, and they are willing to take the responsibility for this and have made laws for its restraint. What they are praying about is, the opium imports which last year amounted to five million pounds of the horrible, soul-blighting stuff. A monster petition has been gotten up setting forth the evils of opium and how it is cursing their land and their people. This petition, signed by over two hundred thousand Chinese, forwarded to Great Britain, asking for aid, for relief, it is hoped may bring relief. But who is Great Britain that this prayer of the Chinese on their own behalf, and as they say in the petition on behalf of the four hundred millions of their nation? Why should the petition, the prayer of these people, be addressed to Great Britain? What do they know about Great Britain? Ah! they have missionaries who have brought them Bibles from the British and Foreign Missionary Societies. They have learned that Great Britain is one of the mightiest nations of earth. They have heard of her churches and their splendid choirs and their robed ministers and bishops and the House of Lords of which these bishops form a part, and the great British King who is the head of the Church as well as the Nation. They have heard that his kingdom is the kingdom of Messiah--that Messiah

OV141

the Son of God appeared on earth nearly nineteen centuries ago and established His kingdom, and that His kingdom to-day is represented by such nations as Great Britain, Germany, Austria-Hungary, France, Russia, etc. These kingdoms of Messiah, they are told, have reached a very high degree of development in their home lands, and are commissioned to conquer the Chinese and all other heathens, and to make them part of Messiah's Kingdom. The poor Chinese are perplexed. They have devil gods of their own, but they try to rid themselves of these. Our ordinary fire-crackers are manufactured by them for home consumption for the very purpose of driving out evil spirits; but the god of these Christians, they cannot understand Him. According to the missionary, God holds out eternal torture or eternal life, and He has great Kingdoms on earth which represent His Government. These Kingdoms have manufactured most wonderful ships of steel, armed with cannon great and small which in a single discharge hurl tons of metal for miles for the destruction of life and property. They have seen these ships in their own ports, these ships which represent Messiah's Kingdom. They have heard their sailors, as representatives of that Kingdom, swear most blasphemous oaths. Their ambassadors afar have told them of the mighty power of these nations, and that sometimes one section of Messiah's Kingdom goes to war with another section of it, at a cost of millions of money and thousands of lives. Is it any wonder that the poor Chinese are confused and find it difficult to understand much about the Christians' God? And that Messiah's Kingdom is divided into quarreling portions--divided against itself? It is no wonder!

The Opium War and Treaty.

But it is not merely because Great Britain has more ships and more powerful guns than has any other section of Messiah's Kingdom that the Chinese are making their prayer to Great Britain that the importation of opium may be stopped, and that their people may be spared from the awful consequences of this intoxicant. Rather they petition Great Britain because a little more than a half a century ago, when they desired to regulate the opium traffic and to keep the trade in their own hands, the British branch of Messiah's Kingdom made war upon them, seized one of their principal ports and hold it yet, and at the muzzles of great guns compelled the somnambulistic Chinese to enter into a treaty by which the British would have the right to bring into China for sale to the natives as much opium as they desired. It

is relief from this treaty contract under which five million pounds of opium per year are introduced into their land that the Chinese pray to be relieved. Fifty odd years ago they made a similar prayer to the grandmother of the present king, Queen Victoria the Good, when she was head of the Church and Kingdom, and principal representative of Messiah in the earth; but, through her, Messiah's Government refused the cry. The Chinese are hoping that Messiah's Government may be somewhat more lenient now through its present representative, King George, and hence the prayer of the four-hundred millions of China to him.

"The Root of All Evil."

But what religious or philanthropic motive did Great Britain (Messiah's chief representative empire) seek to promote, when it forced the opium treaty upon China? Ah, it is needless to tell the story. It was money--the love of money, which lay at the foundation of that gross injustice which has done a hundred-fold more harm to the Chinese than all the Christian missionaries have done them good. But does the British Government deal in opium? Surely not. The British Government is interested merely in the peace and welfare of China and the whole world. It is a philanthropic

OV142

Government surely. It builds its great Dreadnaughts for the very purpose of blessing mankind, does it not? Alas, things are not always as they seem. It is a beautiful theory that all the armies and navies are sustained simply and solely for the preservation of the world's peace. In reality they are built and maintained that the owners may hold to themselves special rights and privileges and opportunities for wealth which they fear to lose to others. The secret of British interest in opium is British interest in India, from which the five million pounds of opium annually come, and which bring to India millions of pounds sterling, the life blood of the Chinese. But why is Great Britain interested in India? Is this another of her philanthropies? We cannot dispute that with the British sway in India has come a certain amount of good Government which has brought a certain amount of blessing. But neither can it be disputed that the British rule in India is not purely a philanthropic affair, but a selfish one, and that it has carried with it much misery to millions of lovers of opium among the lower classes of India as well as of China. India has been exploited for the benefit of the wealthy Britons. The Government there established has not had for its chief aim philanthropy, but the protection of British interests, British investments. True, the British have not been outwardly unjust in their treatment of the natives of India, as have some other branches of (so-called) Messiah's Kingdom been toward other heathen peoples, not so barbarous, for instance, as was the late Belgian king toward his subjects in the Congo district of Africa. He, as a representative of Messiah's Kingdom, it has been proven, caused the poor natives to be maimed and frequently put to death for lack of proper diligence in bringing in crude rubber from the forests wherewith to augment the millions of money in the king's treasury. Much more moderately, much more wisely, much more humanely, have the British representatives of Messiah's Kingdom dealt with the poor heathen of India. Indeed, it was to provide them an income, so that they in turn might make rich their protectors and rulers in far-off Britain that India's opium was forced upon the Chinese, and is still being forced upon them.

Why no Chinese Resistance?

Why do not the Chinese refuse to permit the landing of opium at their ports? Because the British would claim that this was a violation of the treaty. And why not violate the treaty and make a new one, or do without a treaty altogether--as other great powers would do? Because, as the Chinese well know, the British fleet would be gathered to their harbors, and the guns of this representative of Messiah's

Kingdom of peace on earth and good-will toward men would blow millions of the poor Chinese into eternity and destroy all of their coast cities in revenge for the breaking of the treaty. But why do not the Chinese appeal to other notable divisions of Messiah's Kingdom? To Germany, to Austria-Hungary, to France, etc. Why do they not tell these of their troubles and ask them to use their persuasive powers and great guns to compel the British to do them justice and grant them liberty? Ah! the answer is, that all these departments of Messiah's Kingdom have similar records or worse, each according to its size and opportunity. And those which have not already seized some of the heathen people to suck their life blood in the shape of trade are only awaiting favorable opportunities. Indeed, of all these so-called branches of Messiah's Kingdom, the British division is perhaps one of the most gracious and considerate.

What Must the Chinese Do?

The Chinese must wait for the true Kingdom of God, the true Kingdom of Messiah, of which they know nothing

OV143

as yet, of which the missionaries have not told them because the missionaries themselves are confused on the subject also. The hope of the Chinese and the hope of the whole world waits for the fulfillment of the great divine promise made to Abraham: "In thy seed shall all the families of the earth be blessed." Three thousand years have passed since that promise was made, and yet it is the only hope of the world, and it has not yet had fulfillment. --Galatians 3:29. Thank God that a start has been made toward the fulfillment of that great promise. Thank God, a redeemer appeared amongst man whose sacrificed life is a sufficiency for the satisfaction of justice on behalf of the sins of the whole world, having passed under condemnation through one man's disobedience may surely be released from condemnation through the sacrificed obedience of "the Man Christ Jesus who gave himself a ransom for all, to be testified in due time." But this sacrifice of Jesus was accomplished nearly nineteen centuries ago, says one. Where are the blessings which were to follow? Why have not all the families of the earth been blessed? We reply that, following the resurrection and exaltation of the Redeemer centuries ago, there have come to mankind, flowing through his words and teachings, an increase of light and blessing, civilizing and humanizing in its influence. But aside from this, his words have been received here and there into the hearts of some of these who have been transformed by the renewing of their minds, and begotten again by the Holy Spirit, and Scripturally styled "new creatures in Christ Jesus." The class as a whole, as foretold, is but a "little flock." The first members gathered were Jews, but during the centuries here and there, the fore-ordained number has been in process of completion, its members all saints being gathered from every nation under heaven. Shortly, very shortly, we believe--this fore-ordained number will be completed, and will experience a resurrection similar to that experienced by our Redeemer. Thenceforth they will be like Him and with Him on the spirit plane of existence --"far above angels, principalities and powers, and every name that is named." That resurrection of glory will mark a great change in earth's affairs. That spiritual class of saintly ones, from Jews and Gentiles, will represent Jehovah's blessing through Abraham's seed. Forthwith these, as the Messiah, head and members will be established in power and great glory. The dominion of earth will be given into the hands of this great Messiah, as per the second Psalm. The great time of trouble immediately following the transfer of earth's dominion will bless the world by the overthrow of all the injustice of the present time and by the establishment of righteousness upon a permanent basis backed by divine power. The Scriptures declare that Messiah's Kingdom will cause all oppression to cease. Every good impulse will be cultivated, and every noble desire will be assisted, and a great resurrection or uplifting of the race will ensue. Oppressors and oppression

will be overthrown, and the blind eyes of those who do evil and think that they do good will be opened. The prayer of the Chinese and of all others oppressed will be heard and be answered by the true Kingdom of Messiah. Mammon no longer will reign, but will be dethroned suddenly and permanently. Instead of present ignorance, superstition, pride, ambition and selfishness will be reared the glorious dominion of righteousness. Israel, long outcast from Divine favor, will, according to the Scriptures, be the first people ready to enter into and co-operate with the Messianic Government. Consequently they will be the first to be blessed by it, but not the last; for through them the natural seed of Abraham, will proceed the blessing from the spiritual seed to every nation, people, kindred and tongue.-- Galatians 3:29.

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OV144

"WORLD THAT WAS," "PRESENT EVIL WORLD" AND THE "WORLD TO COME"

BY PASTOR C. T. RUSSELL

NOBODY THINKS of disputing the statement that we are living in a most wonderful day. The history of the world during the past century fills us with amazement. The wildest dreams of the "Arabian Nights," "Aladdin's Lamp," and other fanciful imaginations come far short of what we have seen--what we are seeing, handling, using, enjoying, daily, hourly! How difficult it is to realize that there are people living in the world to-day who have witnessed the progressive development of nearly everything that goes to make up modern life!-- steamboats, railroads, steam railways, electric railways, automobiles, the telegraph, the telephone and thousands of wonders along the lines of conveniences, utilities and wonders in chemistry.

What Does all this Mean?

There are but two ways of accounting for this wonderful condition of things which surround us. Darwin's Law of Evolution was conjured up as a solution of the mystery. With no other thought before their mind to combat this, his theory of Evolution spread rapidly with general acceptance amongst the educated, and, of course, therefore, amongst the uneducated. It has become the standard explanation of the schools, and is even represented in the intellectual food of the primary grades. But thinkers are beginning to query the theory of Evolution, and to point out that, instead of a progressive evolution being the rule in nature, the very reverse seems the truth. Mr. Darwin's pigeons, developed carefully along selected lines, did, indeed, reach a high degree of specialization; but the same broods of pigeons, released from human assistance and care, instead of going onward and upward, went backward --devoled. The same principles are seen to operate with all the lower animals: horses, dogs, cats, poultry, etc. These same principles hold good in the vegetable kingdom. Human care and energy have produced wonderful results in fruits, grains and vegetables. But is it not true that in all of these developments there is a constant tendency to retrogression? Thinkers are beginning to realize that the past century has not developed abler minds than any previous century and admit, indeed, that to-day we have few who will compare with the old masters in art, music, poetry, philosophy. Whom have we to-day to compare with Shakespeare, the Psalmist David or the Prophet Job? In depth of reasoning, whom have we to compare with Plato and Socrates, not to mention St. Paul? And what great Law Giver ever made so deep an impression upon humanity as did Moses! If the theory of Evolution be expected to demonstrate itself as a theory, should we

not find a gradual progression from a monkey (Adam) to present-day intelligence, instead of what we do find--great intelligence far in the past and a sudden flare-up of intelligence all in one century? Besides, do we not find that the most intelligent and best educated men of our day have had little or nothing to do with the great inventions and discoveries which make our day phenomenal? Do we not, on the contrary, find that philosophers are fewer than ever,

OV145

and that the wide-spread increase of knowledge with the masses is merely a parrot-like repetition of what they have been told and concerning which they have little real knowledge?

A More Satisfactory Explanation.

The other explanation of the phenomena of our day is the Bible one. God's Word teaches a progressive development in the Divine Plan of the Ages, which is the very opposite of Mr. Darwin's Evolution theory. The Bible outlines to us an Epoch lasting from creation to the flood; another, distinctly separate, lasting from the flood to the coming of Messiah and the establishment of His Kingdom--the Messianic reign of blessing promised throughout the Scriptures. The Bible also shows that this Epoch from the flood to Messiah has three subdivisions marked by distinctly different Divine dealings with humanity: (a) The Patriarchal Period; (b) The Period of Jewish Favor; (c) The Christian Period. The Bible tells that man was created perfect--"upright"--in the image and likeness of his Creator. It teaches that in his perfection and harmony with God he was not subject to sickness, pain, excessive labor, sorrow and death, but was specially cared for under Edenic conditions. Nevertheless, knowing that, in his inexperience, Adam would fall into disobedience, God left the world in an unfit, undeveloped, unmatured condition--except the specially prepared Paradise Garden. Condemned to death for their disobedience, Adam and Eve were expelled from Eden that their death penalty might be worked out as convicts, and that they and their race might learn something of the exceeding sinfulness of sin. The downward course was swift and culminated in the flood. That first Epoch had its special lessons for angels and for men, which we need not here discuss. A new Epoch, Age or Dispensation, mis-translated "world," then opened. Again, Noah and his family, all in harmony with God, were planted, but the downward tendency of sin soon manifested itself, and in but a short time the plague of sin was again raging. Next, language was confounded, and the race scattered as different nations over the face of the earth, each to demonstrate how, under various conditions, sin (selfishness) would still blight every division of the race--some more, some less; some in this respect, some in other respects. As a result, many of our race have fallen to great depths of degradation, mental, moral and physical--some have descended almost to the brute, and, by virtue of a greater intellectual power, become worse than brutes. In permitting this reign of sin and death, God from the very beginning knew what He was doing, and was intent on giving to all of His intelligent creatures a great lesson concerning the exceeding sinfulness of sin. He made no fiery hell of everlasting torture for His creatures, but He did allow them to make for themselves in the present life awful and distressing conditions--mental, moral and physical. But all the while, and from before creation, He purposed a glorious outcome to His Plan, most beneficial and helpful to all of His creatures, who were or who would later become harmonious with His Divine arrangements. The lessons permitted through the reign of sin and death, individually and collectively, we are assured, will result gloriously to the obedient, while the wilfully disobedient will eventually be destroyed in the Second Death, from which there will be no recovery; for, as St. Peter says, They shall perish like brute beasts.--2 Pet. 2:12; Jude 12.

Lessons of the Jewish Age.

God dealt with the Jews differently than with any other people. First, He permitted them to go into slavery that it might be manifest that He had chosen a superior race. Under Divine discipline, and actuated by hopes based upon Divine promises, Israel became a wonderful people, whose influence

OV146

has extended to all parts of the earth. Still held by the Divine promises, the Jews have not amalgamated with other peoples, and, although poor and persecuted and outcast, they have neither been destroyed from the earth nor degraded to the level of the heathen. The Divine promises not only selected special representatives of the Jewish race for a share in a future work of blessing the world, but, as we have seen, the Divine promises have maintained the Jews as a race on a high plane of civilization.

Next the Christian Age.

The Christian Age has accomplished a double work, also. It has selected a saintly few, called in the Bible "the elect," who are to be associates with Messiah in His glorious Kingdom. It has also exerted a wide influence throughout Europe and America over the civilization of the nations which it touches. It has been an enlightening and liberating influence amongst them in every sense of the word, even though the "elect," the saintly, are few, and even though the unsaintly may, by the liberty and intelligence emanating from Christianity, be more powerful factors of evil than if they had remained without enlightenment-- in barbarism. Whoever can discern what we have here pointed out realizes that the Divine promises have been uplifting and enlightening influences in the world. Nevertheless, because of sin, depravity and selfishness, the true light of the Divine promises has not benefited the masses, mentally, morally or physically, as it would have done had it been received into good and honest hearts. As it is, the influence of Gospel enlightenment and the spirit of liberty operating in an unregenerate and selfish heart, are about to bring to the world a most awful time of trouble and anarchy. Were it not for the promised intervention of Divine power we could hope for nothing, for we see about us what the Bible foretold, an increasing selfishness, which ultimately will array the world--"Every man's hand against his neighbor."-- Zech. 8:10.

Divine Plan Consummated.

The Bible explains the phenomena of our wonderful day by pointing out that we are living at the time when another great Dispensational change is due to take place. We are living in the close of six thousand years of sin and death, and in the dawn of the seventh thousand, which is to be a thousand year Sabbath Day. In it, Messiah, as the great Antitypical Priest, King, Law-Giver and Judge, will give the whole world of mankind a judgment or trial for life everlasting or death everlasting. The great Judge (Jesus) has Himself laid the foundation for this in that, by His own Death, He is enabled to cancel the sentence of death which came upon Father Adam and His race, and to give them a fresh trial for life everlasting under the glorious provisions of His Messianic Kingdom. In that trial all the difficulties and experiences of the present life may prove helpful instructions in righteousness. That glorious epoch will not merely be for those living at that time when the reign of righteousness will begin, but will include all the twenty thousand millions of our race who have gone into the tomb from Adam's day until now. "There shall be a resurrection of the dead, both of the just and of the unjust"--the just will be the elect few of the Jewish Age, and the other elect few of this Age. The former will come forth to human resurrection; the latter to participation in the Divine nature, as

members of the great Messiah, under the headship of Jesus, composed of the saintly of English and French, Jews and Swedes and all nationalities. The former will come forth to earthly perfection and to have fulfilled in them and through them the Divine promise, "In thy seed shall all the families of the earth be blessed." The seed of Abraham will thus be a double--a heavenly and an earthly-- "as the stars of heaven and as the sands of the sea."

OV147

The blessing to come to the world will be the release from the dominion of Satan, who shall be bound for that thousand years, and instead of the ignorance and superstition fostered by his reign of darkness, will come to mankind the true light of Divine Truth. "The Sun of Righteousness shall arise with healing in His Beams." Darkness, sin, pain, sorrow, death will all flee from the world in general. Only wilful rejectors will receive stripes, and these, proving unavailing, will be destroyed in the Second Death. Thus, eventually, as the Bible declares, the whole earth shall be full of the knowledge of the glory of God, and every knee shall bow and every tongue confess, of those both in heaven and in earth. And there shall be no more sighing and no more crying and no more dying--because the former things of sin and death will have passed away; because the Divine Plan will have reached its culmination. The elect "little flock," "the Church of the firstborns," will be like unto the angels but more glorious, partakers of the Divine nature. The world of mankind, uplifted out of sin and death conditions will not only have a world-wide Paradise for their everlasting home, but themselves will be perfect, in the image and likeness of God.

Foregleams of the Millennium.

The Bible teaches that the Divine blessing will wipe away all tears; sorrow and sighing shall flee away gradually and forever during the Messianic reign. The Scriptures imply that wonderful blessings will prevail amongst men. So great an inventor as Mr. Edison, without realizing that he corroborates the Scriptures, tells us that the world is on the eve of most stupendous developments, by which her thousands of millions will be fed, clothed and housed most luxuriously and at a trifling expenditure of energy. The real explanation of the wonders of the past century is that God Himself is lifting the veil from the human mind and permitting us to peer into matters previously kept secret for man's good, that he might toil with sweat of face until due time for liberation would come. The Scriptures speak of the present as the "day of His preparation"--preparation for Messiah's Kingdom and the world's blessing--preparation for the wind-up of the present evil world (age), and for the inauguration of the world (age) to come, wherein dwelleth righteousness." -- 2 Pet. 3:13. The Scriptures not only foretell, but point us to the time and to the influences that will produce these conditions. Twenty-four hundred years ago it was written that various features of the Divine Program were closed up and sealed until the time of the end-- until the closing of this Christian Age and the opening of the New Dispensation. That Epoch, called "the time of the end," began in 1799. We have already been in it one hundred and eleven years. The Prophet tells how we may know, saying of it, Many shall run to and fro; knowledge shall be increased, and there shall be a time of trouble.--Dan. 12:1,2. The running to and fro, the commingling of peoples of all nations, has waked up the world and given it new conceptions of life and energy. We are still in this time of running to and fro. As a result of this intercourse, knowledge has been increased--made general. The world is pouring out streams of treasure for the enlightenment of the race. Education is compulsory in all civilized lands, and this same spirit is taking hold of the heathen. China has already decided to educate her people in the English tongue, and for years the schools of India have been turning out a million graduates a year in English studies. Will this rushing to and fro and this increase of knowledge bring the millennium as a natural result, as some have hoped? Nay, verily. Knowledge is

a dangerous thing, except for those who are perfect. And all mankind, through the fall, are imperfect. Comparatively few have even what the Apostle terms the spirit of a sound

OV148

mind. To all others, knowledge has dangers. In the past, many have been willing to do wrong who knew not how to make it pay. To-day the whole world is keenly alive to methods and opportunities for violating the Golden Rule in the interest of personal advantage. As a result of knowledge, the world would be a terrible place to live in if it were not for the police protection, backed up by every contrivance imaginable for the apprehension of evil-doers and the protection of life and property. When the hour arrives that the law and order of Christendom shall succumb to anarchy, civilization will receive the greatest shock ever. So says the Bible: "There shall be a time of trouble such as never was since there was a nation."--Daniel 12:1. The philosophy of the matter, the lifting by the Almighty of the curtain of ignorance, let in such a stream of light that the world awakened from the slumber of ages with a start. Labor saving inventions suddenly made the world fabulously rich. More and more humanity is becoming intoxicated with a thirst for gold, which quenches other ambitions more noble. The mad rush for money has passed Upper Tendom, and is reaching the middle and lower classes. Flood-like, it sweeps before it justice and love, saying, "Money first; we will inquire respecting a conscience and a God later." Had the Almighty lifted the curtain of ignorance centuries sooner, this time of trouble would have come correspondingly soon. He has deferred the matter until now, and informs us in His Word that the cataclysm of trouble about to break upon the world will be allowed to go only far enough to teach men and angels a great lesson: then Messiah's Kingdom, established upon the ashes of selfish hopes and ambitions and "bursting" Trusts will establish by Divine power a reign of righteousness in which every evil intention, even, will be punished and every good intention blessed. These are but the beginning of "the times of restitution"--years of restoration--to all that humanity lost, as mentioned by St. Peter in Acts 3:19-21.

PATIENCE

*THE purple grape must be crushed
To make the sweet, red wine,
And furnace fires must fiercely burn,
The drossy gold to refine;
The wheel must cruelly grind,
Else where the jewel's light?
And the steel submit to the polishing,
Or how would the sword grow bright?*

*How then, my soul, wilt thou
The Spirit's fruits possess,
Except thou lovingly yield thyself
To the Hand that wounds to bless?
Then patiently let the fire
Consume all earthly dross--
Thou canst not hope to wear the Crown,
If thou refuse the Cross!*

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"A CLEAN THING OUT OF AN UNCLEAN"

BY C. T. RUSSELL, Pastor London* and Brooklyn Tabernacles

*Pastor Russell, on the occasion of a recent visit to London, England, accepted the pastorate of the London Tabernacle Congregation. The call was given with the full understanding that Pastor Russell would not think of leaving his large work in America, which centers at Brooklyn, N.Y. It was urged, however, that his acceptance of the pastorate would insure his giving them a goodly share of his time. He promised about four months in each year. He has able assistants there as well as in Brooklyn. Really, London will have about as much of the pastor's time as he gives to Brooklyn, because in America his Sundays are scattered over a considerable area. Brooklyn having the first Sunday of each month so far as possible. Pastor Russell travels much in Great Britain also, but gives his Sundays to London and his week days to the other large cities. Reports indicate that he has large audiences at all his meetings--besides the still vaster audience reached weekly through his sermons printed in more than a thousand newspapers in the United States, Canada, Great Britain and Australia.

PERHAPS the most difficult thing for people in general to believe respecting Jesus is the claim of the Bible and of all orthodox creeds that He was born of a virgin--that He was born differently from the remainder of the race, and that, on account of this miraculous birth, He was perfect physically, mentally, morally--"holy, harmless, undefiled, separate from sinners." Some can exercise a simple, child-like faith and accept this proposition set forth in the Scriptures, and progress in the building of a faith structure thereupon. Others of different mental construction find faith more difficult and inquire for the reason, the philosophy and, if possible, to know the processes by which Divine power was thus exercised, as well as the reason why such a stupendous miracle was required to be wrought. The subject is not only a delicate one, but very abstruse, and, as a matter of fact, the philosophy of it is rarely if ever thought of or attempted. The point, however, is fundamental. No one can Scripturally believe in the Lord Jesus Christ without believing in His miraculous birth. No one, therefore, can be a Christian, in the Scriptural sense, without this belief. So long as we held that only true, saintly Christians would be saved, and that all others were foreordained to eternal torture we properly enough felt a delicacy in mentioning particularly the items of faith necessary to the obtaining of a standing with God as a true Christian. Now, however, since we see that only the saintly few will be members of the elect Church, and that through these (in their glorified condition) will come a great blessing of restitution opportunities to human perfection and to an earthly Eden to all the non-elect, we may feel free to treat all matters very candidly.

Belief in the Miraculous Birth Necessary.

By and by, when all the darkness and clouds of ignorance, superstition, etc., shall have passed away, and when clear knowledge of God and clear Revelation from Him will be freely granted to mankind, all, of course, will understand the philosophy of this great fact of our Lord's immaculate birth. But in the present time such knowledge is withheld, because God is seeking a special class which will trust Him where they cannot trace Him--a class which will be willing to walk by faith and not by sight. To such faithful, trusting ones God will grant special privileges and blessings as the Bride of the Redeemer and joint heir in His Kingdom and glory. To these it is given to know something respecting the mysteries of the Divine arrangement in connection with the Kingdom class, which are still hidden from the world in general. These are guided by the Divine Revelation of the Bible

and aided by the illumination of the mind through the Holy Spirit, which they receive at the time of their full consecration. Only these may be expected to see very clearly on many of the important subjects of Divine Revelation

OV150

in the present time--others must wait until the night is passed and until the morning of the New Dispensation shall have been ushered in with its rising of the Sun of Righteousness. Meantime, as we near the glorious day, the illumination of the early dawning gives clearness of vision on every subject and enables honest minds, even amongst the worldly, to grasp certain great doctrines and principles of Truth as never before. The importance of the doctrine is acknowledged by all creeds, though many of those who hold to the creed fail to see the connection--the reasons--the necessity. The erroneous view held by some that Jesus was, at the same time, the Heavenly Father in Heaven and the Heavenly Son on earth--equal in power and glory and "one in substance"--has made confusion worse confounded in many minds. We must leave all the unscriptural rubbish on the subject and confine ourselves to the Bible teachings, directly and indirectly. It was necessary that Jesus should be perfect--"holy, harmless, undefiled, separate from sinners"--because the first man Adam had been all that. Jesus left His heavenly glory with the Father, as the Logos, and took the human nature for the very purpose of redeeming the first man Adam, and thus Adam's family and his estate. Since sin and hereditary imperfection have tainted and blemished every member of Adam's race, "There is none perfect, no, not one," and "hence none is able to give a ransom for his brother"--neither for Father Adam nor for any man.--Psalm 49:7. If there had been a perfect son of Adam, God could have made to such a one the very offer that He made to the Logos, "the Only-Begotten of the Father." He could have offered him glory, honor and immortality as a reward for the sacrificing of His perfect earthly life to be a price for Father Adam's life, and thus a ransom price for his race, etc. But no perfect man could be found. God could have made the proposition to Gabriel or one of the inferior angels--to become a perfect man and to redeem Adam and his race. But instead of so doing, Divine Wisdom chose to make the proposition to the Only-Begotten Son of God, the Logos. He gladly accepted the undertaking to be transferred from the spirit plane to the human plane and to carry out to the full the Divine will, as step by step it would be revealed to Him. Our Catholic friends go a step beyond the Scriptures and claim that Mary, the mother of Jesus, was miraculously born; that she was perfect, and that this had to do with the perfection of Jesus. We cannot accept this, because there is no Scripture for it. Besides, if Mary could be thus miraculously conceived and born free from the taint of heredity, why would it be necessary, since Jesus could be born in like manner of an imperfect mother? And this is the Scriptural proposition--the one we are discussing--the one that is so difficult for some well-meaning people to grasp and believe. Its importance lies in the fact that a sinner could not redeem himself, and that, unless Jesus were miraculously born, He would have been partaker of the blemishes of Father Adam. The secret of the matter lies in the fact (which is daily coming to be more fully recognized by science) that all life comes from the father, and that the mother merely furnishes the nourishment for that living organism which comes from the father, by which it is developed and becomes a creature of the same nature as the mother, although its life is wholly from its father. Thus the word father is synonymous with the word life-giver.

Divine Life Transferred.

We must not be wise above what is written. God has not revealed to us the particular process by which life originally given to the Only-Begotten, the Logos, was transferred without cessation to the womb of Mary, the mother of Jesus, for her to nourish and develop it to birth on the human plane

OV151

of existence. This great fact we accept for two reasons: (1) Because it is the statement of the only Book which bears the stamp of Divine Revelation. (2) Because we perceive that just such a condition of things is necessary to the working out of the Divine Program as originally intended--a Program which the Almighty Father could have arranged otherwise had He desired. The point of special interest to us is: How could this clean thing, this life of the Logos, be nourished in the womb of an unclean, imperfect, mother not separate from sinners? The Prophet inquires, "Who can bring a clean thing out of an unclean?" and replies: Not one. No man would have such power. But this is the very power which God possesses, and claims to have exercised in the miraculous birth of Jesus. Science for some time has been closely approaching the solution of this question. Science is finding that a perfect creature can appropriate to its own use such elements of nutrition as are necessary, advantageous and healthful, and can reject and pass by the unhealthful nutriment. More and more this principle is recognized, not only in laboratories, but also in daily life. A healthy man may eat almost anything with impunity. His system will reject and purge of unhealthful, poisonous elements and retain, absorb, appropriate the healthful. This is in harmony with the old proverb, "One man's meat is another man's poison." And in proportion as one is bodily weak and degenerate, he is susceptible to diseases of every kind. In proportion as he is strong, full of vitality, vigor, the various microbes and bacteria are repelled by his system. Applying this principle in the case of Jesus, it solves the riddle; it shows us how the perfect germ of life from the spirit plane could appropriate to itself the necessary nourishments for its own perfect development. Thus we are better enabled to-day to see the philosophy of the immaculate conception of our Lord than were any of our forefathers. And to-day also we understand the philosophy of the Atonement better than they: we may the better see why Jesus must needs have been perfect--why no imperfect one could have been the Redeemer.

Not a God, But a Man.

Thus seen, the Redeemer was not a mere man in the sense of being on a common plane with the remainder of mankind, imperfect, fallen. He was a man, nevertheless--a perfect man, an image of God in the flesh, as was Father Adam before he sinned. The Divine Law stipulates "an eye for an eye, a tooth for a tooth, a man's life for a man's life." And it was the requirement of this Law that Jesus came to meet on man's behalf. He became a man. He became flesh and dwelt among us, because this was necessary. It was not necessary for Him to become a man to utter the words which He uttered during His earthly ministry. True, indeed, "Never man spake like this Man," yet He spoke to the people in parables and dark sayings-- "without a parable spake He not unto them." Our Lord's words could have been otherwise conveyed. The explanations of His words are given by the Apostles. Without His enlightenment through the Apostles His words would to-day be dark and not understood. Jesus came into the world, not to be a Teacher, but to be a Savior--a Redeemer. Thus it is written, "A body hast Thou prepared Me" "for the suffering of death." (Heb. 10:5; 2:9.) Had it not been necessary for Jesus to suffer death, "the Just for the unjust," He would not have come into the world. His death as a spirit being would not have redeemed mankind, for the same reason that the death of bulls and goats, under the Law Covenant, could not take away sin. It was necessary that He should give Himself a ransom-price for all. The word ransom, as used in 1 Tim. 2:6, signifies in Greek a price to correspond. And the only price that would correspond

OV152

to the life of the perfect man who sinned in Eden was the life of a perfect man who had not sinned. It was this ransom-price that Jesus gave and on account of which it

is written that He bought us and bought the world. Strictly speaking, the purchasing is not yet accomplished. The price is ready in the hands of Justice, but not appropriated to the world. It is to be appropriated or given to Adam and his race under the New Covenant arrangements of Messiah's Kingdom. Meantime, the merit of Jesus' sacrifice, which is in the hands of Justice, is imputed to His disciples, to all who turn from sin and accept Him as their Savior. After making full consecration of their all they are begotten of the Holy Spirit. The imputation of the merit of Jesus' sacrifice to His followers continues all through this Gospel Age. And not until the last member shall have passed beyond the veil victorious will he be ready to appropriate His ransom sacrifice fully for the cancellation of the world's sins. In harmony with this the Scriptures tell us that "the whole world lieth in the Wicked One"--only the Church is now being delivered. The Apostle says, "We (the Church) were children of wrath even as others (still are.)"--Eph. 2:3. In a word, two salvations will result from the faithfulness of the Logos in doing the Father's will. The Undefined One's sacrifice is sufficient for the sins of the whole world. The Church class, through the imputation of His righteousness, obtains now their share of the merit of that sacrifice and are thereby enabled to be justified freely from all sin and to join with the Redeemer in His sufferings, in His sacrifice, and thus be prepared to share in His coming glory. The reward to this class is glory, honor and immortality, the Divine nature--"far above angels, principalities and powers and every name that is named."

The World's Salvation.

The human nature which Jesus laid down sacrificially He did not forfeit. The Divine nature to which He was raised on the third day was not in exchange for His human nature, but as a reward for His sacrifice. He, therefore, still has that right to human nature, and it, in harmony with the Divine Plan, He purposes to give to the world of mankind. This will constitute the world's salvation. It will be given, however, only to such of mankind--after being brought to a knowledge of the Truth--as during Messiah's reign, will gladly and heartily accept the Divine terms. The uplift of humanity from sin, degradation, meanness, death, to perfection and all that was lost in Adam, will be conditioned upon obedience to the Divine requirements. Assistance out of sin and death conditions will be supplied by the great Redeemer and His glorified Church, His Bride. Thus seen, the Church's salvation will soon be completed in the First Resurrection and the world's salvation will then be ready to begin. It will be participated in by all to a certain extent, but all who eventually reject Divine favor will be destroyed from amongst the people in the Second Death. (Acts 3:23; Jude 12.) We note another difference between these two salvations. The first, as we have seen, is a salvation to heavenly or spirit nature by a process of "change," "begetting of the Holy Spirit," and the sacrifice and death of the fleshly nature. The other, the world's salvation, will not be by sacrifice, will not be by change of nature, but by obedience and resurrection--the human nature retained will be gradually restored and brought to perfection in all the willing and obedient. They will get to the full the earthly life rights, privileges, etc., of Jesus, which the Church gets only in a reckoned or imputed sense, not to keep, but to assist them by making their sacrifices holy and acceptable in God's sight. In view of these things, we see the importance of this great fact of the immaculate conception of Jesus-- "holy, harmless, undefiled, separate from sinners."

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JEWS NOT TO BE CONVERTED TO CHRISTIANITY

BY C. T. RUSSELL, Pastor London and Brooklyn Tabernacle

IN ALL PARTS of the world, heroic efforts are being made by Christians to reach the Jews--to bring them into the various branches of the Christian Church--into the various denominations of Christendom. The Church of England maintains expensive missions for the Jews, not only in Jerusalem, but in various provinces of Turkey and in Austria, and elsewhere. Presbyterians and Baptists are also energetic in their endeavor to "save God's ancient and Covenant people." The Jews resent such "missions," but not always rationally. They admit that Judaism should be based upon reason. Logically, therefore, there is no more reason why a Jew should complain against missions than that infidels should complain. Infidels generally take the logical view and say, Let whoever likes believe any of the different theories presented in the name of Jesus. Nobody is compelled to attend the "missions;" neither should anybody feel offended at the missionaries nor at those who attend. Realizing the force of this argument, some Jews apologize, saying: We do not object to the preaching of Jesus any more than we object to Mohammedanism or any other religion. We object, say they, to underhanded methods being used--the enticement of Jewish children with candy, and of Jewish people out of employment with clothing and situations. Our reply is that Jews should be able to provide as many picnics and candies as others for their children, and Jewish employers ought to be as able to offer situations to young men as Christian employers. But the peculiarity of Jewish opposition to Christian missionaries is that infidel Jews who have no religion of their own, and are really, therefore, not Jews at all, not believers in the Bible nor in Abraham, Moses nor the Prophets as God's mouthpieces--these make the most violent opposition to "missions." These Jews are generally Socialists. Only a few days ago they precipitated a riot in the city of Toronto in their opposition to some Presbyterians and some Jewish converts to Presbyterianism. Nor are they as logical as we might have expected. Our own experience recently in Vienna proved this. The socialistic, unbelieving Hebrews who have abandoned their own Jewish religion, were the ones who came to our meeting, and, by their unjust, ungentlemanly conduct, hindered us from addressing several hundred real Jews who were anxious to hear us. And they opposed merely because some one spread a false report that I was seeking to "mission" the Jews. The unfitness of such people for any kind of Socialism is manifest. No one could be a good or true Socialist, and yet be unwilling that his neighbor should exercise the same liberty as himself in respect to religious and other questions. Although the majority of ministers in all denominations have become Higher Critics, infidels, and wholly disbelieve in hell torment, nevertheless they conduct "missions," etc., just the same as when they did believe in such things. If, therefore, the Jews could get the proper thought they would greatly appreciate the missionaries for their endeavor to save them from eternal torment. The Jews should be taught by their rabbis, and should be able to answer such arguments by

OV154

showing that "the wages of sin is death," and that hope for a life beyond the grave is the resurrection hope, and that the resurrection hope depends on Messiah's Kingdom, which has not yet been established, but for which they wait. Alas, that the Jewish rabbis give practically all of their attention to the reading of prayers in

the synagogue, which the people could do as well for themselves, and to the killing of the cattle, which can be done better by our great beef trusts-- which indeed do the most of it and then leave it for the rabbis to mark "kosher." God's Word through the Prophet applies to Jews as well as to Christians--"My people perish for lack of knowledge;" "There is a famine in the land, not for bread, but for the hearing (understanding) of the Word of the Lord."

Pastor Russell's Views Misunderstood.

My own view of the relationship between Jews and Christians is so different from anything that has been previously presented for eighteen hundred years that I cannot wonder that the Jews are slow to understand it. So far from endeavoring to bring Jews into any of the Christian denominations, Catholic or Protestant, I would advise the Jews to stand clear of all of them. I seek to point out to the Jew that he has his own Divine promises, which are separate and distinct from those of Christians. God's promises to the Jew are all earthly. The Israelites are all to come back from the state of death under Messiah's glorious Kingdom, which will gradually efface sin and death from the world and make it like the Garden of Eden - Paradise restored, world-wide. If a Jew would have a high place in favor of the great Restorer, the great Messiah, he should take heed to his steps and order them according to the Word of God, as expressed through Messiah and the Prophets. To whatever extent he cultivates a love for righteousness, truth and honesty, nobility of mind and heart, generosity--in that same proportion he shall be the better fitted and prepared for the glorious good time coming. To whatever extent he neglects the Law and the Prophets, the practice of self-control, etc., in that same proportion he will be degraded and enter the future life under less favorable conditions. The Divine promise is that when Messiah's Kingdom shall be established under the whole heavens, Abraham, Isaac and the Prophets, and all Jews found loyal to God, will be granted high positions of influence and authority throughout the world--they will be the princes or rulers in all the earth. The Jews naturally will be the best prepared to receive those resurrected representatives of the Kingdom --the Kingdom itself being spiritual and invisible. Naturally the Jews will rally first to these leaders of their own nation. And those who have learned by practice to love righteousness and truth and to practice self-control will find it the easier to come into line with the laws and regulations of that glorious Epoch. Under Messiah's Kingdom, righteousness will be laid to the line and judgment to the plummet. This will mean a severe ordeal to those who love unrighteousness and untruth, but eventually it will mean a reign of law and righteousness world-wide, with countless opportunities and blessings and assistances. And although those blessings will come first to the Jew, they will not stop with the Jew, but will extend, through the Jew, to all the families of the earth. All who love righteousness and truth will be attracted by the new regime and become associated with the Jews therein, and thus, as the Scriptures declare, Abraham will become the "Father of many nations." The Jew who ceases to be a Jew ceases to look in the proper direction for the blessings God has promised to him. And this is true, whether it be by becoming a Presbyterian, an Episcopalian, a Romanist or an unbeliever --an infidel. In the Jewish Law and promises are the proper incentives for the Jewish life. The Jew has in his Law and in the prophecies everything

OV155

to encourage him to live a careful, honest, upright life--just as much as he would find if he believed the New Testament also. Indeed, we incline to think that, while Jewish training might be greatly improved upon, nevertheless the Jews as a whole are probably as moral a race as any in the world. There are probably as few sons of Jews in prisons, jails, penitentiaries, etc., as of Presbyterians, Episcopalians and Roman Catholics. Is not this an argument showing that the New Testament and faith in Jesus are not necessary to the Jew to produce moral fruitage?

Christianity is Misunderstood.

The world misunderstands Christianity; so do the majority of Christians. The general misconception is, that the Church of Christ is in the world as a reformatory institution--to give the world correct moral ideas and to help keep them out of drunkard graves and from all kinds of licentiousness, brutality, profanity, etc. Indeed, the world measures Christianity by its success in fighting down these evils, and many Christians have the same false views. Such a view is entirely wrong. When God gets ready to deal with the world's sins--licentiousness, drunkenness, false doctrines, etc.--He will proceed along different lines entirely from any that He has authorized the Church to prosecute. He will establish His Kingdom. He will use Divine Wisdom and Power for the subjection of sin and all unrighteousness. He will grapple with the various forms of sin, and not unsuccessfully, as some in His Name are doing to-day. When His time shall come, when the Kingdom of Messiah shall be established, so great power will be exercised amongst men as to effectually rid the world of sin and sinners until every knee shall bow and every tongue confess, and until the knowledge of the Lord shall fill the whole earth as the waters cover the deep and until God's will shall be done on earth as thoroughly as it is done in heaven. So far from teaching that the Church in the present time is to conquer the world, the great Redeemer distinctly told that His followers should suffer persecution and that at His own Second Coming there would be "little faith found on the earth." Instead of saying or implying that at His coming the world would be converted, everything in the Master's teachings advise us that at that time evil men and seducers will grow worse and worse, deceiving and being deceived. (2 Tim. 3:13.) Only in a secondary and passive sense is the Church to fight against evil and against sin. It is not her mission to fight sin in the saloon nor at the polls. That is part of the world's affair; it is to attend to that. And the world is attending to it. Am I told that the Church is taking the most prominent part in all the fighting against vice and drunkenness? I answer, It is a mistake; it is the world that is doing all this fighting. The Church, indeed, feels a deep interest and sympathy for every good work at home and abroad --in everything tending toward human uplift. But the Church has a totally different mission. So far as immorality is concerned, it is the Church's part to lift up her light and let it shine; thus the good works will be a reproof on the sins of the world without one word being uttered on the subject. This, evidently, is what Jesus meant when He said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.) The Church is instructed to fight a good fight, but not with the world and not with the world's sins and immorality. She is instructed to keep her own gown spotless, white, "without spot or wrinkle." She is instructed to make herself ready for the coming of the Bridegroom and the marriage then to take place. She is nowhere instructed to make the world ready. And she would be unable to make the world ready if she were so instructed unless Divine power supplemented hers. Similarly the Jews are not instructed to

OV156

convert the world, and are not attempting so to do. Their work is with themselves--to develop a character which will be acceptable to God and which He can use in His own due time in connection with the blessing of the world.

Which Church is Referred To?

Some one will be ready to ask me to what Church I refer? Which Church is giving its time--not to attempt to convert the world, but in an attempt to build up the Church in the fruits and graces of God's Holy Spirit? Which Church is not engaged in moral reforms? I answer, The True Church--the special Church mentioned in the New Testament Scriptures --a saintly few, called or separated from the world and separate and distinct from all the denominations,

"Christendom" gives us her official count as four hundred millions and the Jewish count as twelve millions. Judged in this broad, general way, who will dispute that the twelve millions of Jews are not in advance of the average of Christendom intellectually and morally? But Christendom is not the Church of Christ at all. The term is a misnomer. It signifies Christ's Kingdom; whereas Christ's Kingdom, Messiah's Kingdom, is not yet, but is still waited for by the Jews and by the true Church --the saintly "little flock" of the New Testament. Both Jews and saintly Christians still pray, "Thy Kingdom come; Thy will be done;" and both still recognize that Messiah's Kingdom is the need of the world, and the hope of the world--and both are waiting for it. The true Church is neither Presbyterian nor Methodist, Lutheran nor Roman Catholic, Greek Church nor English Church, Baptist nor Disciple. The true Church is not a human organization at all. It is composed of saintly people whom God is gathering as His own elect from all nations, peoples, kindreds, tongues and from all denominations and from outside of all denominations. It will be composed of some who were Jews, some who were Catholics, some who were Armenian, etc. This true Church is the great Messiah, a hundred and forty-four thousand--twelve thousand for each of the twelve tribes of Israel, as referred to in Revelation. These are referred to by the Lord saying: "Gather my saints together unto me, saith the Lord, those who have made a Covenant together with me by sacrifice" --self-sacrifice--by a full surrender to the Divine will in thought and word and deed. This class as a whole is the Messiah, the spiritual seed of Abraham, as the Jews are his natural seed. God referred to the latter, saying to Abraham, Thy seed shall be as the sand of the seashore. He referred to the Messianic few when He said, Thy seed shall be as the stars of heaven. (Gen. 22:17). This spiritual seed of Abraham, one hundred and forty-four thousand, a multitudinous Messiah, must first be developed, glorified, spiritualized, before the world can be blessed. And the blessing of the world can come only through the Divinely-appointed natural seed of Abraham--believing Jews. If all the Jews could be turned into Presbyterians, Baptists, etc., there would be no people ready to fulfill the great work which God's Word declares shall be accomplished through Abraham's posterity. Does this make clear my reasons for not wishing to turn the Jews into Presbyterians, Baptists, Roman Catholics, etc.? Does it make clear my reason for urging the Jews to a preparation mentally, morally and physically for the great work that God has for them to do? I hope so. As for the spiritual seed of Abraham of all nations--the first opportunity to participate therein was granted to the Jews, and it is my conviction that that Messianic company, all saintly, will be composed more largely of Jews than of any other nationality. The great Head or Captain was a saintly Jew. Its most prominent members, His followers, were saintly Jews, and thousands of saintly Jews were subsequently gathered, is

OV157

the record--some from each of the twelve tribes. Additionally, however, God has been gathering a saintly few from all other nations, kindreds and tongues, to complete the total elect number--one hundred and forty-four thousand. From what we know of Jews, Gentiles and Christians, comparatively few give evidence of saintship --comparatively few claim to be saints--to be fully consecrated, devoted to the Divine service. From what we know of the scarcity of these saintly ones today, we might well wonder whether so many as one hundred and forty-four thousand could be found in eighteen centuries; but we have every confidence in the Wisdom of our great Creator and the testimony of His Word--that the full complement of the elect is about completed-- the Kingdom, therefore, about to be set up.

Heavenly vs. Earthly Prospects.

Since only the saintly who walk the narrow way have any Divine promise of a change of nature from human to spiritual--since only these will be like unto the angels, much of the present-day religious teaching of Christendom is erroneous. The masses of Roman Catholics, Presbyterians, Baptists, etc., etc., are being wholly misled into supposing that they have any chance or prospect whatever of "going to heaven." That great resurrection change, in a moment, from earthly to heavenly nature, in the resurrection, will be only for the saintly. All the unsaintly should know definitely that their prospects are entirely earthly-- the very same blessings that are promised to the Jews, only that these blessings will come "to the Jew first." The Jew, on the contrary, knows that the Law and the Prophets teach nothing about a heavenly and a spiritual condition, but wholly concerning a blessing coming to earth under Messiah's regime; then the wilderness shall blossom as a rose and the solitary place shall be glad; then the earth shall yield her increase and the knowledge of the Lord shall fill the earth; then every knee shall bow and every tongue confess to the Lord's glory; and they shall build houses and inhabit them and long enjoy the work of their hands--for the blessing of the Lord will be with them. And all evildoers, all resisting the Divine arrangement, will be cut off in the Second Death, and that without remedy, without hope of a resurrection. Again I ask my Jewish friends to consider whether I am trying to "mission" any of them for Catholicism, Presbyterianism or any earthly ism when I clearly declare that their own expectations in every respect are much more nearly correct than those of the various Christian denominations? Whether any Jews of to-day might still wish to become members of the Messiah company by becoming saints of God, is another question. If there are any, they are probably so few that the Jews would not miss them. Just so, also, with the Presbyterians, Methodists, etc. The saintly anywhere are few. The very thought of self-denial and saintship is repugnant to the majority of all denominations. They are really of the world and mistakenly suppose themselves and call themselves members of the Messiah Church, the true Church. This is not a disrespectful comment, either. Many of these are noble-minded and noble-souled in their efforts at earthly reform, and have our God-speed. It is to their disadvantage, however, and ours, that they do not discern the inappropriateness of the term, Church of Messiah, as belonging to themselves; called moralists or by any other true and appropriate name, they would be worthy of hearty encouragement along the lines of social uplift. The day cannot come too soon when the name Church of Messiah will be applied only to the saintly of every nation. The Jews will recognize the great Messiah in God's due time--yea, all nations shall recognize Him--"The desire of all nations shall come." But this will be after His completion--after the last saintly one shall have been tested, found worthy and glorified.-- Romans 11:11,12,26-32; Gal. 3:29.

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PASTOR RUSSELL AND THE MONITOR

BY C. T. RUSSELL, Pastor Brooklyn and London Tabernacles

PART I.

(Part II will appear in the October Number.)

"When doctors disagree, the patient must decide."--Pastor Russell.

MR. EDITOR--I seek not your columns for strife, acrimony or defamation. It is mine to seek to set forth the Wisdom from above, which is the noblest science and the best instruction. Amongst my warm friends the world over are many most zealous Catholics and Protestants, and others of no earthly church affiliation. I strive to offend none, but to serve my God, His Truth and all who are truly His people. The Monitor (San Francisco), exercising its proper liberty, has sought to counteract the influence of my presentations on "What Say the Scriptures Respecting the Hereafter." No doubt the Monitor's editor is conscientious, and many of its readers as well, and no doubt they will all accredit me with similar honesty. The subject, approached from this standpoint of respect for each other's beliefs, is bound to do good--to stimulate thought. Figuratively, God is Light; in Him is no darkness. In proportion as we turn on the true light of His Word and order our minds and conduct in harmony therewith, we shall be blessed. The turning on of the light can never damage the Truth --only the darkness suffers and flees.

The Monitor Requests this Reply.

In its opening paragraph the Monitor introduces its side of the discussion by asking me the same question that the scribes and Pharisees of old asked of Jesus: By what authority doest Thou these things and who gave Thee this authority?-- authority to teach and to do good. (Matt. 21:23.) We quote as follows: "As the Pastor of Brooklyn Tabernacle speaks with a show of authority, and asserts that the belief of Christians in general about eternal punishment is all wrong, we would politely ask him for his credentials and his documents. In whose name do you teach, Pastor Russell? Who sent you? Who made you the interpreter of God's Word? When was it said to you, mediately or immediately by Christ, 'Go teach?' Or when was given you the assurance, 'I am with you always, even to the consummation of the world?' Can you trace back your pedigree in unbroken line to the Apostles? Where are your letters patent? Where are your documents? The burden of the proof, you know, lies on the accuser. You have accused Christians in general of being wrong on the point of everlasting punishment. Give us a real argument to sustain your accusation. Your teaching would be, O, so soothing to the sinner, Pastor Russell, were it only true. But it is not true, Pastor Russell."

Pastor Russell Answers the Questions.

All authority to speak in the name of God must come from Him, and He says, "He that hath My Word, let Him speak My Word." (Jer. 23:28.) This statement is made by way of showing that many are teaching and preaching their own dreams, imaginings or the dreams of their forefathers, in neglect of the Word of God--the Holy Scriptures. Jesus charged the religious rulers of His day, saying, "Ye do

make void the Law of God through your traditions" (Matt. 15:8,6,9)-- teaching as commandments of God what are really the traditions of men. Similarly, I claim that both Catholics and Protestants, with good intentions, have gradually left the Word

of God-- the teachings of Jesus; the Apostles and the Prophets--and that, commingled with certain truths, they are now teaching traditions of the "Dark Ages" violently antagonistic to the teachings of the Bible. The questions touching my authority, my right, to interpret the Bible and to speak in the name of the Lord are so nearly the same questions which the scribes, Pharisees and Sadducees asked of Jesus and the Apostles, that I may without impropriety, I hope, follow the same line of answer which they gave. The authority of our Lord Jesus, standing amongst those ecclesiastics of the Jewish Age, consisted in the fact that He had received the anointing of the Holy Spirit at the time of His baptism. In consequence, "the heavens were opened unto Him"--the higher things, the heavenly things, were clear to Him. This was the secret of His teaching power, because of which we read, "All the people bare Him witness and wondered at the gracious words which proceeded out of His mouth, for He taught them as One having authority (as One knowing what He was talking about), and not as the scribes" --the Doctors of the Law. In a word, our Redeemer's ability to teach came to Him through the anointing of the Holy Spirit. But so far as the public were concerned, they knew not of this; His right to teach consisted in the fact that He could teach--that He could make plain the Word of God, so that the common people heard Him gladly and said, "Never man spake like this man."--John 7:46. Similarly the Apostles were commanded not to teach and told that they had no authority to teach--that all the chief priests and scribes and Pharisees condemned the Message they bore. But their answer was, Whether it be right to obey God or to obey man may be a question in your minds, but as for us, we cannot refrain from speaking the things which we have seen and heard and know.-- Acts 4:19,20. We have seen that Jesus obtained Divine sanction and authority to speak in the Heavenly Father's name when He received the Holy Spirit. We note the same thing respecting the Apostles. Jesus told them not to preach the Gospel Message until they should be endued with power from on High. He bade them wait at Jerusalem for the Divine benediction of the Holy Spirit. This anointing or authority to preach came to them at Pentecost--and thenceforth they preached and taught, not human traditions, but the Word of God, the Holy Spirit enlightening them as to the proper interpretation of its symbols and prophecies. Nothing in the Bible sanctions the view held by our Catholic brethren, to the effect that Apostolic authority and power have been handed down through the Bishops of the Catholic Church or any other. On the contrary, the Bible repeatedly speaks of "The twelve Apostles of the Lamb"--St. Paul taking the place of Judas. This is pictured also by the Master Himself. He symbolically represents the true Church as a woman clothed with the Sun--the light of Divine favor and Truth and grace--and on her head was a crown of twelve stars, representing the twelve Apostles--no more. The Lord pictures His Church in her future glory--at the close of this Gospel Age--when she will be complete and experience the First Resurrection and become God's holy Kingdom, the Messianic Kingdom. The picture is that of the New Jerusalem, whose dominion is to bring Divine blessing and uplifting to all the families of the earth. The New Jerusalem is declared to be a symbolical picture of the elect, saintly Church after her marriage with the Lord at His second coming. That symbolical City is represented as having twelve glorious foundation stones --and no more--and in those twelve foundation stones were the names of

OV160

the twelve Apostles of the Lamb--and no more. It is thus seen that the authority to teach possessed by our Lord and by His twelve apostles has not descended to any others by human ordination. Of these twelve alone it is true that whatsoever they declared was binding in the sight of heaven, would be binding; and whatsoever they declared to be loosed, or not binding, would be so from the Divine standpoint. We are thus assured of the infallibility of the teachings of Jesus and the Apostles.-- Matt. 18:18. But the Apostle Paul declares that although all are not Apostles, all

are not Prophets, yet there are teachers, ministers, servants, in the Church, placed there, not by Apostolic power, not by Apostolic laying on of hands, but, he says, "God hath set the various members in the Body as it hath pleased Him"--including teachers, evangelists and prophets or orators. But could these teach without an anointing somewhat similar to that received by Jesus at His baptism and by the Apostles at Pentecost? No; God's seal or mark which He places upon those whom He appoints to be special teachers is the same Holy Spirit. St. John tells us of this, saying, "Ye have an unction from the Holy One, and ye all know it"--that is, whoever has the unction or anointing of the Holy Spirit of God is aware of the fact (1 John 2:20), and this unction or anointing of the Holy Spirit gives more or less ability to understand the deep things of God--in proportion to the measure of the Holy Spirit received and in proportion also to the natural talents of the person thus blessed. Every one thus anointed is commissioned or authorized to speak as a mouthpiece of the Lord in proportion to his talents and opportunities and privileges. He may speak only what he may understand, and not speak of himself nor expound the theories of others, but merely God's Word, the utterances of Jesus, the Apostles and the Prophets. We may thus see who have the right and ability to teach God's Word. Sects and systems, Catholic and Protestant, claim this right, but without Scriptural authority. The Catholics, Episcopalians, Methodists, Baptists, Lutherans and other ecclesiastical systems each claim the right (the Divine right) to set apart, to authorize, to qualify, to empower, teachers of the Divine Word, mouthpieces and oracles of God. But none of them can show any scriptural authority. Their strongest claim is custom; but the very oldest wrong custom and misconception is without weight and without force when investigated. How many of the clergy of all denominations demonstrate that whatever came to them at their ordination has done them no good, but rather harm, in connection with ability to expound the Word of God! The attitude of all is described by the Lord and the Prophets.--Isaiah 29:11-14. On the contrary, let us note the beautiful simplicity of the Divine ordination through the baptism of the Holy Spirit: St. Peter declares, in harmony with all the Apostles, that it is not a clerical class which constitutes the Church of Christ, but a saintly class. And all those saintly ones are Spirit-begotten, Spirit-anointed. They all, therefore, have the authority to preach and to teach as messengers from God to the extent of their opportunities. St. Peter, addressing all saints regardless of sectarian lines and names, regardless of sects, and ignoring any clergy class, says to the Spirit-begotten children of God, "Ye are a Royal Priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." (1 Pet. 2:9.) The introduction of his Epistle shows that these words are addressed to the saints in general and not to the clergy, for he recognized no clerical orders, but, like the Master, said, "All ye are Brethren and one is your Master, even Christ." The Church of Christ is pictured as a human Body of which Christ is the

OV161

Head. This Body as a whole, from Pentecost until the end of the Age, has the supervision of the Head. Although absent from us in person, He is present with His people by His Spirit and power. This relationship between Christ and the Church was typified in Aaron, the Jewish high priest. The anointing of Aaron to his office typified the anointing of Jesus by the Holy Spirit, and the bringing of all the members of His Body under the influence of that same anointing--the Holy Spirit. Thus the Psalmist pictures the anointing of the Church, as symbolized in Aaron; as upon Aaron's head the oil was poured which ran down his beard and even unto the skirts of his garments, and as this constituted him the anointed priest of the Lord, so the Holy Spirit upon our Lord, the Apostles and their saintly footstep followers constitute these the Lord's representative members and mouthpieces of Jehovah. Thus it is written prophetically of the Christ, Head and Body, "The Spirit of the Lord God is upon Me, because He hath anointed Me to preach the good tidings to

the meek, to bind up the broken-hearted, etc.--Isaiah 61:1. Claiming this Divine authority to expound God's Word to the extent of my ability, let me proceed; for I am one of those specially mentioned in His prayer saying, "Neither pray I for these (Apostles) alone, but for all also who shall believe on Me through their word."--John 17:20.

Where Lies the Burden of Proof.

The Monitor claims that the burden of furnishing proof that there is no purgatory, no eternal torture, rests upon me. This is strange! If the Monitor or anybody else had ever been to Purgatory or to eternal torment and could, therefore, testify to their claims as a matter of knowledge, those disputing their statements would not even then be called upon for proofs that there are no such places. It would still remain for those claiming to have seen Purgatory and hell and to have suffered there to give proofs of what they had seen and experienced. We are not accusing Christians, Catholic or Protestant, with being intentionally wrong. They are doubtless as honest as we were when we believed and taught the same heathenish doctrines, which St. Paul styles "doctrines of devils." (1 Tim. 4:1.) We are merely urging that all Christians, Catholic and Protestant, awake from the stupor of the dark past and go back to the simple and beautiful teachings of the Savior and His inspired twelve. We urge them to do this before they fall into the great gulf of modern infidelity which is rapidly swallowing up all the intelligent people of the world under the name of Higher Criticism, Evolution, Theosophy, New Theology, etc. The Bible is being discarded because it is misunderstood--because it is supposed to be in accord with and the real foundation for the horrible misconceptions of the Divine Character and the Divine Plan most thoroughly believed by our forefathers for centuries past.

The Monitor's Proof-Texts.

The Monitor proceeds to give proofs (?) of a hell of fire and torture, but it says not a word respecting Purgatory --the very place which it, as a Catholic mouthpiece, claims will receive the great mass of humanity for roasting, sizzling and freezing its saints. Why this oversight? Ah! we think now! It may have been because the Monitor knows that nobody knows anything more about purgatory than does itself, which is--nothing. It knows that there is not a word of Scripture teaching that there is such a place as purgatory. It knows that it is merely human tradition concocted long after the death of the inspired Apostles--tending greatly to make void the Word of God. Since the Monitor ignores purgatory we must assume that it takes the Protestant view of hell as being only alternative --the eternal-torturous abode of nearly all of Adam's posterity. We

OV162

protest that the fiction of purgatory has helped to make the Catholic view of the future a little more rational, saner, than the Protestant view. Neither view is tolerable in our estimation. Both suggestions are travesties upon Divine Justice calculated to repel every reasonable mind, every lover of justice, every person of heart or sympathy. Endorsing literal fire and everlasting torture,

Here are the Monitor's Words:

"And with your leave, I now shall tell There is, and why there is, a hell. "The gentlest heart that ever beat, the kindest lips that ever spoke, have clearly told us for our warning that there is a place where those who will not glorify God's mercy here and hereafter shall glorify His justice by the double pain of loss and sense forever." With these words, the editor produces his weighty arguments and his proof that Jesus taught such a hell: 1. St. Luke 16:19-31--the account of the "Rich Man and Lazarus." 2. St. Matthew 25:31-46--the parable of the "Sheep and the Goats." 3. St. Mark 9:42-48--the Master's words respecting the cutting off of a displeasing

hand or of a foot, rather than be cast into hell fire, where their worm dieth not and the fire is never quenched. The Monitor then says: "That these and similar passages of Scripture touching the existence of hell and its two-fold everlasting pain of loss and sense are to be taken literally, there can be no doubt. For it is a rule of criticism, and of Biblical criticism in particular, always to take words in their literal meaning unless there is a good reason for doing otherwise. Now, there is no such reason in the present case. The only reason with any show of force about it that might be advanced is the difficulty of understanding with absolute clearness and certainty how material fire acts on immaterial or spiritual being like the angelic nature or the human soul." We agree with the Monitor and all sensible people in the above statement, and we want to point to some reasons why this method of interpretation overthrows the Monitor's contention that these Scriptures are to be taken literally--as teaching that all except followers of Christ will suffer tortures everlastingly. Bear in mind that we are not discussing what the punishment for sin will be. We are not claiming that sinners will escape a just penalty for sin. We are claiming that eternal torture or purgatorial tortures for sinners would not be just, rational, sane punishments, but, on the contrary, would exemplify a brutality and devilishness which has no parallel in the most degraded of our fallen race. Let us examine the proof texts now in turn:

Jesus Taught Parabolically.

The Apostle records, as the Prophets had foretold, that Jesus opened His mouth in parables and in dark sayings and without a parable spake He not unto the people. (Matt. 13:34,35.) This has been a part of our difficulty. We have taken the words of Jesus literally when their very form should have shown us that they could not have been meant literally. Do we not use figures of speech to-day? For instance, if in conversation some one said to us, "When John Smith heard that, he burst into tears," would we understand literally that John Smith burst and became a shower of tears? A certain judge, addressing a colored woman who spoke of her husband's ill-treatment, asked her if she had tried the Apostle's remedy of heaping coals of fire on his head. She replied, "No," but that she had tried hot water without avail. An ignorant person might, perhaps, thus misunderstand the Apostle's figurative language. But is that an excuse for us, who claim to be more intelligent, to misunderstand it? Do we not remember St. Peter's words, "Think it not strange concerning the fiery trials which shall try you?" Who is foolish enough to suppose that St. Peter meant literal fire? Hear the Apostle Paul telling about the trials

OV163

of faith to be expected in the end of this Age: He says, "Every man's work shall be tried so as by fire." Those who have built with gold and silver and precious stones will have their work approved. Those who have filled their ears with false doctrine--"wood, hay and stubble"--will find their work disapproved. The fire of that day will consume it. (1 Cor. 3:12-15.) St. Paul tells us that some will pass through that fire unscathed, and others will have their work destroyed, but will themselves be saved so as by fire. His intention clearly is that this Age will end with a great time of sifting along doctrinal lines. The false doctrines represented by wood, hay and stubble, are now taking fire and will be entirely consumed, whereas all the truths of God's Word symbolically represented by the Apostle as jewels of gold and silver and precious stones --these will stand the test and abide. Let us build our faith, then, with the proper materials which God's Word supplies. And let us remember the Apostle's words, to the effect that the Word of God is sufficient that the man of God may be thoroughly furnished. (2 Tim. 3:16.) And the implication of this is that the decisions of the councils of the "dark ages" are not only unnecessary for God's people of to-day, but are injurious in proportion as they are out of alignment with the words of Jesus and the Apostles.

(1). The Rich Man in Hell.-- Luke 16:19-31.

Many of us in the past, like the Monitor, have viewed this as a literal account without noting the absurdity of so doing. According to the account, that rich man went to hell because he was rich, had plenty to eat every day, lived in a good house, wore some purple clothing and some fine linen. Not a word is said about his being profane or wicked. If these be grounds for going to eternal torment we should all begin to discard all purple-colored garments, to wear no fine linen, to fast and generally to get poor. Evidently the majority of people have not this view of matters, but are living as nearly like that rich man as they know how. Does such an interpretation seem rational? Or should we seek an interpretation that would not take these statements so literally as they read and as the Monitor advocates? Look at the other side of the parable--the poor beggar, foul, ulcerated, hungry, licked by dogs, was carried to Abraham's bosom--not a word about his saintship or any other qualification. Do the editors or any of the employees of the Monitor office hope ever to get to the future heavenly bliss, and are they striving to be just like that beggar in all particulars? And if they should reach Abraham's bosom, might it not be that the old gentleman's arms would be full of beggars after eighteen hundred years? This is the literal interpretation of our Lord's words which the Monitor advocates as so reasonable as not to require interpretation symbolically. Well, the Monitor has its right to its opinion, and it may be that we are obtuse. For the sake of other obtuse people, we will proceed to give an interpretation of our Lord's words as we believe they were meant to be understood--as a parable: The rich man represents the Jewish nation. His favor with God was represented as riches. The rich man's bountiful table represented the Divine promises given, up to that time, exclusively to the Jew. Thus St. Paul interprets the Jewish "table" of blessing in Romans 11:9. The rich man's purple represented the royalty which belonged to the Jews under the Divine promise that Messiah's Kingdom should be established through the Seed of King David. The rich man's fine linen symbolized righteousness or justification imputed to the Jewish nation year by year through their atonement --sacrifices. The beggar at the rich man's gate represented the reverent and devout of the Gentiles and the outcasts of the Jews who hungered and thirsted for a share in the Divine promises given to the Jews. They got only occasionally

OV164

crumbs of comfort. The beggar's sores and nakedness represent his unworthy condition--sin-sick. The dogs, his companions, represented fellow-Gentiles; for all Gentiles were styled "dogs" by the Jews. As samples of the "crumbs" which fell from the rich man's table we note the healing of the centurion's servant and the healing of the daughter of the Syro-Phoenician woman. To the latter, when first she asked, Jesus said: "It is not fitting to take the children's bread and give it to the dogs." The woman recognized the metaphor immediately--the Jew occupied a place of favor represented by children. She, as a Gentile, was in disfavor as a Gentile dog. Her reply was: "Yea, Lord, yet the dogs eat of the crumbs which fall from the children's table." (Mark 7:25-30.) Jesus rewarded her faith by giving her a crumb of favor, the healing of her daughter. (Mark 7:25-30.) If, now, we have located the rich man and the beggar of this parable, let us see how they died and what was accomplished for them: The poor man represented a class who died to their estrangement from God and His promises and favors. This occurred three and a half years after the cross when Cornelius the Centurion, the first Gentile received into the Church, received his blessing, and when the door of opportunity opened before all honest and sincere Gentiles just as widely as to the Jew. There "the middle wall of partition was broken down." The humble and faithful, hungering and thirsting, were carried by the angels, the ministers of God not literally to Abraham's bosom, but to that which the expression symbolizes. Abraham is styled

the father of the faithful. All the faithful in Christ Jesus are recognized Abraham's children, and as such are received figuratively to His bosom. Thus the Apostle writes the Gentiles (Eph. 2:12,13), Ye were aliens, strangers, foreigners to the commonwealth of Israel, but are now brought nigh and become children of God through faith --the children of Abraham, who typified the Heavenly Father, even as Isaac typified the Redeemer.--See Galatians 3:29.

The Rich Man in Hades.

All scholars are aware that in the Bible the Greek word hades in the New Testament is the equivalent of the Hebrew word sheol in the Old Testament. All are aware that these words signify the tomb, the state of death, and not a place of suffering or torture, at all. The word that is rendered hell fire in our English Bibles is a different word, namely, Gehenna, which we will consider later. If hades signifies the state of death, the tomb, how could the "rich man" suffer there? We reply that the rich man is to be viewed from two different standpoints--national and individual. Nationally the Jew went into hades-- their kingdom and nationality have been buried for eighteen centuries; but individually the Jews are very much alive, and for all of these eighteen centuries that their nationality has been buried, they have been suffering injustices and tortures, and, alas, chiefly from those calling themselves Christians, but denying both the power and the spirit of Christianity. There is an impassable gulf between the saintly Lazarus class and the Jews. God has not wished that the Jewish nation should amalgamate with other nations nor with Christendom. He has a special work for the Jews to do in the near future, and for this very purpose He has preserved them as a people for now thirty-five hundred years. In his sufferings the Jew at times has made an appeal, desiring that the Lazarus class might give a symbolical drop of water --of comfort and refreshment; but this has been denied. As an illustration of such an appeal, many of us remember the Jewish protest against Russian persecutions and their request of Mr. Roosevelt, when President, that he intervene. President Roosevelt expressed sympathy, but declared compliance with the request impossible, as it would be a violation of the comity of nations.

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OV165

PASTOR RUSSELL AND THE MONITOR

BY C. T. RUSSELL, Pastor Brooklyn and London Tabernacles

PART II.

The Jewish nation consisted of twelve tribes. Some of all were at Jerusalem in Palestine, the center of their national life. But two tribes, mainly, were represented there--Judah and Benjamin. These two, therefore, may be specially considered as the rich man in the parable. His five brethren mentioned would correspond to the remaining ten tribes residing in the countries round about. The parable shows that no special favor would be shown to those brethren--"They have Moses and the Prophets; let them hear them." These words clearly identify the rich man and his brethren as the twelve tribes of Israel to whom God's favors and blessings came through Moses and the Prophets. Cannot all see clearly that this parable, which is the mainstay of all the eternal torment doctrines and teachings, has been misunderstood? Its teachings are beautiful and in entire accord with the facts of history and revelation.

II.--The Goats in Everlasting Fire.

This, also, is a parable, and not a literal statement. Besides, it applies not to people now living, but to people who will be living in the world during the thousand years of Christ's reign following His second advent. The context tells us this. We read, When the Son of Man shall come in His glory and all His holy angels with Him, then shall He sit upon the Throne of His glory, and before Him will be gathered all nations.--Matthew 25:31-46. The Son of Man has not yet come in His glory. He is waiting for the development of the Church, His saintly Bride class, which is to sit with Him in His Throne and share His glory, and, with Him, participate in the judging of the world--"Know ye not that the saints shall judge the world?"-- (1 Cor. 6:2.) This parable, then, belongs not to the Church, nor to this Gospel Age, but to the world's Judgment Day or trial time in the coming Age, the thousand years of Messiah's reign. Mankind are represented as sheep and goats. Surely these are symbolical. Surely mankind will not turn into sheep and goats! We must interpret it symbolically. Like a shepherd the great Messiah will, during the thousand years, instruct, uplift and enlighten humanity. Such as receive the instructions and come into full accord with Him are styled sheep, symbolically, of course. And they are placed at His right hand, symbolically, of course, signifying a place of favor. The others, the wayward, not developing the graces of character under these instructions, will be goats, in a symbolical sense, of course, and will be gathered to Messiah's left hand of disfavor. At the conclusion of that glorious thousand years of Divine favor, uplifting, restitution (Acts 3:19-21), the consummation of the matter will have been reached. The sheep class, perfect, glorious, will be ushered into life everlasting. The goat class, wilful rejectors of Divine favor on the Divine terms, will receive death everlasting! their everlasting punishment. But what kind of punishment will it be? St. Paul answers, "They shall be

OV166

punished with everlasting destruction." Destruction will be their punishment, just as death is the capital punishment in the State of New York, California and elsewhere. St. Peter says of each: They shall be destroyed from amongst the people." (Acts 3:23.) Again, he tells us that they will perish like natural brute beasts. (2 Pet. 2:12.) What could be plainer or simpler than this? The word used by our Lord, in the Greek rendered punishment, is kolasin. It signifies restraint, cutting off. It has no thought of torment connected with it. The question may arise, Why did our Lord use the words, "Depart, ye cursed, into everlasting fire prepared for the devil and his angels?" Fire is here used as a symbol of destruction, and the word everlasting has its full import, as St. Paul expressed it, "everlasting destruction." Is not fire as good a symbol of destruction as a sheep is a symbol of a child of God, or a goat a symbol of a follower of Satan? We can think of no better symbol of destruction than fire--nothing more destructive. But the Monitor raises the suggestion that matter is indestructible. Very true. The burning of a human body in a literal flame or the burning of the same body by the chemical action of the atmosphere, more slowly, would reduce it to dust and gases. Nothing would be lost. But man is more than a body. The intelligent will, thought, etc., which constitutes a human soul or human being, is something more than a body, and is not subject to the same conditions. The soul can be destroyed. Intelligence can be blotted out. The human will perishes when the spark of animal life quits the body. And it is the soul that the Bible declares is responsible for sin, and not the body. It was Adam, a soul, that was condemned to death. It was Adam and the souls of all his children that were redeemed by Jesus' sacrifice. As it is written, He redeemeth thy soul (life, being) from destruction.--Psalm 103:4. The death or destruction of Adam's soul would have meant annihilation had not the Almighty provided the redemption. The

redemption price was the death of Jesus' soul; as we read, "He poured out His soul unto death; He made His soul an offering for sin." Likewise it was Jesus' soul that was raised from the dead; as we read, "Thou wilt not leave my soul in sheol, hades, the grave," etc. (Acts 2:27.) This is St. Peter's explanation not ours. Because Adam, a soul, and all his children's souls have thus been redeemed (not from torment, but from sheol, hades, the tomb, the state of death), therefore we have the Master's own words, "All that are in their graves shall hear the voice of the Son of man and come forth." The First Resurrection will consist only of the holy, the saintly, whose trial is in the present time, and who will be awakened to their reward to sit with Messiah in His Throne. During the thousand years all the remainder of the dead will be awakened and given the opportunity of resurrection or raising up out of sin and death. That will be a resurrection, of judgment, or trial, or testing for them, because only those who will conform to the tests of that time will ever be fully raised up. The others, the goat class, will be destroyed in the Second Death.

III.--Looking Upon the Carcasses.

The Monitor's third proof-text of eternal torment is found in St. Mark 9:42-48. The Lord advised all rather to cut off their right hand or pluck out their eye than to go into gehenna fire "where the worm dieth not and the fire is not quenched." We read recently of a poor man in Sweden who took the Monitor's literal view of this step and chopped off his right hand. He thought the statement literal and acted according to his faith. We doubt if the Monitor's editor has done the same, or would be likely to take this passage literally if the conditions were ever so favorable. It is worthy of note that the word here rendered hell fire, is not the same Greek

OV167

word that is generally rendered hell and which signifies the tomb. The word here is gehenna. It refers not to some place beyond the bounds of time and space, but to a valley just outside of the walls of Jerusalem. As Jerusalem typically represented the New Jerusalem, the Kingdom of God, and harmony with God, so this Valley of Hinnom, called in the Greek gehenna, symbolized the utter destruction of all finally impenitent and contumacious sinners in the Second Death--"everlasting destruction." This is acknowledged by the Monitor, which says: "Gehenna originally stood for 'the valley of the sons of Hinnom.' It was notorious as the scene in earlier days of the horrible worship of Moloch. Later, when the Jews fell away from the true worship of God, they even went so far as to burn their own children to the demons of that region. It was a place that had been defiled by Josiah, cursed by Jeremias, and for these associations held in abomination by the Jews, who according to the course of time, used it to signify also the fiery and cursed abode of the damned. This is the very usage of the term that Christ Himself adopted." The Monitor styles it the abode of the damned. But what is the real meaning of the word damned? All will agree that it signifies condemned. So we say that gehenna will be the abode of all condemned to the Second Death as the filth and offscouring of the earth, unfit for the Divine favor and blessing of life everlasting. The Valley of Hinnom (gehenna), in our Lord's day, was deep and was used as a garbage place for the destruction of valueless things. No living things were ever cast into it--only dead carcasses, rats, mice, dogs, etc. Many of these, falling along the sides of the Valley would gradually decompose. Maggots would breed in them and speedily reduce them to dust. These are the worms mentioned by Jesus, that died not. These worms are not alive now; they were like any other worms. Jesus meant that, as the worms surely accomplished the destruction of the refuse cast therein, so, complete destruction awaits the wilfully wicked. No one thought of killing those worms or stopping their ravages. They were doing good work. When Jesus spoke of the fire that was not quenched, he referred to the burning of brimstone in the bottom of this gehenna. Its use was intended to destroy bacteria, the germs of disease, and help to preserve the health of the city. Those

who heard Jesus had no thought that he meant for them to cut off their hands or their feet, or pluck out their eyes. Neither did they understand Him to mean that the wicked would be literally cast into that or any similar gehenna. They interpreted the parable properly to mean that any sin we may cherish, be it as precious to us as a right hand, a right foot, or a right eye, would be too costly to continue if it were to lose for us the everlasting life and harmony with God symbolized by the New Jerusalem--if it would win for us the Second Death, symbolized by gehenna and its worms and fire. The Monitor evidently knew about the prophecy which corresponds exactly to Jesus' words, but it does not cite it. We will do so. It is found in Isaiah 66:24. The context shows us that the prophecy relates to the future--to the period of Messiah's Kingdom, when all will be expected to worship God and to obey, under the assistance of the great Mediator between God and men. Then, however, transgressors will perish, and the righteous will look upon the carcasses of them that transgressed against God, whose worms shall not die, whose fire shall not be quenched. It will be the carcasses that will be in evidence, and the worms and the fire, and the people will see these. It will not be a roasting of souls by devils with pitchforks to all eternity! A little Scripture helps to dissolve much of the confusion of the "dark ages."

The Monitor Agrees with Pastor Russell.

The Monitor agrees that the literal meaning of the word *sheol*, the only

OV168

word translated hell in the Old Testament, is the grave. It says: "Pastor Russell thinks to do away with the Biblical reason for a hereafter of punishment by calling attention to the fact that the word sheol, the Hebrew term for hell, literally means, the grave. It is to be remarked first that the origin of this word is doubtful. The general agreement among Hebrew scholars is that it comes from another Hebrew word meaning to be sunk in or to be hollow; accordingly signifying a cave or place under the earth, and hence a grave. But as in all other tongues, so in Hebrew, words have several significations related or connected with their original meaning." Very good. No scholar would think of questioning that the primary meaning of sheol is the grave, and that the word sheol in the Common Version of the Old Testament is translated grave and pit more times than it is translated hell, but means grave or pit every time. The Monitor thinks, however, that it sees an objection, and that sheol does not always signify the grave. It cites us to Jacob's lament over the supposed death of Joseph. Jacob said, I will go down into sheol unto my son mourning. The Monitor argues that, since he thought his son had been devoured by wild beasts, he could not refer to going to the grave. The Monitor must take a broader view of the word grave and consider it the tomb, the death state. Otherwise he would be forced to the supposition that Jacob expected the same wild beast to devour him, so that he could go to his son. In order to understand the Bible we must approach it with free minds, unbiased, and seek to be taught by it instead of seeking to make it support our own theory or irrational theories of the past. In old English literature the word hell was freely used as signifying grave or pit or any covered state or condition. Thus a man might speak of the helling of his house and mean the thatching of it with straw, the one-storied buildings of olden times being buried under the thatch. Farmers in olden times wrote, telling how many bushels of potatoes they helled in the fall--buried in pits to keep them from sprouting that they might be dug up for use in the spring. Whoever will take the trouble to look up every one of the sixty-six occurrences of the word sheol in the Old Testament may satisfy himself without a doubt respecting the meaning of the word, that it refers to the death state, the tomb. Hades in the New Testament corresponds to this, and is used to translate sheol in Acts 2:27, "Thou wilt not leave my soul in hell," and in 1 Cor. 15:55, "O death, where is thy sting? O grave, where is thy victory?" As before stated, the only word translated hell which has fire connected with it in any

sense is gehenna, which is a metaphor, as we have already explained. Whatever sheol is, it is to be destroyed. It is not to last forever, for the Lord so declares, "O sheol, I will be thy destruction." (Hosea 13:14.) The grave, the tomb, the state of death is to be destroyed. The death penalty which came upon the race through our Father Adam's disobedience is to be cancelled, obliterated, as a result of Jesus' sacrificial death, the Just for the unjust. The thousand years of Messiah's reign will be devoted to this very work of destroying Adamic death--the death which has come upon the human family because of Father Adam's disobedience. From the Bible standpoint, the whole human family are dead, in the sense that they have no right to life because imperfect. Thus Jesus speaks of them, saying, "Let the dead bury their dead; go thou and preach the Gospel." During Messiah's reign, the knowledge of the Lord will fill the whole earth. Every creature will be enlightened. All the blind eyes shall be opened. All the deaf ears shall be unstopped. All that have gone down into sheol (the tomb) will come up; thus sheol will be destroyed, to be no more. St. Paul confirms this, declaring that ultimately a great shout will go up, "O hades, where is thy victory?" Hades now is having a great victory;

OV169

its captives number ninety thousand every day. But soon Emanuel's Kingdom will be established, and instead of the reign of sin and death will come in the reign of righteousness unto life--the turning back of the tide-- the recovery of the race. By the close of Messiah's reign He will have accomplished a great victory over sin and all opposition, including death, which will be the last enemy to be fully destroyed. (1 Cor. 15:25,26.) Then will be brought to pass the saying, "O hades, where is thy victory?" --Vs. 54,55. The Monitor closes with an appeal to believe in eternal torment based on its final text on the subject, St. Luke 12:4,5: "I say unto you, my friends: Fear not them that can kill the body, and after that have nothing more that they can do. But I will show you whom you shall fear; fear Him who, after He hath killed, hath power to cast into hell. Yea, I say to you, fear Him." Strange to say, the Monitor does not perceive that this, its last thunderbolt, shatters its own argument! The argument is that the Lord's disciples should not fear men in their loyalty to principle, because men could merely kill the body, could merely take away the present life and could do no more. Men could have no power to vitiate or render inoperative that privilege of everlasting life which God has provided for all mankind through Jesus. On the contrary, all should know that God is able to destroy the soul, the future life, in gehenna. He, and He alone, is to be feared. The present life is of minor consequence, anyway. It can last but a few years at most. The life we are most interested in is the eternal one, which Jesus has secured for all who will accept it on His terms, but which will be missed by all those who fear and obey men rather than God. Compare Matthew 10:28, remembering the Monitor's definition of gehenna, to which we agree, with supplemental explanation respecting the future, antitypical gehenna.

The Monitor's Impassioned Appeal.

The Monitor closes with the following old-fashioned appeal, which many erroneously suppose to be Scriptural-- "To doubt is to be damned." It says: "What a mad act it is to close one's eyes on the edge of an abyss, only to fall into it the more surely! Better hard truth than false security." The difficulty with the Monitor and with many others of us in the past has been that we kept our mental eyes closed and imagined hobgoblins and dreamed nightmares respecting fireproof devils with horns and forked tails and cloven feet, etc., which are not only unknown to the Scriptures, but thoroughly contrary thereto. If the Monitor is still blind, notwithstanding the eye-salve of exposition which we have endeavored to apply as gently as possible, we shall consider its case hopeless and leave it with the masses of the world for that blessed future time declared through the Prophet when all the blind eyes shall be opened. Then they will see the hitherto undiscovered length and

breadth and heighth and depth of the love of God. Then they will see that Satan and his fallen angels, instead of being afar off stoking fires, have been right here with humanity, posing as angels of light and doctoring our theology to make it picture the Almighty God as the most horrible and monstrous Being of the Universe, and His Plan of dealing with humanity the most diabolical and unjust possible for the human mind to conceive. These "doctrines of devils," as St. Paul calls them, have had a good, long trial, and the result is, that those who believe these things most thoroughly are very generally the worst people in the world. Rarely do we hear of a murderer being executed who has not professed faith in these monstrous theories of the past, still advocated by the Monitor. If preaching bad tidings of misery to nearly all the people has brought so little good fruitage in so long a time, would it not be well for the Monitor

OV170

and all who claim to be ambassadors and mouthpieces for God and for Christ, to preach for a while the blessed Gospel first announced to Abraham: "In thy seed shall all the families of the earth be blessed?" The same message was heralded by the angels who proclaimed Jesus' birth, saying: "Fear not; we bring you good tidings of great joy which shall be unto all people"--all people from thenceforth and all people who had died during the four thousand years prior to Jesus' birth. It was the full belief in these "doctrines of devils" which led our forefathers, as Catholics and Protestants, to burn each other at the stake. And it is partly because these doctrines are less believed to-day than then that we have a better, safer, saner religion, more in accord with the teachings of Jesus and the Apostles. It is the Gospel of God's love and mercy that is proving now a blessing to the saintly few who have ears to hear and hearts to fully respond. And it will be the Gospel of Divine mercy toward mankind in general, throughout Messiah's Kingdom, which will bless, uplift and captivate the hearts of mankind in general during the Millennium. Whether the majority of these thousands of millions will become sheep at the right hand of Messiah and gain eternal life, or whether the majority will be of the "goat" class, who will fail to get that eternal life, and instead get everlasting destruction, is not for us to determine. We can, however, declare with the eye of faith, "True and righteous are Thy ways, Lord God Almighty! Who shall not come to worship before Thee when Thy righteous dealings are made manifest?" (Rev. 15:3,4.) The righteous dealings of God will bring a sure penalty to every one in proportion to his degree of knowledge and wilfulness, but it will bring a just, and not an unjust penalty, and it will be remedial-- with a view to the recovery of the penitent and his everlasting blessing. Otherwise it will terminate in his everlasting destruction.--2 Thess. 1:8,9.

SWEET DAY OF REST

*I KNOW some day my Lord will come,
And stand within my humble home,--
His glorious presence in the room
Will make it like a rose in bloom.*

*His voice, like music on mine ear,
Will banish every thought of fear,
He'll fold me closely to His breast
And there in peace I'll sweetly rest.*

*And, oh, my Lord, on that sweet day
I know the words that Thou wilt say,
"It is enough, my child, come home,
Thy work is done, beloved, come."*

*Then I'll arise and go with Thee
Across the shining, crystal sea,
Until we reach that blissful shore
Where we shall dwell for evermore.*

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OV171

CIVIL BAPTISM IN FRANCE

BY C. T. RUSSELL, Pastor Brooklyn and London Tabernacles

THERE IS AN old adage which says, "Politics makes strange bed-fellows." So the efforts of humanity to get free from ignorance and superstition often leads to ridiculous procedures. Long centuries ago our good forefathers got the impression that our great loving Heavenly Father had a devilish disposition, and was intent on the eternal torture of nearly everybody. The account in Genesis, which explicitly tells that death is a penalty for sin--"Dust thou art and unto dust shalt thou return"--was twisted into meaning what the poet styles, "A death that never dies," whatever kind of a death that might be. Generally the thought prevailed that God had condemned Adam and all his posterity to eternal torture, and the only escape from it lay through Church membership. One of the early "fathers" decided that this included children, and forthwith it became the custom to have all the little ones immersed. Then came the decree that immersion was not necessary, but that a few drops of water on the head, with the words, "Father, Son and Holy Spirit," would make the child fireproof-- God would not hand it over to the devils, but would count it a member of the Church and save it. If it grew and became a rare saint, it would go to heaven; otherwise it would go to purgatory, there to be refined and made ready for heaven. Gradually the subject became still more intensely interesting. The question arose and was debated: When does the child's life begin? What if the child should die in the moment of being born? Would God then send the little one to the devils and eternal torment? The theologians of that day decided "Yes." Consequently our Catholic forefathers decided that the only way to keep even with God's determination to torture all the unbaptized, all not Church members, would be to have the attending physician fully authorized to baptize the child "in utero," if there were any danger of the child dying in birth. How strange all this sounds to-day. However, these practices still go on, as for centuries past; but those who authorize and practice them keep quiet and do not discuss them, well knowing that the more general education of our day and our broader appreciation of Divine Justice and Divine Love would be shocked by the truth respecting these

ceremonies instituted in the "Dark Ages." Nevertheless, the majority of Protestants, as well as Catholics, still are very careful and particular about the baptism of infants. If a babe show signs of illness, the inquiry will pass throughout the relationship, "Has the child been baptized?" which means, Have you taken out the fire insurance against eternal torture? How sad that the great Heavenly Father's name and character should be thus misunderstood and misrepresented amongst those who profess to be His people, His children, and who profess to be taught of God through His Word, the Bible. There was an excuse for our forefathers, when Bibles were expensive luxuries and when few could read them. But there is less excuse to-day when Bibles, paid for by legacies, can be had free from some of our great Bible societies, and when all can read.

OV172

Is it not time for us to awaken from heathenish doctrines?

His Two Babies in Hell.

Not long since, when delivering lectures in various parts of Wisconsin, we were introduced to a man who had followed us from city to city, a journey of nearly three hundred miles, intent upon hearing the "good tidings of great joy." We were told the story of his interest. He was a saloon-keeper and a Roman Catholic. A colporteur called at his house selling Pastor Russell's "Studies in the Scriptures," or helps to the understanding of the Bible. The man replied, "No, I do not want to know anything about the Bible nor anything about God. He has treated me most cruelly. He uses His power unjustly. He has punished my two little girls, dead within a few days of each other of diphtheria. Our hearts already were suffering greatly because of their sudden taking away. As Catholics, we went to our priest desiring for him to arrange for the funeral service and the burial of the little children in holy Catholic ground. The priest sent me word that he would have nothing to do with the matter, that I had not been a regular attendant at the Church, and had not had my children baptized, and that they had gone to hell--not even to purgatory. Can I love a God who would send my two innocent little children to be roasted by devils simply because I neglected my duty and did not have them sprinkled with water in the Holy Name? No, I cannot." The colporteur explained the matter from the Bible standpoint. The bereaved parents became deeply interested. They both are reading the books. They have experienced a complete turn-over of their minds. They have learned that God is Love, and that all of His provisions are gracious and reasonable. There is indeed a doctrine of baptism in the Bible--a most beautiful doctrine, and full of meaning. Our Baptist friends come the nearest to an understanding of the Bible teaching on the subject. But, alas, they, too, are far from appreciating the true meaning of baptism, as the Bible teaches it. If any of our readers are interested in pursuing this subject further and exhausting it, we recommend to them the reading of one chapter in the series of Pastor Russell's "Studies in the Scriptures," which are sold at cost price. Those unable to purchase may obtain the loan of a book free, we are told.

French Perversion of Baptism.

There is in progress to-day in France a most peculiar perversion of the Bible teaching respecting baptism. As is well known to many, the French Government recently passed laws which put the Church of Rome in France on nearly the same basis as are the Roman Catholic churches in America. The principal difference in the arrangement is that there the Church properties were taken possession of by the Government in the name of the people, under the claim that they were built by the money of the people and rightly belonged to the people and not to the hierarchy. It was not, however, the intention to hinder the use of the buildings for Church purposes. Merely the congregations were commanded to organize as congregations and to receive the right to use the buildings as formerly. The Government wished it

to be understood that the buildings belong to the people and not to the Pope at Rome. The bishops and clergy, acting under the advice of the Pope, withdrew and left the churches without priestly services, masses, etc., probably under the belief that the people would demand of the Government a restoration of the old order of things. Not that Catholics more than Protestants are interested in the study of the holy things and desire priestly instruction! Not that they wanted to go to church! Rather they said to themselves, As death comes into the family, the people will crave the ministries of the priests and the holy water, the holy

OV173 candles, unction, holy burial ground, etc. Furthermore, they will want, as heretofore, to have their babies christened, and thus preserved from eternal torture! Then they will call for the priests, and the Government will be obliged to hear them, and we will make our own terms respecting return. The Catholics of France no longer believe in the infallibility of the priests and the value of the masses, the holy oil, consecrated burying-ground, etc. Indeed, like the thinking people of every other part of the world they are going rapidly away from all faith and calling everything religious superstition. Alas, that the pendulum swings from one end to the other! Alas, that the beautiful simplicity of the Bible and the reasonableness of its teachings and the comfort thus inspired are thus unseen, unknown, to the masses, both Catholic and Protestant! The French are a very practical people, and are adapting themselves to the new order of things. They now have civil marriages and civil burials. And the last innovation is civil baptism. Here is the account of this latest innovation: "Paris, Aug. 5.--Civil baptism, invented by that picturesque figure, M. Coutant, mayor and deputy of Ivry, near Paris, has been taken up with enthusiasm in various parts of the country. At Macon, in Burgundy, the ceremony is specially popular, and the Mayor of Flace-les-Macon has just instituted a form of procedure more elaborate than anything yet devised. This was first employed on the 14th of July, the national fete. "After receiving at the mairie, the parents of the infant, accompanied by the god-parents, he handed the family a copy of the following remarkable document which was previously transcribed on a special register:

"Civil Baptism.

"Marie Philiberte Seve, daughter of Louis Seve and of Philomena Charcosset, gardeners at Flace, welcome to the great family of those whose minds are freed from religious dogma!

"In the presence of M. Philibert Seve and of Madame Marie Claudine Bacot, thy godfather and godmother.

"I, Anthony Coran, officer of the civil authority, Mayor of the commune of Flace-les-Macon; "In the name of the universal principles of free thought!

"In the name of the glorious revolution of 1789, mother of the rights of man and of the citizen!

"In the name of the French Republic, democratic and laic!

"I baptize thee and give thee these three commandments, for which I take publicly and solemnly as witnesses and guarantors these thy godparents, here present:

"1. Thou shalt honor thy country, thy father and mother, and shalt serve them. "2. Thou shalt uphold with all thy strength, justice and truth.

"3. Thou shalt fear nothing except to do ill to thy neighbor.

"And now, Citizeness Marie Philiberte Seve, return to the home of thy parents to be their joy and to live in peace."

Here follow the signatures of the Mayor, the parents and the godparents.

Alas! how one superstition and error, falling, gives place, not to the Truth, but to another error! How glad we are that the Bible declares that Messiah will soon establish His Kingdom, and that then the saintly ones of Christ's followers, irrespective of denominational lines and creeds and irrespective of nationality, will be with Him and associated with Him in His kingly and ruling office and in His priestly and teaching office. Then, and not till then, will the knowledge of God cover the whole earth as the waters cover the great deep. Then, and not until then, will the darkness flee away before the true light--"the Sun of righteousness with healing in His beams."

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OV174

THE GREATEST THING IN THE UNIVERSE

C. T. RUSSELL, Pastor London and Brooklyn Tabernacles

THE TEXT of this discourse is from Ephesians 2:7: "That in the ages to come He might show the exceeding riches of His grace in His loving kindness toward us in Christ Jesus." All Christendom has erred in respect to the lengths and breadths and heights and depths of the love of God, which passeth all understanding. (Ephesians 3:18,19.) This is evidenced by our conflicting creeds, not one of which is rational enough to be defended by one in a hundred of its own clergy, who profess that they believe it and are teaching it. This is driving many noble souls away from the Bible, which has been misinterpreted by us all. Our difficulty has been that we have looked at the unfinished parts of the Divine Program, and have neglected to properly use the telescope of God's word, which would have enabled us to see the future features of that plan, without which the whole world would be incomplete and unsatisfactory.

Wonderful Divine Plans.

None of us would judge of a new building merely by the first story of the structure, incomplete and surrounded by scaffolding. On the contrary, we would inquire for the architect's drawings and consider them prophecies of the building to be. God proposes the development of the church first, as a "new creation" on the spirit plane, higher than the angels, and "partakers of the Divine nature;" "Ye are the church of the living God;" "a kind of first fruits unto God of His creatures." The fact that the Bible declares the church to be the "first borns," the "first fruits" of God's creatures. Thus does God positively declare a secondary part of His great plan of salvation --in which "free grace" and fullest opportunity for reconciliation to God will be granted to the non-elect. But their salvation will be, not heavenly, but earthly. Their resurrection will not mean a "change" of nature, but a raising up to the perfection of human nature, to be enjoyed in a world-wide paradise by all the willing and obedient. Nor will the unwilling and disobedient be tortured to all eternity, but, as the Scriptures declare, "All the wicked will He destroy;" they shall "perish like brute beasts," in the "second death."-- 2 Peter 2:12; Psalm 9:17, R.V.

Foundation of the Great Structure.

In order to judge of the Divine character we must see the truth, the Divine program, and not merely a primary section of it. The Jewish age and its people, its law, its mediator, its priesthood and its jubilee were only rough outline sketches of the Divine plan, which had not then even begun. The Redeemer is the foundation for the great structure, as said St. Paul, "Other foundation can no man lay than that which is laid--Jesus Christ." A God of justice, wisdom and power devoid of love would be as cold and unsympathetic as a marble statue. The greatest thing amongst men is love.

Neither palace nor cottage could be a real home and a place of joy and peace and refreshment without love. We cannot even suppose a heart devoid of love without supposing it under the control of selfishness, and selfishness is merely another name for sin. The greatest men and women who have ever lived, and who have done the most to bless our race, have been men and women of heart, of love. Surely, love is the principal thing in all this world, without which none can be truly happy under any condition, but with which happiness is possible under almost any condition. Whence came to man this quality of love unless from the Creator?

The Display of Divine Love.

God's love will be most wonderfully displayed in His gracious kindness in the resurrection of the church to glory, honor and immortality. Then will come a further display of "love divine, all love excelling," when mankind in general shall be blessed under the Messianic Kingdom. We are not informed respecting the work of the church beyond their thousand year reign; the text merely assures us that Divine love is illimitable, and that those who now shall prove themselves loyal, even unto death, shall have blessing upon blessing through future ages. Astronomy assures us that, aside from the planets which belong to our own system, all the other stars are suns, with whirling worlds about them, invisible to us. Photography shows stars which cannot be seen with the eye. The number of these suns is now reckoned at more than 100,000,000. Although this sum is quite beyond the power of human comprehension, there is a general agreement among astronomers that if we stood upon the farthest world we should probably see just as many suns beyond us as behind us. What a suggestion we have here of Divine power --omnipotence! How little we feel ourselves to be, and proportionately how amazing seems the love of God toward us in Christ Jesus!

The Lessons Taught by Sin.

Does our text speak of "ages to come for the showing forth of God's love toward us?" Ah! what a limitless eternity is provided! Nor can we doubt that the lessons taught through the permission of sin among humanity on our earth are designed of the Creator to furnish a great lesson throughout ages to come. The church, the new creation, will undoubtedly be associated with the Redeemer as Jehovah's agents in creating inhabitants in all of these billions of worlds. And who will say that even the witness of God's justice and love, in the perfected world of mankind, might not be taken to tell in other worlds the story of Adam's disobedience and fall; the story of the reign of sin and death for 6,000 years; the story of the redemption accomplished through the sacrifice of Jesus; the story of the selection of a faithful "little flock" of his footstep followers to be His bride; the story of human restitution to all that was lost in Adam and redeemed through Jesus' death; the story of the second death visited upon the unwilling and the disobedient, that eventually every creature should bow the knee and confess with joy, and acclaim the Father and the Son!

*BUILD a little fence around Today,
 And therein stay;
 Look not through the shelt'ring bars
 Upon Tomorrow,--
 Sufficient for each day, the evil
 And the sorrow.*

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"SONGS OF THE NIGHT"

BY C. T. RUSSELL, Pastor of Brooklyn and London Tabernacles

The Lesson Psa. 85

"The Lord hath done great things for us; whereof we are glad."-- Psa. 126:3.

WE ARE STILL in the night of weeping. Sickness, sorrow, sighing and dying continue, and will continue until the glorious morning of Messiah's Kingdom breaks. How glad we are to have learned that then the glorious change will come to earth. The Prophet David expresses this thought, saying: "Weeping may endure for a night, but joy cometh in the morning." (Psa. 30:5.) St. Paul expressed the same sentiment when he declared, "The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the Sons of God" (Romans 8:22.) The Sons of God in glory will, with their Lord, constitute Emmanuel's Kingdom, and at present these Sons of God are comparatively little known or recognized amongst men; frequently they are considered "peculiar people," because of their zeal for righteousness and truth, and for God. "Beloved, now are we the Sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is," and we shall share His glory, honor, and immortality and with Him scatter Divine blessings to all the families of the earth."

A Song of Deliverance.

Our lesson, the 85th Psalm, may properly have served several applications. The first of these would be to Israel's deliverance from the Babylonian captivity, when Cyrus gave permission that all who desired might return to Palestine. About fifty-three thousand--a small number--availed themselves of this privilege and of his assistance. The people rejoiced in this manifestation of the turning away of Divine disfavor, and the return to them of God's favor and blessing. The pardon of their transgressions as a nation was here evidenced in this privilege of returning to God's favor. A secondary application of the Song is just before us. Israel has been in a far greater captivity in Christendom during the past eighteen centuries. She has the promise, nevertheless, of a mighty deliverance. The Cyrus who granted them liberty to return from literal Babylon was a type of the great Messiah who is about to give full liberty for the return of God's ancient people to Divine favor--to Palestine. Israel's sins have not yet been taken away, even as the world's sins have not yet been taken away. The great Redeemer has, indeed, died for sin, and He is the sinner's friend, but as yet He has only appeared in the presence of God for us--the Church--not for the world. He is only the Church's Advocate now. He advocates for none except those who come to God and give Him their hearts and lives; and these are the saintly only--such as love righteousness and hate iniquity. The world is enslaved by Sin and Death, the twin monarchs who are now reigning and causing mankind to groan. We were born in this enslaved condition, as the Scriptures declare:

OV177

"Behold, I was shapen in iniquity, in sin did my mother conceive me." Our race, groaning under the weaknesses and imperfections we have thus inherited --mental, moral and physical, long for the promised deliverance from the bondage of sin and death. The majority of mankind undoubtedly feel the gall of their slavery, and will be glad to be free.

Deliverance at Hand.

The great Deliverer is the antitypical Cyrus. Soon He will go forth to victory, and will establish His Kingdom under the whole heavens. Soon the Church class, the saints, "the elect," will be glorified, and then the time will come for the blessing of the non-elect--for their restitution to human perfection and to a world-wide Paradise, which Messiah's power and Kingdom will introduce. "He must reign until He hath put all enemies under His feet; the last enemy that shall be destroyed is death." Sheol, hades, the grave, will be no more; death will be destroyed by the resurrection of the dead therefrom, "Every one in his own order." Many of the Lord's people who can see something of the blessings due at the second advent, and who appreciate in some measure the fact that the Lord comes again to bestow the great blessings secured by His death, fail to see this other proposition; viz., that those in their graves have as much interest in that glorious reign of Messiah as those who at that time will be less completely under the bondage of corruption -- death. But as surely as Jesus died for all, they all must have the blessings and opportunities which he purchased with His own precious blood. Hence we should expect blessings in the Millennial Age upon all those in the grave as well as upon those not in it; and of this we will find abundant proof, as we look further into the Lord's testimony on the subject. It is because of God's plan for their release that those in the tomb are called "prisoners of hope." The prevailing opinion is that death ends all probation; but there is no Scripture which so teaches. God does not purpose to save men on account of ignorance, but "will have all men to come unto the knowledge of the truth" (1 Tim. 2:4.) Since the masses of mankind have died in ignorance, and since "there is no work, nor device, nor knowledge, nor wisdom, in the grave" (Eccl. 9:10), therefore God has prepared for the awakening of the dead, in order to knowledge, faith and salvation. Hence His plan is, that "as all in Adam die, even so shall all in Christ be made alive."

The Secret of Joy.

While the whole creation groans under its load of sin and sorrow, the saints may sing and rejoice, even in the midst of all the sorrows of life, even though they share the results of sin as fully or even more fully than do others. The secret of their joy is twofold: (1) They have experienced reconciliation to God; (2) They have submitted their wills to His will. They obtained this new relationship by the way of faith in the Redeemer--faith in His blood of Atonement. They entered by the "strait gate" and "narrow way" of consecration to God-- surrendering their own wills and covenanting to do the Divine will to the best of their ability. This submission of the will to God and the realization that all their life's affairs are in God's keeping and under His supervision give rest to the heart. They have a rest and peace in this surrendered condition which they never knew when they sought to gratify self-will and ignored the right of their Creator to the homage of their hearts and the obedience of their lives.

Believers Visualize Stories to Come.

Similarly, these have joy and peace, and songs of thankfulness to God, because to them He grants a knowledge of His Divine purposes, and shows them "things to come." These see beyond the trials and tribulations of the present time--they see the glories that will follow the present time of suffering. These see that the Church, the

OV178

saintly ones of all denominations and of all nationalities, are prospective heirs of God--heirs of glory, honor and immortality; and associates with the Redeemer in His glorious Kingdom. This encourages and stimulates them. They also see the outlines of the Divine Program for the blessing of all the families of the earth.

When they thus perceive that God is interested in their dear ones who are not saints, and interested in the whole human family, very few of whom are saints, it gives them cause for rejoicing. When they perceive that God has arranged that through Christ and the glorified Church all the families of the earth shall be blessed, it makes them "joyful in the house of their pilgrimage"--while waiting for their own change from human to Divine nature. Seeing the provision which God has made for the world of mankind, they are contented, and are glad to have God's will done in themselves and in all the earth.

SOMETIMES I ALMOST WONDER

*SOMETIMES I almost wonder if my Lord doth really know
About the many little things that wound my poor heart so.
I can but wonder if He knows the anguish of my soul,
When tempests beat upon my head, and surging billows roll;
I wonder if He hears at night my weary, longing sighs,
I wonder if He sees the tears that tremble in mine eyes!
I wonder if my burdens weigh upon His tender heart,
And in my many sorrows, if His great love shares a part!*

*Ah! no, I will not wonder, I will silence every fear,
I've read that "in His bottle He doth treasure up each tear;"
I know that He who heeds the smallest sparrow when it falls,
Will surely, surely hearken when His own child feebly calls;
I know that He who stilled the waves on Galilee's dark sea,
Will bid the storms of life, "Be still," that rudely threaten me.
Ah! no, I do not wonder, I am sure my Lord doth know
About the many, many things that wound my poor heart so!*

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OV179

A JOYFUL MESSAGE FOR THE SIN-SICK

BY C. T. RUSSELL

Pastor of Brooklyn and London Tabernacles

*"Let not your heart be troubled; ye believe in God, believe also in Me."--
John 14:1.*

THE WORLD does well to keep up a cheerful, outward demeanor--to "drive dull care away" to the best of its ability. Nevertheless, there is great force and weight to St. Paul's words to the effect that "the whole creation is groaning and travailing in pain together, waiting" for Messiah's Kingdom and its long-promised blessings to lift the curse of sin and death and to restore to mankind the smile of the Father's favor. Reason though they may, that there is no personal God-- that there is merely a blind god of nature, an evolutionary force, etc., nevertheless, deep down in the heart, men believe that there is a God. Almost unconsciously the mind attributes to Him Wisdom, Justice and Power-- but little of Love or sympathy with humanity and its frailties.

Root of All Trouble.

This very intuitive knowledge of God is closely associated with many human troubles. As the root of nearly every trouble, perhaps deep below the surface, is

sin--disobedience to recognized principles of righteousness, and a fearful looking for of retribution, and uncertainty as to what it will mean. This is true, not only of many Christians, but frequently true also of others who have made no profession, who have taken upon them no solemn vows of obedience. This troubled heart condition does not always show upon the surface. Sometimes the troubled heart is in the theatre to try to forget its troubles. Sometimes its owner is immersed in sinful pleasure-seeking, in endeavor to drown some haunting grief. Sometimes relief is sought through intoxicating liquors or narcotics; sometimes in suicide. Sometimes the troubled one is on the stage. One cannot surely know that the merry laugh and witty joke and cheery song do not come from a troubled heart. We are sure that they do, in many instances, for frequently those who have been indulging in merriment have committed suicide a few moments thereafter, leaving messages that their hearts had been severely burdened, while outwardly cheerful. We have much sympathy with these sorrow-laden hearts. As a race we are walking through "the valley of the shadow of death," day by day. On every hand we have reminders of this --grief, disappointment, headache, heartache, etc. If we are measurably free from pain ourselves, yet have sympathy, we are pained in the interest of others. If none of our own dear ones has recently died, the great Enemy, Death, has laid hold upon the home of a neighbor, a brother, and he is bereaved and a reflex shadow falls upon our hearts; and further, the thought comes that our home may be invaded by the great Enemy which has already swallowed up twenty thousand millions of our race--and that by Divine permission, because we are sinners --and because sinners are unworthy of everlasting life.

The Fear of the Lord.

In our troubles, we sooner or later realize the lack of human sympathy

OV180

or, at least, its impotency. Feeling our helplessness, we instinctively look to our Creator. In the hour of trouble remarkably few doubt the existence of God. As Jesus said, "Ye believe in God." But as we look to the Almighty for protection and consider Divine Justice and realize our own weaknesses and shortcomings, the heart of man fails. How could he think that the Omnipotent One would have interest in or care for such a worm of the dust as he feels himself to be? How could Divine Justice look with any sympathy upon the course of selfishness which he recognizes stretches out behind him in full view of the All-Seeing Eye? "The fear of the Lord is the beginning of wisdom," is the inspired Message. Surely many have this beginning of wisdom come to them at some period in their life's experience. But such a fear is the start of wisdom only when it leads the fearful one to greater carefulness of living and to a desire for the Heavenly Father's approval. If this be the leading of the fear, it is indeed the precursor of, the leader to, wisdom. As proper fear or reverence for the Almighty comes in, it acts as a restraint upon sin. It tends to make one more thoughtful, more careful, more wise, in seeking for a better way.

Come by the Narrow Way.

Jesus addressed the words of our text to Jews who, under the instruction of the Law given by Moses, had learned of Divine righteousness and the Divine requirements of all those who would come into harmony with Him. They believed in God. They recognized His Justice. They were desiring to be His people; they had heard of Jesus; they had traveled with Him as His disciples. In a general way they believed in Him. To a large degree they accepted Him as the promised Messiah, and yet they found it difficult to express a fullness of faith. We would like to bear home upon the hearts of these the very Message that Jesus gave to those who heard His Voice: "Let not your heart be troubled --ye believe in God; believe also in Me." Hear Him saying to us to-day, You already believe in the Creator

and His Justice. You already desire to draw near to God. You have heard that He has sent His Son into the world. You have heard that this is a manifestation of His love and sympathy for you. You have heard that while you are condemned as imperfect, as sinners, as unworthy of eternal life, Divine provision has been made for your recovery through the Redeemer. As you believe in the Father's Justice which condemned you and which justly holds you at a distance from Him as unworthy of His favor, so now believe also in Me. Believe that the Father hath sent Me. Believe that it is His Love for you that prompted the sending. Believe that His Love is as strong as His Justice. Believe that His Justice and Love will co-operate for your eternal comfort and blessing, if you will accept the Divine terms.

Losing Our Heart Troubles.

The Father knows your heart troubles. He wishes the burden to be there until you shall appreciate its weight-- until you shall be ready to cry to Him that you are sin-sick, weary, troubled, and above all, hungering and thirsting for righteousness and desiring reconciliation to Him--the smile of His face. He has not waited for all of this to take place before making provisions for you. He has anticipated your needs, your longings, your necessities. He has already provided the Redeemer, who is Mighty to save. If Divine Justice is exacting to the last degree, believe that Divine Love, as represented in the Redeemer sent of God, is equally exhaustless, boundless --sufficient for all your needs. If you will accept of this, the Divine arrangement through Christ, your heart troubles may be at an end. You will still have troubles in the flesh, weaknesses, aches and pains, but your heart will be joyful and happy in a fellowship Divine with the Father, through the Son.

OV181

How to Get the Peace.

Ah! says one, I have heard of God and of Jesus and of the invitation to reconciliation, but I know not how to proceed. To whom shall I go? How can I gain a hearing in my case to obtain the blessed assurance, Thy sins are forgiven thee; go and sin no more. Which church shall I join? To what priest shall I confess? First of all, my brother, or sister, allow me to rejoice with you that you have come into the condition where you are seeking and knocking for the opening of the storehouse of Divine favor, because "He that seeketh shall find, and to him that knocketh it shall be opened." Continue, then, to seek and to knock, and very soon the blessings will be yours. See, first, whether or not you are seeking the proper blessing. You want forgiveness of sins that are past. You want the assurance of Divine love and care. You want the Heavenly Shepherd to take you for one of His sheep and look after your interests, both temporal and eternal. If so, good. You are seeking the very thing that God is pleased to give. Many are seeking something else--seeking to have some of self-will and some of God's will, some of sin and some of righteousness. They seek in vain until, in purity of heart, they seek that which God is willing to give. All of God's gifts are by grace. None of us could claim them on the grounds of justice or merit. We cannot keep God's perfect Law, not because it is too exacting, but because we are fallen. We were born in sin, shapen in iniquity; in sin did our mothers conceive us. Be our wills ever so strong, our flesh is weak. The Divine arrangement of this Gospel Age is adapted to this very condition and is open for the honest-hearted, the sincere penitents, the ones fully determined for righteousness. You need not come to any earthly priest, but as the Master said, go to the Father, in secret, in private. Go not in your own name, or merit, or worth, but in the merit of the Redeemer. Go Scripturally, claiming Him as your Advocate and appealing in His Name for the forgiveness provided by Divine mercy--to cover all the sins of the past and provide for all the imperfections unwillingly yours for the future--even to the end of the way. Coming thus, Jesus becomes your Priest, your Advocate with the Father. "We

have an Advocate with the Father, Jesus Christ the Righteous." (1 John 2:1.) "Let us come with courage to the Throne of Grace that we may obtain mercy and find grace to help in every time of need." (Hebrews 4:16.) What will you say to your Father as you present yourself in the Name of Jesus, do you ask? In prayer tell Him that you are sick of sin and desirous of His righteousness; in every way tell Him of your appreciation of the glorious qualities of His Character and of your desire to be as much conformed to that Character as possible. Tell Him that you know you have nothing worthy of His consideration, except the merit of Jesus to be imputed to you, which will be the covering for your imperfection. Tell Him that you present your all thus justified by faith, that the merit of Christ may be imputed; that you desire to be a living sacrifice--to be faithful unto death to Him, to His Message in the Bible and to all who are, with you, following in the good way to the Kingdom.

Daily Dying--Daily Living.

Those who have acted upon the above directions of the Lord's Word and who have thus been accepted of the Father and begotten of the Holy Spirit, are thenceforth New Creatures in Christ Jesus. To them "old things have passed away and all things have become new." Their souls are not troubled, because they have passed from death unto life, from Divine disfavor to Divine relationship, as sons of God--and "If children, then heirs, heirs of God and joint-heirs with Jesus Christ, if so be that we suffer

OV182

with Him, that we may also be glorified together." (Romans 8:17.) Those who reach this blessed state are no longer heart-troubled. They will have troubles from the world, the flesh and the Adversary, but withal they have rejoicing--"The peace of God which passeth all understanding" ruling in their hearts. But the end is not yet. The body has been separated from the will. The will has become identified with Christ and represents the New Creature, which will not be perfected, and in its new body, until the resurrection. Meantime, as the Apostle teaches, the flesh must be considered and treated as an enemy because of its weakness, its fallen condition. A struggle, a battle, must go on continually to the end of the course. "Be thou faithful unto death, and I will give thee a crown of life." The faithfulness of the New Creature, the will, will be judged by its loyalty to the Divine will and its strenuous endeavor to keep the body under--to be dead to the flesh and to the world and to be alive to the will of God. Every day should make us more alive as New Creatures and more dead as old creatures.

Scriptures Misunderstood.

At the present time we have 1,200,000,000 that in no sense of the word are called by the Lord, and therefore have had no opportunity of responding to that call. With the thought that has prevailed for centuries that these uncalled millions are doomed to eternal torture, the hearts of God's people have been very sorely troubled, and infidelity has been very greatly assisted into a denial of everything pertaining to Christian faith. All agree that it would be very unreasonable for the Creator of those 1,200,000,000 to expose them to the danger of eternal torment, and not give them the slightest opportunity for hearing of the only terms of salvation from it. But when we get the correct, the Scriptural view of the matter, we see that the penalty upon those 1,200,000,000 is, "Dying thou shalt die," and that in this particular they are not different from their fathers, who were under the same curse, or sentence of death-- the Adamic condemnation. We see from the Scriptures, too, that our Lord Jesus, "by the grace of God, tasted death for every man"-- "to be testified in due time." (Hebrews 2:9; 1 Timothy 2:6.) Jesus, therefore, tasted death for all these 1,200,000,000, and for all their forefathers. He has given the ransom-price for their sins as well as for ours, the Church's, and resultant blessing must come to them as well as to us. The coming blessing is a rescue from the sin-and-

death conditions in which they were born--an opportunity for rising out of those conditions of degradation, up, up, up to full perfection of nature, and all that was lost through Adam's disobedience. This work of Divine Grace, we see, is to be accomplished for the world during the Messianic Age, when Christ and the Elect Church will constitute God's Kingdom, with power and great glory for the blessing of the world.

*THERE are great truths that pitch their shining tents
Outside our walls, and though but dimly seen
In the gray dawn, they will be manifest
When the light widens into perfect day.*

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OV183

PARADISE BETTER THAN HONOLULU

(A sermon delivered by Pastor Russell in Hawaii)

BY C. T. RUSSELL, Pastor of Brooklyn and London Tabernacles

*"Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in a day? or shall a nation be born at once?"--
-- Isaiah 66:8.*

IN MY CHILDHOOD days every penny I could save was devoted to foreign Missions. The Hawaiian Islands and the Fiji Islands were prominent before the Christian world as missionary fields. I remember well that the establishment of a civilized government in these islands was hailed as the fulfillment of the text I have chosen-- "a nation born in a day." The thought then was that thus speedily the world would be converted and the glorious promises of the Hebrew Prophets fulfilled. How earnestly we labored and prayed, "Thy Kingdom come," thinking all the while that we were bringing the Kingdom of God to earth and fulfilling the Lord's Prayer! Alas! we are having a rude awakening from such dreams. We are finding that if the Kingdom of God must be established by human power it will never be established. We are finding that the world's population is doubling every century. If we double our missionary enterprises every century, we would only be keeping pace with the natural increase of the human family. Statistics show us that there are twelve hundred millions of heathens to-day, and that a century ago there were only half as many. Alas! those missionary hopes of ours have gone glimmering. But the awakening has done us good; it has taught us to think a little. We are now sensibly inquiring: Suppose we should convert all the heathen and make the whole world a Christendom of the same sort that we have in Europe and America! What then? Would God's will be done on earth as it is done in heaven--perfectly? Could we thus hope to bring in the glorious conditions prophesied, in which not only the knowledge of God would fill the whole earth, but additionally every knee should bow and every tongue confess in such a manner as to be to the glory of God? We see that such hopes would be worse than foolish; they would be ludicrous. Thus our awakening has done us good, and sent us again to God's Book to see wherein we erred in our expectations.

What Say the Scriptures?

The disillusion respecting great works of our own humbled us before God and made us realize our dependence upon Him for the fulfillment of the glorious prophecies. We have read our Bibles afresh. We have taken from our minds the spectacles of our forefathers with the color and gloss which they handed down to

us. They are now reading God's Book in its own light, allowing God to be His own interpreter, and Himself to make it plain. And what do we find? Ah! wonder of wonders! We find the Divine Plan wider and deeper and higher than we had ever dreamed. We find that the present Age, from Calvary and Pentecost to the second coming of Jesus, is not God's time for dealing with the world, opening their blind eyes, unstopping their deaf ears, and making every knee to bow and every tongue to confess. It is merely His time for the gathering out from every nation, people, kindred and tongue a "little flock" of such as have the hearing ear and the appreciative heart, to become the Bride of Christ and His joint heirs in His glorious Kingdom, the establishment of which will mean the blessing of all the families of the earth, as was promised to Father Abraham. Well may we reason that if our God waited for four thousand years before He sent His Son to redeem the world, and has since waited two thousand

OV184

more for the selecting of the Bride of Christ, He must intend that the great Kingdom of His Son, the Messianic reign of a thousand years, is to do a great work for mankind in general. Such broad foundations, such deep-laid plans and arrangements foretell a grand and glorious outcome. Evidently God's Word shall be fulfilled, which He spoke, saying, "My Word that goeth forth out of My mouth shall not return unto Me void; but it shall accomplish that which I please, and shall prosper in the thing whereunto I sent it."

And the Message Went Forth.

The message went forth in a primary sense in Eden, when God declared that eventually "the Seed of the woman should bruise the serpent's head"--should crush evil. His Word went forth still more distinctly to Father Abraham assuring him that he would have two seeds, two posterities, one "as the stars of heaven" and the other "as the sands of the seashore." The Church, with Christ her Head, constitutes this heavenly, starry Seed of Abraham, as saith the Apostle (Galatians 3:16,29), and with the completion of the Church will come the secondary blessing --the development of the seed of Abraham, as the sand of the seashore for multitude, every knee bowing and every tongue confessing, to the glory of God. But this secondary seed of Abraham, the earthly seed, is to receive its blessing from the Heavenly Seed, hence everything waits now until the Church shall have been completed-- until the "very elect" shall have been gathered "from the four winds of heaven"--until all the followers of Jesus shall have been changed, "in a moment, in the twinkling of an eye," as participants in the First Resurrection. Then, oh, glorious Day! the Sun of Righteousness will shine forth-- Christ and His faithful Bride--to chase away the darkness, ignorance and superstition from the world and to fully enlighten mankind of every nation, people, kindred and tongue. In that glorious work of enlightenment the natural seed of Abraham will have a blessed share, and Abraham, Isaac and Jacob and all the Prophets shall be "Princes in all the earth." (Psalm 45:16), perfect men, representatives of the glorious Messiah and His Bride in the earth, administrators of the Law, which will go forth from the glorious Christ, invisible to men. Ah! that will be Earth's Jubilee! As in olden time, in the Jubilee year the Israelites returned to their own possessions, to their own homesteads, so in the Antitype, only the latter will be still more grand: The human family will come back into possession of its own--that which was lost by sin and its penalty, that which was recovered by Jesus, that which will be restored by resurrection power during the Messianic reign.

The Nation Born in a Day.

But what about our text? Did we misinterpret the Divine statement when we applied it to the acceptance by a people of civilization? Ah! yes; we made a very foolish mistake; the wish was father to the thought. Our misconceptions blinded us

to the proper interpretation of that Scripture. What then does it mean? How should our text be applied? Ah, Beloved, that Nation to be born in a day is the Church, the Holy Nation, of which St. Peter spoke: "We are a Royal Priesthood, a peculiar people, a Holy Nation." (1 Peter 2:9.) The begetting of this Holy Nation began at Pentecost, and has continued down through the succeeding eighteen centuries and more. The birth will be the resurrection. All who now receive the begetting of the Holy Spirit are reckoned members of this Holy Nation, but their membership in it is dependent upon their faithfulness; as we read, "To him that overcometh will I grant to sit with Me in My Throne." The present life is to every one of these royal priests, or

OV185

priestly kings, as we may choose to express it, a period of probation. Will we or will we not "make our calling and election sure?" Not at the beginning nor at the time of our consecration is the matter decided, but after we "have fought the good fight and finished the course" and won the crown, by obedience even unto death. For nearly nineteen centuries these royal priests have been testifying for the Lord, each in his turn. For all the faithful there is a crown of righteousness laid up; as St. Paul said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day"--early in that day of Messiah, in the resurrection morning. All these have a part in the First Resurrection and will be members of that Holy Nation, that royal priesthood, as we read, "Blessed and holy are all they that have part in the Chief Resurrection; on such the Second Death hath no power; but they shall be kings and priests unto God and unto Christ, and shall reign with Him a thousand years." Thus will that Holy Nation which God has been gathering and electing during the nineteen centuries, out of all nations, peoples, kindreds and tongues, from Jews and Gentiles, bond and free, be born in a day--come forth perfect and complete, the Holy Nation of Divine promise which, as God's spiritual Empire, is to take over the control of the world for a thousand years and rule it in righteousness to free all from the power of Satan, sin and death, and to lift up again as many as are willing to the image and likeness of God, and to destroy all who love unrighteousness and work iniquity.

Paradise of the Pacific.

I can now well understand why your beautiful island has been described as the Paradise of the Pacific. I note your wonderful climate, and everything which co-operates with it to bring about this Paradise likeness. I say to myself, How gracious is our God! Not only has He provided a heavenly Paradise for the Church, that they should be sharers with their Lord on the spirit plane, partakers of the Divine nature, "far above angels, principalities and powers," but how gracious has God also been in His provision for the world at large--His promise of an earthly Paradise for such of humanity as, when brought to a knowledge of Himself and His requirements, shall gladly, heartily accept the same! How wonderful is the Wisdom and Power of God by which He can make use of even the reign of sin and death to teach great lessons, both to angels and men respecting the exceeding sinfulness of sin! And how merciful and gracious is the arrangement He has made that when this reign of sin and death shall have accomplished His intended purposes, He will bring it to an end. Those twin monarchs which have ruled the world for six thousand years--Sin and Death shall be vanquished; and ultimately every member of Adam's race shall be delivered from their power. For the willing and obedient, the earthly Paradise, human perfection, the image of God in the flesh, is to be the reward --an earthly reward--and for the rebellious, the Second Death, from which there will be no redemption, no recovery, and in which, thank God! there will be no suffering, for they shall perish like the brute beasts, as St. Peter declares.--2 Peter 2:12.

Restitution Will Bring Real Paradise.

Much as your Island may resemble the Garden of Eden, it is not Paradise, and cannot be Paradise so long as you have sin and sorrow, pain and death amongst you. One of the first objects that greeted my sight as I landed was your cemetery, and I said: "Oh, yes, death is here, and everywhere--God's curse, declaring that no imperfect being may live." Well, I thank God for that, too. Centuries of life with imperfection would doubtless be too

OV186

much for us to have. Far better is it as Divine Wisdom has arranged it-- a birth, a struggle for existence, a battle with self and sin, the world, the flesh and the Devil, and then a falling asleep in death, until the morning of the resurrection. There will be no consciousness of even a moment's intervening until the glorious day shall have dawned, and the new order of things shall have been introduced and established; and then the sleepers will come forth to see a brighter side than any that they have previously experienced or ever heard of. The Kingdom of God's dear Son and His elect Bride will be in power and nothing shall hurt or destroy in all his holy Kingdom. The blessing of the Lord shall be upon man, and his earthly dominion. Restitution influences will be at work for the bringing of everything to perfection--especially for the bringing of man up, up, up out of sin, weakness, degradation and death to the full glory of perfection of mind and body and vitality - -the image and likeness of God, as at first, before sin entered.

Rich and Poor and Socialism.

You still have your rich and poor; there still is caste amongst the children of the one parentage; but when the uplifting influences of Messiah's reign shall have done their work, these things will all be in the past. "He that sitteth upon the Throne shall say, 'Behold, I make all things new!'" In that glorious time there will not be rich and poor, there will be socialism in the proper sense, as the Scriptures clearly point out; they say, "Every man shall sit under his own vine and under his own fig tree; and none shall make him afraid." And again: "They shall not build and another inhabit, they shall not plant and another eat the fruit thereof." There will be no tenantry, no landlordism then. Do not understand me to be inciting dissatisfaction with the present conditions. In many respects what we have to-day is the very best possible thing under present conditions--man's fallen nature and selfish temperament taken into consideration. The counsel of God's Word is that all who trust in Him are to wait for Him to bring in the better conditions. Some very well intentioned people are making a sad mistake; just as the morning is about to dawn--about to bring in the great blessings of restitution, socialism, etc., they blindly look in another direction and declare that unless they bring socialism to pass it will never come. We grant, indeed, that it would be foolish to expect that the rich would bring about the wonderful changes which the Bible foretells-- it would be contrary to human nature to so expect. But we do say that those who think to bring about socialism by human wisdom and human strength are deficient in wisdom. They do not see that what they propose is absolutely impossible--their eyes are holden. The Bible alone shows us what will be the outcome of the present unrest and selfishness and dissatisfaction. The Bible tells that what will start as socialism will eventually develop into anarchy. The Bible shows that those who think they can bring in the Messianic blessings by carnal weapons are deluding themselves--they will, instead, bring upon themselves, as well as upon the rich, the great and awful trouble which the Scriptures foretell as being now imminent--"a time of trouble such as was not since there was a nation." (Daniel 12:1.) Our Lord Jesus quoted this passage and added to it the words, "No, nor ever shall be." (Matthew 24:21.) Thank God! that this one, great, awful conflict, in which every man's hand shall be against his neighbor and against his brother, will be the last. It will be so awful as to make

the entire world sick of strife, of selfishness, of sin. Thus it will act as a great plowshare in the hearts of mankind in general, to break the hardhearted and to turn all hearts in expectation to the Lord and His glorious Kingdom.

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OV187

THE CHURCH MILITANT'S SURRENDER TO THE CHURCH TRIUMPHANT

BY C. T. RUSSELL, Pastor of Brooklyn and London Tabernacles

"Say ye not, A Federation, to all them to whom this people shall say, a Federation; neither fear ye their fear, nor be afraid."--Isaiah 8:12.

HAVING viewed what the leading denominations would need to sacrifice in the interest of Federation, we come now to the final discussion of this series --The Church Militant and Triumphant, and her interest in the Federation movement. Let us endeavor to take so broad a view of this subject that there will be no room for disagreement on the part of true Christians of any denomination. The term Church Militant signifies the Church in warfare, struggling with the powers of evil, while the Church Triumphant signifies the Church victorious, glorious, joined with her Lord, the Heavenly Bridegroom, as his Bride and Queen in the great Mediatorial Kingdom soon to bless and uplift the world of mankind. It should further be added that while in this discussion we have considered the various denominations of Christendom and their creeds, we must now ignore all human systems and creeds. We must take the broad, general ground of the Scriptures and recognize only one Church. Nor may we make the mistake of saying that the one Church is one Sect. No sect, no denomination, however great and influential and numerous and rich, either in sordid or historic wealth, can be conceded the right to appropriate the name which our Lord gave to all truly his disciples. Surely none of us is sectarian enough to dispute this premise. We must learn to recognize the Church of Christ from the same viewpoint as does the Head of the Church. We must learn the force of St. Peter's words to Cornelius, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted with Him." (Acts 10:34,35.) Taking, therefore, the Scriptural view of the Church, we recognize it as the "Body of Christ" of many members, over which He is the Head. It is composed of consecrated followers of Christ irrespective of all denominational lines--those who, turning from sin, accept Jesus as their Redeemer, through whom they have forgiveness of sins and reconciliation to the Father --those who have become disciples of Christ, taking up their cross to follow Him, and who have received the begetting of the Holy Spirit. Who could dispute that these are the Church of Christ? Who shall say that they must belong to this Communion or that, or lose their relationship to the Head, Christ Jesus? The Apostles never referred to Baptist Christians, Methodist Christians, Catholic Christians, Presbyterian Christians, and so forth, but merely to those whom we have described and whom they styled saints-- "the Church of the living God, whose names are written in heaven." (Hebrews 12:23; 1 Timothy 3:15.) Let us keep strictly within the lines of God's Word and avoid the errors of the past. Let us to-day consider this Church as the Church Militant and prospectively the Church Triumphant.

The Church Militant.

If we all agree that we have before our minds the real Church, the Church
OV188

of the New Testament, let us notice that there is a nominal Church also and that we are not competent to fully determine which are the real and which are the nominal Christians except by the test which our Lord has given--"by their fruits ye shall know them." While the real Church of fully consecrated believers, faithful to the Lord and His Word and the principles of righteousness, is represented by a very small number, there is a nominal Church related thereto as is a shell to the kernel of a nut. The nominal Church includes those whose manner or whose attendance on worship implies a relationship to Christ without having gone the length of a full faith-acceptance of Him in sacrifice, perhaps without having fully turned from sin even in their hearts, and without having made a full consecration to serve the Lord. This nominal mass may be subdivided into believers who are favorably disposed toward Christ and righteousness; others who regard the Church as merely a moral club designed for social and moral benefit or influence upon the world, by counteracting sinful influences; still others, bitter at heart, sinful and selfish, having no faith whatever in Jesus and no care whatever for morality and using the name of Christ hypocritically, merely as a garment to deceive, that they may the better gain their ends. Thus we find the nominal Church to consist of: 1. Hypocrites; 2. Moralists; 3. Indifferents; 4. Seekers after godliness; 5. The true Church, "the sanctified in Christ Jesus" (1 Corinthians 1:2)-- "members of the Body of Christ"--prospective members of the Church Triumphant.

Fightings Without and Within.

Every member of "the Church of the first-born" was called "to suffer with Christ" that he may be also later glorified with Him in the Messianic Kingdom. Only those who will stand the test of faithfulness under sufferings, trials, crosses, self-sacrifices, have the promise of sharing with Christ the glories of the Church Triumphant. "If we be dead with Him, we shall also live with Him; if we suffer with Him, we shall also reign with Him; if we deny Him, He also will deny us" (2 Timothy 2:11,12.) But why should the Church fight? Is she not commanded to live peaceably with all? Are not Christians exhorted to war not with carnal weapons and to be smitten on both cheeks, rather than to return evil for evil? Where, then, comes in the fight? Who are the foes? Surely none would assail a non-resistant! We reply that the facts do not bear out that suggestion. Our Lord and his Apostles were peaceable and non-resistant, obedient to kings and laws, and yet they suffered violent deaths, as well as stripes and imprisonment. They had their names cast out as evil. And those who persecuted and maligned them verily thought that they did God service. Human nature is the same to-day. Notwithstanding the fact that heretic-roasting has become unpopular and intolerable to the world, there are methods of privately and symbolically roasting, slashing, wounding and killing practiced by those estranged from God, though sometimes highly esteemed of men and wearing vestments only slightly less glorious than those worn by Caiaphas and Pilate.

"Who Scourgeth Every Son."

The Scriptures explain that there is a two-fold reason why Jesus and all of His followers are required to suffer for righteousness' sake. 1. It is requisite to their own character development that they should not only profess absolute loyalty to God and to Truth, but that this loyalty should be put to the test. Thus we read of our Lord that though "holy, harmless, undefiled," he was proved perfect in His

loyalty by the things which He endured--by His obedience even unto death, even the ignominious death of

OV189

the Cross. The same principle, the Scriptures assure us, operates in connection with all whom God is now calling to be Emmanuel's associates in the Mediatorial Kingdom. They must suffer with Him if they would reign with Him. They must walk in His steps (Galatians 5:11; 6:12; 2 Thessalonians 1:5; 2 Timothy 1:12; 2:9,12; 3:12.) 2. These experiences are designed of God to qualify us to be judges of the world during the Messianic Age-- that the Christ, Head and Body, may be merciful and faithful towards the people of the earth. Likewise it is proper that the world should know that its judges have been thus tempted and tried, and are able to sympathize with them in their weaknesses and in their endeavors for righteousness-- and more willing to help them up, up, up to human perfection than to consign them to the Second Death. Although this conflict has lasted for more than eighteen centuries it has not been long for any single individual. With the Master, Himself, the trial period was only three and a half years. On the whole, as compared with eternity, the entire Gospel Age of Sacrifice, as the Master said, is but "a little while." And as for the afflictions and testings themselves, St. Paul gives the proper thought, saying, that at most they are "light afflictions, but for a moment, and not worthy to be compared with the glory that shall be revealed in us," the overcomers (Romans 8:18.)

The Church Triumphant.

The Church in glory and in power will contain no hypocrites and no merely nominal Christians--only the true, the saintly, the "sanctified in Christ Jesus." Nevertheless it will be composed of two classes, as illustrated by the Priests and the Levites in the type. 1. Jesus glorified, the antitypical High Priest, and His faithful footstep followers, the antitypical under-priesthood, otherwise his "Bride." Together these are styled a Royal Priesthood, or a Kingdom of Priests. St. Paul tells us that Melchizedek, who was a priest upon his throne, merely typified the Church Triumphant --Head and Body--The Christ, "A priest forever after the order of Melchizedek" --a priest upon his throne. During the New Dispensation that glorious Priest, Head and Members, will bless and uplift, rule and judge, the world of mankind, with a view to recovering as many as possible, as many as will obey Him, from the ruin of sin and death. During the thousand years of the antitypical Melchizedek reign all the families of the earth will be blessed with opportunities of return to human perfection and to earthly Paradise. The unwilling and disobedient will be destroyed in the Second Death. At the close of the thousand years, Christ's Mediatorial Kingdom will terminate. 2. As the Levites were much more numerous than their brethren, the priests, so there is a corresponding class in the Church styled "a great company, whose number no man knoweth," in that they were not specially predestinated. These less earnest, less zealous than the faithful "little flock," will reach a plane of glory through tribulation also, but with less joy. These, we are told, will be with the Bride as her companions. As Levites they will serve God in His temple, but not be members of the temple class --the Priesthood. These will have palm branches and be before the Throne, while the Royal Priesthood will have crowns and be on the throne as members of the Body of Christ (Rev. 7:9; 3:21.)

The Church Militant's Surrender.

All the soldiers of the Cross, experiencing fightings without and within against the powers of sin and darkness and their own weaknesses, surely long for the time of their "change" in the "First Resurrection." They long for the time when this mortal shall put on immortality, when this corruptible shall have put on incorruption; when we shall be like our Redeemer and see

Him as He is and share His glory. Gladly, therefore, do all of God's consecrated people wait for the blessed change promised at our Lord's Second Coming--when that which is sown in weakness shall be raised in power; when that which is sown in dishonor shall be raised in glory; when that which is sown an animal body shall be raised a spirit body (1 Cor. 15:42-44,53,54.) Surely such, having prayed, "Thy Kingdom come; Thy will be done on earth as in Heaven," are waiting for the King and God's time for establishing His Kingdom for the blessing of the world. No wonder the Apostle wrote of these, "Ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our Body"--the Body of Christ, the Church, through the power of the "First Resurrection" change. This will be our glad surrender to the Church Triumphant, when we shall hear the Master's voice saying, "Well done, good and faithful servants; enter ye into the joys of your Lord. You have been faithful over a few things; I will make you ruler over many things"-- participants in the Messianic Kingdom glory and its dominion of earth for the uplifting of mankind (1 Cor. 6:2; Rev. 2:26.)

Union or Federation--Which?

We ask, What advantage will accrue to the Church Militant through the oncoming Federation? We reply that great advantage will come to the saintly few, not in the manner expected, but along the lines of the Divine promise that "All things shall work together for good to them that love God--to the called according to his purpose." The Church Federation, which the Scriptures distinctly show us will be effected, will include the various classes already indicated: 1. Hypocrites; 2. Moralists; 3. Indifferents; 4. Followers afar off; 5. Saints. But in the Federation the Moralists and Higher Critics will be dominant forces. The saintly will less than ever be in evidence and appreciated. The outward and apparent success of the Federation will seem wonderful for a moment, but the results will be disastrous. The saintly few, guided by God's Word and Holy Spirit, will awaken to the true situation and become separated from the nominal mass. Their misguided hopes as respects the bringing about of a spiritual Kingdom on earth will be thoroughly shattered, and, more than ever, they will look to the Lord as the source of help and wait for His Kingdom to come through the Redeemer's advent and the Resurrection "change." In a word, God's saintly people need no outward Federation, even as they need no creedal fences. So far as these are concerned, the sooner all barriers between them are leaped and they come together as members of one Body, joined to the one Heavenly Head and Lord, the better. Let Churchianity produce its Federation and see its folly and failure, as outlined in our text. But let the saints of God draw near to Him and to each other in a spiritual Union and realize to the full the meaning of the Apostle's words, "One faith; one Lord; one baptism"--one "Church of the Living God whose names are written in heaven." This condition cannot be attained through outward bonds, but can be attained only through drinking into the one Spirit obtainable through the proper understanding of the Word of God.

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THE REIGN OF THE MESSIAH

BY C. T. RUSSELL, Pastor of Brooklyn and London Tabernacles

*"Thy Kingdom come, Thy will be done, as it is done in Heaven."--
Matthew 6:10*

MANILA, P.I.--Many of us have learned to appreciate a republican form of government as the very highest type of civil administration. I trust I am not one whit behind the most patriotic of my countrymen in my appreciation of the great government of the United States, which many of us believe is the noblest that has yet risen amongst men. Nevertheless, the Bible teaches that Messiah's reign will be that of a Monarchy; not only so, it will be a very exclusive and aristocratic Monarchy. Additionally, it will be most autocratic--theocratic; the will of its subjects will not be consulted in the slightest particular.

The Fifth Universal Empire.

At first, in alarm, many are ready to say, Would not that be a most dangerous condition of things? Could any royal family, however noble and generous, be entrusted with such autocratic power without fear of its being misused for the enslavement of the people, for the aggrandizement of the rulers? Have we not learned this in the history of the past six thousand years? Do we not see the necessity for curtailing and controlling the powers of kings and governors? Are we not more and more brought to realize the necessity that the people shall rule, whether in Congress or in Parliament, in Doumas or in Chambers of Deputies? Yes, yes, I heartily accede to all this; but when I shall describe the nature of the Kingdom that is to be established, and its personnel, all fears will assuredly flee, and all will rejoice exceedingly that the Divine arrangement is what it is in respect to the theocratic Kingdom shortly to be established and to take over the government of the world. Scripturally, it is described as the Fifth Universal Empire on earth. I remind you of the Divinely inspired dream of King Nebuchadnezzar as interpreted by the Prophet Daniel. It was of an image, majestic, grand. The head of the image was Nebuchadnezzar's own kingdom at Babylon, the first to rule over the earth. Next, represented in the breast and the arms of silver, came Medo-Persia, the second Universal Empire of earth, the conqueror of Babylon. Next, represented in the belly and thighs of the image, came Grecia, the third Universal Empire of earth, which conquered Medo-Persia. Next, represented in the legs of iron, came Rome, the Fourth Universal Empire, conqueror of Greece. There are to be no more till Messiah's Kingdom: It will be the Fifth. Meantime, we have had two attempts at a fifth monarchy, both unsuccessful. One of these attempts was by Napoleon I, the other was that of the Papacy. During this time the present divisions, which resulted from the breaking up of the Roman Empire, are represented by the feet of the image, with their ten toes.

Smiting the Image's Feet.

The prophecy declares (Daniel 2:44) that in the days of these kings, represented by the toes of the image, the God of Heaven will set up a Kingdom, which shall subdue all kingdoms and which shall never be overcome. It shall "be given to the people, the saints, of the Most High God, and they shall take the Kingdom and possess it forever, even forever and ever." (Daniel 7:18,27.) In the picture, God's Kingdom is symbolically represented as a great Stone, hewn from the mountain without hands--supernaturally. It shall smite the image in its feet; and forthwith

"the iron, the brass, the silver and the gold" shall become "like the chaff of a summer threshing floor," and the wind shall carry it away; but the

OV192

mountain shall increase until it shall "fill the whole earth." Thus, in a figure, or symbol, God pictures things now shortly to come to pass. I know not how much to expect from the war between Italy and Turkey, but Rome and Constantinople stand for, represent, the two legs of the image, for be it remembered that each in turn was the Roman capital. We are certainly justified in watching with considerable interest the present war and what it may be leading to in the way of involving all the ten kingdoms represented in this prophecy. But that is not the special point of interest in my subject; rather, I am discussing the character of Messiah's Kingdom, which is to rule the world, overthrow sin and death, and uplift humanity from ignorance, superstition, sin, weakness and death. The declaration is that Messiah shall reign until He shall have put down all insubordination, and that the last enemy to be destroyed will be death. --1 Cor. 15:25,26. This is the Kingdom for which the Master Himself taught His followers to pray. Nothing slight or insignificant will be the outcome of that glorious, Messianic reign of a thousand years. At its very beginning Satan will be bound, with all that this signifies --the repression of evil and darkness. For a thousand years the Sun of Righteousness shall pour forth the light of truth and grace upon our poor, fallen race, until the knowledge of God's glory shall fill the whole earth, as the waters cover the great deep. (Habakkuk 2:14.) Eventually, all wilful opponents of that Kingdom shall die the Second Death, from which there will be no redemption, no recovery. But, meantime, all the willing and obedient will be rising, not only from the tomb, but also out of all the weaknesses and frailties of the present time, up, up, up to the fulness of perfection of life, although they will not live again in this perfect sense until the thousand years shall be finished. With the close of that reign of righteousness, after it shall have accomplished its work of delivering the groaning creation from the bondage of corruption, sin and death, Messiah will abdicate the Throne, as it is written, "He shall deliver up the Kingdom to God, even the Father"..."that God may be all in all."--1 Cor. 15:24,28.

No More Sighing, Crying, Dying.

What a glorious triumph that will be, when "every creature in heaven and earth and under the earth shall be heard saying, 'Praise, glory, honor, dominion and might be unto Him that sitteth upon the Throne, and unto the Lamb, forever.'" (Revelation 5:13.) What a glorious condition will then obtain, when there shall be no more crying, no more sighing, no more dying, for all the former things of sin and death shall have passed away! Ah! He that sitteth upon the Throne said, "Behold, I make all things new!" Glad we are that our great Messiah is about to overthrow sin and evil, about to establish righteousness on a permanent and everlasting foundation, which will insure that to all eternity God's will shall be done as perfectly on this earth as it is now done in Heaven! I ask you to consider candidly--Is there a kingdom in the world to-day that in your judgment fitly represents a Divine government amongst men? Is there a perfect government? Is there a single spot in all the earth where God's will is done as it is done in Heaven? You are conversant with history. You know the bloody record which marks its pages. You know that so-called Christian Europe has been drenched with blood more than any other part of the world. You know that the cause of wrong has triumphed as often or oftener than the cause of right. You know that to-day these kingdoms of Europe, styled kingdoms of God, are threatening one another as they have done in the past. You know that great guns, great battleships, monster torpedoes, such as the world has never known before, are being prepared by these various

OV193

nations for use, either aggressively or defensively, against one another, while they all claim to be Christ's kingdoms. Is this logical? Is this rational? Most assuredly not! We must go to the Bible for true information on this subject. It tells us that these kingdoms are not the kingdoms of God, but "kingdoms of this world." It tells us that Satan is the Prince of this world (John 14:30; Ephesians 2:2); that he is "the god of this world; that now "worketh in the hearts of the children of disobedience" -so much more numerous than the children of obedience, that he, through them, holds the world's control. But with equal clearness the Bible declares the Divine Power and mastery over Satan, and that he and his reign of sin and death are permitted of God for a limited time and for a special purpose. The testimony tells us that when the due time shall come, Messiah will take His great power and reign. Then Satan shall be bound, and all the forces of sin and darkness be restrained. Then the Sun of Righteousness will arise with healing in its beams, to flood the earth with the light of the knowledge of the glory of God.

The Election Hath Obtained It.

Come with me and take a cursory view of God's great work thus far accomplished. For more than two thousand years God gave no clear intimation of what He intended to do for the fallen race. Then He made a statement to Abraham, so clear, so explicit, that St. Paul declares it was a statement of the Gospel in advance. God said to Abraham, I intend to bless the world--which could only mean, I intend to relieve them of the curse of death which came upon them through Adam's sin. God added to Abraham, This blessing which I will bring to all the families of the earth will come through your posterity--"In thee and in thy seed shall all the families of the earth be blessed."--Genesis 12:3, 26:4. God's due time for bringing this blessing was still future; the blessing intended could not come until Messiah should come; but meantime God gave to the natural seed of Abraham, through Moses, the Law Covenant, which offered them eternal life and an inheritance in the Kingdom if they could keep the Law. Of course, they could not keep the Law, because it was the measure of a perfect man's ability, and alas! like the remainder of the world, the Israelites were imperfect-- sinners. Nevertheless, the offer, and their attempt to keep the Law, brought them great uplift of heart, so that when Jesus came to them, a considerable number were ready to receive Him, did receive Him, and He received them. They became sons of God, through the begetting of the Holy Spirit, at Pentecost and afterwards. These were the Spiritual Seed of Abraham, begotten of the Holy Spirit, Jesus Himself being the Head, or First; the others were counted in as members of His Body. Israel had been hoping for a share in Messiah's Kingdom, and St. Paul explains, "Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded." The blinded Israelites are still cast aside, but not forever. The Divine blessing shall come to natural Israel just as soon as spiritual Israel shall be completed.--Romans 11:25-34.

The Kingdom Suffereth Violence.

What did the "election" obtain? Of what did the faithful "Israelites indeed" become heirs by accepting Jesus and by the Pentecostal blessing? We answer that they became identified with Messiah's Kingdom, and heirs or inheritors of the glorious promise made to Abraham, that in this Kingdom all the families of the earth should be blessed. But now note that there were not a sufficient number of Jews found worthy to complete the Kingdom class. The Kingdom, therefore,

OV194

could not be inaugurated then. God had foreseen this, and through the Prophet had promised that some would be gathered from the Gentiles to complete this Kingdom class. The entire work of this Gospel Age has been the calling of this "elect" class for the Kingdom. If we have rightly viewed the matter, the foreordained number

will soon have been found, the election will be at an end, the accepted will be glorified as the Kingdom, and Messiah's reign of righteousness will begin. But notice now the course of all belonging to the Kingdom class, throughout this Age. They are not reigning with Christ, but suffering with Christ. And Jesus explained this; they are indeed of the Royal Family, because begotten of the Holy Spirit; they are indeed the Kingdom class, because they are affiliated with the great King; but they have not yet entered into their glory. They will do so only by the power of the First Resurrection. Thus it is written: "We must all be changed," because "flesh and blood cannot inherit the Kingdom of God." Our Lord Himself was the Pattern, the Forerunner of all these. After His consecration and His begetting of the Holy Spirit, He was tested even unto death, even the death of the Cross, before He experienced His glorious resurrection change and ascended up and sat down at the right hand of the Majesty on High. Similarly, all of His followers, after consecration, must be tested, their loyalty must be proven, before they can share with Him in "His Resurrection." Partly for the testing of these, their development takes place in a time when Satan is the Prince of this world, and when his power is permitted to be exercised against them as it was exercised against their Lord. The message to these is: "The Kingdom suffereth violence, and the violent take it by force." As our Lord suffered violence from the Prince of this world, so will His followers, for "The disciple is not above his Lord." His promise to His followers is, "Be thou faithful unto death, and I will give thee a crown of life."--Revelation 2:10.

"The World Knoweth Us Not."

So, then, we perceive that God's Kingdom class, the followers of Jesus, have been suffering violence, just as did their Leader, for righteousness' sake. That the persecutors had not known and done their evil work intentionally, St. Peter intimates when he says to the Jews: "I wot that in ignorance ye did it, as did also your rulers, for if they had known they would not have crucified the Prince of Life." Hence, in due time their blindness shall be turned away, and "they shall look upon Him Whom they pierced and mourn" (Zechariah 12:10), and God "will pour upon them the spirit of prayer and supplication," and forgive them and make the experience profitable to as many as shall prove willing. Meantime, for eighteen centuries, the Scriptures declare, "The world knoweth us not, even as it knew Him not." God's saintly ones have not been generally the great, the influential, either in Church or State, just as Jesus and the Apostles were not in their day. Nevertheless, the Lord knoweth them that are His. Scattered here and there, during the past eighteen centuries, He has been dealing with them, preparing them, polishing them, fitting them as jewels. And He tells us that at our Lord's second coming He will make up His jewels-- they will constitute the Kingdom class, for "If we suffer with Him, we shall also reign with Him." I am sure you will agree with me that those whom the Lord has been so carefully selecting, instructing and polishing in the School of Christ, who have been so effectively polished with the trials and disciplines of evil, will be the very class above all others to whom the glorious dominion of earth may well be entrusted without fear. Only those thoroughly loyal to God and to principle will be in that Kingdom class.

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THE JAPANESE COMPLIMENTED

BY C. T. RUSSELL, Pastor of Brooklyn and London Tabernacles

"Choose ye this day whom ye will serve."--Joshua 24:15.

TOKIO, JAPAN.--I am deeply impressed with the great progress the Japanese nation has made, which is manifest on every hand. But I fear that here, as in civilized lands, some of the progress is injurious. The Japanese and every other people need a faith ballast. It is necessary to strength of character and a permanent civilization. Without it, in a little while the whole world will be swept into anarchy. Indeed, I foresee that awful condition approaching rapidly--in Europe, in America and here in Japan.

Laments the Lack of Faith Ballast.

The basis of anarchy is a lack of faith ballast: and alas! our wonderful schools, with their fine equipments, are the real cause of the condition which is approaching. In Europe and America this infidelity is glossed over with the name of Higher Criticism, but here I see that the Japanese more candidly label it Agnosticism and Atheism. It appalls me to find that the progress of Japanese scholars from Shintoism, Confucianism and Buddhism has not been toward Christianity, but toward total unbelief. I have been handed a report from three of the Japanese schools which has made me heart-sick. Out of a total of four hundred and nine students, four professed Christianity, seventeen the religion of their fathers, sixty declared themselves Atheists, two hundred and eighty-two registered as Agnostics, and forty-six were so bewildered as to be non-committal. Alas, even the proverbial Japanese politeness, gentleness, kindness of character and willingness to die for their Emperor cannot exist long under the influence of such a lack of faith ballast. And what the Japanese scholars of to-day believe will surely reflect in their masses shortly. And I am bound in candor to admit that a very similar condition of things prevails throughout Europe and America. The outlook is ominous indeed.

War and Rapine Not Noble Objects.

Whatever we may be, the closing of one year and the opening of another furnishes a favorable opportunity for retrospection as well as for good resolutions. The greatest power in the universe is the power of the will, and we are all learning how important a matter it is that our own wills and the wills of our fellow creatures be rightly directed. It is in line with this thought that the wise man declared that "Greater is a man that ruleth his own spirit than he who conquers a city;" and "As a man willeth in his heart, so is he."--Proverbs 16:32; 23:7. Of old, Alexander the Great willed to be the conqueror of the world, and at a cost of wealth and streams of blood he accomplished wonders. We are gradually learning, however, that war and rapine are not sufficiently noble objects for the human ambition and will. Instead, the bright minds of the world are turning toward the conquering of the earth. Highways are cast up, rails are laid, trains are run, mountains are pierced, rivers are spanned with bridges, and the human will is using steam and electrical power in every direction in a marvelous manner. I am not emphasizing these well known facts so common to our observation, but calling attention to the will behind all these results, without which they could not be attained. And what is thus noted in the achievements of the world reminds us that we each and all have wills, which should be rightly directed and forcefully exercised in all of our personal affairs, our lives, our ambitions, our family and social attainments. A

will-less man is a good-for-naught. How important, then, it is that all of our wills should be wisely, rightly directed, that our lives may be made as successful and useful as possible, for the glory of our Creator and for the welfare of our fellows, as well as for our own sakes! I suggest, therefore, in harmony with the above text, that we "choose this day" our course for the remainder of the year; yea, for life, and, finding that we have chosen wisely, that we bend every energy to the out-working of that resolution or will.

Japan a Flowery Kingdom.

This choice does not necessarily mean that all must turn right about face and go in the opposite direction to that in which we have been going. I am not a believer in the theory of man's total depravity. Wherever I travel I perceive marks of sin, depravity, human imperfection, weakness, but I also perceive evidences of good intentions, good endeavors, noble resolves. Is it not because sin at the present time is profitable, advantageous, pleasurable, or seems to be one or all of these, that it is sought after, desired and given so large a control in human affairs? Is not this true because we are now under the domination of the Prince of Darkness, the Prince of this world, whom the Scriptures declare shall be bound for a thousand years and deceive the nations no more, by putting light for darkness? When the deception shall pass away and mankind shall see clearly the joys and rewards of righteousness, will they not prefer them? And if in that glorious Epoch right-doing brings blessing and pleasure, and wrong-doing brings all the disadvantages and stripes, may we not expect that the majority of humanity will seek righteousness, seek harmony with God, and thus seek the joys and blessings of Divine favor and everlasting life? My brief stay in Japan has given me a keen appreciation of what the Japanese have already attained as a people --entirely aside from Christianity. I perceive many things in Japan closely connected with their religious customs, which put to the blush certain conditions prevalent in Europe and America, where Christianity has been dominant for centuries. We are to acknowledge the good wherever we see it, and so now I freely acknowledge that I perceive amongst the Japanese people an esthetic taste, a gentleness of demeanor and a loyalty of heart which I fully appreciate, even though these qualities came to the Japanese, not through Christianity, but through Shintoism and Buddhism. Indeed, I must apologize for much of the rudeness and crudeness of the so-called Christian nations, of which the Japs have heard through their learned men, and of which they know something through contact with the soldiers and sailors of these lands who come to their ports. I would have the Japanese understand, if I could, that the teachings of Christianity cover every form of courtesy, gentleness, brotherly kindness and hospitality. The very key-note of Christ's instruction to His followers is love, out of a pure heart--and that each should do unto his neighbor as he would that his neighbor should do to him. The fruits and graces of the Holy Spirit of Christ are prominently set forth in the Bible--meekness, gentleness, patience, long-suffering, faith, hope, joy, love. I should like the Japanese to know that while these qualities are very generally ignored amongst the representatives of Christendom, there are, nevertheless, faithful disciples of Jesus who study daily to put into practice all these qualities marked by Divine approval. The difference seems to be that these esthetic qualities or graces have become a national trait in Japan, while in Christendom, so-called, they are practiced only by a proportionately small number, the remainder rather boasting of and cultivating qualities the reverse of these, as more helpful in the battle for life and for money which is manifest everywhere among them.

OV197

I find myself unable to agree with the teachings of the missionaries which have reached Japan, however honest some of them may have been. Knowing that an essential feature of Shintoism is reverence for deceased ancestors, many missionaries, I fear, have done violence to the tenderest feelings and most deeply seated convictions of the Japanese when they told them that their ancestors, instead of being objects of worship, are damned of God, and have begun their experience of a torture which will last to all eternity, because they did not know, and therefore did not accept, Jesus Christ as their Messiah and Savior, and did not become His followers.

Disagrees with Missionaries.

I will not discuss the sincerity of these brethren in thus doing violence to the sacred and tender sentiments of the Japanese people. I will merely say that to my understanding they have misinterpreted our great Creator's Plan and the explanation thereof furnished us in our sacred Scriptures. Instead, I give the people the Bible Message, that their forefathers, whom they so deeply venerate, are, according to the Bible, asleep in death, sweetly resting from all labor, strife, vexation and turmoil, awaiting the morning light of a New Epoch. That glorious period, when they will be awakened and come forth under more favorable conditions than the present, under a reign of righteousness and to a clear knowledge of the Truth, is to be inaugurated by the coming of Christ, the world's Messiah. He comes to establish His Kingdom and to overthrow the Prince of Darkness. He comes to break the shackles of ignorance and sin, sickness and death, and to set mankind free from these. His Kingdom will set up the glorious standard of righteousness and truth and render every assistance possible for humanity to come into harmony with the Divine will. In that glorious Day, which, I believe, is very near at hand, everything that the Japanese and their ancestors have learned in harmony with meekness, gentleness, patience, long-suffering, brotherly kindness, love, will be that much of an assistance in their uplift toward the full perfection of the Divine requirement of character. And similarly be it noted, those who have failed to cultivate these heart and character qualities, whether they were Japanese or nominal Christians, will have that much whereof to be ashamed and to overcome and rectify.

Does Not Wish to Be Misunderstood.

Do not misunderstand me. I am not ignoring the fundamental Christian doctrine that "Christ died for our sins, according to the Scriptures," and "rose again for our justification." I am affirming that doctrine and carrying it to its legitimate conclusion. The Bible, the inspired authority of Christendom, clearly teaches that the sacrificial death of Jesus, the Just for the unjust, was not for a mere handful, but for the entire race. That sacrificial death took place more than four thousand years after Adam's sin, but it is to be made efficacious for Adam and all of his race--not merely for those who have heard the Message of Divine grace, nor merely for those who have lived since the sacrifice took place, but as the Bible declares, "Jesus Christ, by the grace of God, tasted death for every man."--Hebrews 2:9. Another Scripture distinctly shows that the Divine favor and blessing resulting from Jesus' death are not only to be a benefit to the Church, to those who now believe and walk in the footsteps of the Redeemer, but will ultimately benefit all the remainder of mankind. Thus we read, "He is a propitiation (satisfaction) for our sins (the Church's sins), and not for ours only, but also for the sins of the whole world."--1 John 2:2. All mankind, therefore, must ultimately receive a benefit, a blessing, as a result of Jesus' death. This is the method God has adopted for the fulfillment of His glorious promise of thirty-five hundred years ago to Abraham--to which promise our Creator gave His oath,

that we might have strong consolation and faith in its fulfillment. The promise is that "All the families of the earth shall be blessed," and, additionally, that the blessing shall come to them through Abraham's Seed.

Christendom's Great Mistake.

The great mistake made by Christendom has been in overlooking the fact that God's great work thus far has been only the finding of the promised Seed of Abraham, through whom the blessing will reach all peoples. Primarily, this gracious offer was made to Abraham's natural posterity, the nation of Israel, if they could keep perfectly the terms of their Law Covenant. But they were unable so to do because, like the remainder of the race, they were fallen, imperfect. Then it was that God revealed to them that He would send them a Savior, Who would deliver them from their own weakness and use them in carrying the blessing and favor to the whole world. In due time, God sent His Son, Jesus, to be the Redeemer. Jesus left the glory which He had with the Father and humbled Himself to human nature, yea, even to death, the ignominious death of the Cross. Thus doing, He provided the Ransom-Price for the sins of the whole world, for the penalty upon the race was a death penalty, the result of one man's disobedience. Thus the death of a Just One for the unjust is sufficient to constitute a satisfaction of the Divine Law, the redemption of the race from its death sentence. Thus was secured to all an opportunity for resurrection: "As by a man came death, by a Man also comes the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive, every man in his own order"--not all at once.--1 Corinthians 15:21-23. Jesus, the Redeemer, having finished His sacrifice, was returned to heavenly glory at the right hand of Divine Majesty, far superior to angels, etc. He is now ready for His great work. Why the delay, do you ask? The Scriptures very clearly inform us that a special, saintly class, to be gathered out of all nations, peoples, kindreds and tongues, is to be associated with the Redeemer in His great work of blessing the world. It is for this foreordained company to be called, chosen and found faithful, that the Messianic Kingdom delays. It is my opinion that the delay is nearly over--that very soon the last member of the glorious company will have passed beyond the veil, and that then, forthwith, the sufferings of The Christ, Head and body, being ended, Messiah's glorious Kingdom will begin.

What Israel Did Not Obtain.

St. Paul points us to the fact that the Jewish Age, up to the time of Jesus, accomplished a great moral uplift in that nation, but that the nation as a whole was not saintly, and hence as a whole, could not be the Redeemer's associates in His Messianic Kingdom. When Messiah came to His own and they received Him not, but crucified Him, they, as a nation, were rejected from Divine favor for a time. But some of them were Israelites indeed--some of them received Jesus, became His disciples, and were accepted of God by the begetting of the Holy Spirit, at and after Pentecost, to be members of the House of Sons--members of spiritual Israel. Since then Divine Providence has been selecting the saintly ones from every nation under heaven, to complete this spiritual Israel. Thus St. Paul declares again: "If ye be Christ's then are ye Abraham's Seed, and heirs according to the promise"--the promise that all the families of the earth shall be blessed through this Seed.--Galatians 3:16-29. So to-day and always, I urge a recognition of the power of the will, and the importance of its proper exercise in choosing the best things--the things represented in Christ and His glorious Gospel of the Love of God. "Choose ye this day whom ye will serve"--God or Mammon.

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BE CONTENT WITH YOUR WAGES

BY C. T. RUSSELL, Pastor of Brooklyn and London Tabernacles

"The soldiers likewise demanded of John the Baptist, saying, What shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages."--Luke 3:14.

WE HAVE our Lord Jesus' words to the effect that John, His forerunner, was a Prophet of the very highest order: "There hath not arisen a greater Prophet than John the Baptist." John was not preaching to Christians; he was not preaching the Message that Jesus preached, namely, that "If any man will be My disciple, let him deny himself, take up his cross, and follow Me." He was preaching merely the demands of the Jewish Law; he was telling the Jews that their long expected Messiah was about to be presented to them, and that only the holy, faithful ones would be in readiness to receive Him, and would be accepted by Him and be blessed. Various classes asked what they should do to manifest their obedience, and to show a fruitage of repentance of sin. The words we are considering were a reply to the soldiers. It is just such advice as would be applicable to a soldier to-day. The declaration, "Do violence to no man," did not signify that they were to prove unfaithful to the duties devolving upon them as soldiers; it did not mean that if a man were ordered to be arrested that they should let him go free. It did not mean that if he attempted to escape he might not suffer violence at their hands. They were soldiers, and a soldier is a representative of the Law, and he is under orders from his superior; and, unless the matter would be very exceptional indeed, he should obey the commands of his superior to the very letter. The responsibility is with the superior. Having enlisted, he is responsible to the terms and conditions of that contract. When his period of service shall expire, he may use his judgment and liberty about re-enlistment, but until then he is a servant of the government, and bound by its general regulations. "Do violence to no man" must, therefore, be understood to mean, "Do not use your position of authority and power improperly, unnecessarily. If you are a soldier, be a good soldier, a kind soldier, a gentle soldier, a patient soldier, a generous soldier, an obedient soldier, 'enduring hardness as a good soldier of the Lord Jesus Christ.'" The general difficulty in our day is, not that the law requires soldiers to do violent things, but that they frequently take advantage of the situation and give greater violence than the law permits or sanctions. All who desire to walk in the way of righteousness should take heed of this wise counsel, "Do violence to no man"-- violate no man's rights or interests, nor even his feelings or his reputation.

Accuse No Man Falsely.

In olden times, most of the military duty was in the nature of police service. It could scarcely be within the province of any soldier to-day to falsely accuse any one. A policeman, however, would have such an opportunity. Either spite, or revenge, or malice, or affronted dignity, might lead

OV200

some police officer to exaggerate some fault, and thus to falsely accuse--to accuse more than would be proper, or to make an accusation out of whole cloth. All this, of course, would be contrary to the principles of righteousness, and hence contrary to the Divine will.

"Be Content With Your Wages."

We are not to understand that those who love righteousness and seek to do the Lord's will must take whatever wages are offered to them, and therewith be content. If in slavery, this might be proper enough--to be thankful and content with the best that could be done under all the circumstances, desirous, nevertheless, and patiently waiting for an improvement of conditions. The thought of the Prophet evidently is, You have enlisted for a certain period of time; you bargained for a certain amount of wage. If later on you wish you had done otherwise, it is too late to alter the matter until your enlistment term expires. If your wages seem small, and you see others about you with no more ability earning much more, nevertheless be content with your wages, because it is what you bargained for. You have, therefore, agreed to accept it as right, and are not at liberty to denounce it, or to murmur, or to demand more. If your faithful service is appreciated, and a larger compensation than agreed upon comes to you, be thankful correspondingly. But in any event, and always be content.

Godliness With Contentment.

St. Paul declares, "Godliness with contentment is great gain." With intelligent people there can scarcely be contentment without godliness. Only the unintelligent could be content without godliness. Why? Because all persons of intelligence have hopes, aims, aspirations and ambitions. If their hearts be set upon these ambitions they can only be content while success is with them, and they are apparently attaining their desires. As a matter of fact, comparatively few people find themselves very successful in attaining their ambitions. More or less of disappointment seems to come to nine out of every ten. It is difficult for the intelligent under such conditions to be content. The greater the intelligence the stronger the ambitions, and the more there will be of discontent in their frustration, and a feverish desire to overcome all difficulties, or to wear out life in the attempt to gain the ideal, the ambition. It is here that godliness comes in, as a great assistance, to a comparatively small portion of humanity. The godly are those who desire to do God's will, and who desire God's will to be done in them, and in respect to all of their affairs. To these alone it is possible to have contentment, even "when all around the soul gives way," and disappointment and disaster to desires, ambition and hopes comes, and yet not thereby be crushed. These concede the Lord's will, and trust in the Divine promise that "all things will work together for their good," because they love God, and because they have been "called according to His purpose" --these can be calm and serene in the midst of all the storms of life. They have an anchorage "within the veil, whither Jesus has for them entered."

Godly Contentment a Growth.

Nor do any find that this blessed state of godly contentment can be reached in a moment. It is a result of growth in grace and in the knowledge and in the love of God. It marks a development of knowledge and faith and of obedience as children of God, to which the majority of mankind are strangers. This is, however, the ideal Christian life. It can be entered only by the straight and narrow way--by a full consecration to the service of the Redeemer--the doing of the Divine will. Gradually, day by day, this

OV201

character or disposition, which was so marked in the Lord Jesus, becomes impressed upon those who are seeking to walk in His steps, and thus, day by day, they are being made meet, fit, "for the inheritance of the saints in light." Those who are of the world, who have not made a consecration, and who therefore are not

"heirs of God and joint-heirs with Jesus Christ" to the Heavenly inheritance, are, nevertheless, to partake of a great blessing which God promised nearly four thousand years ago, saying to Abraham, "In thy Seed shall all the families of the earth be blessed." This promise guarantees that when the Church shall have reached the plane of glory, and shall have become the spiritual Seed of Abraham, all mankind will receive a blessing through the glorified Church. The blessing will consist of an opportunity for a return to human perfection and all that was lost by Adam's disobedience, and redeemed by the obedience of Jesus; they will not only have an earthly perfection, but, additionally, everlasting life and a share in the world-wide Eden, in which there will be no more sighing, no more crying, no more dying. But, be it noted, the attitude of each individual in the present life is either that of maintaining what he has received of his parents of honor, justice, truth, righteousness and mercy, or a degradation of these qualities more or less, or an increase of them. And, according as he shall use well, or fail to use wisely the opportunities and experiences of this present life, will be his state or condition in the life to come, when Messiah shall be King, and the Church shall be with Christ on the Throne--when the promise to Abraham shall be fulfilled through them.

IN THE PRESENCE OF THE KING

*If we could always feel each little thing
We do, each hour we spend
Within the presence of the King,
What dignity 'twould lend!*

*If we could realize our every thought
Is known to Him, our King,
With how great carefulness would it be fraught,
And what a blessing bring!*

*If, when some sharp word leaves a cruel sting,
Our faith could know and feel
'Twas heard within the presence of the King,
How soon the wound would heal!*

*Oh, when the song of life seems hard to sing,
And darker grows the way,--
Draw nearer to the presence of the King,
And night shall turn to day!*

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WEEPING ALL NIGHT

BY C. T. RUSSELL, Pastor of Brooklyn and London Tabernacles

"Weeping may endure for a night, but joy cometh in the morning."--Psa. 30:5

NO OTHER book treats the matter of human woe and sorrow in the wise, tender, sympathetic, helpful manner of the Bible. It assures us that however cold, heartless and disappointing the world may be and our friends may be, or those from whom we may have expected better things, we have, nevertheless, a God of sympathy --a God of love. No heathen religion knows anything of such a God. With them God's attributes are merely more or less of ferocity. Their gods are to be placated and worshipped from fear of what they otherwise would do to their creatures. The God of the Bible assures us of His love, His sympathy, in all of our distresses --His interest in our affairs, and His provision for the ultimate welfare of all those who will come into the attitude of loving righteousness and hating iniquity--the only proper attitude of heart, the only one which He can approve and bless with everlasting life.

A Night of Sorrow and Death.

The Scriptures point out to us what we recognize to be the truth--that the world has been under a pall and blight and curse of death for six thousand years. Appropriately our text describes this period as a dark time of hard, blighting experiences, a night of weeping--of sorrow. In harmony with this figure it declares that "darkness covers the (civilized) earth and gross darkness the heathen." Not alone does this condition affect those who are in alienation from God through ignorance and superstition and the power of sin, but it affects also those who have accepted the grace of God, who have turned their backs upon sin and who are seeking to walk in the narrow way, in the footsteps of Jesus. Well does the Apostle say: "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption; to wit, the redemption of our Body"--the Body of which Jesus is the Head or Chief and we are symbolical members or an under-priesthood (Romans 8:22,23.) There is a difference, however, between the Church and the world in this groaning, as suggested by the Apostle's words. The world groans aloud without alleviation, and even its waiting for the manifestation of the sons of God is a waiting in ignorance; for, being out of touch with the Eternal One, they know not of His gracious purposes and arrangements--for these are kept secret from all except His sanctified ones. "The secret of the Lord is with them that fear (reverence) Him and He will show them His Covenant" (Psalm 25:14.) Those who possess the secret of the Lord "sorrow not as others who have no hope" (1 Thessalonians 4:13.) They "groan inwardly" and wait for the glorification of themselves and all the brethren, members of the symbolical Body of Christ, by participation in the First Resurrection. The hopes of these must be realized first, before the blessing can come to the "groaning creation" in general. The latter are waiting for the manifestation of the sons of God; namely, the Church in glory.

The Bible represents itself as being the candle of the Lord, the lamp of Divine Truth and Enlightenment. But it tells us that its light is not for the world--either now or at any time future. Its light is only for those who by faith and obedience unto consecration seek to walk in the footsteps of Jesus. They need the light. God provides it for them. These are represented by the Prophet as saying to the Lord, "Thy Word is a lamp unto my feet, and a light unto my path" (footsteps) (Psalm 119:105.) This light evidently does not shine far into the future, but enough for each onward step as it becomes due.

A Light in a Dark Place.

St. Peter amplifies the same thought. After telling us of the assurance which he himself and his associates had upon the Mount of Transfiguration when they beheld "the vision" (Matt. 17:1-9) of the Lord miraculously transformed and with Him Moses and Elijah and heard the Voice from heaven, it was forceful to their minds as teaching the coming of our Lord in glory, in due time. Nevertheless, says the Apostle, honoring the Bible above any vision, "We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise" (2 Peter 1:9), indicating that the morning is at hand and that the Sun of Righteousness will soon fulfill its mission of blessing all the families of the earth. Why does God permit the reign of sin and death, injustice, unrighteousness, sorrow, trouble, pain, headaches, heartaches, etc.? Why does He not deal with humanity graciously, kindly, lovingly, as a Father, as He deals with the angelic sons of God? Is it just or loving on the part of our Creator to bring forth millions of His creatures under these admittedly unfavorable conditions--beset by weaknesses and sinwardness from their birth and surrounded by others similarly weak, and beset by Satan and his minions--wicked spirits? Is it just that we should thus be in an unequal fight subjected to weaknesses and dying and imperfect conditions on account of the sin of our first parents, and then, on the same account, be in danger of an eternity of torture with nine hundred and ninety-nine chances out of a thousand against us? No, thank God, that thought of eternal torture which came down to us from the Dark Ages, and which we for a time supposed to be Biblical, we find now is quite unscriptural, when judged in the light of the Bible's own testimony. The eternal torment doctrine assuredly is not of God, not of the Bible, but, as St. Paul declares, one of the "doctrines of devils." The inheritance of weaknesses, blemishes, sorrows, pain and trouble, to which we were born, is quite sufficient, and according to the Scriptures, these are all part of death, and all reach their culmination in death, which is the real penalty for sin prescribed by our Creator. The fact that these blemishes still continue with the race proves that their sins are not yet blotted out, and to this agree the Scriptures which point us to the oncoming glorious day of blessing a thousand years long, the Millennium, in which Divine blessing will be bestowed upon every member of Adam's race. The merit of Christ's sacrifice, the ransom-price for sinners which He laid down, will by that time be made available "for the sins of the whole world."

Awarded Special Privileges.

The merit of that sacrifice has already been applied to the Church-- "The household of faith"--since Pentecost. It has brought to this class very special privileges, though very different ones from those it will bring to the world during the Millennium. The willing and obedient of the world will then get restitution gradually (Acts 3:20), back to human perfection

OV204

and a world-wide Edenic home. The blessing on the Church is different. The promise now made to those who can and will walk by faith and not by sight is a heavenly one. They are to have a heavenly or spiritual reward and in their resurrection become partakers of the Divine nature and have no share thereafter in human nature. The conditions of the present time are severe, proportionately to the greatness and grandeur of their heavenly calling. The terms of acceptance to the Divine nature include not only faith and love, but a self-sacrificing will. These sacrifice their earthly restitution rights and privileges for the privilege of suffering with Christ, that they may also reign with him in his Millennial Kingdom.

Learning By Suffering.

The same thought is elsewhere expressed. Only those who hear His voice and obey Him as the Teacher sent of God will be successful in their endeavor to become

members of the "Royal Priesthood," now being selected from the world. Only those who, during the Millennial Age, will hear and obey will there receive this great blessing of eternal salvation--eternal life under Divine favor, free from the curse. The reward to the world in the close of the Millennium and the reward to the Church in the close of this Gospel Age will each be eternal salvation; but the Church's reward will include eternal glory, heavenly glory and joint-heirship with the Redeemer Himself in His great work of administering God's blessings to the world of mankind, as Mediator of the New Covenant between God and men--the world. It seemed wise to our Heavenly Father that Lord Jesus should learn obedience through sufferings and be tested in respect to His willingness to endure suffering for righteousness' sake. How appropriate it is that the same Father should make similar arrangements for all of the Church, whom He will receive from amongst the race of Adam to be members of the Royal Priesthood under Jesus, the High Priest of our order. We see a necessity for this, not only as respects our own testings and a thorough proof of our own heart-loyalty to the Lord, but additionally we see a wisdom on God's part in thus preparing a priesthood of the future. The term priest as recognized amongst the Jews was not merely one who offered sacrifices, although every priest was of necessity a sacrificer. The special mission of the priestly tribe amongst the other tribes was that of instructing, helping, healing, teaching. And so God is preparing a Royal Priesthood for the Millennial Age to bless, to heal, to teach, to uplift all the willing and obedient. The royalty of the priesthood signifies that it will no longer be a sacrificing class, for all sacrificing will be at an end. It will be a glorious class, royal, of the Divine nature, and representative with our Lord Jesus of the Divine power. As priests who will have to do with judging and chastening, healing and helping humanity, how much sympathy do we suppose that these Royal Priests should have? Are they not to be on the Divine plane of glory, "members of the Body" of Messiah, the great Kingly Priest after the order of Melchizedek? And of Him has not the Apostle written that he must be a faithful and merciful High Priest, able also to sympathize with the people in their infirmities? Does he not declare that it was for this reason that our Lord was touched with a feeling for humanity's infirmities? And is it not in perfect keeping with this that all those accepted as "members of His Body" should have such experiences in this sacrificing time as would demonstrate their loyalty to the Lord and guarantee their deep sympathetic interest in the world, then committed to their care? To such will be committed the work of human restitution, uplift out of sin and death conditions--mental, moral and physical?

OV205

How glad we should be that our Heavenly Father's sympathy for us will provide "a morning of joy" to be ushered in, in His "due time" Additionally He sympathizes with us to the extent that He has given us in advance a message and Revelation and explanation to comfort us, to sustain us in the way! We have already seen that this Revelation is only for those who have the eyes of faith and the ears of faith at the present time. "Blessed are your eyes, for they see; and your ears, for they hear." "He that hath an ear let him hear."

The Morning of Joy.

We recognize the wisdom of God in withholding the secret of His plan from the world in general. We recognize that for the world to know the deep things of God at the present time would be injurious rather than helpful to them. It might possibly work an interference with the Divine Program. Nevertheless we are bound to sympathize with the poor, groaning creation in its blindness and ignorance. The poor world knows not why it came into being. In an animal fashion, eating, drinking, etc., it seeks to use the opportunities of present life, and, after a few short years full of trouble, it goes down into the tomb, ignorant of the purposes of its creation, and usually considerably enthralled by fear respecting the future beyond the portals of Death.

How we may rejoice in spirit as we perceive the length and breadth and height and depth of the Divine Program for the future and the blessings which it will bring to this "groaning creation!" How we long for the time to come when the Church shall be made ready through the sufferings of this present time for the glories of the future--of the Kingdom! No wonder the Apostle declares, "He that hath this hope in him purifieth himself even as He (the Lord) is pure (1 John 3:3.) He is our Exemplar, our Pattern. We seek to copy Him. Although we cannot hope to be like Him in the flesh, we can be like Him in the spirit of our minds and thus be of the character-likeness which the Father will be pleased to honor with a share in the "First Resurrection." By that glorious "change" we shall be made like Him actually and see Him as He is and share His glory.

The morning of joy, the Millennial Morning, of course, cannot be ushered in until the rising of the Sun of Righteousness. Its beams of Grace and Truth will flood the earth with the light of the knowledge of the glory of God to such a degree that it will drive out, expel, all ignorance, superstition and sin, which have worked such havoc in our race.

But what is this Sun of Righteousness? Whence comes it? The Bible answers the question by telling us that it symbolically represents the Lord Himself and the elect Church of this Gospel Age. The Sun of Righteousness is a synonym for the Seed of Abraham, of whom it is written: "In thee shall all the families of the earth be blessed." The Mystery hidden for a time from many is the fact that the Church is to share with her Lord in every feature of His glorious work, not only in suffering, but also in reigning. Thus we have St. Paul's assurance that the overcomers will be members of the Seed of Abraham (Galatians 3:29.) And we have our Lord's own words that this faithful class will be represented in the great Sun of Righteousness, the great Messiah, the great Prophet, Priest, King and Mediator between God and men (Matthew 13:43.)

"What Manner of Persons."

St. Peter, in viewing the prospects of the Church, inquires as to "what manner of persons we ought to be in all manner of holy living and godliness." He refers to us, who know that the present order of things is the reign of sin and death from which our Lord died to deliver us. What manner of persons ought we to be who have heard

OV206

the Lord's invitation to joint-heirship in His Kingdom, and who know that we are now on trial to determine by our voluntary course our worthiness or unworthiness of that glorious position to which we have been called by God's favor! How paltry, how insignificant, do all the affairs of the world appear in comparison to this great prize set before us in the Gospel! And what should be our attitude towards the world, seeing from this inside standpoint of Divine Revelation the real condition of the world and God's sympathy for it? Its ignorance should make us very sympathetic, and very much disposed to lend a helping hand of relief in every possible manner. We should be ever ready to remove the scales of blindness from the mental vision of all who give indication of a desire for God--any who seem to be "feeling after God, if haply they might find Him" (Acts 17:27.) Only such will be ready for the Kingdom, fit for the Royal Priesthood, every member of which must be "touched with a feeling" for earth's infirmities, full of sympathy and words of encouragement.

SOMETIME WE'LL UNDERSTAND

*PERHAPS 'twill be in coming years,
It may be in the better land,
We'll read the meaning of our tears,
And thus, sometime, we'll understand.*

*We'll catch the broken threads again,
And finish what we here began;
Heav'n will the mysteries explain,
And then, ah then, we'll understand.*

*We'll know why clouds instead of sun
Were over many a cherished plan;
Why song hath ceased when scarce begun.
Ah, yes sometime, we'll understand.*

*Why what we longed for most of all,
Eludes so oft our eager hand;
Why hopes are crushed and castles fall--
Some day, sometime, we'll understand.*

*God knows the way, He holds the key,
He guides us with unerring hand;
Sometime with tearless eyes we'll see;
Yes, there, beyond, we'll understand.*

*Then trust in God, thro' all thy days,
Fear not, for He doth hold thy hand;
Tho' dark thy way, still sing and praise;
Sometime, sometime, we'll understand.*

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OV207

EVERY IDLE WORD

BY C. T. RUSSELL, Pastor of Brooklyn and London Tabernacles

"Every idle word that men shall speak, they shall give an account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." --Matt. 12:36,37.

AT SOME time in the near future we must consider for the benefit of fellow-Christians what the Bible has to say respecting the Day of Judgment. For the present we suffice ourselves with the general explanation that this term Day of Judgment has been seriously misconstrued by theologians and by the public. It has been used out of harmony with the Scriptural usage. It has been used out of harmony with reasonable, logical deductions. The term Day of Judgment is generally understood to mean Day of Sentence or Day of Doom. In fact, Doomsday is frequently used as a synonym without the slightest warrant. The term Day of Judgment signifies the Day of trial or testing; as in our text we read that men shall give an account in the Day of Judgment for every idle word. The proper thought on the subject of judgment from the Bible standpoint is this: God created our first parents innocent, perfect, and placed them on trial. Their Day of Judgment was in Eden. How long it would have lasted had they remained faithful to God we are not informed, but as soon as they had disobeyed the Divine Command, their day of trial or judgment was ended, and the sentence, "Dying thou

shalt die," began to be inflicted. The judgment or trial of Adam was over, and since all of his posterity share his imperfections and are equally unworthy of life on that account, therefore the sentence of sin, "Dying thou shalt die," rests upon every member of the race, just as though each individual had been on trial in Eden and had lost in the trial with Father Adam. This matter St. Paul clearly enunciates, saying, "By one man's disobedience, sin entered into the world and death as the result of sin. Thus death passed upon all men, because all are sinners" (Romans 5:12.)

This being true, how comes it that there is any mention made in the Scriptures of another judgment day? If all mankind already are judged unworthy of eternal life and worthy of death everlasting, why should there be any further judgment? The Bible answer to the question is that there would have been no reference to a future judgment day had it not been that God had provided a Redeemer, Christ Jesus, by whose merit the first penalty against our race through Adam will eventually be abrogated, set aside. In consequence of the setting aside of the first sentence of death a second trial or judgment will be opened to every member of the race. The first trial or judgment was of one man (Adam) for all of his race. A second trial or judgment, secured by the Redeemer, will treat Adam and all of his race individually; granting them each an individual or personal trial, hence unlike the first trial in Eden, which was of one man and for the race. This second trial has not yet been provided for our race, except in the sense that it has been prepared for and promised--"God hath appointed a day in which he will judge the world in righteousness." That day will be the Millennial day--a thousand years in length. It will be the world's trial

OV208

day or time of individual testing.

Whoever of the world comes to a knowledge of the fact that God has provided such a future trial, such a future opportunity of obtaining eternal life, is on notice at once that every intelligent act of his in the present life will have a bearing upon his prospect for eternal life in the future. If now he uses wisely the opportunities of the present life he may upbuild for himself a measure of character, self-control, etc., which will prepare him for a more honorable place during the Millennial Kingdom and make his progress there the more rapid and the more easy. Or, on the contrary, by degrading himself in the present life he may undermine his character, and, during the Millennial Day of Judgment (trial) find himself so much lower in the human scale and have so much further to advance out of sin and death conditions into the condition of perfection and everlasting life.

The Church has her judgment day in the present life--during this Gospel Age. All consecrated believers, begotten of the Holy Spirit, are now on trial for everlasting life or for everlasting death as "new creatures in Christ Jesus." If such do not comply with the conditions of their consecration, but draw back to sin, their trial will be in one sense useless and the sentence of utter destruction will rest upon them--"the Second Death."

Idle Words--Pernicious Words.

The context shows that our Lord in our text addressed, not his disciples, but the worldly, the Pharisees. Doubtless the same principle applies to the Church. Every idle or pernicious word of ours has its weight, has its influence with ourselves and with others. Those who are rightly informed respecting the Lord's will in such matters, the Lord's consecrated people, have a great responsibility--a responsibility of what effect their words and influence have upon others. Our words, whether written or spoken, exercise an influence upon the minds and thoughts of others. Frequently they go from one to another, and thus, if pernicious, evil is spread far and near and the word once uttered cannot be recalled. Some one has wisely said that Error can get around the world while Truth is getting its boots on. Oh, the power of a slanderous word! Oh, the power of an insinuation! Yea, even of a shrug of the shoulder! Who does not know it?

Who is unaware of the fact that this is the practice of the world daily; and alas, the practice also of many of God's people--professing Christians! The bitter word of sarcasm or insinuation is shot out often unthinkingly, but the terrible poison goes from heart to heart and fresh roots of bitterness are scattered abroad, which a lifetime of holy living cannot fully counteract.

On the contrary, what a power the tongue has for good, using the word tongue here in its broad sense, representing not only words spoken, but the words written and printed. As an illustration: What speaker or writer has ever done more to help poor humanity than the Prophet David in the inspired Psalms which he wrote? Truly, as Solomon has said, "A word fitly spoken is like apples of gold in pictures of silver" (Proverbs 25:11.) As for the Church, the Lord has indeed agreed that He will not judge the Church according to their words and their deeds entirely, but according to their spirit, their intention, their will, their energy, their zeal for Him and His Truth. Nevertheless, He assures the Church that out of the abundance of the heart the mouth will speak, and that they may thus judge or test themselves. If their hearts are right--full of love for God, for the brethren, for mankind, for their enemies, they will speak accordingly, manifesting their love and kindness in words as well as in deeds. The good heart out of its good treasure will shower blessings-- fruits and flowers of refreshment and kindness, while the evil heart will send forth bitter words, poisoned arrows, injurious to all with whom they come in contact.

OV209

Whoever, therefore, finds that he is continually stirring up strife and wounding his friends should promptly make an examination of his heart to ascertain the trouble there. He should not be content to say, "I meant no harm." The heart that is not full of goodness, kindness, generosity, love, will likely not control the tongue properly. We must reach the place where not only we do not will to do harm to our neighbors, but where we sincerely wish to do them good. Then that good heart, out of its treasure of goodness, will speak words of kindness, of love.

Men Shall Give an Account.

But now, considering the words of our text as applicable to the Millennium, how will the world render its account in the future respecting the words of the present life? Not surely in line with the teachings of the Dark Ages that, during a twenty-four hour day, the whole world could be ranged in line and each individual remember each pernicious word and evil act and give an account of the same to the great Judge? Quite different will the reality be. The Judgment Day will be the thousand year period of the Millennium and the account of every evil act, of every sinful deed, and of every pernicious word will be recorded in the individual's own character, just as a towel bears the mark of every unclean wash dried upon it. In other words, the wrong-doer not only injures others, but specially injures and marks himself by the wrong he has practiced in evil speaking and evildoing, and the more deeply has he marked his character accordingly. It is in line with this that the Scriptures assure us that in the resurrection time many will come forth to shame and lasting contempt. It is a time in which characters will be shown up. How terribly ashamed some will be of their showing! Some who now appear to be honorable indeed, some who now rank fairly high amongst men, will then be seen in truer colors. Their shame and the contempt in which they will be held by mankind in general will be a part of their punishment for their wrong course. The shame will last until gradually they will be able to demonstrate a more noble character. Their contempt will continue until, under the blessed, uplifting influences of the Millennial Kingdom, they will have attained the way of the Lord more perfectly.

We are not to think that this signifies that every man will be justified from the Adamic death condemnation by any words that he could utter. Nor are we to think of the expression, "By thy words thou shalt be condemned," that any man could come under a

second condemnation until first freed (through Christ) from the condemnation of original sin. Nothing but the merit of Christ's sacrifice can justify any. Nothing but the blood of Christ can justify those who come to God by faith, in this Age, or those who will assure him of their loyalty for righteousness by works, in the next Age. We are not to understand our Lord as here contradicting the general testimony of the Scriptures.

By Thy Words Justified.

The lesson is in harmony with the Scriptural declaration, "Blessed is the man who is not condemned by that which he alloweth." That is to say, the ungenerous, the unkind, are very apt to blame others strongly for misdemeanors of which they themselves are guilty. The man whose words respecting others do not condemn himself is to be congratulated as a happy man indeed. The person whose criticism of others is so kindly, so generous, so merciful as to not involve a condemnation of his own course is certainly an exceptional man or woman. We call to remembrance our Lord's words, "With whatsoever measure ye mete it shall be measured to you again," and, interpreting our text in harmony with this, if our words are generous and kind, loving and benevolent we shall receive similarly kind treatment of the Lord. If our language

OV210

respecting others be harsh, cynical, critical, unkind, we may expect reproofs from the Lord. Why? Because all mankind are by nature fallen, imperfect, depraved; and the person who sees the faults of others and fails to see his own, needs the correcting chastisements of the Lord to show him his true condition reflected in his course of conduct and language toward and respecting others: he indicates that he himself needs to be taught some very important lessons without which he will not be prepared to make progress toward the Divine standards of character.

On the contrary, the person who is kind, gentle, forgiving, forbearing, sympathetic, disposed to make allowances for others shows that he has learned an important lesson already and that, to a considerable extent, his heart is right. Whatever there is wrong with such a generous soul is unintentionally wrong, a wrong which is entrenched in his flesh, but with which his heart is not in accord. By his kindly words respecting others he marks himself, indicates his character as of the kind which God can approve; as one of the class who at least love their neighbor as themselves, and thus imply also that they love God, because as the Apostle points out, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Contrariwise, he who loves his neighbor speaks generously of him, is merciful toward him, and compassionate, undoubtedly would greatly respect and love the Divine character in its perfection of Justice, Wisdom and Love.

Blessed are the Merciful.

This brings us to another Scripture of similar tenor: "Blessed are the merciful, for they shall obtain mercy." It is true that God gave to natural Israel a code of laws which defined the course of life for them saying, Thou shalt not do this and that. Yet that Law was intended in great measure to show to Israel and to the world the impossibility of an imperfect man or woman keeping perfectly the Divine requirements. When the Lord would state His Law from the other standpoint --positively and not negatively, He sums the matter up in a few words, Thou shalt love the Lord supremely and thy neighbor as thyself. He who is merciful is in the condition to be blessed of the Lord, because he more than others approximates the standard of the Divine Law--Love; for mercy is the expression of love.

We see, then, that the Divine promise that he who is merciful to his neighbor will receive the more mercy from the Lord is not a mere *ipse dixit*, nor a mere rewarding of such a proper course. Rather it is in harmony with the principles and essence of the Divine government, because the more generous and loving the heart, the nearer to the perfect condition.

If this principle could be rightly seen by Christian people it would work an almost instantaneous revolution in the hearts and conduct of all who desire Divine approval and favor. Instead of burning one another at the stake; instead of putting on thumb screws; instead of condemning one another to eternal torment, Christians would be seeking to bless one another, to think and feel kindly respecting one another and disposed to pray God's blessing upon those who despitefully use them and persecute them. Instead of slander and misrepresentation and envious insinuations, the spirit of love and kindness and mercy and godlikeness would more and more prevail amongst those who have named the name of Christ and have professedly enlisted under His banner and covenanted to walk in His footsteps.

Nor would the blessing stop with the Church. The world, seeing such an example of love and kindness, would be ready to take knowledge of the followers of Jesus, as they did in the days of the Apostles, saying, "Behold, how these Christians love one another

" Then our Lord's words would have a practical illustration, "A new Commandment I give unto you,

OV211

that ye love one another, as I have loved you" to the extent of laying down our lives for each other. As the Apostle declares, "We ought also to lay down our lives for the brethren."

It has seemed at times as though some of those who profess relationship to Christ as members of His Church do even more of petty evil-speaking and slandering and busy-bodilying than do the worldly who make no profession whatever. According to the standards set forth in our text the worldly, if they have more of the quality of mercy in their hearts will evidently be more pleasing to God than those who have made much profession and neglected the Master's commands and failed to cultivate his spirit of love and mercy, in word and deed.

Let us all remember our text and apply it. "By thy words shalt thou be justified, and by thy words shalt thou be condemned." As we think of the fact that these sermons reach the eyes of about seven millions of readers weekly, we feel the weight of our responsibility. It is our desire that they be just such as the Lord can approve, and such as will be helpful to all.

IF I COULD KNOW

*IF I could only surely know
That all these things that tire me so
Were noticed by my Lord--
The pang that cuts me like a knife,
The noise, the weariness, the strife,
And all the nameless ills of life--
What peace it would afford*

*I wonder if He really shares
In all these little human cares,
This mighty King of kings--
If He who guides through boundless space
Each radiant planet in its place,
Can have the condescending grace
To mind these petty things.*

*It seems to me, if sure of this,
Blent with each ill would come such bliss
That I might covet pain,
And deem whatever brought to me
The blessed thought of Deity,
And sense of Christ's sweet sympathy,
Not loss, but richest gain.*

*Dear Lord, my heart shall no more doubt
That Thou dost compass me about
With sympathy Divine.
The Love for me once crucified
Is not the love to leave my side,
But waiteth ever to divide
Each smallest care of mine.*

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OV212

REFRAIN THY VOICE FROM WEEPING AND THINE EYES FROM TEARS

BY C. T. RUSSELL, Pastor of Brooklyn and London Tabernacles

"The Lord, through the Prophet Jeremiah, sends a message of consolation for the heart of every bereaved parent trusting in him. We read, 'A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refusing to be comforted for her children because they were not. Thus saith the Lord, 'Refrain thy voice from weeping and thine eyes from tears, for thy work shall be rewarded; and they shall come again from the land of the enemy.' "--Jer. 31:15-17.

THE LORD through the Prophet Jeremiah sends a message of consolation for the heart of every bereaved parent trusting in him. We read: "A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refusing to be comforted for her children because they were not. Thus saith the Lord: Refrain thy voice from weeping and thine eyes from tears, for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."-- Jeremiah 31:15-17.

Five items in our text fasten our attention:

First: Sorrow for the dead, which is universal; as the Apostle declares, "The whole creation groaneth and travaileth in pain together."

Second: The nature of the comfort described--the hope of a resurrection, the hope of the recovery of the dead-- "They shall come again," they shall be restored to life.

Third: That in death our dear ones are in "the land of the enemy;" in harmony with the Apostle's declaration, "The last enemy that shall be destroyed is death."--1 Cor. 15:26.

Fourth: That the labors of the parents in endeavoring properly to rear their children are not lost, "Thy work shall be rewarded."

Fifth: Last but not least in importance in this text is the declaration that this is the Word of the Lord, which cannot be broken--the Word which is sure of fulfillment, however different it may be from the word of man on this subject.

Tears Not Weakness--"Jesus Wept."

Sorrow for the dead is not a sign of weakness, but rather the reverse-- a sign of love and sympathy, of something more than selfishness. If any demonstration of this thought were necessary it is furnished us in the statement of the shortest verse in the Bible--"Jesus wept." Our Lord's tears were shed on a funeral occasion, too; Lazarus, his friend, the brother of Martha and Mary, was dead. Our Lord entered fully into the spirit of the occasion, with a deeper appreciation of the awful meaning of the word death than could possibly be entertained by those about him. He appreciated more than any of the fallen, dying race the great blessing and privilege of living, and what a terrible affliction was death--destruction, annihilation.

On the other hand, however, he understood more clearly than any of his hearers the gracious plan of God for the rescue of the race from annihilation. He realized that for this purpose he had come into the world,

OV213

that he might give his life as the ransom price for Father Adam, and thus incidentally for every member of the Adamic race involved in death through the first transgression in Eden. The Master realized from the standpoint of faith in the Father's plan, and his confident intention to carry out his own part in that plan and to lay down his life as our redemption price, that thus resurrection blessings would come to every member of the race.

"Not Dead, but Sleeping."

Let us note carefully the nature of the consolation which our Lord tendered to the sorrowing ones about him on this occasion. Let us be assured that "He who spake as never man spake" gave the soundest and best comfort. The consolation which he gave was that "Lazarus is not dead, but sleepeth." He neither spake of him nor thought of him as being dead in the sense of annihilation, because he had full confidence in the divine plan of redemption and in the resurrection blessings resulting. Hence the interim of death he spoke of as sleep--quiet, restful, waiting sleep.

What a wonderful figure is this, so frequently used throughout the Scriptures by all those who trusted in the divine plan of a resurrection morning. In the Old Testament Scriptures we read frequently of sleep. Abraham slept with his fathers, so did Isaac, so did Jacob, so did all the Prophets, so did all Israel.

In the New Testament it is the same. Not only did our Lord speak of Lazarus sleeping, but the Apostles frequently used this same figure of sleep to represent their hope in a resurrection --that the dear ones who went down into death were not annihilated, but, as our text declares, "Will come again from the land of the enemy"--will awaken in the resurrection morning.

Thus, too, of Stephen, the first Christian martyr, it is written that though stoned to death, he "fell asleep," sweetly, restfully, trusting in Jesus and the great power which he ultimately would exercise to call forth from the power of death all redeemed by the precious blood. This, too, we remember, was the comfort the Apostle set before the early Church, saying, "Comfort one another with these words"--"They that sleep in Jesus shall God bring from the dead by him."--1 Thess. 4:14-18. Referring to the matter on one occasion, the Apostle remarked, "We shall not all sleep, but we must all be changed." He referred to those who would be living at the second coming of Christ, whose resurrection "change" will not be preceded by a period of unconsciousness in death.

Let us go back to Jesus and the sorrowing sisters at Bethany, and hearken to the words of comfort extended to the bereaved on that occasion. We cannot improve upon the great Teacher and the lessons which he presented. Let us hearken to his conversation with Martha. He says: "Thy brother shall live again." He does not say thy brother is living now. He did not say, as some erroneously teach to-day, thy brother is more alive in death than he was before he died. No! No! The Lord would not thus mock the common sense and reason of his hearers, nor could he thus violate the truth and declare the dead not dead.

Hearken! The Lord admits that a calamity has befallen the household. He says not a word about his friend Lazarus having gone to Heaven--not an intimation of the sort. On the contrary, he has tears of sympathy, and holds out as the strongest and only truthful solution of the sorrow, the hope of a resurrection--"Thy brother shall live again!" The hope of all the dead centers in me. My death will effect the cancellation of the original Adamic condemnation, and I shall have the right then in harmony with the Father's plan to call forth all the dead from the great prison-house of death, from the tomb. "Marvel not at this, for the hour is

OV214

coming in which all who are in their graves shall hear the voice of the Son of Man and shall come forth."-- John 5:23.

The Resurrection Morning.

At the close of his conversation with Martha, explaining that her hope must center in a resurrection of the dead and that he was the center of that resurrection hope, our Lord asked for the tomb, intent upon giving an illustration of the power which by and by in the resurrection morning will be exercised toward the whole world of mankind. Standing at the door of the tomb, our Lord cried in a loud voice, "Lazarus, come forth!" and the dead came forth--he had been dead, he was quickened by our Lord's power and authority.

This, like other miracles performed by our dear Redeemer at his first advent, we are particularly told, was a fore-manifestation of his coming glory and power, an advance exhibit of what he will do at his second advent, only that the work at the second advent will be universal, higher, deeper, broader every way, "All the blind eyes shall be opened and all the deaf ears shall be unstopped;" all that are in their graves shall come forth, not merely to relapse again into blindness and death, but a permanent recovery -- not only recovery from the loss of natural sight and hearing, but the eyes and ears of their understanding will be opened also; not merely aroused from a sleep of death to a few years more under present conditions, but aroused to the intent that by obedience of the Divine arrangement of the Millennial Age all the awakened ones may attain to all the glorious perfections, mental, moral and physical, lost by Adam's disobedience.

"Times of Refreshing Shall Come."

Glorious hope of a glorious time. What wonder that the Apostle speaks of it as "times of refreshing from the presence of the Lord when He shall send Jesus Christ. What

wonder that he speaks of those years of the Millennial Age as "times of restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began."--Acts 3:19-21.

Lazarus died again, Jairus' daughter died again, the son of the widow of Nain died again. Their awakening from the tomb was merely a temporary matter, merely an illustration of the Lord's power; as it is written, "These things did Jesus and manifested forth his glory." These were merely foregleams of the coming power and glory and blessed work of the gracious Prophet, Priest and King whom God had appointed not only to redeem the world, but in due time to grant to all the opportunities secured by that redemption sacrifice.

Death, "The Land of the Enemy."

We cannot here go into details, but we doubt not that a majority of you have our full thought on this subject as presented in the "Studies in the Scriptures," in which we endeavor to show amongst other things that the great blessing which will ultimately be for the world of mankind, as well as for the Church, centers in the coming of our Lord and Master, our Redeemer and King, and that the great blessings centering in him are not merely temporary, but designed of God to be everlasting and eternal to those who accept Divine favors in the right spirit, reverently, thankfully, obediently.

Why should death be called "The land of the enemy?" Why should it be written, "The last enemy that shall be destroyed is death?" All because, disguise the facts as we may, death is an enemy. The suggestion that it is a friend comes not from the Word of God, but from heathen philosophies. The suggestion that it is unreal comes not from the Scriptures, but from heathendom. The suggestion that the dead are more alive than they were before they died is totally out of harmony with the Scriptural declaration-- "The dead know not anything;

OV215

their sons come to honor and they know it not, and to dishonor and they perceive it not of them," because "there is neither wisdom nor knowledge nor device in the grave whither thou goest." (Job. 14:21; Eccl. 9:10.) The suggestion that we deceive ourselves and imagine without reason that the moment of death is the moment of greater life, is of the Adversary, who contradicted the Lord's statement in Eden to our first parents, and when the Lord had declared, "Ye shall surely die" for your sin, declared in contradiction, "Ye shall not surely die."--Gen. 3:2-4.

The Adversary has kept up this false teaching for 6,000 years, and at last not only heathendom is deceived by his misrepresentation of facts, but very, very many of Christendom likewise trust to the word of Satan, "Ye shall not surely die," and believe that the dead are not dead, and reject the testimony of God's Word that "the wages of sin is death," that "the soul that sinneth, it shall die," that "death has passed upon all men because all are sinners," and that the hope of the Church as well as the hope for the world lies in the fact that Christ died for our sins and redeemed us from the death sentence, and in the Father's due time is to effect a resurrection of the dead.

The Key of Death's Prison.

Let us comfort our hearts with the true comfort, the substantial comfort of the Word of God--there shall be a resurrection of the dead, both of the just and of the unjust. All that are in their graves shall hear the voice of the Son of Man and shall come forth. The thousands of millions who have gone down into the great prison-house of death shall be released, because the Great Redeemer has the key, the power, the authority, to bid the prisoners to come forth, even as the Scriptures declare.

What a glorious resurrection morning that will be! What a glorious reunion! We understand the Scriptural teaching to be that the awakening processes will continue throughout a considerable portion of the Millennial Age, the thousand-year day of

resurrection and restitution. First will come the resurrection of the Church, the "Bride," the "Lamb's Wife," the "Body of Christ." These, as the Scriptures declare, will constitute the First Resurrection--not only first in order of time, but first in the sense of chief. In that company will be none except the saints; as it is written, "Blessed and holy is he that hath part in the First Resurrection; on such the Second Death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." (Rev. 20:6.) Nevertheless, that will be but a little flock, as the Scriptures declare, including "not many wise, not many great, not many learned, but chiefly the poor of this world, rich in faith, heirs of the Kingdom." --1 Cor. 1:26,27; Jas. 2:5.

Not long after the First Resurrection (the glorification of the Church), will come the resurrection of the Ancient Worthies--the overcomers of olden times prior to the Gospel Age. The assurance is that Abraham, Isaac and Jacob and all the holy prophets --yes, all who were approved to God by their faith and their efforts to obedience --will come forth from the tomb to human conditions, glorious, grand, earthly illustrations of the heavenly Creator, to constitute the earthly representatives of the Kingdom, the instructors of mankind.

The instruction of the world will forthwith proceed. We are assured that "the knowledge of the Lord shall fill the whole earth as the waters cover the great deep"--to such an extent that "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord." We cannot stop to describe that glorious time and the grand opportunities it will give to every creature to know the Lord, to obey Him, to attain to resurrection

OV216

in its full significance--a raising up to mental, moral and physical perfection.

After the Kingdom of God shall have been fully established in the earth, and Satan shall have been bound, after the darkness shall have rolled away and the true light shall have lightened every creature, the time will come for the awakening of all the families of the earth--not all at once, but gradually, "they shall come again from the land of the enemy." The Scriptures do not go into details on this subject, they leave much to faith; but give us a firm foundation for that faith, nevertheless, in the positive promise of the Lord's Word.

The Last First, the First Last.

To our understanding those who have fallen asleep last, will be among the first to be called back from the land of the enemy, to be awakened, and thus the work of awakening the sleeping ones will progress backward, as we might express it; the living ones will prepare for their brothers and sisters and parents, and they in turn for their brothers and sisters and parents, and so on all the way back, until finally Father Adam and Mother Eve shall come forth to see the world filled with their progeny, in accord with the Lord's original commission that they multiply and fill the earth.

They will behold with astonishment the showers of blessing that have come upon the race from the Heavenly Father and through the Heavenly Savior; they will see what havoc was wrought by their disobedience, but that God in His wisdom and power was both able and willing to overrule the matter and to bring order out of confusion and resurrection out of death. They and all will realize something of the lengths and breadths and heights and depths of the Love of God. The grand plan of salvation shall loom up before them; they will see how Abel, their son, who suffered for righteousness, was a type and picture of the great Son of God who suffered for righteousness and for our deliverance, and they will see how his blood speaks peace for all for whom it is shed, speaks forgiveness and renewed harmony with God.

The Tragedy of Sin and Death.

They will learn, too, of the terrible degradation which came upon their race subsequently to their death; they will read with appalled hearts and bated breath of the terrible famines and pestilences which came upon the race as a part of the original sentence or death curse; they will learn about the mental aberrations which afflicted the world, so that men thought they were doing God service in persecuting one another because of religious differences of opinion, and how others, more or less consumed with selfishness, land hunger, etc., warred and fought and devised engines of destruction against each other, and killed one another by the thousands in battle. They will wonder at the patience of God in so long permitting the evil.

"Thy Work Shall Be Rewarded."

Then truly they will see what God has wrought: First, his justice, which provided the great redemption price and would not otherwise clear the guilty. Second, his love, manifested in the same connection in the giving of his Son. Third, they will come to understand how that during this Gospel Age God has been selecting his Church to be the Bride of Christ and joint-heir with him in the Kingdom. Fourth, they will perceive that when this election was complete and the members of the glorified company had all been tried and polished and tested and glorified, then the blessing of the world through the glorified Christ, Head and Body, came upon all mankind in the restitution of all things spoken by the mouth of all the holy prophets since the world began.-- Acts 3:20.

Finally, consider the Lord's Word to us all as a race, and particularly his

OV217

word to parents, "Thy work shall be rewarded." What a blessing and comfort! What a consolation and encouragement are in these words to those parents who, seeking to train up their children in the way they should go, are sadly wounded and discouraged when the arrow of death smites down the dear ones they had so loved and cherished. They are disposed at first to say, Ah, my love, my counsel, my motherly care, my fatherly provision, were wasted. But not so, saith the Lord; thy works shall be rewarded.

You shall see the fruit of your labor in the future; we shall know as we are known by and by. Our dear ones will be with us, and to whatever extent time and effort will have been expended upon them to mold and fashion them along the lines of righteousness and truth, uprightness and godliness, these surely have not been spent in vain. The child shall come forth that much more advanced in its mental and moral development; to that much more easy attainment of the grand heights which the Lord will then open up before it.

How Rewarded?

On the other hand, the parent who has been careless of his children, neglectful of his privileges and obligations as a parent, will undoubtedly have his negligence rewarded in the future as he shall see what he might have done for his children but did not.

And more than this. By a Divine law of reaction, every parent who is faithful in the discharge of his parental duties shall have his work rewarded in himself, and likewise every parent neglectful of his duties shall have his work rewarded in himself. For who does not realize that there is no greater privilege or opportunity for self-development than comes to the parent in his endeavor to train up his children in the way they should go, in the reverence and admonition of the Lord.

Character Building Is Included.

Undoubtedly it is true, too, that every effort to do good unto others, especially to your own children, has its compensating blessings upon your own hearts. May this blessing deepen as the years go by.

In conclusion, I say to you, not only for to-day, but for the future days, "Comfort one another with these words" of our Lord to the effect that your little ones shall come again from "the land of the enemy," and that their return shall be even much more blessed, under much more favorable conditions than at present. Then, the great King reigning, all evil will be in subjection, all evil doers will be under restraint, all the influences of righteousness will be let loose, and the whole earth shall be filled with the knowledge of the Lord as the waters cover the great deep. Blessed prospects are those before us, and to him who loved us and bought us, and to the Heavenly Father, who designed the great plan, we give everlasting thanks and praises, and show this by our daily lives

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OV218

PASTOR RUSSELL NOT A "SOCIALIST"

**His Observations on Condition in the Orient Gained on his Recent
"Round the World Trip"**

BY C. T. RUSSELL, Pastor Brooklyn and London Tabernacles

ON BEING asked recently for an interview on Socialism, by the representative of a Socialist paper, Dr. Russell, the well known pastor of Brooklyn Tabernacle, New York, replied:

"But I am not a Socialist; indeed, I am an opponent of Socialism as being impractical at the present time. I am not even a 'Christian Socialist.' I hold that Jesus and His Apostles did not teach Socialism or social equality. They taught, 'Render honor to whom honor is due;' 'Love the brethren, honor the king;' 'Servants, obey your masters.'

"Even the partial attempt at Communism or Socialism in the early Church, when they 'had all things common,' was a mistake. It was not authorized by the teachings of Jesus. It was an expression of the mutual love of the brethren. It was permitted, to illustrate the ideal condition of the future, for which even the saintly are not now prepared.

"I hold that Messiah's Kingdom must first be established and in control before Socialism will be a blessing or a possibility. Selfishness is so deeply entrenched in the human heart that Socialism in full can be only a theory, an unattainable ideal in the present time. Of course, I do not include combinations of Individualism and Socialism along the lines of railways, telephones, gas and electric supply, schools, etc. In view of these divergences, you surely have come to the wrong man for an interview," said Pastor Russell.

"You are quite wrong, Pastor," replied the newspaperman. "We do know your position quite well, but while we do not take your view of matters, we do recognize you as a man of great honesty and fearlessness. Your reputation in these respects is world-wide. Socialism not only respects the motto, 'Live and let live,' but it has another, 'Think and let think.' Socialism is quite strong enough to-day to be fearless. Besides, you do believe in Socialism--that Messiah's Kingdom will establish later what we now advocate.

"My journal desires your views on social conditions as you observed them on your recent world tour. Your Christian character, your freedom from sectarian bondage, your alertness to all that is transpiring in this, our wonderful day, as well as your moral courage, make your conclusions valuable to us and to all thinkers. Besides, many of

our comrades have your books and possibly know more of your views than you might surmise--even if we do not agree with your views regarding Socialism."

"I thank you for your compliment," answered the pastor. "It seems to me that no one should be other than honest --especially a minister of the Gospel of Christ. What items would most interest your readers?"

"We would like to have some word on conditions in India, China, Japan and the Philippine Islands. We know much regarding conditions at home and in Europe, but will not object if you include interesting items of your observations in Christendom also."

OV219

India Seething and Restless.

"Our party spent nearly a month in India," began Pastor Russell. "We had excellent opportunities for getting in touch with its peoples. They are mostly inoffensive, but besotted with superstition. They are just awakening to realize their lack of education. A fresh appeal for education for the masses has been made to the government this very year. They see that the wealth is in the hands of the whites, and all offices and positions of trust. They charge that they are being exploited to make the British wealthy. Secretly they are angry. If they could get munitions of war, India would be aflame with war against their white rulers. But no one is permitted to have arms of any sort except upon a specially issued license. And, of course, licenses are rarely granted, except to the whites.

"I could see no hope for their getting free from the British even if they could do better for themselves, which I doubt. I addressed whites and natives some sixteen times, exhorting all to seek God in His righteousness and to patiently wait for Messiah's Kingdom, which God promises will right all the injustices of earth. In Madras I learned of a recent incident which implies that the natives are bitter and premeditating vengeance on the whites: a native woman treated a white woman rudely in a street car. The white woman reproved the native, and got the reply: 'We will spit into your white faces before long.'

"China is a most interesting country. Its people are quite intelligent in a civilization of their own, very different from ours. Finally, they are awake to the fact that this is to their disadvantage. The revolution now in progress is not merely a political one --it embraces everything social and religious as well. Noted in the past for their docility, which allowed the Manchus to rule them for centuries (as the British are now ruling India) they are now ablaze with the revolutionary spirit.

"It is to be *hoped* that the Chinese will be allowed to reorganize their own government. It is to be feared that they will get five foreign masters instead of the one (Manchus) and less sympathetic.

"China has a trades unionism all her own. No other land under the sun is so completely ruled along these lines, though the workmen of the United States are following closely of late. In China every trade has its guild, with iron-clad rules, to violate which often means death. Even the pirates are thus combined and ruled. If civil war in China ever gets under way, these guilds will make matters terrible indeed. 'Every man's hand will be against his neighbor,' just as the Bible describes.

Uncle Sam as a Civilizer.

"The Filipinos for centuries, degraded with superstitions and ignorance, are now awake. Nowhere has the white man and his civilization done more for his dark-skinned brother than in the Philippines. In the short time since the American occupation following the Spanish war, that people has seen the great light of civilization and is approaching it with rapid strides.

"One thousand American school teachers originally sent there are now supplemented by six thousand native teachers. The Filipinos are not yet fit for full self-government: no more so than a bright boy of twelve years would be fit. However, an American has just cause to feel proud of the noble work of a 'big brother' that has been done by our government--along strictly secular lines, without prejudice to any religion.

"Yet the Filipinos are not happy, contented, thankful! Judging our government by others, measuring others by themselves, they selfishly fear for the future. Doubtless, did the opportunity offer, they would be ready to murder their educators and benefactors, for fear of the future, which they distrust.

OV220

The Practical Japanese.

"As a race, the Japanese seem inferior to the Chinese. Yet in some important respects they are superior. They are more *practical!* They have great *common sense!* A little nation of little people suddenly awakened to civilization, they have matched and anticipated the so-called 'Christian' nations in their Christian game of War. No wonder if their little heads swelled with pride. The wonder is that they show so great moderation, so little bluster and boastfulness.

"A happy, peaceable, contented, loving people by nature, they are grafting on civilized lust for wealth and feeling the pinch of competition in every direction. Discontent, strikes, etc., are growing. Ere long the happy little brown men will be unhappy and strifeful under the influence of our Western Civilization. During our visit at Tokio their street railway employees went on strike. What was the cause? A conflict between selfishness and justice

"It had been announced that the surplus earnings of the railway, over and above a certain dividend on its capital, would be paid over to its employees as a bonus or supplement to their wages. The comparatively few officers took more than half of the bonus and gave over the remainder to the many conductors and motormen to divide among themselves. The selfish injustice was resented by the strike until a more equitable adjustment was arranged.

Secret of the Discontent.

"Knowledge is the mainspring of our present day unrest and discontent --everywhere machinery and science are producing wealth as never before in the world's history. The very sight of gold brings the thirst of avarice. Everybody wants to get rich--quick

"The Bible tells that God purposes shortly to remove the curse and make the whole world rich with the bounties of Paradise restored. But Christians, with more Bibles than ever, are not Bible students, and do not know of God's gracious promises to the world --to be ushered in as soon as the elect Church shall have been glorified. Besides, the 'Higher Critics' have been busy undermining faith in the Bible for the past fifty years. Hence little faith in its inspiration remains.

"Without a better hope, education merely spurs on the whole world to chase the golden butterfly of wealth. Already the struggle to grasp it is like a football scrimmage in which many are exhausted, some being wounded and others being killed.

"But, alas! The chase for wealth, and angry battling on its account, are only begun, as all may see. The Bible alone foretells its awful severity --that 'unless those days should be shortened no flesh would be saved, but for the elect's sake those days shall be shortened,' they will be cut short by the establishment of Messiah's Kingdom, God's 'elect' instrumentality for the overthrow of Sin and the establishment of righteous and Messianic Socialism. But up to that time of Divine interference, it will be as the Bible foretells, 'A time of trouble, such as never was since there was a nation'--'nor ever shall be afterward.' --Dan. 12:1; Matt. 24:21.

"Wealth is good as a servant, but Mammon worship is demonizing. Knowledge is a priceless boon to the heart and head in tune with the Infinite One; but to others it is a doubtful blessing.

"This is the source of the trouble which is becoming more general as the days go by. Knowledge is reaching hearts and heads that are unwise rather than wicked, that have no knowledge of the Supreme and His purposes and promises. It requires much more grace to do right after one learns how to do wrong successfully. And it is so much more easy to contend and even to fight for Justice than to practice Justice in the little affairs of our own lives.

"In Great Britain we have examples of increased knowledge working trouble.

OV221

The railway servants, dock laborers and coal miners there have awakened to a realization of their importance to Society. They see that without their services the people would freeze or starve to death. They struck for a reasonable living wage. They succeeded, and their success alarmed the upper classes and encouraged themselves.

"The strikes were settled, but the men are still not satisfied. They are faring better than did their fathers in the same grades of labor, but they know of the change that has come to the world, through increased wealth. They declare that they will strike again, and do so without warning. Having no faith in Messiah's coming Kingdom, they say: 'If we submit we will be ground down into the mire; and our children's children would become serfs, slaves or worse.'

"Conditions are similar in Sweden, Norway, Denmark, France, Italy, Austria, Greece, Russia and here at home. Civilization is sleeping beside a great volcano which gives every evidence that it will speedily be in eruption.

"The terror of that hour none can appreciate except from the standpoint of God's Word! The Bible pictures the strife at hand as demonical. Human sympathy will be swallowed up by human passion; selfish passion will burn, because the hoped-for easy victory will not come!

"To-day Capital and Labor are each serene, because each believes that it possesses the power to bring the other to its senses--to put upon the other a final quietus. Some trust in the ballot, others in the power of money to suspend business and let the people starve into submission. Others trust in their power to stop coal, and transportation of food, etc., until starvation settles the question for all time.

"Each miscalculates the resources of the other. All together they will be disappointed--only anarchy and terrible trouble will result, until Christ's Kingdom shall settle the strife --and thus 'The desire of all nations shall come.'"

A LITTLE WHILE

*A LITTLE while, our warfare shall be over;
A little while, our tears be wiped away;
A little while, the power of Jehovah
Shall turn our darkness into gladsome day.*

*A little while, the fears that oft surround us
Shall to the memories of the past belong;
A little while, the love that sought and found us
Shall change our weeping into Heaven's glad song.*

*A little while! 'Tis ever drawing nearer--
The brighter dawning of that glorious day.
Blest Savior, make our spirit's vision clearer,
And guide, O guide us in the shining way*

*A little while, O blessed expectation!
For strength to run with patience, Lord, we cry;
Our hearts up-leap in fond anticipation;
Our union with the Bridegroom draweth nigh.*

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OV222

OUR LORD'S RETURN

BY C. T. RUSSELL, Pastor Brooklyn and London Tabernacles

"If I go I will come again."-- John 14:3.

THAT our Lord intended his disciples to understand that for some purpose, in some manner, and at some time, He would come again is, we presume, admitted and believed by all familiar with the Scriptures, for, when He said, "If I go, I will come again" (John 14:3) He certainly referred to a second personal coming.

Quite a number think that when sinners are converted that forms a part of the coming of Christ, and that so he will continue coming until all the world is converted. Then, say they, he will have fully come.

These evidently forget the testimony of the Scriptures on the subject, which declare the reverse of their expectation; that at the time of our Lord's second coming the world will be far from converted to God; that "In the last days perilous times shall come, for men shall be lovers of pleasure more than lovers of God" (2 Tim. 3:1-4); that "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." (Verse 13.) They forget the Master's special warning to his "little flock": "Take heed to yourselves lest that day come upon you unawares, for as a snare shall it come on all them (not taking heed) that dwell on the face of the whole earth." (Luke 21:34,35.) Again, we may rest assured that when it is said, "All kindreds of the earth shall wail because of him," when they see him coming (Rev. 1:7), no reference is made to the conversion of sinners. Do all men wail because of the conversion of sinners? On the contrary, if this passage refers, as almost all admit, to Christ's presence on earth, it teaches that all on earth will not love his appearing, as they certainly would do if all were converted.

Some expect an actual coming and presence of the Lord, but set the time of the event a long way off, claiming that through the efforts of the Church in its present condition the world must be converted, and thus the Millennial Age be introduced. They claim

that when the world has been converted, and Satan bound, and the knowledge of the Lord caused to fill the whole earth, and when the nations learn war no more, then the work of the Church in her present condition will be ended; and that when she has accomplished this great and difficult task the Lord will come to wind up earthly affairs, reward believers and condemn sinners.

Some Scriptures, taken disconnectedly, seem to favor this view; but when God's Word and plan are viewed as a whole these will all be found to favor the opposite view, viz., that Christ comes before the conversion of the world, and reigns for the purpose of converting the world; that the Church is now being tried, and that the reward promised the overcomers is that after being glorified they shall share with the Lord Jesus in that reign, which is God's appointed means of blessing the world and causing the knowledge of the Lord to come to every creature. Such are the Lord's special promises: "To him that overcometh will I grant to sit with me in my throne....And they lived and reigned with Christ a thousand years."

The Apostle (Acts 15:14) tells us that the main object of the Gospel in

OV223

the present age is "to take out a people" for Christ's name--the overcoming Church, which, at his second advent will be united to him and receive his name. The witnessing to the world during this age is a secondary object.

"My Plans are Not as Your Plans."

A further examination of God's revealed plans will give a broader view of the object of both the first and second advents; and we should remember that both events stand related as parts of one plan. The specific work of the first advent was to die for men; and that of the second is to restore, and bless, and liberate the redeemed. Having given his life a ransom for all, our Savior ascended to present that sacrifice to the Father, thus making reconciliation for man's iniquity. He tarries and permits "the prince of this world" to continue the rule of evil, until after the selection of "The Bride, the Lamb's Wife," who to be accounted worthy of such honor, must overcome the influence of the present evil world. Then the work of giving to the world of mankind the great blessings secured to them by his sacrifice will be due to commence, and He will come forth to bless all the families of the earth.--Heb. 9:24,28; Acts 15:14; Rev. 3:21.

True, the restoring and blessing could have commenced at once, when the ransom price was paid by the Redeemer, and then the coming of Messiah would have been but one event, the reign and blessing beginning at once, as the Apostles at first expected. (Acts 1:6). But God had provided "some better thing for us"--the Christian Church (Heb. 11:40); hence it is in our interest that the reign of Christ is separated from the sufferings of the Head by these eighteen centuries.

This period between the first and second advents, between the giving of the ransom for all and the blessing of all, is for the trial and selection of the Church, which is the Body of Christ; otherwise there would have been only the one advent, and the work which will be done during the period of His second presence, in the Millennium, would have followed the resurrection of Jesus. Or, instead of saying that the work of the second advent would have followed at once the work of the first, let us say, rather, that had Jehovah not purposed the selection of the "little flock," "the Body of Christ," the first advent would not have taken place when it did, but would have occurred at the time of the second advent, and there would have been but one. For God has evidently designed the permission of evil for six thousand years, as well as that the cleansing and restitution of all shall be accomplished during the seventh thousand.

Thus seen, the coming of Jesus, as the sacrifice and ransom for sinners, was just long enough in advance of the blessing and restoring time to allow for the selection of his "little flock" of "joint heirs." This will account to some for the apparent delay on God's

part in giving the blessings promised, and provided for, in the ransom. The blessings will come in due time as at first planned; though for a glorious purpose, the price was laid down longer beforehand than men would have expected. Bide with patience: they will come.

Different Classes of "Elect."

Those who claim that Jehovah has been trying for six thousand years to convert the world, and failing all the time, must find it difficult to reconcile such views with the Bible assurance that all God's purposes shall be accomplished, and that His Word shall not return unto Him void, but shall prosper in the thing whereto it was sent. (Isa. 55:11.) The fact that the world has not yet been converted, and that the knowledge of the Lord has not yet filled the earth, is a proof that it has not yet been sent on that mission.

Glancing backward, we notice the

OV224

selection, or election, of Abraham and certain of his offspring as the channels through which the promised Seed, the blesser of all the families of the earth, shall come. (Gal. 3:16,29.) We note also the selection of Israel from among all nations, as the one in whom, typically, God illustrated how the great work for the world should be accomplished--their deliverance from Egypt, their Canaan, their Covenant, their laws, their sacrifices for sins, for the blotting out of guilt and for the sprinkling of the people, and their priesthood for the accomplishment of all this, being a miniature and typical representation of the real priesthood and sacrifices for the purifying of the world of mankind. God, speaking to Israel, said: "You only have I known of all the families of the earth." (Amos 3:2.) This people alone was recognized until Christ came; yes, and afterwards, for his ministry was confined to them, and He would not permit His disciples to go to others--saying, as he sent them out, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Why so, Lord? Because, he explains, "I am not sent but to the lost sheep of the house of Israel." (Matt. 10:5,6; 15:24.) All His time was devoted to them until His death, and there was done His first work for the world, the first display of His free and all-abounding grace, which in "due time" shall indeed be a blessing to all. When the called-out company (called to be sons of God, heirs of God, and joint-heirs with Jesus Christ our Lord--who have made their calling and election sure) is complete, then this feature of the plan of God for the world's salvation will be only beginning.

Not until it is selected, developed, and exalted to power will *the Seed* bruise the serpent's head. "The God of peace shall bruise Satan under your feet shortly." (Rom. 16:20; Gen. 3:15.) The Gospel Age makes ready the chaste virgin, the faithful Church, for the coming Bridegroom. And in the end of the age, when she is made "ready" (Rev. 19:7), the Bridegroom comes, and they that are ready go in with him to the marriage--the second Adam and the second Eve become one, and then the glorious work of restitution begins. In the next dispensation the Church will be no longer the espoused virgin, but the Bride; and then shall "The Spirit and the Bride say, Come! And let him that heareth say, Come! And let him that is athirst come. And whosoever will, let him take the water of life freely."--Rev. 22:17.

The Gospel Age, so far from closing the Church's mission, is only a necessary preparation for the great future work. For this promised and coming blessing "the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God." (Rom. 8:22,19.) And it is a blessed fact that free grace in fullest measure, not merely for the living, but for those who have died as well, is provided in our Father's plan as the blessed opportunity of the coming age.

Pre-Millennarians Come Short.

Those who can see something of the blessings due at the second advent, and who appreciate in some measure the fact that the Lord comes to bestow the grand blessing secured by his death, fail to see this last proposition; viz., that those in their graves have as much interest in that glorious reign of Messiah as those who at that time will be less completely under the bondage of corruption--death. But as surely as Jesus died for all, they all must have the blessings and opportunities which he purchased with his own precious blood. Hence we should expect blessings in the Millennial Age upon all those in their graves as well as upon those not in them; and of this we will find abundant proof as we look further into the Lord's testimony on the subject. It is because of God's plan for their release that those in the tomb are called "prisoners of hope." What is, and is to be, their condition?

OV225

Did God make no provision for these, whose condition and circumstances He must have foreseen? Or did He, from the foundation of the world make a wretched and merciless provision for their hopeless, eternal torment, as many of His children claim? Or has He yet in store in the heights and depths, and lengths and breadths of His plan, an opportunity for all to come to the knowledge of that only Name, and, by becoming obedient to the conditions, to enjoy everlasting life? We read that "God is love," and "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him shall not perish." (1 John 4:8; John 3:16.) Would it not seem that if God loved the world so much He might have made provision, not only that believers might be saved, but also that all might hear in order to believe?

Again, when we read, "That was the true light that lighteth every man that cometh into the world" (John 1:9), our observation says, Not so; every man has not been enlightened; we cannot see that our Lord has lighted more than a few of earth's billions. Even in this comparatively enlightened day, millions of heathen give no evidence of such enlightenment; neither did the Sodomites, nor multitudes of others in past ages. Jesus Christ, by the grace of God, tasted death "for every man." (Heb. 2:9.) But if He tasted death for the entire race of over twenty billions and from any cause that sacrifice becomes efficacious to only one billion, was not the redemption comparatively a failure? And in that case, is not the Apostle's statement too broad? When again we read, "Behold I bring you good tidings of great joy, which shall be to all people" (Luke 2:10), and looking about us, see that it is only to a "little flock" that it has been good tidings, and not to all people, we would be compelled to wonder whether the angels had not overstated the goodness and breadth of their message, and overrated the importance of the work to be accomplished by the Messiah whom they announced.

Another statement is, "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." (1 Tim. 2:5,6.) A ransom for all? Then why should not all the ransomed have some benefit from Christ's death? Why should not all come to a knowledge of the truth, that they may believe?

Plan of the Ages--The God-Given Key.

Without the key, how dark, how inconsistent, these statements appear; but when we find the key to God's plan, these texts all declare with one voice, "God is love!" This key is found in the latter part of the text last quoted--"Who gave Himself a ransom for all, to be testified in due time." God has a due time for every thing. He could have testified it to these in their past lifetime; but since he did not it proves that their due time must be future. For those who will be of the Church, the Bride of Christ, and share the Kingdom honors, the present is the "due time" to hear; and whosoever now has an ear to hear, let him hear and heed, and he will be blessed accordingly. Though Jesus gave our ransom before we were born, it was not our "due time" to hear of it for long years afterward, and only the appreciation of it brought responsibility; and this, only to the extent of our ability and appreciation. The same principle applies to all; in

God's due time it will be testified to all, and all will then have opportunity to believe and to be blessed by it.

The prevailing opinion is that death ends all probation; but there is no Scripture which so teaches. Since God does not purpose to save men on account of ignorance, but "will have all men to come unto the knowledge of the truth" (1 Tim. 2:4); and since the masses of mankind have died in ignorance; and since "there is no work, nor device, nor knowledge, nor wisdom, in the grave" (Eccl. 9:10);

OV226

therefore God has prepared for the awakening of the dead, in order to knowledge, faith and salvation. Hence His plan is, that "as all in Adam die, even so shall all in Christ be made alive, but each one in his own order"--the Gospel Church, the Bride, the Body of Christ, first; afterward, during the Millennial Age, all who shall become His during that thousand years of His presence (mistranslated coming), the Lord's due time for all to know him, from the least to the greatest.--1 Cor. 15:22.

Thus we see that all these hitherto difficult texts are explained by the statement--"to be testified in due time." In due time, that true Light shall lighten every man that has come into the world. In due time, it shall be "good tidings of great joy to all people." And in no other way can these Scriptures be used without wresting. Paul carries out this line of argument with emphasis in Rom. 5:18,19. He reasons that, as all men were condemned to death because of Adam's transgression, so, also, Christ's righteousness, and obedience even unto death, have become a ground of justification; and that as all lost life in the first Adam, so all, aside from personal demerit, may receive life by accepting the second Adam.

Peter tells us that this restitution is spoken of by the mouth of all the holy prophets. (Acts 3:19-21.) They all teach it. Ezekiel says of the valley of dry bones, "These bones are the whole house of Israel." And God says to Israel, "Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I...shall put my Spirit in you, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."--Ezek. 37:11-14. To this, Paul's words agree (Rom. 11:25,26) --"Blindness in part is happened to Israel until the fulness of the Gentiles (the elect company, the Bride of Christ) be come in; and so all Israel shall be saved," or brought back from their cast-off condition; for "God hath not cast away his people which he foreknew." (Verse 2.) They were cast off from his favor while the Bride of Christ was being selected, but will be reinstated when the work is accomplished. (Verses 28-33.) The prophecies are full of statements of how God will plant them again, and they shall be no more plucked up. "Thus saith the Lord, the God of Israel. ...I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them and not pull them down, and I will plant them and not pluck them up. And I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God, for they shall return unto me with their whole heart." (Jer. 24:5-7; 31:28; 32:40-42; 33:6-16.) These cannot refer merely to restorations from former captivities in Babylon, Syria, etc., for they have since been plucked up.

Though many of the prophecies and promises of future blessings seem to apply to Israel only, it must be remembered that they were a typical people, and hence the promises made to them, while sometimes having a special application to themselves, generally have also a wider application to the whole world of mankind which that nation typified. While Israel as a nation was typical of the whole world, its priesthood was typical of the elect "little flock," the Head and Body of Christ, the "Royal Priesthood;" and the sacrifices, cleansings and atonement made for Israel typified the "better sacrifices," fuller cleansings and real atonement "for the sins of the whole world," of which they are a part.

A Crucial Test--The Sodomites.

And not only so, but God mentions by name other nations and promises their restoration. As a forcible illustration, we mention the Sodomites.

OV227

Surely, if we shall find the restitution of the Sodomites clearly taught, we may feel satisfied of the truth of this glorious doctrine of restitution for all mankind, spoken by the mouth of all the holy prophets. And why should not the Sodomites have an opportunity to reach perfection, and everlasting life as well as Israel, or as any of us? True, they were not righteous, but neither was Israel, nor we who now hear the Gospel. "There is none righteous; no, not one," aside from the imputed righteousness of Christ, who died for all. Our Lord's own words tell us that although God rained down fire from heaven and destroyed them all because of their wickedness, yet the Sodomites were not so great sinners in his sight as were the Jews, who had more knowledge. (Gen. 19:24; Luke 17:29.) Unto the Jews of Capernaum He said: "If the mighty works which have been done in thee had been done in Sodom, it would have remained until this day."-- Matt. 11:23.

Thus our Lord teaches that the Sodomites did not have a full opportunity; and he guarantees them such opportunity when he adds (v. 24), "But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee." The character of the day of judgment and its work is shown elsewhere. (See Vol. I., "Scripture Studies," "The Divine Plan of the Ages.") Here we merely call attention to the fact that it will be a tolerable time for Capernaum, and yet more tolerable for Sodom; because, though neither had yet had full knowledge, nor all blessings designed to come through the "Seed," yet Capernaum had sinned against more light.

And if Capernaum and all Israel are to be remembered and blessed under the "New Covenant," why should not the Sodomites also be blessed among "all the families of the earth?" They assuredly will be. Let it be remembered that since God "rained down fire from heaven and destroyed them all" many centuries before Jesus' day, when their restoration is spoken of, it implies their awakening, their coming from the tomb.

In "due time" they will be awakened from death and brought to a knowledge of the truth, and thus blessed together with all the families of the earth, by the promised "Seed." They will then be on trial for everlasting life.

With this thought, and with no other, can we understand the dealings of the God of love with those Amalekites and other nations whom he not only permitted, but commanded Israel to destroy, saying, "Go smite Amalek and utterly destroy all they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." (1 Sam. 15:3.) This apparently reckless destruction of life seems irreconcilable with the character of love attributed to God, and with the teachings of Jesus, "Love your enemies," etc., until we come to recognize the systematic order of God's plan, the "due time" for the accomplishment of every feature of it, and the fact that every member of the human race has a place in it.

We can now see that those Amalekites, Sodomites and others were set forth as examples of God's just indignation, and of his determination to destroy finally and utterly evil-doers, examples which will be of service not only to others, but also to themselves, when their day of judgment or trial comes.

Some, who are willing enough to accept of God's mercy through Christ in the forgiveness of their own trespasses and weaknesses under greater light and knowledge, cannot conceive of the same favor being applicable under the New Covenant to others; though they seem to admit the Apostle's statement that Jesus Christ, by the favor of God, tasted death for every man. Some of these suggest that the Lord must, in this

prophecy, be speaking ironically to the Jews, implying that he would just as willingly bring back the Sodomites as them, but had no intention of restoring

OV228

either. But let us see how the succeeding verses agree with this idea. (Ezek. 16:60-63.) The Lord says, "Nevertheless I will remember my Covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways and be ashamed when thou shalt receive thy sisters....And I will establish my Covenant with thee and thou shalt know that I am the Lord; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God."

"All Israel Shall Be Saved."

To this Paul adds his testimony, saying, "And so all Israel (living and dead) shall be saved (recovered from blindness), as it is written, 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my Covenant unto them when I shall take away their sins....They are beloved for the fathers' sakes; because the gracious gifts and callings of God are not things to be repented of.'"-- Rom. 11:26-29.

How different is this glorious plan of God for the selection of a few now, in order to be the blessing of the many hereafter, from the distortions of these truths, as represented by the two opposing views--Calvinism and Arminianism! The former both denies the Bible doctrine of free grace, and miserably distorts the glorious doctrine of election; the latter denies the doctrine of election, and fail to comprehend the blessed fulness of God's free grace.

The day of trouble will end in due time, when he who spake to the raging Sea of Galilee will likewise, with authority, command the raging sea of human passion, saying, "Peace! Be still! When the Prince of Peace shall "stand up" in authority, a great calm will be the result. Then the raging, clashing elements shall recognize the authority of "Jehovah's Anointed," "the glory of the Lord shall be revealed, and all flesh shall see it together;" and in the reign of the Christ thus begun "shall all the families of the earth be blessed."

BROKEN PURPOSES

"My purposes are broken off; even the thoughts of my heart."-- JOB 17:11.

*MY purposes are broken off,
So be it, blessed Lord;
With wisdom and with wondrous Love
Thy purposes are stored.
The thoughts of my poor heart give place
To Thy great plan for me;
In all Thy ways my soul can trace
Thy mercy rich and free.*

*My purposes are broken off,
Dear Lord, 'tis better so;
For higher are Thy ways than mine,
Who to the end dost know
.I praise Thee still though broken off
My purposes may be;
For in Thy glory I shall know
Thy will was best for me.*

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OV229

The Golden Rule

By C. T. Russell

Pastor of Brooklyn and London Tabernacles.

"Whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."--Matt. 7:12.

*"How wise are God's commands,
How just his precepts are!"*

OUR conception of God measures our highest ideals and principles. Whoever, therefore, has a mean or slipshod conception of the Almighty is bound to be more or less mean and slipshod in his conduct of life, for every man or woman to some extent worships his own highest ideal. And this is authorized by our Redeemer's words, "Be ye like unto your Father which is in heaven." Our forefathers during the Dark Ages burned one another at the stake, and otherwise tortured one another because of their misconception of the Divine character; because their ideals were too low. They truly believed what they formulated in their creeds and handed down to us; namely, that God in the present time is gathering from amongst men a handful of saints for the heavenly condition and that he will turn over the remainder--all who walk not after the spirit, but after the flesh--to eternal torment at the hands of demons.

Having before their minds this misconception of the Bible teachings, they merely copy that misconception. That civilized men have gotten beyond those standards of the Dark Ages is a matter for congratulation. We regret, nevertheless, that their freedom from an error has not brought them all the blessing that it should. They have attained the higher ideal mostly by ignoring the Bible, by denying its infallibility, by accepting their own judgment and reasoning in supposed contradiction of the Bible teachings. How sad is the fact that a majority of the noble minds of Christendom today deny that the Bible is a divinely inspired revelation of God and consider it merely the work of well-intentioned but ignorant men, in comparison with whom the theologians of today

are past-masters every way, quite competent to write, out of their own wits, matter much superior to that of the Bible, the Divine inspiration of which they deny.

The Foundation of God's Throne.

The Bible declaration that Justice is the foundation of the Divine Kingdom or Throne gives the mind pictorially an appreciation of the value of justice in its relationship to every element of the Divine character. "Be just before you are generous," is a proverb amongst men, which evidently is in full accord with what the Scriptures declare of God's character. He is first just--never anything less than just. His Wisdom, His Power, His Love must all co-ordinate with and rest upon this quality of Justice. And so it is with all those who would copy this character. They must first be just. A character built upon a foundation to any extent ignoring this is faulty, improper, sinful. The first man, made in God's image and moral likeness, must have had Justice as the foundation

OV230

of his character. And all of his descendants still possess this quality, though in varying degrees. We call it also Conscientiousness, Righteousness. Some, indeed, have this quality in so weak a degree that it is easily overbalanced by their other stronger qualities of mind, such as acquisitiveness, approbation, etc. It is for this reason that prisons are necessary to restrain all the stronger organs of men's minds and to encourage their conscientiousness, their sense of justice, righteousness. These standards of righteousness have, from the first, been considered and esteemed the Divine standards, and are still so esteemed, except by atheists.

During the Dark Ages reasoning minds tried the various expedients whereby to harmonize the justice of God with the "doctrines of demons," which misrepresented the Divine Program for mankind. (1 Tim. 4:1.) But in our day the dawning light from every quarter reveals to the awakened conscience the fact that the old creeds require of humanity far higher standards than they accredit to our Maker. We are to be just, generous, kind, loving. The pattern held up to us in the misleading creeds portrays our Almighty Creator as claiming all of those qualities, but by his course of dealing with humanity violating them, every one.

"Thy Righteous Acts Shall Be Made Manifest."

Who, with an enlightened mind, can any longer claim that it would be just or kind or loving for God to bring into being a race of intelligent creatures, for the great mass of whom he had no better provision than an eternity of torture, and knew all this before he created them? Who can deny that it would have been more just, more kind, more wise and more loving to leave the entire race uncreated than to make provision for the eternal torture of 999 out of every 1,000 of them, or a worse proportion, for surely the saints do not number one in a thousand of the world's population?

The Bible freely tells us that many features of the Divine Plan are now hidden in mystery, but the last book of the Bible, which prophetically pictures the future, assures us that in God's due time "The mystery shall be finished, which He hath declared to His servants, the prophets." (Rev. 10:7.) The same book assures us that in God's due time, when the mystery is cleared, "All nations shall come and worship before Thee, for Thy righteous acts have been made manifest." (Rev. 15:4.) We are now living in the time when the "mystery" is ending and the righteous dealings of God, from the Scriptural standpoint, may be clearly seen.

But these revelations are not meant for the world in general now, but merely for "the elect," the "sanctified in Christ Jesus." "To you it is given to know the mysteries;" to outsiders these things are spoken in parables and dark sayings. (Matt. 13:11,13.) But not until the elect shall be glorified and the Millennial Kingdom established will the "mystery" be made fully known to the world and every knee bow and every tongue confess. Hence, only those of a contrite heart may now see, now understand, the real

character of God, his real purposes toward man, etc. Thus our Lord declares, "This is life eternal that they should know Thee, the only true God, and Jesus Christ whom Thou hast sent."--Jno. 17:3.

To the class addressed by our Lord, "Blessed are your eyes, for they see," and for these alone, is the message that the hell of the Bible is the tomb, the state of death. They were all condemned to death through Adam's sin, and not one, according to the Scriptures, was condemned to eternal torment. It is for these to see and appreciate the love of God, which has made provision for the salvation of all men from the present state of degradation and sin and death. These alone may see that Jesus was "the Lamb of God, which taketh away the sin of the world," and not merely the sins of the church. These may see that the blessings

OV231

of salvation are for two classes of mankind--now for the saintly class, "the called according to God's purpose," and who are promised a share in the First Resurrection; and then during the Millennial Age, salvation for all of the race--an opportunity for restitution to man's original estate in the image and likeness of God.

The Golden Rule for the Church.

They make a great mistake who suppose that the Golden Rule, or indeed any of the messages of the Scriptures, were intended for the world of mankind. No; they are for the Church only, and this is shown not only by the fact that our Lord's words were addressed to His disciples, but also by the fact that the Apostolic Epistles similarly are addressed to the saints and the Household of Faith. Others cannot see, understand, appreciate, in the proper degree. The worldly mind can and does appreciate the maxim, "Honesty is the best policy"--in the long run, but it cannot appreciate the sentiment of our text, in the sense of being willing to adopt this as a principle and as a rule of life.

In harmony with this thought, we seek to impress the import of our text only upon those blessed of the Father who have been drawn, called, sanctified in Christ Jesus, and whose eyes to some extent have seen justice to be the foundation of the Divine character. The Golden Rule does not express all of the Christian's duty; he is expected to make progress in conduct and character development much beyond this. But this further progress marks his development in love. The Golden Rule marks the very lowest standard which must measure our dealings with others in the Church and in the world --justice. In a word, our text, although far above the ordinary course of humanity, should be in use every day and every hour by every follower of Christ. "Whatsoever ye would that men should do to you, do ye even so to them." That our Lord was not giving this as a Gospel standard and love standard, we note the fact that he added the words, "This is the Law and the Prophets"--this is the teaching or demand of the law and the prophets upon all who would seek to do righteousness--Justice.

The measure of our development as New Creatures in Christ is whatever we attain in love above the standard of the Golden Rule. Justice demands us to render to others as we would have them render to us. Love says, I demand nothing, but show you the length and height and depth of Love Divine and wait expectantly to note your appreciation of this and how you will seek to be copies of God's dear Son, who laid down his life on our behalf. Addressing those who had made a consecration to discipleship, to walk in the Lord's footsteps, St. Paul says: "We ought also to lay down our lives for the brethren"--after the example of Jesus.

"Love Worketh No Ill."

All of the Lord's people are to love Him and the brethren; yea, even their enemies. However, let us now stop short of love and merely consider what the simple justice of the Golden Rule would imply in our conduct. How do our daily lives square with this

Golden Rule of absolute justice, omitting love entirely? If you are an employer, do you treat your employee in harmony with this rule, and do unto him as you would have him do unto you, if your positions were reversed?

If you are an employee, inquire of yourself: "Do I treat my employer and his business as I would have him treat me and my business, if our relationship were reversed?" Do you treat your butcher, your baker, your grocer, etc., as you would like to have them treat you, if your positions were reversed? Are you polite to them and not inclined to give them unnecessary trouble? Do you pay them promptly? Or, if you are the tradesman, do you treat your customers as you would wish to have them treat you, if conditions were reversed?

OV232

Do you charge them a reasonable price only? Do you give them proper weight and measure? Do you properly represent your goods to them, as you would have them represented to you? Are you a good neighbor? Do you see to it that your children are not a nuisance to others; that your chickens are not permitted to damage your neighbor's garden; that your dog is not a ferocious one, and that his bark does not keep the neighborhood awake? In a word, do you treat your neighbor justly, along the lines of the Golden Rule, doing unto him only as you would wish him to do to you? Ask yourself that question occasionally.

Let us now step into your home and measure things there by the Golden Rule. As husbands, how do you treat your wives? As wives, how do you treat your husbands? Can you apply the Golden Rule to your words, to your conduct, to your demands of each other? Or do you act meanly, selfishly, taking advantage of each other, to the limit that the other will forbear? Do you deal with your children according to the lines of the Golden Rule? Are you an ideal parent, according to your own advanced standard of what a parent's duty should be to his children? Do you remember that you have a responsibility for their training; a responsibility so far as your circumstances will permit, for their environment and happiness and education and general preparation for usefulness in life? Or are you indifferent to their interests, neglectful of your responsibilities? Do you recognize that your children have certain rights and that these increase as they near maturity, or are you forgetful of these, disposed to keep the children under the restraints of childhood, souring their dispositions and making them unhappy, until they resent the injustice and a family quarrel results? As children, are you thoughtful of your parents, their welfare, their wishes, their happiness, as you would like your children to be thoughtful of yours? Do you remember the hours and weeks of feebleness and sickness and toil which you cost them in your infancy, and are you seeking to repay those kindnesses and seeking to make their last days the happiest of their lives? Are you observing the Golden Rule toward your parents? How is it in your relationship to your brothers and sisters? When they borrow your things without leave, do you retaliate by borrowing theirs without leave, and thus keep up a continual fret and vexation of spirit in the family? Or do you practice the Golden Rule of justice, and do nothing to your brother and sister, or their belongings, that you would not wish them to do to you or your things?

The Golden Rule in Church.

Surely in the Church you should remember the Golden Rule laid down by the Head of the Church. Nevertheless, I am sure that if you are unjust in your own family, and to your business associates, you will be unjust also in your dealing with the "Church, which is the Body of Christ." He that is unjust in little things would be unjust in greater ones. He who is faithful in little things will be faithful in the greater ones. He who practices the Golden Rule during the six days of his contact with business will surely be faithful on the seventh, but faithfulness to the Golden Rule on the one day only will never win Divine approval.

If I have taken upon me a denominational name, which stands for a denominational creed, do I really believe that creed and endorse it and uphold it? Or am I in a measure out of accord with it? Does it misrepresent me, or do I misrepresent it? Am I doing to my associates and to the Lord, the Head of the Church, as I would have them do to me? If not, I should square my conduct by the Golden Rule. I should be honest with my Lord, with my brethren and with myself, and make no false professions. Do I treat all the brethren as such, as the Apostle says, "Without partiality and without hypocrisy?" Or do I pick

OV233

out some of special class or calibre or style, and measurably ignore some of the poorer or less literate, who, perhaps, need my assistance more? Am I doing to all these a brother's part, as I would that they should do to me, if our positions were transposed? As the pastor, am I thoughtful of the interests of the brethren? Do I watch out for their liberties? Do I seek to impart to them freely whatever knowledge I possess, or am I trying to hoodwink them and to keep them in ignorance, and to hold them down? In a word, am I doing for the Lord's sheep, as an under-shepherd, what I would wish to be done to me by an under-shepherd, if I were one of the Lord's sheep under his care? Or, as one of the Lord's sheep, under a pastoral head, am I seeking by word and act to encourage and assist the pastor, as I would like to have the Lord's people do for me, if I were in pastoral service?

"A CUP OF COLD WATER"

*THE Lord of the Harvest walked forth one day,
Where the fields were white with the ripening wheat,
Where those He had sent in the early morn
Were reaping the grain in the noonday heat.
He had chosen a place for every one,
And bidden them work till the day was done.*

*Apart from the others, with troubled voice,
Spake one who had gathered no golden grain:
"The Master hath given no work to me,
And my coming hither hath been in vain;
The reapers with gladness and song will come,
But no sheaves will be mine in the harvest home."*

*He heard the complaint, and He called her name:
"Dear child, why standest thou idle here?
Go fill the cup from the hillside stream,
And bring it to those who are toiling near;
I will bless thy labor, and it shall be
Kept in remembrance as done for Me."*

*'Twas a little service, but grateful hearts
Thanked God for the water so cold and clear;
And some who were fainting with thirst and heat,
Went forth with new strength to the work so dear;
And many a weary soul looked up,
Revived and cheered by the little cup.*

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Creed Smashing Necessary

For Federation--Congregational, Presbyterian and Methodist

By C. T. Russell, Pastor Brooklyn and London Tabernacles

"Say ye not, A Federation, to all them to whom this people shall say, a Federation; neither fear ye their fear, nor be afraid."--Isaiah 8:12.

THE desirableness of oneness in the Church of Christ is beyond dispute. The impropriety of sectarianism or division is now generally conceded, although twenty years ago many defended the divided condition of the Church as being helpful. They pointed to our Lord's words, I am the Vine and ye are the branches; every branch in me that beareth not fruit my Father, the Husbandman, taketh away. And every branch that beareth fruit he pruneth, that it may bring forth more fruit.--John 15:1-5.

They claimed that the denominations were the branches. The evident teaching of the Master here is that his people are related to him in an individual sense and not as parties, sects or denominations, and that they are dealt with from the individual standpoint as one Church and not many.

St. Paul enunciated the same great truth (1 Cor. 12:13), declaring that the Lord Jesus is the Head of the Church, which is his Body, and that as the human body has many members under the full control of the head, except when diseased, so the Church, as members in particular of the Body of Christ, are all to be subject to the Lord as their Head. They are all to be so connected with their Head, and thus with each other, that when one suffers, all suffer with it, and when one rejoices, all rejoice with it, because they all have fellowship in one spirit of the Head.

Hence the eye cannot say to the hand, nor the hand to the foot, I have no need for you, for every member is necessary to the prosperity of the Body as a whole. And as the joint supports and strengthens the limb and is joined thereto by sinews, etc., so individually God's people are united to each other in the bonds of grace and truth and love.

Church Federation Quite Different.

It must be conceded that Church Federation or Confederacy is in many respects quite a different thing from the Church's oneness illustrated by our Lord's parable of the vine, and the Apostle's illustration of the human body. Nevertheless, since a Federation is proposed as the nearest possible approach to the enjoined spiritual Union, it is proper that we and all Christians everywhere should enquire carefully the cost and the gain implied in the Federation movement. In this series of discussions the cost of Federation to the creeds of the most prominent denominations will be impartially considered. First in the list let us consider the sacrifices of Congregationalism, Presbyterianism and Methodism.

(1) As to Church Government very slight concessions will be required of any of the Federating denominations. Denominational liberties as respects forms of worship and methods of government and discipline are to be permitted very loose rein. The Federation proposes chiefly the regulation of home and foreign mission work and a general watch-care over the interests

of the federated systems along the lines of political influence. The expectation is that the political power of the Federation will have considerable to do with moulding of

legislation favorable to the Federation, and later on, unfavorable to the smaller denominations not associated in the Federation.

(2) It is along doctrinal lines that the sacrificing in the interest of Federation will be chiefly demanded.

Doctrinally Congregationalists and Presbyterians are one; hence we may consider their sacrifice of doctrine in the interests of Federation as the same. They both accept the Westminster Confession of Faith with its Calvinistic foundation--that God, before the foundation of the world, foreordained whatsoever comes to pass; that he predestinated an elect, saintly few to heavenly glory, and equally foreordained that the remainder of thousands of millions of non-elect should be maintained in life to all eternity, in order that they might suffer excruciating pains, both mental and physical, never-ending, as a part of the supposed penalty of the "Original Sin" committed by our first parents in Eden.

No Infants in Eternal Torment.

Evidently there will be few people in these highly intelligent Christian bodies ready to insist, as our forefathers did, that this element of faith is essential to salvation. Few of us would agree with Brother John Calvin, the great architect of this creed, that fellow-Christians rejecting this doctrine should be burned at the stake, as Brother Calvin decided in respect to Brother Servetus. No, thank God! We have outgrown some of the narrowness which so terribly fettered some of our brethren during the dark ages.

Few any longer believe that there are "infants in hell not a span long," because non-elect. Even where the doctrine of Election is still blindly held, few have the temerity to state their belief that any innocent infant was predestinated to everlasting torture. But Brother Calvin's contention, expressed in the Westminster Confession, is that there are no innocent infants --that the condemnation of Original Sin was to eternal torture and that Adam's children, "born in sin and shapen in iniquity," were therefore not innocent, but guilty--born under the sentence of eternal torment and salvable from it only through membership in the Church of Christ.

The More Excellent Way.

Indeed we may say that this theory was still older than Calvin, for did not St. Augustine first declare the danger of infants to eternal torture and the necessity of their being brought into the Church of Christ by baptism in order to escape eternal torture? And is not the force of this teaching still manifest amongst both Protestants and Catholics, as evidenced by their fear to have an infant die unbaptized --so that some, in extreme cases, even practice "baptism in utero"?

Doctrinally Methodism is indirectly opposed to Calvinism in every sense of the word. Possibly Methodists will have less to concede than Calvinists, because, although in Wesley's day the doctrine of Free Grace was combated on every hand, it is now the tacit faith of the vast majority of Christendom. The doctrine that God had premeditated and irrevocably foreordained the eternal torture of our race except a handful of the Elect was too horrible a one to stand.

So the Methodist doctrine of Divine Love for all and Free Grace as respects salvation has appealed more and more to the growing intelligence of mankind. Nevertheless we cannot do otherwise than concede that it will matter little to the thousands of millions which all "orthodox" creeds consign to eternal torture whether they shall suffer eternal agonies as a result of Divine lovelessness in foreordaining their sufferings or of Divine inability to outwork for their benefit the supposed advantages of Free Grace arranged for them by Divine Love.

Our suggestion is that now, in the

lapping time of this Gospel Age with the oncoming New Dispensation, as the arc light casts the candle of the past into the shadow, so the clearer light now shining from the pages of God's Word casts into the shadow all the doctrines of the "dark ages," relieving us of the horrible nightmare which once beclouded our hearts and lives and made us fearful of our Creator as an all-powerful, but merciless sovereign.

In this blessed light now shining from God's Book have we not a basis for Christian *union*? Let us see! If we can find in God's Word that the doctrine of Election and the doctrine of Free Grace are both true, both Biblical, but that one belongs to the Church in this Gospel Age and the other to mankind in general in the coming Age, will not this solve our problem and give us doctrinal *union* instead of a mere *federation* based upon the ignoring of doctrine? We can all assent to this, therefore let us examine the facts.

The Bible assuredly declares a Divine election according to a Divine purpose foreordained--but not such an election as Brother Calvin outlined. God foreordained the selection of a Church, predestinating the number who would constitute its membership and the character of each one who would be acceptable as a member. He foreordained tests as to the worthiness of these members and the glorious reward that should be theirs and a great work which they shall be privileged to do for mankind--limitedly now, fully during the Kingdom reign. Accustomed to the election of fellow-citizens to the Presidency, to Congress, etc., where they will have the opportunity for blessing the non-elect, we should have carried this same thought to the Divine election of the Church. We should have discerned that the elect Church, the "Seed of Abraham" (Gal. 3:29), is specially intended to be the channel of Divine blessing to "all the families of the earth" (Gen. 28:14).

How strange that we overlooked this and the assurance that with the completion of the Church Messiah would exalt her in the "First Resurrection" to be his Bride and joint-heir in his Mediatorial Kingdom, to be established for the blessing of all mankind! How strange that we did not notice that every text of Scripture used by our Methodist brethren to substantiate their doctrine of Free Grace belongs to the New Age! As, for instance, the Bible, after telling us of the completion of the Church, now espoused to the Lord, and after her marriage or union with him at his Second Coming, as "the Bride, the Lamb's Wife," tells that then "the Spirit and the Bride shall say, Come, and whosoever will may come and take of the water of life freely."-- Rev. 22:17.

Failure to Rightly Divide the Word of Truth.

Ah, yes, we failed disastrously to keep the Apostle's command, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth" (2 Tim. 2:15). We failed to thus divide the Truth and to note the portion applicable now and the other portion applicable during the office of the Mediator. Thank God, we are not yet too old to learn. We surely have been thoroughly sickened by our mistaken interpretations of the past, which made nonsense of both the doctrines --Election and Free Grace--and worse than this, defamed and vilified our Heavenly Father, "the God of all Grace."

In the light now shining we may see that the terms of the Divine election of the Church are in every sense of the word without partiality, except as regards character and faithfulness. Those now called with the heavenly calling to be of "the elect" are indeed invited to eternal life on the spirit plane, to be like unto the angels, but more exalted, while the opportunities to be granted to the world in general during the Mediatorial reign will be inferior, earthly, restitutionary--yet grand.--Acts 3:19-21.

OV237

But this difference of reward is counterbalanced by the severer trials and testings of those now called to be of the elect. They must walk by faith and not by sight. They must take up their cross and follow the Lamb whithersoever he goeth. They must count their lives not dear unto them, but willingly sacrifice their earthly interests that

they may be participators with their Redeemer in glory, honor and immortality, and in his great work of the future--the blessing of the world of mankind with a mental, moral, social and physical uplift.

The Proper View of Election.

Cannot we all, Congregationalists, Presbyterians and Methodists, and all others of God's people, unite as one body upon this Scriptural hypothesis? Are we not satisfied with the terms of this election--that they are sufficiently stringent to exclude all except the saintly? Harken to the Apostle's declaration, which we once so grievously misunderstood: He says of God's election, "Whom he did foreknow he also did predestinate to be conformed to the image of his Son." In other words, when our Heavenly Father foreknew and predetermined to gather an elect Church as the Bride of Christ, he also predetermined that none could be members of it unless they attained through faith and obedience in the School of Christ character-likeness to Jesus--heart likeness to him--hence, as nearly as possible, an obedience of the flesh to his Law.

Surely no one will claim that any but a little flock has ever attained to this honored condition; hence our former ideas respecting the non-elect would consign the majority of our families, neighbors, friends and all the heathen to endless woe. But now how differently we see in God's Word that the elect class is selected in advance, that in God's due time, with the Redeemer, it may bless every creature with fullest opportunity to return to human perfection in a Paradise regained --restored during the Times of Restitution.

This proposition of the Scriptures includes those who have gone down to the prison-house of death--into Sheol, into Hades, both the evil and the good. All shall then know, from the least to the greatest, that "Jesus Christ, by the grace of God, tasted death for every man." They shall know that the redeeming blood was not shed in vain, but will secure to each member of Adam's race, not eternal life, but an opportunity to attain eternal life--either on the heavenly plane during this Age or on the earthly plane during the Messianic Kingdom.

Have we not, in this beautiful election of the Bible, the basis for the grandest of all hopes, the highest of all ambitions, to be "heirs of God and joint-heirs with Jesus Christ our Lord?" Can we want more than this for ourselves? And does it not enhance the glory of this prize to have the prospect of conquering the world for Jesus and for the Father during the Mediatorial Kingdom in the only way in which it ever can be conquered --God's way?

Is it not for this Kingdom that our Redeemer taught us to pray, "Thy Kingdom come; Thy Will be done on earth as it is done in heaven?" Is it not for this Kingdom that he taught us to wait, saying, "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom"? (Luke 12:32.) Is it not for this Kingdom that the world waits? "Unto him every knee shall bow and every tongue confess." "The knowledge of the Lord shall fill the whole earth." "All shall know him from the least to the greatest." "And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from amongst the people."--Acts 3:23.

Shall we, then, stop merely with an outward federation or confederacy? Shall we not rather unite our hearts and heads and hands along the lines of the Divine promise given to us-- "In thee and in thy Seed shall all the families of the earth be blessed?"-- Gal. 3:29.

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Changes of Creeds Necessary For Baptists, Adventists and Disciples in Order to Federation

By C. T. Russell, Pastor Brooklyn and London Tabernacles

"Say ye not, A Federation, to all them to whom this people shall say, a Federation; neither fear ye their fear, nor be afraid."--Isaiah 8:12.

NUMERICALLY Baptists, Adventists and Disciples represent more than one-third of the Protestants of the United States. What they must yield for Church Federation is therefore an important question. All three of these systems are built upon the Congregational platform, which recognizes as Scriptural the independence of each congregation as to its own creed in all matters of faith and Church order.

These bodies of Christians, therefore, could not join the Federation as denominations. The only method by which they could give adherence would be either by abandoning their principles of independence for which they have so long contended, or else by remaining quiescent while their ministers through Councils and Conferences essay to act for them. And here it should be noted that the membership of these large Christian bodies have more and more during the past thirty-five years shown their willingness to have their ministers regulate their affairs, even though contrary to their avowed principles of Church Government.

But it is from the standpoint of doctrines rather than Church government that we shall examine our subject. As we progress we shall find that some of the doctrines once considered all-important can in the light of our day be laid aside as obsolete--as hindrances in every sense of the word. Caution, however, would suggest that for every thing discarded as unscriptural the truthful substitute should be found-- otherwise our progress would be toward the destruction, not only of the bad of our creeds of the past, but also of their good features.

Doctrinal Surrender of Baptists.

Baptists will find little to dispute with their co-religionists of the Federation along general doctrinal lines; their chief difficulty will be in the matter of what constitutes Christian baptism--the necessity of water immersion to admission to Church membership. For years this doctrine has been even more tenaciously held than is generally realized.

Our Baptist brethren hold to justification by faith as a first or preliminary step which the sinner must take. But they equally hold that this is not the final step--that the step of sacrifice, the step of regeneration must follow in order to salvation. And a baptism in water they recognize as an indispensable outward indication of this regeneration. Hence it is standard Baptist doctrine, both North and South in all Baptist Churches with rare exceptions, that *no unimmersed person should be esteemed a member of Christ's Church.*

In a word, faith and reformation are steps of justification, but water immersion is the door into Christ. Only those who pass through this door are members of the Church of Christ from this viewpoint; hence, consistently, none others are invited to partake of the Eucharist--the Lord's Supper. The argument is that this Supper, symbolizing death with Christ, was

OV239

offered only to the consecrated and accepted members of Christ's Church.

What Baptists No Longer Believe.

Like the rest of us, our Baptist friends have been in the past rather illogical in all matters religious and doctrinal; so much so that many of them have never realized the

full meaning of their doctrine. The meaning was grasped in the long ago, but has generally been lost sight of within the last fifty years.

It is this: Since water immersion is the evidence of obedience to Divine instruction and since all of "the elect" are not only instructed of God but obedient to him, therefore those not baptized in water are not of God's elect--are not members in his Church. And this in turn, according to Baptist doctrine, implies that all not immersed in water are outside of the Church--outside of the number of "the elect"--outside of God's favor--outside of the salvation provided in Christ--and therefore inside the damnation and eternal torment which Baptist doctrines imply have been foreordained for the eternal torture of all the non-elect.

Do our Baptist friends who meet unimmersed Christians of other denominations in the walks of life from day to day really believe that the latter are on their way to an eternity of torture? Most assuredly they do not! But this is merely because they are illogical, like the rest of us. They are as illogical as their brethren of other denominations. They have outgrown at least this feature of the teachings of the "dark ages" handed down to them by well-meaning but less enlightened forefathers.

One glance at the matter will suffice to show our Baptist brethren that the very strongest features of their teaching need some revision. However fundamental may be the doctrine of baptism, some of their conclusions respecting it will be greatly advantaged by a liberal pruning. But caution should be used. The Bible should be consulted. We offer the suggestion that too hasty a rejection of water immersion would be a mistake--that the proper course for our Baptist friends is to study the Scriptures afresh on this subject.

What wonderful advantages are now at the command of all Bible students! They have marginal references by which one passage throws light upon another. They have also concordances, glossaries, indexes, and all manner of helps for Bible study. Our forefathers before the Reformation were generally illiterate. And even had they possessed education the pen-written Bibles were expensive and obtainable only in the Latin language. Indeed it is within only the last few years that Bibles have become cheap and plentiful and the masses able to read them.

What Must Adventists Concede?

The doctrine of the Second Advent of Christ is common to all denominations. And the Adventist belief that at that time the earth will be burned up is also a feature of all the various creeds. Many Adventists have abandoned the thought that the Savior's second appearing is at hand. And many more are abandoning the thought that when he appears Adventists alone will be saved and all the remainder of mankind will participate in the destruction and burning which shall then engulf the earth.

It should not be difficult for them to realize that there is no great necessity for controversy along the lines of the time of Christ's coming, since they acknowledge themselves completely in the dark on that subject. Neither can we suppose that after thoughtful consideration they should feel justified in assuming that they alone are "the elect." Let us hope that with broadening sentiment they are more and more realizing that there are saints and sinners in their own number, as well as in all denominations and as well as in the world; and that "the Lord knoweth them that are his" and will care for them regardless of denominational lines.

OV240

But for that portion of Adventists which considers the keeping of the Seventh Day of the week the all-important part of Christianity, we see no ground for Federation, unless, indeed, they may choose to get about the difficulty by counting the calendar the other way around the world. Thus they might bring their Seventh Day into harmony with what others term the First Day. Or, by counting the calendar in the opposite

direction they may still keep their Seventh Day and realize that others are keeping the same day, though calling it the First Day.

Disciple Doctrine to be Voided.

Undoubtedly Alexander Campbell was a good man with a great head. And undoubtedly many of a similar class following his lead are today known as Disciples or Christians. Undoubtedly these are following closely to apostolic customs in the matter of Church organization, which in many respects is beautiful in its simplicity. Doctrinally they claim most faithfully to stand by the Word of God alone. And one of their familiar declarations is, "When the Word of God speaketh we speak; when the Word of God is silent we are silent."

But this beautiful simplicity of theory our Disciple friends have found difficult to work out in practice. Hence we find them as strongly intrenched behind unwritten creeds as are others behind elaborated creeds. These are inculcated through the writings of their standard authorities--including the editors of their leading journals. "Disciples" hold most tenaciously as the Bible teaching that baptism in water is indispensable to the remission of sins. This doctrine is supported by several Bible texts which declare, "Arise and be baptized and wash away thy sins"; "Baptism unto repentance and remission of sins," etc.

Before pointing out their misapplications of these texts let us note the facts that according to their theory all others of mankind, Christians, Jews and heathen, who have not been immersed have not had their sins washed away. Consequently such are yet in their sins. Consequently such are lost. And lost, according to the general understanding of Disciples and other Christians, signifies shut out of heaven--shut out of Paradise-- shut into hell and its eternal torment.

Do our Disciple friends act as though they believe this teaching? Do they spend all of their time and energy and money in seeking to bring fellow-Christians into water baptism for the remission of sins and escape from eternal torture? Assuredly they do not. Hence we are justified in supposing that like our Baptist friends they have not taken seriously and logically their own doctrines. Rather they have assented to them thoughtlessly. It would appear to us, therefore, that doctrinally our Disciple friends might easily be prevailed upon to abandon their peculiar tenet to the extent that it would not hinder them from losing their identity as advocates of "baptism for the remission of sins" and merging themselves or federating with others.

To assist them out of the difficulty we remind them that all the Scripture they cite in support of immersion for the remission of sins belonged to the Jews, and none of it to Gentiles. The Jews were exhorted by John the Baptist and others to renounce sin, to return to harmony with Moses' law, and to show this change of character by water immersion.

But those Ephesians who believed in Christ and whom Apollos baptized for the remission of sins did not receive the Holy Spirit. St. Paul explained to them that their baptism was an improper one--that they as Gentiles required an immersion into Christ (Acts 19:1-7; Romans 6:3).

Baptist Union Not Federation.

In a former article we suggested to Presbyterians, Congregationalists and Methodists a union of heart and head as better than federation, so now we suggest to the denominations whose

OV241

doctrines we are here considering. What we shall suggest respecting baptism will apply to all Christians.

All Christians agree that Jesus and his Apostles taught baptism, and thus it is written: "*One Lord, one Faith, one Baptism*" (Eph. 4:5). We cannot here elaborate, but merely suggest that nowhere in the Scriptures is infant baptism commanded or urged. The expression, "Believe and be baptized" implies a mental development capable of belief beyond that which infants possess.

The original pretext for introducing infant baptism was set forth by St. Augustine, who urged that as all mankind were going to eternal torture except the Church, it was necessary to get infants into the Church; and baptism was set forth as the doorway. All parents, of course, were anxious that their children should be immersed into the Church and saved from eternal torture. And those good wishes were certainly commendable, even if unnecessary.

Subsequently immersion was declared to be unnecessary and sprinkling became its substitute with all. The thought of preservation from eternal torment thereafter attached to the sprinkling. Although our minds have broadened, so that comparatively few believe St. Augustine's presentation, nevertheless the custom of infant sprinkling continues with more or less of fear to abandon it for the child's sake.

Who will dispute that St. Paul's words of Romans 6:3-5 are the clearest presentation of the import of baptism furnished us in the Bible? The passage is cited in proof of every theory of baptism, yet it supports only one--the true one. Notice that it does not say, as many suppose, "So many of us as were baptized into Jesus Christ were baptized into water." It *does* say, "So many of us as were baptized into Jesus Christ were baptized into his *death*." Is there not a difference? That difference is the explanation of all our difficulty on this subject. The clearing of it away furnishes the foundation for harmony between all; and not merely for harmony, but for union amongst all classes of consecrated Christians.

Baptism Into Christ's Death.

Consider the passage critically. First, immersion into Christ signifies to the justified believer his immersion into, his burial into, the Body of Christ as a member of "the Church which is his Body" (Eph. 1:22,23). The Apostle sets forth clearly a distinction between the Church and the world and between the salvation of the Church and the salvation of the world. The Church are "the elect" of the Lord, called and chosen; and if faithful, they will be members of the glorious Church beyond the veil. She, as the Bride of Christ, will be His companion and Queen during the Mediatorial reign of glory for the blessing of the world--for the blessing of the non-elect.

St. Paul not only tells us of our need to be thus immersed into membership in the Body of Christ, but he proceeds to tell us how that membership can be brought about. The words, "Baptism into his death" explain the matter. How strange that we ever thought these words signified water immersion! Our eyes are now opened! Plainly, now, we see that "into his death" signifies our participation with our Lord Jesus in suffering for righteousness, in self-denials, self-sacrificings of the same character as those endured by the Master.

It is true indeed that the whole world suffers pain, sorrow, disappointment, etc.; yet our Lord suffered differently from all others, and our dying must correspond to his. He suffered, the Just for the unjust. The holy, harmless, undefiled One laid down his life sacrificially, voluntarily, joyfully. And we, to share in his death, to be "baptized into his death," must do the same.

True, Jesus was spotless, while we are members of the fallen race. But we are justified through faith in his blood. And hence we have in the

OV242

Divine sight through him a standing of human perfection or justification. This standing is granted to us or imputed to us for the very purpose of permitting us to sacrifice our

human rights and earthly interests as he sacrificed his. The "elect" are to be dead with him, that in the resurrection they may live with him and be like him and share his glory, honor and immortality. By consecration we present our bodies living sacrifices holy and acceptable to God, as the Apostle declares (Rom. 12:1). Thus we are "immersed into his death" and thus we become members of his body.

Whoever fails to be thus immersed into Christ's death will fail of the membership in his Body--will fail to be of his elect Church, his Bride. The difference between being dead with Adam and being dead with Christ is very great. By nature we are all dead with Adam. He was a sinner, condemned. We as his offspring are the same. It was necessary therefore that we should by faith be lifted out of this condition of death with Adam, in order that by consecration of all earthly interests we might become dead with Christ. Thus we share with him his sacrificial death and, by participation in "his resurrection," will also become sharers of his Kingdom glory.

Jesus' Baptism Ended on the Cross.

Ridding ourselves, then, of the unscriptural theory of an eternal torment awaiting the non-elect, may not all Christians perceive the reasonableness of the Divine proposition to bless the world through the elect? As Jesus by his sacrifice was made Head of the Church, so all who will be his members must share his spirit of self-sacrifice --death to the world and earthly interests. Only such may share with him in his Messianic Kingdom work of blessing, uplifting, instructing, assisting all of the non-elect. Many of the non-elect under the fuller light and better opportunities of the Mediatorial reign will turn from sin to righteousness, from death to life eternal. This "baptism into death" with its blessed reward excludes none of any denomination. It includes in the Church of the elect those of every denomination and of no denomination who comply with its conditions of faith and obedience and consecration unto death.

Was not this our Lord's baptism as he described it? Just before his crucifixion he said, "I have a baptism to be baptized with, and how I am straitened (troubled) until it be accomplished!" His baptism dated from his consecration at Jordan, but it was not fully "*accomplished*" until on the cross he cried, "It is finished"--his baptism into death was finished.

Was not this baptism into death what he referred to when speaking to his disciples? James and John requested that they might sit on his right and left hand in the Kingdom. In reply Jesus said, "*Are ye able to be baptized with the baptism that I am baptized with?*" Surely he did not refer to a water immersion! Surely he did refer to his baptism into death, and meant his Apostles to understand that only by sharing in his baptism into death could they hope to sit with him in his Throne (Mark 10:37).

With this reasonable, logical, Scriptural view of baptism before our minds which of us would be inclined to dispute over the form of the symbol or in respect to the class of persons who should properly use the symbol? Surely none would claim that infants could thus believe and thus consecrate to death! Surely all would agree that a symbolical immersion into water such as was practised by the early Church, according to all the records, would be the most reasonable, most beautiful, most appropriate method of symbolizing the real baptism into Christ--into his death.

Let us, therefore, not be content merely to federate! Let us unite our hearts and heads and hands as members of the Body of Christ; let us be baptized with his baptism, into his death

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Episcopalian, Catholic, Lutheran What These Creeds Surrender to Enter the Church Federation Proposed

By C. T. Russell, Pastor Brooklyn and London Tabernacles

"Say ye not, A Federation, to all them to whom this people shall say, a Federation; neither fear ye their fear, nor be afraid."--Isaiah 8:12.

OF THE THREE oldest denominations of Christendom Episcopalians, Catholics and Lutherans--the latter have least to surrender. Their tenacity for the Word of God they may still maintain, even though others of the federated bodies might more and more abandon the Holy Scriptures, under leadership of the Universities, Colleges and Seminaries teaching Higher-Criticism-Infidelity and the Evolution theory.

Some Things in Common.

The Federation nevertheless would still permit Lutherans and others to love and reverence the Word of God and yet be in fellowship. Almighty God, the Son of God, and the Holy Spirit, firmly believed in by Lutherans, would all be acknowledged with more or less of mental reservation by all the denominations associated in the Federation. Nothing along these lines would need to be abandoned. Even Luther's plea of consubstantiation in the Eucharist may be held without objection. Even the honor of being the first denomination of the Reformation might still be held. We conclude, then, that Lutherans would not be required to sacrifice anything.

Episcopalians and Catholics have some things in common. They each claim to represent the original apostolic Church. They each claim (through their bishops in the laying on of hands) apostolic authority. Their common claim is that all other denominations of Christians whatsoever, are false churches without Divine authority, and hence not to be recognized or tolerated. Accordingly no minister of another denomination would be permitted to preach either in a Catholic or an Episcopalian pulpit. And if by mischance such a circumstance should occur it would be considered necessary to purge the sacred spot by a kind of re-consecration. From the standpoint of these denominations all others are heretics; but, they say, not willingly so, but ignorantly so.

Here note the fact that a cleavage is in process among Episcopalians. A minority, termed high-churchmen, are gradually separating Romeward, while the majority are sharing the sentiments of other Protestants, to the effect that the matter of "apostolic succession" is probably less important than their forefathers supposed.

For the purposes of this discussion we may without offense ignore the high-church minority and say that the Scriptures which plainly foretell the perfecting of Church Federation indicate that it will include Episcopalians, but will not include Catholics. Nevertheless the intimation is that while

OV244

the Federation will be a Protestant one, it will not be anti-Catholic. On the contrary, the two great systems, Catholic and Protestant, will fraternize and co-operate along various lines-- especially in the manipulation of social and political influences.

Episcopals Sacrifice a Little Pride.

The breadth of the Episcopal creed will not call for particular sacrifices in Federation, if only their pride on the subject of apostolic succession can be satisfied. They are all prepared to admit that no particular wisdom or holiness has been communicated from generation to generation, from bishop to bishop and from bishop to lower clergy through the laying on of hands.

They are willing to admit that there have been men as wise and others as foolish outside as inside their Communion. They are willing to admit that no greater light upon the Word of God and its meaning has come down to humanity through its channels than through outside channels. They are willing to admit that their clergy have no more of Divine Grace and Truth, Wisdom and Power than have others of God's people, both clergy and laity, outside their boundaries.

Hence they are willing, nay, anxious for Federation, and ask only that their "face be saved," by some acknowledgment of the long idolized thought that ability to expound the Scriptures and the Grace of God in expounding them could be had only through their channel. They have no desire to prove their claim to superior grace and truth by measuring swords of the Spirit with other ministers.

Up to the present time Episcopalians decline to be parties to the Federation unless their special claim be in some sense or degree recognized. Pride says it would never do to retract now all that the denomination has stood for in separation for centuries. They would urge Christians of the other denominations, especially the clergy, to consider the advantage which would accrue to the Federation by having all Protestant ministers accept their ordination. They do not claim that it would make them wiser or better men, nor more efficient teachers, either of truth or error. But they do claim that it would give them an *authority in the eyes of the people*, and give color and reasonableness to the Federation of many churches with discordant creeds posing as one church in the Federation arrangement.

The Common People Thinking More.

The argument is, "The common people, the laity," are disposed more than ever to think for themselves on religious subjects, and to study the Bible for themselves. If, therefore, as ministers, you desire to hold the people in check so that they shall not think for themselves you would do well to concede the claim of apostolic succession -- that no one is permitted to interpret or teach the Bible except those who have received apostolic benediction.

It was disregard of this claim of apostolic benediction which led to freedom of thought on religious subjects and ultimately led to the formation of the various sects. You should now seek to restrict further investigation of the Bible and further interpretation of it by accepting our theory, by permitting us to grant you recognition in some simple form of the rights of apostolic authority through our bishops. If you do not do so, you will more and more lose your hold on the people, for we are coming more and more to a time of individual thought on every topic.

The Scriptures intimate that this argument will ultimately prevail and great Protestant denominations be thus vitalized and in cooperation with Catholicism, for a short while dominate Christendom socially and politically, crushing out individual thought and negating and black-listing all religious teachers outside the Federation and its Catholic ally. From this standpoint, the Episcopal system will lose

OV245

nothing, but even be a gainer of prestige through the Federation.

For Catholics to join the Federation would signify the surrender of a great deal, and yet in the light of the Twentieth Century, surely much could be surrendered without any sacrifice of manhood--merely with the sacrifice of a little pride. For the Church at Rome to federate with the Protestant churches would mean that they ceased to protest and that she relinquished her peculiar claims:

What Catholics Would Surrender.

1. That she alone is the Church of Christ and has authority to instruct.

2. That she is more than a Church or prospective Kingdom--that to her has been committed by God the rulership of the world in respect to all matters temporal and spiritual, hence that she is the reigning Kingdom of God.
3. That her Pope is the authorized representative of Christ, anointed and commissioned of God to fulfill all the prophecies of the Scriptures respecting the reign of Christ, his Mediatorial Kingdom, etc. This claim of Papacy that the Pope's reign is de facto the reign of Christ is expressed in the declaration that he is the Vice-gerent of Christ--the one reigning instead of Christ.
4. The doctrine of trans-substantiation --that by the blessing of a priest the ordinary bread and wine are transmuted into the actual soul of Christ-- (his flesh and his blood) for sacrifice afresh in each celebration of the Mass.

Whatever may have been true in the remote past, assuredly our Catholic friends can no longer claim that all the purity, all the faithfulness to God, all the sanctity of life amongst believers in Christ are to be found in her communion. St. Paul declares, "If any man have not the Spirit of Christ he is none of His." Surely all Christians admit this standard and the correctness of the Apostle's teaching.

Hence the ignoring and setting aside of all creeds and barriers which have heretofore hindered the Unity of the Church of Christ might be possible. Thus the first Catholic objection might easily be removed in favor of Federation, or, still better, in favor of Union. As our Episcopalian friends fail to prove that the apostolic succession to ordination gave either greater wisdom or more grace to their clergy than to other ministers of the Gospel, might not our Catholic friends reasonably admit the same?

The second claim that Papacy is God's Kingdom, that the Popes reign successively as Christ's Vice-gerent, should not be difficult for Catholics of our day to lay aside. However strongly it was held in the dark past, it is surely little appreciated by Catholics to-day. No longer do the Popes dominate the civil rulers in Christendom. And no longer do the people consider it wise that they should do so.

A Claim Now Easy to Lay Aside.

More and more the masses appreciate the fact that the original kingdom of earth was given to Father Adam and that mankind as his children are the natural heirs of the inheritance. More and more the people are disposed to consider popes, czars, emperors and kings as merely figureheads, without any real title or authority from heaven to rule or to coerce the people. More and more the masses demand Congresses, Parliaments, Reichstags and Dumas. And more and more do they demand that these shall reflect the sentiments of the people in civil and religious matters.

The day of darkness and ignorance in which the people believed that popes and kings were Divinely appointed to rule them with Divine authority has gone by. General intelligence has taught mankind that it is a mistake to suppose that one God-appointed king and kingdom were Divinely appointed to wipe another Divinely appointed king and kingdom off the face of the earth. Hence popes and kings now admit that they reign by a popular sufferance, and their appeals for money, for armies and navies

OV246

is no longer on the score that they were Divinely instructed to obliterate each other, but on the score of self-defense.

Divine Appointment Not Believed.

This claim, however, wholly destroys the argument that we are now or ever in the past have been under Christ's Kingdom, either direct or through the popes. Neither now nor at any other time in the world's history has there been a reign of righteousness such as the Scriptures declare Christ's Kingdom shall inaugurate. May we not, then, with good grace--Catholics and Protestants--admit that neither our Catholic popes, emperors and

kings, nor our Protestant kings, emperors and heads of Churches are reigning with any Divine authority manifest to human judgment?

Let us humbly admit the nonsense of the legends on our coins, Catholic and Protestant, to the effect that kings and popes reign by the grace of God-- by Divine appointment. Let us rather say that they came into power through the exercise of brute force and in a time of common public ignorance. Nor by this do we mean any disrespect to the governments of to-day--rather we have shown that to-day the people are ruling through their Congresses, Parliaments, Reichstags, etc., and that the kings and emperors are mere figureheads of power, more or less useful and dependent upon the good-will of their people.

If it be asked how we shall account for the period of the Dark Ages and autocratic and devilish misrule, our reply would be to point to the Apostle's words. He declares that Satan is the god or ruler of this world, who now operates through the disobedient -- through those not in harmony with God, who constitute the vast majority in Christendom and elsewhere. And we remind you that our Lord Jesus also spoke of Satan as being the Prince of this world or age (John 12:31), and of himself as the Prince or Ruler of the coming Age, the Millennial Age (John 18:36).

Ah, yes! the sooner both Catholics and Protestants admit what they and all the world now see, the better-- namely, that for a long time our great Adversary held us in a bondage of ignorance and superstition, in getting free from which many bright minds have reacted towards infidelity, because they did not see that many of the teachings of the past, both Catholic and Protestant, were not only irrational, but most positively unscriptural teachings of men, and, as St. Paul declared, "doctrines of demons" (1 Timothy 4:1).

Not Vice-gerent Christ.

In view of the foregoing--in view of the fact that the Divine titles of all kings and emperors are now abrogated, papacy need feel no special disgrace to her cause in similarly abrogating the claim that the popes reign as representatives of Christ or have authority so to do. Indeed, such a claim is more safely denied than held, for in the light of our day papacy's best friends cannot look into the past and point with pride to any achievements as properly representing the reign of the Prince of Peace--Immanuel. In the light of the present all of God's people, Catholics and Protestants of every shade, should rejoice to join in the Lord's Prayer--"Thy Kingdom come; Thy Will be done on earth as it is done in Heaven." Surely this is what all saints of all denominations should desire and pray for and labor for.

Not that we can hope to bring it to pass of ourselves, however. Nearly nineteen centuries of efforts show to the contrary. Even our last century of great missionary endeavor, Catholic and Protestant, proves this. United States statistics show that in the year 1800 there were six hundred millions of heathens, and that in the year 1900 their numbers had doubled--there were twelve hundred millions of heathens. While continuing our exertions

OV247

on behalf of the heathens abroad and at home, let us tie our faith to the Apostle's words and "wait for God's Son from Heaven" (1 Thess. 1:10).

Trans-substantiation, Masses, Purgatory.

At the second coming of Christ and the glorification of His Church, "His elect," "His saints," gathered from all denominations, Catholic and Protestant (and some from outside of all of them)--only then will the glorious reign of Christ and the Church begin. Only then will the spiritual Seed of Abraham be complete and the work of blessing the unregenerate world begin --the Messianic Kingdom work--the overthrow of Satan and his empire-- the scattering of darkness, ignorance and superstition which

he fostered-- the flooding of the earth with the light of the knowledge of the glory of God --the restoration of natural Israel to Divine favor--the bringing in of everlasting righteousness through a mental, physical and moral uplift. Whoever, then, shall refuse all those blessings and privileges will be destroyed from amongst the people. Thus eventually in the close of the new dispensation God's will shall be "done on earth even as it is done in heaven"-- as fully, as completely. This is the "Kingdom of God's dear Son," for which we wait and pray. And however good or bad other kingdoms, temporal or spiritual, have been, we need no longer consider them substitutes for this one which shall be the "desire of all nations" (Haggai 2:7).

We are free to admit that the Catholic doctrines of Trans-substantiation, Masses and Purgatory would be difficult for our Catholic friends to abandon for the sake of Federation or for any other reason. Nevertheless we believe that in the light of our day there is more to be learned upon these important doctrines.

Without agreeing with these doctrines --without claiming Catholic affiliation, let us here say that the Catholic doctrine of Purgatory, which lies at the foundation of these three, is in many respects more rational than our Protestant doctrine of eternal torture. It would surely be more God-like to provide some way of escape for the millions of humanity than to leave thousands of millions uselessly in untellable anguish to all eternity.

Summing up, then, we find that Lutherans would have nothing to lose by Federation-- nothing to surrender, except a little pride. Episcopalians likewise will find Federation to cost them little. They can well afford to join the Federation, especially on terms upon which they insist--the recognition of the apostolic succession. And this they can afford to concede in its very mildest form, realizing that it has never specially advantaged them anyway and is impossible of demonstration, in view of the fact that the Scriptures declare that there are but twelve apostles of the Lamb and symbolically show only a twelve-star crown to the Church during this Age and only twelve foundations to the New Jerusalem--the Church in glory. How, then, could bishops either possess or give apostolic blessings? (Rev. 12:1, 21:14.)

Do Not Federate--Unite.

Reminding all that our text opposes Federation, we conclude by advising the Protestant Christian Communion discussed foregoing not to be content with Federation, but to go the entire length of Union--dropping all their pet ideas and acknowledging as fellow-Christians and fellow-members of the Body of Christ, the Church, all who acknowledge Jesus as their Savior, their Redeemer, and who turn from the ways of sin and to the best of their ability walk in the path of righteousness, and who make full consecration of themselves to the Lord. These are and ever should be ONE in the most absolute sense possible, both now and beyond the veil.

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OV248

Thrust in Thy Sickle

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"The World that Was"--"The Present Evil World"--"The World to Come."

*Text--"Thrust in thy sickle, and reap; for the time is come for thee to reap."--
Rev. 14:15.*

INTELLIGENT people appear to reason upon every subject under the sun except on religion. Approach a man upon any matter of industry or social progress, or political

economy or finance, and we find him reasonably alert to the general law of Cause and Effect, but when it comes to religion the same man refuses to recognize or follow such laws. To illustrate: If a thousand religious men and women were asked to give some general outline of the Divine Plan under which humanity is being dealt with by the Almighty, nine hundred and ninety-nine of them would look at you in blank astonishment as though it were absurd to suppose that God would conduct his affairs along the lines of order, reason and common sense--Cause and Effect. On the contrary, the Scriptures everywhere hold that our Creator is systematically ordering the affairs of earth and "working all things according to the counsel of his own will" (Ephesians 1:11).

St. Peter divides the world's history into three great epochs, which our common version Bible designates as "worlds." The first of these, he says, lasted from the creation of our first parents to the flood. The flood was the harvest time, the reaping time, of that epoch. It was the conclusion to the course of sin which, he tells us, there prevailed. And only eight persons, Noah and his family, were carried over as a nucleus for another great epoch, or "world," which St. Peter calls, "The world that now is," and which St. Paul calls, "This present evil world" or epoch, and of which Jesus states, "My kingdom is not of this world (epoch)," while again He informs us that Satan is "the Prince of this world."

Certain things have been in progress --certain great instructions and blessings from the Almighty during this long period of over forty-three hundred years. "This present evil world" or epoch is to have a harvest time, and its affairs are to be as thoroughly wound up, completed, as were the affairs of "the world before the flood." Then a new epoch or "world to come" will dawn, the character of which is clearly delineated in the Scriptures as being very contrary in every way to that of "this present evil world." It will be "The world to come, whereof we speak," the new epoch, figuratively said to have "a new heavens and a new earth," in which the Lord will dominate human affairs. His elect Church of the present time associated with Him as His Bride, will constitute the "new heavens" or new spiritual domination under which human regeneration will bring the "new earth." Under that new dispensation everything will be in accord with the character of its King, the Prince of Light and Righteousness, just as the conditions of "the present evil world" are in harmony with the characteristics of the "Prince of this world, who now worketh in the hearts of the children of disobedience"--"the Prince of Darkness."

"The World That Was."

The "world" or epoch which ended at the flood accomplished a great work. It was during that period of sixteen hundred and fifty-six years that God first tested Satan by permitting him to have an opportunity to show the traitorous attitude of his heart in connection with our first

OV249

parents. Desiring to establish himself as an Emperor over earth, separate and distinct from the Empire of Jehovah, Lucifer became Satan, God's Adversary, and has since continued in his opposition to the Divine will. Our first parents, through Satan's lie, were led into disobedience to God, which resulted in the death sentence on Adam and his race. Subsequently for centuries the holy angels were allowed to have intercourse with fallen men, with a view to helping them back into harmony with God, not that God expected any such results, for he already knew that there could be no recovery of humanity, except through the merit of the Redeemer, whose sacrifice would purchase the world and whose reign as the King of kings and Lord of lords would ultimately restore the willing and obedient of the race. But the angels to all eternity might have supposed that an easier way of saving men was possible; that if permitted they could educate, assist and uplift mankind out of sin and death conditions back to harmony with God. God not only desired to show that all such results were impossible, but also

He desired to use the opportunity to rest, to prove, the loyalty, the faithfulness of the angelic hosts.

Amongst the liberties granted to all the angels at that time was the power to materialize--to assume human forms. We need not stop to discuss the possibility of this, for we are addressing those who believe the Scriptural record, and to such it will be quite sufficient for us to cite one of the many Scriptural instances; the case of the three men who appeared to Abraham and were subsequently found to be angels--spirit beings. They looked, talked, ate and were clothed like men. Abraham knew not who they were until subsequently they revealed their identity, as we read in the account of Genesis 18. The Apostle Paul adds his testimony to this incident, saying to the Church, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares" (Hebrews 13:2).

For long centuries this relationship between the angels and mankind continued. We have no record of any human being receiving an uplift from their ministrations. On the contrary, as God had foreseen, the influence of sin was contagious and ere long some of the angelic hosts became so enamored of the daughters of men that "they took to themselves wives of such as they chose," and preferred to leave their own habitation or spirit condition and to remain in a materialized form and to raise earthly families, although their course was contrary to the Divine arrangement and must have been so understood by them. Divine power was not interposed to hinder them. The error of this sedition, the leaving of their own habitation or plane of spirit being, from a small beginning, spread, and God's non-interference justified the supposition that he was either not able to cope with the situation, or unable to enforce His own Law. Thus centuries rolled by, while the earthly children of "those angels which kept not their first estate" became "giants and men of renown" at a time when maturity was not reached for at least one hundred years (Genesis 6).

During all those centuries we may be sure that every one of the holy angels had fullest opportunity to participate in the seductive pleasures of sin. And we may be quite sure during that epoch or age God demonstrated fully, completely, which of the angels were in heart and deed, in spirit and in truth, loyal to him and to all the principles of his righteousness. This work having been accomplished, that "world before the flood" was brought to an end, was overwhelmed by a flood of waters, the Lord declaring that the whole earth had become corrupt through this evil. The influence of the angels along licentious lines seemingly tended more and more to degrade humanity, so that we read that God beheld that "every imagination of man's heart was evil, and only evil, and that continually."

OV250

"This Present Evil World."

"This present evil world" differs from "the world before the flood" in that it is not under the ministration of the angels--but man, in a general sense, is left to himself. Since the flood, the world in general has been going on just as if there were no God, the exceptions, aside from the Jewish nation and the Church of Christ, being the destruction of the Sodomites and the preaching of Jonah to the Ninevites, warning them that they were about to perish. In other words, so far as outward appearance goes, God has allowed the world to take its own course, interfering only when the corruption became so great as to make life injurious rather than a favor.

St. Paul, reviewing the question of human degradation as exhibited in heathendom, etc., explains that the great deterioration in the human family is the result of man's being left to himself as respects the Divine supervision. He says, looking back along the line of Noah's descendants, "When they knew God they glorified Him not as God, neither were thankful.... And even as they did not like to retain God in their knowledge,

God gave them over to a reprobate mind"--they giving themselves over to things that were not profitable, defiling themselves, etc. (Romans 1:21-27).

This condition of things continued from Noah's day until three and one-half years after our Lord's crucifixion, when the special favor of God toward the nation of Israel terminated and the "middle wall of partition was broken down"--Cornelius being the first Gentile admitted to the privileges of the Gospel.

During the long period from Noah to Christ--twenty-five hundred years-- God, as we have seen, had no dealing with the world, but he did have very special dealings with Abraham, Isaac and Jacob, and then subsequently with the nation of Israel. To those patriarchs He gave an Oath-Bound Covenant, that through their posterity He would ultimately bless all the families of the earth. Moreover, the character of the promise was such that it implied the resurrection of all the families of the earth that have gone down into death under the great Adamic sentence (Romans 5:12,17,19).

The nation of Israel was segregated from all the other nations of the world and bound to the Lord and He to them by the Covenant of the Law entered into at Mt. Sinai. Under the terms of that Covenant it was implied that that whole nation should constitute the seed of Abraham and rule and bless all other nations, but the conditions were the keeping of the Law perfectly. God, of course, knew that, as imperfect men, Israel had undertaken an impossible contract. But he also knew that under his supervision the contract would not eventually be to their disadvantage, but the reverse. He used that nation as a typical people, their jubilees representing the "times of restitution" (Acts 3:20) coming to the world under the Millennial reign of Christ. Their day Sabbath typified a coming blessing to Spiritual Israel. Their year Sabbath typified a coming blessing to the world, to the universe. Their Day of Atonement for sins typified the day of better sacrifices, of Christ and the Church. Indeed, we may understand that fleshly Israel and all of its great affairs were typical foreshadowings of God's greater blessings to come in after dispensations.

Jewish Favor Culminated.

The culmination of the Lord's dealings with Israel was reached, as He had intended from the beginning, when our Lord Jesus left the glory of the Father on the heavenly plane and was made flesh, being born under the Law Covenant. Not being a direct member of the human family, but "holy, harmless and separate from sinners," he was perfect and fully able to keep all the terms of that Law Covenant, and did so. Thus, under the provisions of the Law Covenant he, and he alone of all the Jewish nation,

OV251

could claim the rights of the Abrahamic Covenant--the blessings foretold and the rightful authority to bless men, for, as the ruler of earth, he took the place of Father Adam with all his rights and authorities described in Psalm 8:4-6.

By keeping these rights and privileges as a man our Lord indeed would have been an earthly potentate of considerable dignity, the highest amongst men. But the Father's place for Him and for the world was far higher than this. As an earthly potentate He would have ruled over a falling and dying race and would have been privileged merely to counsel, rule and direct their imperfect energies; but he never could have brought them to eternal life. Hence the Divine Plan was that He should die as the Redeemer of Adam and his race, that thus He might have the just, the legal right to lift out of sin and degradation and death all of mankind who would fall in line with the gracious arrangements of the Divine purpose which center in Christ. It was in fulfillment of this feature of the Divine Plan that our Lord laid down the earthly Kingdom, the earthly rights, all that He had, as man's ransom price (Matthew 13:44). "Who gave Himself a ransom for all, to be testified in due time" (1 Timothy 2:6).

"Every Knee Shall Bow."

We now have Messiah exalted and in His possession the authority justly, legally acquired, whereby He may bless all the families of the earth-- all the children of Adam, by restoring to the willing and obedient "that which was lost"--earthly perfection and dominion. Where will He begin His blessing work? All the prophecies implied that Messiah would begin His work with Israel and that it should progress through Israel to all nations. But the prophecies did not even hint at the fact that before giving the "restitution" blessing to Israel, under the New (Law) Covenant of Jeremiah 31:31, Messiah would first make use of His "restitution" authority for the gathering of a special class of people, "a holy nation, a peculiar people, a royal priesthood." This, as the Apostle tells us, was kept a "Mystery," and, generally speaking, it is still a "Mystery," not only to Israel, but to the world. The gathering of the Spiritual Israelites was the first step in the new program. Those of the Jewish nation at our Lord's First Advent who were of the right attitude of heart when transferred from Moses to Christ, from natural Israel to spiritual Israel. Then, as we have seen, from the time of Cornelius onward, the Gospel message has been free to all who have the believing heart and hearing ear to take it. These, as a whole, as our Lord intimated, are but a "little flock." His words were, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom" (Luke 12:32.)

The Kingdom, the life eternal, etc., which the Lord has to give away, are those of Adam, which were lost through his disobedience and re-purchased by our Lord at Calvary. These he gives to His followers, the "little flock," but not to keep. Earthly restitution blessings are theirs to sacrifice only. Whoever will not accept them on these terms cannot be Jesus' disciples. Such are the terms of the heavenly or high calling, bestowed upon His followers. They must take up their cross *and follow Him in the sacrifice of earthly life and earthly restitution rights*, if they would share with Him the glory and honor that will be His in His exalted station.

"The World to come" merely signifies the epoch to come, the epoch wherein dwelleth righteousness, where righteousness will be in the ascendant, and where sin will be absolutely under the control of the great Redeemer, who then will be the King of glory, ruling, reigning, enlightening, blessing, uplifting, restituting, purging, purifying and bringing to perfection so many of Adam's race as will heartily respond to the rules of His Kingdom. All others will be destroyed as brute beasts.--2 Pet. 2:12.

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OV252

The Two Salvations

By C. T. Russell, Pastor Brooklyn and London Tabernacles

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."-- John 3:16.

"Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it by the washing of water by the Word; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."-- Ephesians 5:25-27.

SOME APPLY the first text only and think of the Divine Program as being merely an endeavor to rescue mankind from sin and death to righteousness and eternal life in the present time. Such as hold this view are much confused, because it must be acknowledged that comparatively little has been done, or is now being done, for man's uplift. After six thousand years it is still true that "The whole world lieth in the Wicked One;" "Darkness covers the earth and gross darkness the heathen." In order to have any

confidence at all in this theory, those who hold it are obliged to greatly lower their standards. They are forced to hope that God will admit millions of unfit people, crude, rude, ignorant and wicked to eternal life and happiness, or perchance provide for them Purgatorial experiences, to make them fit, righteous and acceptable for life eternal. As a whole, Christian people are greatly bewildered. The tendency of their bewilderment is toward doubt, skepticism, atheism.

The other view, briefly stated, is that God never intended the salvation of the world, but merely the salvation of the Church, "elect according to the fore-knowledge of God through sanctification of the Spirit and belief in the Truth." Those who hold this theory have great confusion also, because it seems incomprehensible that God would make no provision for "thousands of millions" of Adam's race, but arrange for them to be born in sin, shapen in iniquity, and to go down to the tomb (or worse) without a clear knowledge of God and His Purposes and Will respecting them.

As we have already frequently set forth, both of the described theories are erroneous. The Scriptures set forth two salvations, entirely separate and distinct. They are different as respects time, in that the one "salvation began to be spoken by our Lord" at His First Advent, and began to be applicable to His Church at Pentecost, and will wholly cease at His Second Coming in the end of this Age. The other salvation neither applied before our Lord's First Advent nor during this Gospel Age, but will apply to all mankind, except the Church, during the Millennium--the thousand years of the reign of Christ and the Church, specially designed for the blessing of the world and its uplifting out of sin and death conditions.

These two salvations are distinctly different as to kind, as well as respects their plan of operation. The salvation of the Church during this Gospel age --since Pentecost-- means not only a deliverance from sin and death conditions to eternal life, but provides that the eternal life will be on the heavenly or spiritual plane and not on the

OV253

earthly or human plane of existence. Thus the Apostle declares that our "inheritance is incorruptible and undefiled and fadeth not away and is reserved in heaven for us, who are kept by the power of God through faith unto salvation." (1 Peter 1:4,5.) Our Lord also told that in the resurrection we shall be like unto the angels. The Apostle also declares that at that time we shall be partakers of the divine nature and like our Lord and Redeemer.

The world's salvation which will follow will be wholly different from this. It will not include a change from earthly to spirit nature. It will mean a rescue from sin and death to the earthly perfection of the original man, in the image and likeness of his Creator, and surrounded by every necessary blessing for his comfort. Human perfection and the Eden home were lost through disobedience to God. The Divine arrangement is that the merit of our Lord's obedience unto death, when ultimately applied for mankind, shall fully cancel the death sentence upon him. More and better than this, God has promised that the same Sin-Offering shall seal a New Covenant between himself and mankind. The blessings of that New Covenant arrangement will then immediately begin. The great Redeemer will thenceforth be the great Mediator of that New Covenant. The whole world of mankind will be fully under His supervision and government for their blessing, their correction in righteousness, their uplifting out of sin and death conditions--back, back, back to all that was lost in Eden. All of this was the original design of the Great Creator. All of this will be outworked through the Great Redeemer. All of this was secured or suretied by His death, finished at Calvary.-- Heb. 7:22.

St. Peter, pointing down to that glorious time of the world's blessing, calls it "times of refreshing and times of restitution." He tells us that all the holy prophets described the blessings of those restitution times--the thousand years, the Millennium. (Acts 3:19-21.) When once we get the eyes of our understanding opened, we find the Apostle's

words thoroughly corroborated by the Divine records, which describe the wonderful blessings that are to come when the earth shall yield her increase. Then Paradise Lost shall be Paradise Regained. Then God will make his earthly footstool glorious. Then the blessing of the Lord shall make rich and He will add no sorrow therewith. Then streams shall break forth in the desert and the wilderness and solitary places shall be glad. But most glorious will be the change in humanity. The Lord promises to turn to the people a "pure message"--instead of the contradiction of creeds of heathenism and Churchianity. He promises that Satan shall be bound for that thousand years, that he may deceive the nations no more. He promises that then all the "blinded eyes shall be opened and all the deaf ears shall be unstopped."--Isaiah 35:5; 2 Cor. 4:4.

Two Salvations--One Savior.

Both of these salvations, according to the Bible, result from the death of Jesus our Redeemer, who died in obedience to the Divine will, "Died, the Just for the unjust, that He might bring us to God." (1 Peter 3:18.) The Scriptures clearly show not only the two salvations, but also two parts of the Redeemer's work, distinctly separating His work for the Church from His work for the world. In His death there was a Divine general provision for the sins of the whole world and a special provision for the sins of the Church. The two thoughts are frequently brought out in the Scriptures. One text distinctly declares, "He is the propitiation (satisfaction) for our sins (the Church's sins), and not for ours only, but also for the sins of the whole world." His death constituted the satisfaction price. The Redeemer applied that merit for the Church's sins, "for us," long ago, eighteen centuries before we were born. Only when we became believers and entered into a

OV254

Covenant of sacrifice did we obtain our share in the merit of that great sacrifice. The world has not yet received its share of that promised blessing, but the operation of the Divine Plan is sure and will bring it to them "in due time," as St. Paul declares. --1 Tim. 2:6.

The drawing and calling of the Church has not been along the lines of human perfection, for all are sinners and none righteous or perfect. And many of those drawn of the Lord were by nature much more fallen and depraved than some who give no evidence of the work of grace in their hearts. The Lord's calling and drawing seem to be along the lines of justice, love of righteousness, faith, humility and obedience. These qualities will all belong to the perfect man. But all have lost them in varying degrees. Such as respond to the Lord's call now are accepted as being in the right heart-attitude which, if they had perfect bodies, would constitute them perfect men. In other words, they have qualities of heart which, if brought to a knowledge of the Truth, would prove some of them to be pure in heart and such as the Lord would desire should have eternal life and all of His favors.

Terms of Salvation Differ.

Of course, these different salvations imply different terms or conditions. God's requirement of Adam, that he might continue to live forever and everlastingly enjoy Divine favor, his Eden Home, etc., was obedience to reasonable, just requirements. It was his violation of the Divine Law that brought upon him the sentence of death-- "Dying thou shalt die"--with all that this has implied to him and his posterity of mental, moral and physical decline, weakness, death. The requirement of God for the world of mankind during the Millennial Age will simply be--obedience to God's just, reasonable regulations, laws. Whoever then will render obedience may with proportionate rapidity go up on the highway of holiness toward perfection at its end. Whoever refuses obedience to the extent of his ability will fail to make progress and ultimately die the Second Death, from which there will be no redemption and no resurrection.

Such obedience as will be required of mankind in the great Mediator's Kingdom will include their co-operation in the resistance of their own fallen weaknesses. It will include the exercise of patience and kindness towards their fellow-creatures, fellow-sufferers. The Divine Law of love to God with all the heart, mind, soul, strength, and for the neighbor as for one's self, they must learn fully. As they will realize their own blemishes and strive to overcome them and ask, not the Father, but the Mediator, for forgiveness, they will be obliged to follow the Divine rule of exercising towards others similar mercy and forgiveness to that which they desire for themselves.

The conditions governing the salvation of the Church are wholly different from those which will appertain to the world. The Church is called out of the world under a Divine invitation to suffer with Christ in the present life and during this Gospel Age and then to reign with Christ during the Millennial Age, participating in His Mediatorial Kingdom for the blessing, uplifting, salvation of the world. It is not in vain, therefore, that our Lord and the Apostles, in setting forth the call of the Church, during this Age, specified particularly and frequently the necessity for all who would share in this salvation to participate with the Redeemer *in His sacrificing, in "His death,"* and consequently participate in *"His resurrection"* and in His reign of glory. Hark to the words, "Be thou faithful unto death, and I will give thee a crown of life;" "To him that overcometh will I grant to sit with Me in My Throne."

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OV255

The Great White Throne: Day of Judgment Misunderstood

By C. T. Russell, Pastor Brooklyn and London Tabernacles

THE FALSE view of the Day of Judgment began to be introduced in the Second Century and human fear and superstition continually made it worse and worse. The Bible, on the contrary, represented it as a period of glory and blessing. The Psalmist's declaration, calling upon humanity and all creation to rejoice because the Lord would come to judge the earth in righteousness and the poor with equity (Psalm 98:9), is worthy of note.

A Blessed Judgment Day.

According to the Bible, the world's Judgment Day will be the world's time of opportunity for coming to a knowledge of God and then being tried, tested, or judged, as to their willingness to serve and obey God and His righteous government. Those found heartily obedient will be granted everlasting life with every joy and blessing appropriate to man in his perfection. Those rebellious to the light of the righteousness of Jehovah will be destroyed in the Second Death without hope of any future whatever. That will be the time when all the heathen will have their trial, after they shall all be brought by Messiah's Kingdom to a clear knowledge of the Truth.

That will be the time when the great masses of Christendom will for the first time hear of the real character of God and His requirements of them. Although some of them may have been in churches occasionally and may have seen Bibles occasionally, nevertheless the eyes of their understanding were darkened. They saw not; they heard not; they understood not. The god of this world blinded them. (2 Corinthians 4:4.) That Judgment Day, the thousand years of Messiah's Kingdom, will not only bind Satan, but chase away with the glorious beams of the Sun of Righteousness all the darkness, superstition and error of the world.

The Church will not be judged during that thousand-year Judgment Day, because her trial, her judgment, takes place now--during this Gospel Age. The saintly few who will

gain the great prize of joint-heirship with the Redeemer, Messiah, will be His Queen and sit with Him in the Great White Throne of Judgment mentioned in the text; as the Apostle declares, "Know ye not that the saints shall judge the world?" (1 Cor. 6:2; Psa. 45:9.)

Former Views Were Erroneous.

Our former and very unreasonable view was that man, "born in sin, shapen in iniquity," depraved in all of his appetites, would be condemned of God in the Judgment Day on account of this heredity and environment, for which he is not responsible. The theory was that the heathen also would be damned in that Judgment Day, because they did not know and did not accept "the only name given under heaven." The theory was also that the masses of civilized society would in that Judgment Day be damned because they did not live perfectly, notwithstanding their heredity.

OV256

Now we see that the death sentence was upon Adam and all of his race, who were in his loins when he sinned. We see that they could not be put on trial a second time until released from the first sentence. We see that their release will be at the Second Coming of Messiah in the glory of His Kingdom, when He shall cause the knowledge of the Lord to fill the whole earth and open all the blinded eyes. Then, because of having satisfied the claims of Justice against the race, the Great Redeemer, as the Mediator of the New Covenant, will grant the world of mankind another judgment or trial--additional to the one given to Adam, in which they all failed and from the penalty of which failure Jesus redeemed them.

True, the measure of light and knowledge now enjoyed and wilfully sinned against will work as a corresponding degradation of character; all downward steps will need to be retraced.

"The Great White Throne." Rev. 20:11.

Symbolically, the whiteness of the throne indicates the purity of the justice and judgment which will be meted out by the Great Redeemer as the Messiah-King. The heavens and earth which will flee away from the presence of that throne are not the literal, but the symbolical. The ecclesiastical heavens and the social earth of the present time will not stand in the presence of that August Tribunal. The people will not be judged nationally nor by parliaments and systems in society, but individually. The judgment or trial will not merely test those living at the time of the establishment of the Kingdom, but will include all the dead.

The books of the Bible will then all be opened--understood. All will then see that the Golden Rules laid down by inspiration through Moses and the Prophets, Jesus and His Apostles, are the very ones which God will require of men in the future and which Messiah will then enable the willing and obedient to comply with by assisting them up out of their sin and degradation. The judgment of that time, the test, will not be of faith, for knowledge will be universal and all the darkness and obscurity created by ignorance and superstition will have passed away. The test at that time will be of works, whereas the tests of the Church at the present time are of faith.

Another Book of Life Opened.

Pastor Russell declared that the Lamb's Book of Life alone is open now and only those called to be members of the Bride class and who accept the call are written therein. But in the great day of the world's trial or Judgment, another book of life will be opened. A record will be made of all who, by obedience, show themselves worthy of everlasting life on the human plane, and, if faithful, they will eventually be accepted of the Father to life eternal. All the incorrigible, all those who after the most favorable

opportunities, will not give their hearts to the Lord and be obedient to the laws of the Messianic Kingdom "shall be destroyed from amongst the people."--Acts 3:19-21.

GOD IN THE HOME

"As for me and my house we will serve the Lord."--Joshua 24:15.

DO NOT understand us to teach that the world's opportunity for life everlasting or death everlasting is now. "God hath appointed a Day in which he will judge the world," grant the world a judgment or trial or test. That great Day is future. It is the Day of Christ, a thousand years long. It will be a glorious opportunity! Present right doing and right thinking, or wrong doing and wrong thinking will have much to do with the condition of every man and woman at that time. He or she will enter upon that Day of blessing and

OV257

opportunity either from a higher or a lower standpoint, proportionately as he or she has acted wisely and conscientiously at the present time.

But nothing that the world can do can interfere with God's great proposition, that a full opportunity for life or death eternal shall then come to every member of the race, because Christ died for the ungodly. The only class to whom present life means life or death eternal is the Church. And by the Church we mean, not church attendants, nor outward professors, but those who have entered into a covenant with God through Christ and who have been made partakers of the Holy Spirit, tasting of the good Word of God and the powers of the Age to come. If these should fall away, the Apostle forewarns us, it would be impossible to renew them again unto repentance. And there will be no hope for them with the world in the world's trial Day because they already have enjoyed their share of the merit of Christ's death.

A Great Privilege.

When, therefore, we speak of God and the home, we have in mind a family composed exclusively of saints who daily and hourly are following their great Redeemer's footsteps in self-denial, in sacrifice, in the narrow way which leads to glory, honor and immortality and association with the Redeemer in His glorious Kingdom which is to bless the world for a thousand years.

We believe the Bible teaches that there are many of the world who are reverential, kind and just to a large degree, who are not saints, who have not presented their bodies living sacrifices to God, who have not been begotten of His Holy Spirit, and not, therefore, members of that "little flock to whom it is the Father's good pleasure to give the Kingdom"--in joint-heirship with their Redeemer and Head. To this latter class our Master evidently referred when He said to His followers, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

To live righteously, soberly and godly in this present world to the extent of one's ability is what every one should do--no less. To live a life of sacrifice--to lay down our lives for the brethren, for the truth, in the service of the Lord, is another matter, which justice does not require, and which the Bible nowhere enjoins upon mankind. It is pointed out as a privilege to those who desire it, and glory, honor and immortality on the spirit plane is the reward attached to this invitation or High Calling. It is the selection of this special class of consecrated ones that is the particular order in the Divine program at the present time, because the faithful, the Elect, the "overcomers" of this class are to be the associates of the Redeemer in His great work of uplifting the world and restoring

all the willing and obedient to human perfection, to an earthly Eden home, everlasting, in which God's will shall "be done on earth as it is done in heaven."

An Inundation of Unbelief.

In our day the shackles of ignorance and superstition are breaking. Men, women and children are beginning to think for themselves. They no longer believe the fairy tales of childhood. The dreadful hobgoblins and nightmares of the Dark Ages respecting purgatory and eternal torture are doubted by all, and by the great mass totally disbelieved. What have they now to attach them to the Almighty, since they have never been taught the love of God, the lengths and breadths and heights and depths passing all human understanding? This is the world's great need--to know God as He really is, a Father, a Friend, a God of love! And to thus know Him the people need to be taught how seriously they were mistaught in the past along the lines of hell and purgatory.

How could they ever truly love and worship a God of injustice and of hate

OV258

--one inferior to themselves--one who knew, foreordained and prepared for their torture before they were born. They must see that these things taught by the creeds of the Dark Ages are wholly at variance with the Bible, else they will never come back to the Bible nor be able to see its teachings in their true light. They must be taught that the sin and death, sorrow and trouble all around us are the wage or penalty of Father Adam's disobedience. They must learn that God purposes a blessing and uplifting which will be as world-wide as the curse.

Many religious leaders to-day deny that there is a personal God and ascribe everything to--a great Nothing, which they designate Nature-god. Is it surprising, in view of the fact that these teachings are being promulgated in the universities, colleges and theological seminaries, in the high schools and even to some extent in the common schools--is it any wonder that the rising generation is losing its God?

Awakened Parental Responsibility.

It is high time that parents realize the true situation--it is almost too late now. The seeds of unbelief already sown in the minds of the rising generation are being watered continually and are growing. All who love their families, all who love mankind in general, should awaken to the fact that a world that has lost its God must of necessity be an unhappy world. Platonic philosophy may serve the purposes of the few, but surely cannot serve the masses of our race. A godless world will ere long mean a discontented world, an unhappy world, and by and by, a world of anarchy and strife. This is what our world-wide education is leading to. Few of our race can stand an education which recognizes no God, no revelation of Him, no responsibility to Him, and no hope of a future life which will be effected by the conduct of the present.

OH! TO BE READY

*Oh! to be ready when death shall come,
Oh! to be ready to hasten home!
No earthward clinging, no lingering gaze,
No strife at parting, no sore amaze;
No chains to sever that earth hath twined,
No spell to loosen that love would bind.*

*No flitting shadows to dim the light
Of the angel-pinions winged for flight,
No cloud-like phantoms to fling a gloom
'TwiXt heaven's bright portals and earth's dark tomb,
But sweetly, gently, to pass away
From the world's dim twilight into day.*

*To list the music of angel lyres,
To catch the rapture of seraph fires,
To lean in trust on the risen One,
Till borne away to a fadeless throne;
Oh! to be ready when death shall come,
Oh! to be ready to hasten home*

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OV259

A FAMINE IN THE LAND

By C. T. Russell, Pastor London and Brooklyn Tabernacles

*"I will send a famine in the land; not a famine of bread, nor a thirst for water,
but of hearing the words of the Lord."--Amos 8:11.*

TO-DAY this prophecy is fulfilled in our midst! Notwithstanding the fact that during the past century Bibles have been printed and circulated among the people by the million, and notwithstanding the fact that education has become general so that rich and poor, old and young, have the ability to read God's Word, nevertheless, we are in the midst of the very famine specified by the Prophet. It seems almost incredible that we should be famishing now with Bibles in our homes, when our saintly forefathers did not famish, though education was limited.

The secret lies in the fact that increasing intelligence on every hand has awakened our reasoning faculties along religious lines, and the result is the gnawing of hunger in our hearts. Our hearts and our flesh cry out for a living and a true God--a God greater than ourselves--more just, more powerful, more loving. Feeling our own impotency, we more than ever feel our need of the Friend above all others with a love that sticketh closer than a brother's.

Consequently we cannot find the rest and refreshment and comfort from the Scriptures which our forefathers derived. Consequently the young men and the purest of heart in the world are repelled by the religion of the past as represented in the creeds of all denominations. They are hungry for the Truth. They are thirsty for the refreshment which they need. Intellectually many are looking, wandering, from sea to sea, desiring the bread of life and the water of life. Scanning the creeds of all denominations, they find them practically alike as respects theories of eternal reprobation and damnation for all except the Elect, the saints. They are faint for lack of spiritual food and drink. They

even look to the heathen and examine the Theosophy of India, the Buddhism of Japan and the Confucianism of China, seeking for some satisfying portion of Truth.

These are in some respects like the Prodigal Son--far from home. They perceive the swinish content with the husks of business, money, pleasure and politics, but their spiritual longings cannot be satisfied with the husks which the swine eat. They are thought peculiar because of their interest in spiritual things. They are misunderstood by their best earthly friends. They must learn that in their wanderings along the highways of science and world-religion they will never get satisfaction. There is a famine in every denomination, in every part of the world. No one thinks of looking to the Bible for refreshment and strength. The Higher Critics of all denominations have branded it unreliable. The professors in all the great colleges are reprobating the Bible and openly laugh at the thought of finding there either bread for the hungry or water for the thirsty.

This is the very picture given in our context. "They shall wander from sea to sea, from the North even to the East; they shall run to and fro to seek the Word of the Lord and shall not find it. In that day shall the fair virgins and the young men faint for thirst."--Amos 8:12,13.

The Bread of Life and Water of Life.

These hungry hearts must learn that there is only the one satisfying portion under the Sun--the living and true God, and Jesus Christ whom He has sent to be the Bread of Life for the world, and the message of grace from His lips to be the Water of Life. It is ours to call the attention of this Truth-hungry class to the Great Teacher who declared: "My flesh is

OV260

food indeed, and My blood is drink indeed; except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." (John 6:55,53.) But scarcely will the intelligent of our day hearken to these words, so prejudiced are their minds by the fallacies which becloud their understanding. They see not, neither do they understand the goodness of God.

Why is this? Why are these Bibles in millions of homes, Catholic and Protestant, neglected? Because the people know not that the Bread of Life and the Water of Life which they seek are hidden therein. Why is this? We answer that conditions were very much the same in Israel at the time of our Lord's first Advent. The explanation He then gave is applicable now. He said: "Ye do make void the Law of God through your traditions"--"the traditions of the ancients."--Mark 7:13; 1 Peter 1:18.

So now, the traditions handed down from our forefathers really make void, meaningless, ungracious, the message of God's Wisdom and Love sent to us through the Lord, the Apostles and the Prophets. Those who still hold tenaciously to the creeds of the past are thoroughly blinded now to the true teachings of God's Word, while, alas, the majority of the independent thinkers, in rejecting the dogmas of the past, have rejected the Bible also, believing that the teachings of the creeds truthfully represent God's Word. These are wandering hither and thither, hungering and thirsting, looking for the Bread of Life and Water of Life, and finding it nowhere, because they seek not where alone it is to be found.

"Ho, Every One That Thirsteth, Come Ye."

Ho! Ye all that hunger for Truth Come ye. There is an abundance for us all in our Heavenly Father's wonderful provision--in the Bible. Deserting all the creeds and traditions of men, let us gather at our Heavenly Father's Board as His Family, as His Children. Let us prove the truthfulness of His declaration that "Like as a father pitieth his children, so the Lord pitieth them that reverence Him." Let us seek and obtain the satisfying portion. Let us satisfy our longings at the table of Divine provision. Mark

the Lord's words, and consider how truthful they are, "Blessed are they that hunger and thirst after righteousness, for they shall be filled."--Matthew 5:6.

It is this Truth-hungry class that we address. We know their heart-longings, for we had the same. We know the satisfaction they crave for we have received it and are therefore doubly glad to hand forth the Bread of Life and the Water of Life to those who desire it. There are plenty ready to serve the appetites of those who long for pleasure--ball games, society fetes, chess, travel, etc. We have not a word to say against these. It is not our thought that they are going to eternal torment; hence we do not frantically beset them, annoy them. Let them have their pleasure. Let them wait for the time to come when something may occur in their experiences which will put them into the class of the broken-hearted and contrite of spirit, and cause them to feel after God, if haply they might find Him as a satisfying portion.

In harmony with the Master's direction, it is our aim to "bind up the broken-hearted; to comfort those that mourn;" to tell them of the Oil of Joy which the Lord is willing to bestow for their spirit of heaviness and sorrow for sin. (Isaiah 61:1-3.) As the Master expressed no reproof of those engaged in any form of moral reform, even asceticism, so it is with us. We desire to oppose no one who is doing any good work, whether he follow with us in every particular or not. There are so many engaged in doing evil works, and so few engaged in doing good, that not one of the latter class can be spared from the ranks of the service of righteousness.

As the Master did not give His time to temperance reform, nor social reform,

OV261

nor political reform, but did give His time to the instruction of the people in the doctrines of the Divine Word, so let us be intent to follow His instruction in this matter, not teaching for doctrines the precepts of men, but the Word of God, which liveth and abideth forever--expounding unto the people the Scriptures and assisting them to see the length and breadth of their meaning. Nevertheless, as the religious teachers of the Master's day hated Jesus and His disciples for this cause, "Because they taught the people," and persecuted them because they did not walk in the beaten paths of their day, so we may expect also to be hated without cause; so we may expect that the scribes and Pharisees and Doctors of the Law to-day will be grieved because the people are taught, because the light of the knowledge of the glory of God shining in the face of Jesus Christ is presented to the people as an incentive to love and obedience, instead of the doctrine of eternal torment.

It matters not that all the educated ministry to-day well know, and would not for a moment deny, their disbelief in the doctrine of eternal torment, if cross-questioned. Nevertheless, many of them hate us and oppose us, because we show the people the true interpretation of God's Word, and lift before the eyes of their understanding a God of Love--Just, Merciful, Righteous altogether, and fully capable both in Wisdom and Power to work out all the glorious designs which He "purposed in Himself before the foundation of the world."

1. They perceive that the teaching of the doctrines of Purgatory and eternal torment has not had a sanctifying influence upon mankind in all the sixteen centuries in which it has been preached. They fear that to deny these doctrines now would make a bad matter worse. They fear that if the Gospel of the Love of God and of the Bible--that it does not teach eternal torment for any--were made generally known, the effect upon the world would be to increase its wickedness, to make life and property less secure than now and to fill the world still more than now with blasphemies.
2. They fear also that a certain amount of discredit would come to themselves because, knowing that the Bible does not teach eternal torment, according to the Hebrew and Greek original, they secreted the knowledge from the people. They

fear that this would forever discredit them with their hearers. Hence they still outwardly lend their influence to the doctrine of eternal torture, which they do not believe, and feel angry towards us because we teach the people the Truth upon the subject, which they know will bring to them hundreds of questions difficult to answer or dodge.

We ask you, dear readers, Were you constrained to become children of God and to render to the Lord the homage and the obedience of your lives through fear or through love? We are not asking you whether you never have feared; but we are asking you what brought you to the point of consecrating your life to God? Surely that was not fear.

We are aware, of course, that there is a proper, godly fear, reverence, and that the Scriptures declare it--"The fear (reverence) of the Lord is the beginning of wisdom." (Psalm 111:10.) But this is not the fear of eternal torment which tends to drive out love. How could we love or esteem or truly worship a God purposing the eternal torment of His creatures from before their creation?

We could give you many proofs of the power of love over the human heart, in contrast with the ungodly fear of the error. God says to us in so many words, "Their fear toward Me is not of Me, but is taught by the precepts of men." As an illustration: At a Bible Students' Convention not long ago in Ohio, a well dressed gentleman in attendance told us of how his heart had been touched with our presentation of the "Love Divine, all love excelling."

OV262

He said, "For years I have been a member of the Presbyterian Church without being really a Christian at all. Occasionally I went on sprees, sometimes I gambled and drank, etc. Not until I received a knowledge of the true character of God as set forth in 'Studies in the Scriptures' did my heart ever come to the proper attitude of surrender to the Lord. Then I was glad to give Him my little all, and wished it were more." The next day, passing from the hotel to the auditorium to a question meeting, this gentleman put a slip of paper in our hand, which we supposed was a question. On the platform we drew it forth as one of the questions to be answered, and, to our astonishment, found it was a check for \$1,000. The man had not been asked for one cent; but the Love of God had captivated his heart and gotten control--not only of it, but of his pocket-book and all. He wished to show the Lord his appreciation of the Love Divine, the length and breadth and height and depth of which he now comprehended as never before.

Another case: We met with a Convention of Bible Students in Chattanooga some years ago. A gentleman attended who introduced himself, saying that he was from Mississippi, and that he had become deeply interested in our presentations of the harmony of the Word of God. He said in substance: "I will not attempt to tell you how wicked a man I was before I got your literature. My dear wife here, an earnest Methodist, said to me, 'John, John, you will surely go to hell!' I replied to her: 'Mary, I know it! I know it! And, Mary, I am determined that I well deserve all that I get. I am not going to hell for nothing.' One of your papers came to my desk in my store. I said that this was different from anything that I ever understood respecting the teachings of the Bible. It seems more Godlike and more rational. I sent to you for various Bible Students' Helps. The result is that the Love of God has constrained me, has conquered me, in a way that the doctrines of devilish torments could not influence me. Now I see the true teaching of God's Word. I can honor Him and worship Him and take pleasure in laying down my life in His service. I have made a full consecration of everything. For a time I sent you a \$50 check every month; but that was in the nature of conscience-money, because the most profitable feature of my store trade was the sale of liquor to the Mississippi negroes. Those checks stopped, because, as the grace of God more and more filled and overflowed my heart, it brought me to see that I must

love my neighbor as myself, and do injury to none; and now my whole life is devoted to the service of God and my fellow-men."

Three murderers confined in the Columbus, Ohio, Penitentiary, had from childhood been trained in the doctrines of eternal torment in different churches and yet committed murder. Those men, under God's providence, received some of our literature --"Studies in the Scriptures"--and were cut to the heart when they learned of the Love of God, as expressed in the Divine Plan of the Ages. To be brief: A knowledge of the Love of God made such a change in the hearts and lives of those three murderers that the prison-keepers took knowledge of them that they had "been with Jesus and had learned of Him." By and by they were paroled --and to-day two of them are preaching the Gospel of the Love of God, seeking to bring their fellow-men out of the condition of darkness and sin into the glorious sunlight of Divine Love and Truth. Having tried the Gospel of fear and damnation and torture for sixteen centuries; having seen that under this teaching there is more blasphemy and general wickedness than even in the heathen world, is it not due time to give the True Bread and Water of Life to the hungry and thirsty ones who, for lack of it, are searching the earth and many of them falling into Higher Criticism, infidelity and other delusions peculiar to our day?

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OV263

Pains of Hell Explained to Us

By C. T. Russell, Pastor of London and Brooklyn Tabernacles

THE DISCOURSES of Pastor Russell, published weekly in several hundred newspapers throughout America and Europe, are causing a great awakening in the Christian world and creating a new interest in true Bible study everywhere. Recently he gave a notable address before an assembly of Bible Students on the text: "The sorrows of death compassed me, and the pains of hell gat hold upon me."-- Psalm 116:3.

Opening his address, the Pastor apologized for the selection of such a text. He would much prefer to talk along the lines of Christian character-building, and the necessity of growing in grace and love, and thus becoming more and more copies of God's dear Son. His apology was that his text, a sample of many other Bible statements, is so grievously misunderstood as to stand in the way of Christian progress. In conjunction with other Scriptures, it was woven into terrible theories during the Dark Ages. Those theories became imbedded in the various creeds of the time, and so obstructed the channels of thought that the grace, truth and beauty of the Bible were hidden. Many noble hearts, he claimed, are famishing for lack of the refreshment of God's Truth by reason of the fossilized errors which block the way.

"Perish for Lack of Knowledge."

The Scriptures foretell conditions exactly as they are today. They declare that there shall be "a famine in the land--not a famine of bread, nor a thirst for water, but of hearing the Word of the Lord." (Amos 8:11). Again the Scriptures declare, "My people are destroyed for lack of knowledge." (Hosea 4:6.) It is certainly true that there are as many honest-hearted, conscientious, well-meaning people in the world today as have ever lived--perhaps more. Yet these well-meaning people are perishing, famishing, for lack of spiritual nourishment. True, there are some who claim to be well-nourished and to find in the popular pulpits of the land all the spiritual refreshment and strength they need.

But these are as nothing compared with the millions who give a different testimony. I am glad that those who attend worship regularly, and are well-nourished and well

satisfied, have what they desire, at the mouth of a hundred thousand preachers. I am reaching out after "the lost sheep of the House of Israel," through the secular press. They tell me that I am reaching millions of the unchurched every week. My readers are the discontented, the unsatisfied, perishing for lack of knowledge, hungering and thirsting after the right ways of God--the real teachings of the Bible.

My heart goes out to those as the heart of Jesus went out to the same class, nearly nineteen centuries ago. We read, "He had compassion on the multitude, for He beheld that they were like sheep having no shepherd." I am seeking, as an under shepherd, to bring these hungering, thirsting, perishing sheep to the true "Shepherd and Bishop of souls"--the Lord Jesus.

I am seeking to remove from their minds the prejudice and various obstructions which have hindered the flow of God's grace and truth to their hearts. I am seeking in the Master's

OV264

name to present to them the Bread of Life, the Water of Life. I am not seeking to build up another denomination.

Results show a certain measure of success already attained. I am receiving more than five thousand letters a week from hungry sheep and others, who, so far as denominational Christian systems are concerned, are homeless. Everywhere--all over the world --these, instead of forming a new denomination, are associating themselves with Bible classes for the study of God's Word. I am simply doing all in my power to help them out of darkness into God's marvelous light-- out of misunderstandings of the Bible into a right appreciation of it; out of ignorance into a knowledge of God; out of ignorance of the Savior and His work into a true knowledge of Him and His glorious Kingdom, which is yet to bless all of the families of the earth.

It may be interesting to know that while I am advertised by the newspaper syndicate as the Pastor of the Brooklyn Tabernacle congregation of independent Christians, and of a similar congregation of London Tabernacle, and of the congregation of Washington Temple, I have additionally been chosen pastor of more than one hundred and fifty of these classes of Bible students, to which I have already referred. They elected me pastor without any suggestion or solicitation on my part. In so doing, I understand them to signify that they recognize the Lord Jesus as the great divinely appointed Shepherd of the true sheep, and that they desire me to serve them in any way that I can as an under-shepherd.

Through the columns of The Watch Tower I visit these classes regularly twice a month, doing a pastoral work to the best of my ability--leading them to the fountain of grace and truth and breaking for them the living bread, the word of God. Additionally, they have my weekly sermon and a weekly treatise on the International Sunday School Lessons.

The True-Hearted Should Rejoice.

One would suppose that all of the one hundred thousand ministers and all their flocks would rejoice to know that the unchurched, straying sheep are being reached with a message of God's love and mercy which is appealing to their hearts and working a transformation in their lives. Many do rejoice, but alas! a few are jealous, as were some of the scribes and Pharisees of Jesus' day. Of these we read; "They were grieved that He taught the people"--the people whom they could not reach, the sheep that were straying and famishing.

As those jealous scribes and Pharisees antagonized Jesus and the Apostles, because their hearts were out of harmony with the good tidings, so it is to-day with some. Unable to uphold the doctrines which have driven away so many of the intelligent of their flocks, famished for truth, a few ministers are angry with us. True to the Master's

prophecy, these seek to say all manner of evil falsely against us, for His sake, for the truth's sake. Yet, in spite of their unchristian course, the poor, straying sheep are hearing and recognizing the voice divine, are coming back to the word of God, are being sanctified by the word of truth.

I Proceed With My Text.

If this were the only text mistranslated and misunderstood, the ordinary reader would doubtless pass it by, saying: "I do not understand it. Probably it is a figure of speech." But this text is merely a combination of mistranslations, all of which are connected with an eternal torment system of doctrines invented during the Dark Ages. It is this combined system which has such power over men's minds. This power of error, this power of fear, is turning intelligent minds away from the Bible. Hence it is our duty to break down the false doctrines, and to clear away the obstacles which hinder the flow of truth to the minds and

OV265

hearts of the people of God--the straying sheep. Nor are these straying sheep all, or chiefly, the ignorant. They include many of the ablest minds and truest hearts in the world-- minds and hearts too true and too logical to believe palpable falsehoods, or to profess what they do not believe.

The Psalmist is merely telling of his severe illness, from which by the grace of God he recovered. He would have us understand that it was not merely a slight ailment. He described his emotions in the language of our text, saying: "The sorrows of death compassed me about"--that is to say, the sadness associated with the thought that he was about to die, about to leave his friends. In the poetic form of the Hebrew language, he repeated this thought, namely, "The pains of hell gat hold of me." In our modern language this would mean the pains of death, or the pains of the tomb. They were pains that indicated the approach of dissolution. Nothing in this text has the slightest reference to anything in the future life.

Our Baptist friends, in their revised translation of the Bible, have chosen for such passages as this the expression, "the underworld," instead of the word "hell." Yet even here there is danger of the average reader not catching the true thought. Far simpler and far less liable to be misunderstood, would it have been had the translators said, "The pains of the tomb." The revised version of the English Bible reads, "The pains of Sheol."

Why Not the Whole Truth?

Every learned minister knows that the Hebrew word Sheol really means the grave, the pit, the state of death. Why do they hesitate to tell the people the whole truth on this subject? Why do they translate it part of the time "the grave," and at other times "the underworld?" Why do they use the translation, "the grave," in one place, and "the pit" in another, and then refuse to translate the word at all in the third instance, but give the word Sheol? Was it their intention to confuse the people? What is the motive? We wish that some of these great men would explain.

The Reason for All This.

We would like to have our ministerial brethren state their reasons for pursuing a course of hiding the truth on the subject of hell. Only because they neglect to give the reasons do we feel at liberty to suggest them. It seems to me that these ministers are of two classes, and that their reasons are therefore slightly different. All of them seem to agree that it would be dangerous to tell the people that God is really a God of love, and that the doctrine of an eternity of torture is entirely unscriptural, finding no foundation whatever in the writings of the Apostles.

They fear to tell the people that these doctrines were built up during the Dark Ages by the very men who manifested so little of the spirit of God and so little knowledge of God's will respecting His people that they burned one another at the stake. They fear to tell the people that during the Dark Ages our blinded forefathers took the parables and dark sayings of Jesus as literal statements, quite contrary to the Master's intention. These they supplemented with certain crude misconceptions of the symbolisms of the Revelation. From the combinations they made scarecrow doctrines, blasphemous in the extreme, which never produced saints, but which led men astray into thinking that they were copying God in the devilry which they accomplished one toward another.

The fear now seems to be lest the public should at once perceive that the creeds of Christendom, while containing much good, are cankered, wormy and vitiated by those doctrines of demons. Why should they fear to tell the people the truth? Perhaps it is because the religion of our day is built so largely upon man worship, system worship, creed worship, and not upon the Bible. Perhaps they fear that if

OV266

the creeds were thus discredited it would mean that the ministers of those creeds will be similarly discredited. Perhaps they fear that the people would never again have confidence in their teachings, and that thus all the various party walls of Christendom which for so long a time have divided the sheep would fall. We cannot definitely know of their reasons, because they do not tell us; we can only surmise what they are.

Others, very worldly-wise, have become Higher Critics, and do not believe in the Bible at all. They are really agnostics. But they do not desire to advertise their lack of faith, lest it should detract from their esteem among men. They prefer to pose as believers, and to hope that the time will come when all the wealthy and intelligent will become unbelievers also. Then they will declare, "We have not been believers for many years, but we kept the matter secret, fearing to be misunderstood as opponents of the best interests of society."

All the while, this latter class constitutes the greatest menace in the world to law and order, and are the best agents Satan has in making void the word of God and destroying faith therein. Robert Ingersoll's methods of antagonizing the Bible were far less successful than the methods of modern higher critics and evolutionists.

Fear to Tell the Truth.

All who oppose the telling to the public of the plain truth respecting hell seem to have one common ground of objection. They say, "With all the fear of hell that has been preached for centuries, see how wicked the world is and how little human life is worth! See how every law of both God and man for the protection of life, purity and property is endangered! Note that if it were not for our telegraphs, telephones and immense police forces of to-day, nobody would be safe, so much more wicked does the world appear to have become within the past fifty years! If the fear of eternal torment and purgatory were lifted from the minds of mankind, would it not make the dangers tenfold greater than they are now? Would it not speedily be necessary to double our police force, if the masses lost their belief in a place of eternal torture?"

This is lame reasoning, it seems to us. It confesses in one breath that in spite of all the false teachings of centuries wickedness has been growing. Would it not be wise to inquire to what extent the false doctrines, the misinterpretations and mistranslations of the Bible have been responsible for the increase in wickedness? Are men wiser than God? Is it possible for man to invent some monstrous, unthinkable delusion which will have a greater power with men than the plain, simple message of God's love?

But if we were sure that by blaspheming God's holy name, and by playing upon the ignorance and superstition of the masses we could make the wicked preserve peace, would it be wise to do so? Could God's blessing be expected upon such a course?

Would it not be wiser for us, as the people of God, to have faith in Him, and to trust that, while we faithfully present the truth, Divine Providence will oversee and overrule its effect, and will influence for good?

Experience proves that theirs is not the proper thought. When we go to the records of the various prisons, penitentiaries, etc., we find that nearly all the worst criminals have been taught the doctrine of eternal torment. Many of them confess full faith in it. On the other hand, many infidels-- once violent opposers of God and of the Bible and Christianity--after hearing of the love of God, have thoroughly melted, and with tears in their eyes have become loyal soldiers of the cross.

We heard of an interesting case recently. A colored man, in prison for crime, somehow came in touch there with my sermons, and then with my books on Bible study. He became a thorough Bible student, and a master at handling the word of God. His fellow-prisoners

OV267

came gladly to hear this colored man preach the divine plan of the ages from God's word, while they cared not at all to attend the chapel services addressed by the ordinary chaplain.

In the "wonderful words of life," started by the Master's lips, and handed down through His apostles, there is a sweetness, beauty and power that cannot be associated with the doctrines of demons, which became attached to the message during the Dark Ages. The message of life everlasting through the Redeemer and by obedience to Him, has its offset, or alternative, in death everlasting to those who refuse to obey after full enlightenment. Eternal life is the gift of God, tendered to all the willing and obedient, through the Messiah. All rebels will be destroyed in the Second Death. (Acts 3:23.) Their punishment will not be everlasting torment, but "everlasting destruction"--a destruction from which they will never be recovered, most surely will never be resurrected.

AMEN, AMEN

*I CANNOT say,
Beneath the pressure of life's cares today,
I joy in these;
But I can say
That I would rather walk this rugged way,
If Him it please.*

*I cannot feel
That all is well when dark'ning clouds conceal
The shining sun;
But then I know
God lives and loves; and say, since it is so,
"Thy will be done."*

*I cannot speak
In happy tones; the tear-drops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek,
Until made glad.*

*I do not see
Why God should e'en permit some things to be,
When He is love;
But I can see,
Though often dimly, through the mystery,
His hand above.*

*I may not try
To keep the hot tears back; but hush that sigh,
"It might have been;"
And try to still
Each rising murmur, and to God's sweet will
Respond--"AMEN."*

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OV268

THE BATTLE OF ARMAGEDDON

By C. T. Russell, Pastor of London and Brooklyn Tabernacles

*And He gathered them together into a place called in the Hebrew tongue
Armageddon...to the Battle of that Great Day of God Almighty."-- Revelation
16:16,14.*

ARMAGEDDON is a Hebrew word signifying the Hill of Megiddo, or the Mount of Destruction. Megiddo occupied a very marked position on the southern edge of the Plain of Esdraelon, and commanded an important pass into the hill country. This locality was the great battle-ground of Palestine, on which were fought many of the famous battles of Old Testament history. There Gideon and his little band alarmed and discomfited the Midianites, who destroyed one another in their flight. (Judges 7:19-23.) There King Saul was defeated by the Philistines (1 Sam. 31:1-6.) There King Josiah was slain by Pharaoh-Necho in one of the most disastrous conflicts in the history of

Israel. (2 Chron. 35:22-25.) There also King Ahab and his wife Jezebel lived, in the city of Jezreel, where Jezebel afterwards met a horrible death.-- 2 Kings 9:30-37.

Those battles were in a sense typical. The defeat of the Midianites released the people of Israel from bondage to Midian. Thus Gideon and his band typified our Lord and the Church, who are to release mankind from their bondage to sin and death. The death of King Saul and the overthrow of his kingdom by the Philistines opened the way for the reign of David, who typified Messiah. King Ahab typified the civil government, symbolically called the "Dragon" in the Revelation. Queen Jezebel symbolically foreshadowed the great harlot, Babylon, and as such she is mentioned by name. "Thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce My servants."-- Rev. 2:20.

In the Scriptures, the Lord has evidently seen fit to associate the name of this famous battle-field Armageddon, with the great controversy between Truth and Error, right and wrong, God and Mammon, with which the Gospel Age will close and the Messianic Age be ushered in. He has purposely used highly symbolic language in the last book of the Bible, evidently with a view to hiding certain important truths until the due time for their revelation. But even in the due time, "None of the wicked shall understand; but the wise shall understand." (Dan. 12:10.) None who are out of heart harmony with God shall know; but only the wise among His people--the wise virgin class of the Master's parable.--Matt. 25:1-13.

When we consider our text, therefore, we are not to expect any gathering of the people literally to the Hill of Megiddo. Rather we are to look for that which is symbolized by that mountain. Many things are being called "The Battle of Armageddon;" this phrase is being used in many ways and from many standpoints. But Christians realize that this word Armageddon specially belongs to the Bible, where it is used in a spiritual sense. If, therefore, the present is an opportune time in which to consider the Battle of Armageddon from a political standpoint, it surely is the proper time to consider the term from

OV269

its true religious point of view.

We all know that the book of Revelation is full of symbols. God seems to have placed this book last in the Bible with the intent of covering up great and important truths. That it contains valuable truths is the opinion of all Bible students. Yet so skillfully has God covered these truths that His people in times past have not been able fully and clearly to discern them. Bible students believe that this has been the Divine intention, not only because these truths were not due to be understood, but because God intends to keep certain features of His truth from the world. Mankind have always misunderstood the Divine Plan; for God in His wisdom wishes to have them misunderstand. The truths recorded in the Revelation are not for the world, nor for nominal Christians, but for the church--the body of Christ, the saintly ones--"the church of the first-borns which are written in Heaven." To these the knowledge will become "meat in due season." "The wise shall understand."

Time for the Establishment of Messiah's Kingdom.

The Scriptures abound with allusions to Armageddon. Our Lord Jesus calls it "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. 24:21.) The Prophet Daniel describes it as "a time of trouble, such as never was since there was a nation, even to that same time." (Dan. 12:1.) Closely in connection with this statement, Daniel declares that God's representative, "Michael, shall stand up, the great prince which standeth for the children of" Israel. The word "Michael" signifies "He who is like God"--the God-like one. He will stand up for the salvation of God's people, for the rectification of error and wrong, for the establishment

of right and truth, to bring to the world of mankind the great Kingdom of God, which has been preached from the days of Abraham.

The Revelation of St. John, being a book of symbols, will not be understood by the world. God himself has said that only at a certain time may even the church expect to understand. When the Prophet Daniel inquired concerning the meaning of his vision, the angel replied: "Go thy way, Daniel; for the words are closed up and sealed till the time of the end"--not age--the end of this Dispensation. "The earth abideth forever."-- Eccl. 1:4.

St. Peter tells us that this age is to end in a great conflagration--symbolical of the time of trouble, in which present institutions will be swallowed up (2 Pet. 3:8-13.) Elsewhere in the Scriptures, this terrible time of trouble is symbolically represented as a storm, as a whirlwind, as a fire, to consume everything. After the present order shall have passed away in the great time of trouble, God Himself will establish His kingdom--the one for which we pray, "Thy kingdom come; Thy will be done on earth, even as it is done in Heaven."

If, then, there is anything to indicate that we are living in the end of the gospel age, anything to indicate that the virgins are trimming their lamps, we may rest assured that the time for the Wise Virgins to enter into glory is close at hand. What a blessed message is this for "all who love His appearing!"

In the same prophecy which tells that the time of the end is the time for the wise toward God to understand, we are told that this time will be especially marked by two particular features: first, "Many shall run to and fro;" second, "Knowledge shall be increased." (Dan. 12:4.) To-day we see this prophecy fulfilled. All over the world people are running to and fro as never before. Railroads, steamboats, automobiles, electric cars--surface, subway and elevated, etc.-- carry mankind everywhere. General increase of knowledge characterizes our wonderful day. Every child ten years old is able to read. All over the world are books, newspapers, Bibles

OV270

in every home--opportunity for knowledge such as never has been known since man was on earth.

The remarkable fulfillment of this prophecy marks our day as the time of the end, in which the present dispensation is to be concluded and the new dispensation is to be ushered in-- the time when God's people will be able to understand the situation and to get ready for their change.

Principles, Not Individuals, Under Discussion.

All Christian people credit the book of Revelation to our Lord, as St. John does. (Rev. 1:1.) Therefore we are not responsible for the symbolism used in that book. There are so many ways in which one might be misunderstood, even by good Christian people, that we naturally feel a delicacy about expressing our views. As we proceed to set forth our understanding of the symbols of the Revelation, we wish to state most emphatically that we are saying nothing whatever against godly Christians anywhere, at any time, whether in any church or out of any church. We have nothing to say respecting *people*. We discuss PRINCIPLES, DOCTRINES, ALWAYS; individuals, NEVER! God has not commissioned us to discuss people; it is ours to discuss *His Word*.

As we present our interpretation of the symbols of Revelation, we realize that the word of God conveys a very terrible arraignment of some of the great systems of our day-- some that we have long revered and esteemed --that we have thought contained many who are godly in word and in deed. Let us, therefore, clearly distinguish between individuals and systems. We say nothing against the godly individual, but in the interpretation of the word of God what we have to say is merely in respect to these

systems. Indeed, we believe that the saintly people of God are left out of these symbols, probably because the saints of God, as compared with the hundreds of millions of humanity, are merely a small company, as Jesus said: "Fear not, Little Flock."

Coming to the interpretation of the symbols of Rev. 16:13-16, we find that there are three agencies connected with the gathering of the hosts to this Battle of Armageddon. We read that out of the mouth of the Beast, out of the mouth of the False Prophet and out of the mouth of the Dragon proceeded three unclean spirits like frogs; and that these three unclean spirits, frog-like, went forth throughout the whole world to gather the whole world into this Battle of Armageddon.

It is proper, then, for us to inquire what systems are meant by these symbolic words--the dragon, the beast, and the false prophet. After we shall discover what is meant by these terms we shall ask what is symbolized by the frogs that came out from their mouths. Throughout the Bible, a beast is the symbol used to represent a government. In Daniel's prophecy the great universal empires of the earth are thus symbolized. Babylon was the lion, Medo-Persia the bear, Greece the leopard, and Rome the dragon. (Dan. 7:1-8.) The Roman Empire still persists. Christendom is a part of that great Roman Empire which began in the days of Caesar and which, according to the Scriptures, still is in the world.

Practically all Bible exegetes agree that the dragon of the Revelation represents the purely civil power, wherever it may be found. We do not understand this to mean that all the powers of the world are evil or of the devil, but that the dragon is the symbol which the Lord is pleased to use to represent civil power.

The beast of Rev. 16:13 is the same that is mentioned in Rev. 13:2, where it is described as resembling a leopard --spotted. Protestant interpreters of the Revelation agree that this symbol refers to the Papal system--not to the Pope, not to Catholic congregations, not to individual Catholics, but to the system as a whole, which has existed for centuries.

In His word, God has been pleased

OV271

to recognize the Papacy as a system, as a government. Papacy claims that the Kingdom of God, Messiah's Kingdom, was established in 799 A.D.; that it lasted a thousand years, just as the Bible declares Christ's Kingdom will last; and that it expired in 1799 A.D. They claim also that since 1799 this Kingdom of Christ (that is, the Papal system, represented in the Revelation as the beast) has been suffering violence; and that during this time the Devil has been loosed, in fulfillment of Rev. 20:7.

History records that the era closed with 1799, marked by Napoleon's Egyptian campaign, sealed and defined the limit of Papal dominion over the nations. Napoleon even took the Pope prisoner to France, where he died. This humiliating experience, Roman Catholics claim, marks the time of the loosing of Satan in fulfillment of Rev. 20:7.

We cannot agree with our Catholic brethren's interpretation of prophecy. The Bible is surely right when it declares that "the prince of this world is Satan," and that this is "the present evil world" or age. The reason why there is so much graft, false doctrine, delusion, ignorance, superstition everywhere is that Satan is the great being who is deceiving the world. According to the Scriptures, Satan is to be bound for a thousand years, that he may deceive the nations no more. (Rev. 20:3.) After the thousand years shall have been finished Satan shall be loosed for a little season to test mankind. Then he will be destroyed in the Second Death, together with all who are in harmony with him.

Bible students are only now getting their eyes open to see the lengths, breadths, heights and depths of the love of God--His wonderful provision made; first, for the church, who are to share in the Kingdom's glory; and second, for the world of mankind, who will receive the blessing of an uplift to human perfection during that thousand years. This glorious epoch is just approaching, instead of being in the past. So glorious will be the condition of humanity at the close of Messiah's Kingdom that nothing ever dreamed will compare with it. But the great work of God will not be perfected until every human being will have reached perfection, or will have been destroyed in the Second Death, because of refusal to come into harmony with the laws of righteousness. Then every creature in Heaven and on earth will be heard saying, "Blessing and honor and glory and power be unto Him that sitteth upon the throne and to the lamb, for ever and ever."-- Rev. 5:13.

The dragon, then, symbolizes the Roman power, represented by the civil power in the world. The beast is the Papal system of government. The third symbol, the false prophet, remains to be interpreted. This, we believe, is another name for the system, elsewhere called "the image of the beast." (Rev. 13:14.) According to the Scriptures, this image is a very exact representation of the beast. The false prophet, or image of the beast, we understand to mean the Protestant Federation of Churches.

The Image of the Beast.

In order to see why the Protestant Federation of Churches should be symbolized as the image of the beast and as the false prophet, we must examine other symbolical Scriptures. In Rev. 17:5, our attention is called to a great "mystery." The word "harlot" in Scriptural symbolism does not mean an immoral person. It refers to the church, which was to be the Kingdom of God, but which lost her virginity and became united to an earthly husband, instead of her Heavenly husband. To what earthly husband did the church unite? To the Roman Empire. In the minds of Luther and other reformers there was no doubt that there was a close union between the church and the world. The church for a time claimed to be waiting for Christ to set up His Kingdom. Finally she said: "I will not wait until the second coming of Christ: I will unite with the Roman Empire."

OV272

All know the result. The Roman Catholic church was exalted, and reigned as a queen for centuries. This union of church and State is represented in a famous picture found in Italy. On a throne the Pope and the Emperor sit side by side. On one side are cardinals, bishops, the lower clergy and the laity, in order of rank. On the other side are generals, lieutenants, soldiers, etc., down to the common people. Thus the union of church and State was recognized.

On the basis of this union all earthly governments are called Christian; for they claim unity as part and parcel with the church. History tells us that for centuries the church appointed the earthly kings. Whomsoever the Pope desired was crowned. In proof of the supremacy of the church a story is told in regard to Emperor Henry IV of Germany, who had incurred the Papal displeasure and who as a punishment was compelled to stand for three days without the castle gates of Canossa, barefooted, and clad only in the haircloth shirt of a penitent, exposed to the inclemency of mid-winter. Then he was forced to crawl on hands and knees into the presence of the Pontiff, whose silk stocking was removed in order that the emperor might kiss the Pope's great toe, in fulfillment of Psa. 2:10,12, "Kiss the Son, O, ye kings of the earth."

To our understanding this is a mistaken application of Scripture. "The Son" is not the Pope. The "holy hill" is the Kingdom of God. His agency is symbolized as the holy Mount Zion. The great Messiah will completely overthrow all the things [that are not in complete harmony with] the kingdom of righteousness and truth, which will uplift mankind out of sin and degradation.

Roman Catholics believe that the Pope is the vicegerent of Christ, reigning in His stead. They believe that the present is the time when Satan is loosed to deceive the nations; that very shortly the church will again get full power in the world; and that as a result every one who does not obey them will be destroyed. This interpretation points us to Revelation, 13th and 20th chapters. Protestants do not appreciate the situation. Doubtless all thinking people have noticed that overtures for union come from Protestantism, but never from Catholicism.

The question now arises, Why should the Scriptures picture Protestantism as an image of the beast? When and how did this come about? From the time of the Reformation, Protestants had been striving individually to get out of the darkness of the past and thus had formulated many creeds and had organized many denominations. But about the middle of the last century the leaders began to see that if every one continued to study the Bible individually the time would come when each one would have an individual creed. To prevent what seemed to them a loss of power, they planned a union of Protestants in a system called the Evangelical Alliance.

The Evangelical Alliance, an organization of the different Protestant denominations, was formed in 1846 for the very purpose of doing in their own way the same thing that Catholicism would do in its own way. Seeing the great power that Roman Catholics would exercise because of a united system, Protestants said, "We are divided. We have no power. We will organize." Then and there according to the Scriptures, they made an image of the beast.

The Bible says, however, that before the image can do any particular harm it must receive life from the two-horned beast. (Rev. 13:15.) This two-horned beast with horns like a lamb, but a voice like a dragon, we believe represents the Church of England, which is not a party of the Evangelical Alliance. The Church of England makes the claim which the Church of Rome makes--that she is the true Church; that all others are wrong; that she has the original apostolic succession; and that no one is commissioned to preach unless he has had divine, apostolic hands laid upon him. This has been the contention of

OV273

the Church of England for centuries, and constitutes the difference between that Church and all other Protestant denominations.

Although the Evangelical Alliance was organized in 1846, it has not been able to accomplish its purpose, because it did not know how to operate. The denominations in the Alliance were united only in name, and hence have worked against each other. Denominations outside of the Alliance were declared to be unauthorized; and they, in turn, challenged the Evangelical Churches to show where they got authority to preach. As a result, the image had no power to act; it was trodden upon; and to get vitality--life--it would need apostolic succession; it must have something as a basis for operation.

The Scriptures indicate that the Church of England will become intimate with the Evangelical Alliance, and will give it apostolic authority to preach. Because of this union, the Alliance will be able to say, "We have apostolic authority to preach. Let no one speak unless he has our sanction." This action on their part is described in Rev. 13:17. None will be allowed to buy or sell spiritual things in the spiritual market unless he has either the mark of the beast or the mark of the image.

In Rev. 16:13 we find mention of the false prophets, another representation of the image--the vitalized product of the Evangelical Alliance, which has taken the form of Church Federation, and has to-day a great deal of vitality. Whether we can expect it to have more remains to be seen. The Scriptures clearly indicate that the image of the beast is to get so great power that it will do the same thing that the Roman Catholic

Church did in the past; and that the two systems, Catholic and Protestant, will rule the civilized world with a high hand through the civil power--the dragon.

The Scriptures tell us that this result is to be brought about by the utterances of the combined power of Church and State. "Three unclean spirits like frogs came out of the mouth of the beast, and out of the mouth of the dragon and the mouth of the false prophet." In this passage, the spirit is a doctrine--an unclean doctrine--a false doctrine. Each of these systems will utter the same things, and these utterances will have the effect of gathering the kingdoms of earth together to the great battle of Armageddon.

"Three Unclean Spirits Like Frogs."

The symbolism of Scripture, rightly understood, is very forceful, and there is always a close resemblance between the symbol itself and the thing symbolized. When the Holy Spirit uses a frog to represent certain doctrines or teachings, we may be sure that the application will fit well. While a frog is a small creature, yet it puffs itself up until it almost bursts with the effort to be somebody. A frog has a very wise look, even though it does not know very much. A frog croaks whenever it utters a sound.

The three most prominent characteristics of a frog, then, are pomposity, an air of superior wisdom and knowledge, and a continual croaking. Applying these characteristics to the picture given in the divine word, we learn that from the civil power, from the Catholic Church and from the Federation of Protestant Churches will go forth the same teachings. The spirit of all will be boastful; an air of superior knowledge and wisdom will be assumed; all will foretell dire results to follow any failure to obey their counsels. However conflicting the creeds, the differences will be ignored in the general proposition that nothing ancient must be disturbed, or investigated or repudiated.

The divine authority of the church, and the divine right of kings, aside from the church, will not be allowed to conflict; for both will be endorsed. Any persons or teachings in conflict with these boastful, unscriptural claims will be branded as everything vile, at the mouths of the frogs, croaking

OV274

from pulpits and platforms, and through the religious and secular press. The nobler sentiments of some will be strangled by the philosophy of the same evil spirit which spoke through Caiaphas, the high priest, respecting our Lord Jesus. As Caiaphas declared it expedient to commit a crime in violation of justice, both human and divine, to be rid of Jesus and His teachings, so this frog-like spirit will approve of any and every violation of principle necessary to self-protection.

Every true Christian is ashamed to look back upon the pages of history and see what terrible deeds were done in the name of God and justice, and in the name of our Lord Jesus. We are not to think for a moment that these frog spirits, or doctrines, are all bad, but rather that they are doctrines of bombast and pomposity, representing themselves to be very wise and great, and having the backing of centuries. Out of the mouth of the dragon comes the doctrine of the divine right of kings: "Do not look back in the curtain of history to see where the king got that right. Accept the doctrine; for if you do not, and if men look into the matter, there will be a terrible revolution, and everything will go down."

The beast and the false prophet have similar croakings. The Catholic Church says, "Do not look behind! Do not question anything about the church!" Protestantism says, also, "We are great, we are wise, we know a great deal. Keep quiet! No one will then know that you know nothing." All say (croaking): "We tell you that if you say anything against present arrangements, terrible things will come to pass! "

Political parties are figuring in this. All declare, "If any change should come, it will mean terrible disaster!" Some have the backbone and some have the civil power behind

them, but unitedly they croak to the people that if any change is made, it will mean ruin to the present order. In the language of our day, "Stand pat" is the order of the church and in State; but the people are being moved by fear. It is this croaking of the beast, the dragon and the false prophet that will arouse the kings of earth and gather them together to the Armageddon battle and destruction.

The ecclesiastical kings and princes, with their retinue of clergy and faithful adherents, will be gathered in solid phalanx--Protestant and Catholic. The political kings and princes, senators, and all in high places, with their henchmen and retainers, will follow in line on the same side. The financial kings and merchant princes, and all whom they can influence by the most gigantic power ever yet exercised in the world, will join the same side, according to this prophecy. They do not realize, however that they are coming to Armageddon; yet strange to say, this is part of their cry, "Come together to Armageddon."

Speaking of our day, our Lord declared, "Men's hearts failing them for fear and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." (Luke 21:26.) The kings of Europe know not what to do. All sectarianism is being shaken. Many people of God are in perplexity.

The croaking of the frog spirits, or doctrines, will gather the kings and princes, financial, political, religious and industrial into one great army. The spirit of fear, inspired by the croaking, will scourge the passions of otherwise good and reasonable men to fury-- desperation. In their blind following of these evil spirits, evil doctrines, they will be ready to sacrifice life and everything on what they mistakenly suppose is the altar of Justice and Righteousness under Divine arrangement.

Many noble people in this great army will assume an attitude quite contrary to their preference. For a time the wheels of liberty and progress will be turned backward, and mediaeval restraints will be considered necessary for self-preservation--for the maintenance of the present order of things and for the prevention of the

OV275

new order which God has decreed, the due time for which is at hand. Even those who may be God's people do not stop to consider whether it is His will that things should continue as they have been for the past six thousand years. The Bible says that such is not God's will, but that there is to be a great overturning--a new leaf.

For a brief time, as we understand the Scriptures, these combined forces of Armageddon will triumph. Free speech, free mails, and other liberties which have come to be the very breath of the masses in our day, will be ruthlessly shut off on the plea of necessity, the glory of God, the commands of the Church, etc. The safety-valve will be sat upon, and thus will cease to annoy earth's kings with the sound of escaping steam; and all will seem to be serene--until the great social explosion described in the Revelation as an earthquake will take place. In symbolic language an earthquake signifies social revolution, and the Scriptural declaration is that none like it ever before occurred. (Rev. 16:18,19.) See our Lord's reference to it in Matt. 24:21.

The Lord's Great Army.

At this juncture, the Scriptures show divine power will step forward and God will gather the marshalled hosts to Armageddon--to the Mount of Destruction. (Rev. 16:16.) The very thing which they sought to avert by their union, federation, etc., will be the very thing that they will hasten. Other Scriptures tell us that God will be represented by Messiah, and that He will be on the side of the masses. "At that time shall Michael (the God-like one--Messiah) stand up." (Dan. 12:1.) He will assume authority. He will take possession of His kingdom in a manner little looked for by many of those who erroneously have been claiming to be His kingdom, and authorized by Him to reign in His name and in His stead.

Our Lord Jesus declared, "His servants ye are unto whom ye render service." Some may be rendering service to Satan and to error, who claim to be rendering service to God and to righteousness; and some may serve ignorantly, as did Saul of Tarsus, who "verily thought that he did God service" in persecuting the Church. The same principle holds true reversely. As an earthly king does not hold himself responsible for the moral character of each soldier who fights his battles, so the Lord does not vouch for the moral character of all who enlist and fight on His side of any question. His servants they are to whom they render service, whatever the motive prompting.

The same principle will apply in the coming Battle of Armageddon. God's side of that battle will be the people's side; and that very nondescript host, the people, will be pitted at the beginning of the battle. Anarchists, socialists and hot-headed radicals of every school of reason and unreason, will be in the forefront of that battle. He who has any knowledge of army life knows that a great army is composed of all classes.

The masses will be restless under their restraints, but will be conscious of their weakness as compared with the kings and princes, financial, social, religious and political, who will then hold sway. The majority of the poor and the middle class prefer peace at almost any price. The masses have no sympathy with anarchy. They realize truly that the worst form of government is better than none. The masses will seek relief through the ballot and the peaceful readjustment of earth's affairs for the elimination of evil, for the placing of monopolies and utilities and the supplies of nature in the hands of the people for the public good. The crisis will be reached when the hitherto upholders of the law shall become violators of the law and resisters of the will of the majority as expressed by the ballot. Fear for the future will goad the well-meaning masses to desperation, and anarchy will result when socialism fails.

The Lord's saints are not to be in

OV276

this battle at all. God's consecrated people, longing at heart for Messiah's kingdom, will patiently abide the Lord's time, and wait unmurmuringly for it. Their lamps trimmed and burning, they will not be in darkness respecting the momentous events of the impending battle; but they will be of good courage, knowing the outcome portrayed in the "more sure word of prophecy," to which they have done well to "take heed, as unto a light that shineth in a dark place, until the day dawn."--2 Pet. 1:19.

The question now arises, Why did not God send His kingdom sooner? Why is Armageddon necessary? We answer that God has His own times and seasons, and that He has appointed the Great Seventh Thousand- Year Day for the reign of Christ. Divine wisdom has withheld until our day the great knowledge and skill which is breeding at the same time millionaires and discontents. Had God lifted the veil of ignorance a thousand years sooner, the world would have lined up for Armageddon a thousand years sooner. God did not bring these things before the present time because His plan has various parts, all of which are converging at the same time. In kindness, God veiled the eyes of mankind until the gathering to Armageddon would immediately precede Messiah's taking to Himself His great power and beginning His reign.-- Rev. 11:17,18.

The attitude of the people of God should be that of great thankfulness to the giver of every good. They should make provision for the great storm that is coming and keep very quiet, not unduly interested in the side of either rich or poor. We know in advance that the Lord is on the side of the people. He it is that will fight the Armageddon battle, and His agency will be that peculiar army--all classes. When this great "earthquake" of social revolution comes, it will not be a mere handful of anarchists, but an uprising of the people to throw off the great power that is strangling them. Selfishness is at the bottom of the whole matter.

For forty years the Armageddon forces have been mustering for both sides of the conflict. Strikes, lockouts and riots, great and small, have been merely incidental skirmishes as the belligerents cross each other's paths. Court and army scandals in Europe, insurance, trust and court scandals in America, have shaken public confidence. Dynamite plots, charged by turns on employees and employers, have tended to make each distrustful of the other. Bitter and angry feelings on both sides are more and more manifested. The lines of battle are daily becoming more distinctly marked. Nevertheless Armageddon cannot yet be fought.

Gentile times have still two years to run. The image of the beast must yet receive life--power. It must be transformed from a mere mechanism to a living force. Protestant Federation realizes that its organization will continue to be futile unless it receives vitalization--unless its clergy directly or indirectly shall be recognized as possessed of apostolic ordination and authority to teach. This, the prophecy indicates, will come from the two-horned beast, which we believe symbolically represents the Church of England. High-handed activities of Protestantism and Catholicism, operating in conjunction for the suppression of human liberties, await this vivifying of the image. This may come soon, but the Armageddon cannot precede it, but must follow--perhaps a year after, according to our view of prophecy.

Still another thing intervenes. Although the Jews are gradually flowing into Palestine, gradually obtaining control of the land of Canaan, and although reports say that already nineteen millions are there, nevertheless, prophecy requires an evidently large number of wealthy Hebrews to be there before the Armageddon crisis be reached. Indeed, we understand that "Jacob's trouble" in the Holy Land will come at the very close of Armageddon. Then Messiah's Kingdom will begin to be manifested. Thenceforth

OV277

Israel in the Land of Promise will gradually rise from the ashes of the past to the grandeur of prophecy. Through its divinely appointed princes, Messiah's kingdom, all-powerful, but invisible, will begin to roll away the curse and to lift up mankind, and to give beauty for ashes.

THE PEACE OF EUROPE

*"GREAT peace in Europe. Order reigns
From Tiber's hills to Danube's plains!"
So say her kings and priests; so say
The lying prophets of our day.
Go, lay to earth a listening ear;
The tramp of measured marches hear,--
The rolling of the cannon's wheel,
The shotted musket's murderous peal,
The night alarm, the sentry's call,
The quick-eared spy in hut and hall!
From polar sea and tropic fen
The dying groans of exiled men!
The bolted cell, the galley's chains,
The scaffold smoking with its stains!
Order,--the hush of brooding slaves!
Peace,--in the dungeon-vaults and graves!*

*O Fisher! of the world-wide net,
With meshes in all waters set,
Whose fabled keys to heaven and hell
Bolt hard the patriot's prison cell,
And open wide the banquet hall
Where kings and priests hold carnival!
Speak, Prince and Kaiser, Priest and Czar!
If this be peace, pray what is war?*

*White angel of the Lord! unmeet
That soil accursed, for thy pure feet.
Never in Slavery's desert flows
The fountain of thy charmed repose;
No tyrant's hand thy chaplet weaves
Of lilies and of olive-leaves;
Not with the wicked shalt thou dwell,
Thus saith the Eternal Oracle;
Thy home is with the pure and free!*

*Stern herald of thy better day,
Before thee to prepare thy way,
The Baptist shade of Liberty,
Gray, scarred, and hairy-robed, must press
With bleeding feet the wilderness!
O that its voice might pierce the ear
Of priests and princes while they hear
A cry as of the Hebrew seer:
Repent! God's Kingdom draweth near!*

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THE SABBATH DAY

By **C. T. Russell**, Pastor London and Brooklyn Tabernacles

"The Sabbath was made for man, and not man for the Sabbath; therefore the Son of Man is Lord also of the Sabbath."--Mark 2:27,28.

SEVEN is a very prominent number in the Bible--in everything relating to the Divine Program. In the first chapter of Genesis, the Sabbath Day is referred to in a figurative way in speaking of the seventh epoch of God's creations on our earth--bringing order out of chaos. Not until Mt. Sinai, however, when the Law was given to Israel on two tables of stone, was the Day Sabbath made obligatory on anybody. And since that law covenant was made with the one nation (Israel) and none other, the Sabbath requirements of that Law apply to that nation only. This does not signify that the setting apart of a certain time for rest would be of advantage only to the Jew, nor that a special seventh day devoted to God would be disadvantageous to all people. It merely means that God entered into covenant relationship with the one nation only, and hence to them only He told His will, His law--obedience to which He made the foundation of the blessing He promised to that people. There is no room to question the import of the Fourth Commandment of the Jewish law. It distinctly commanded that the seventh day of the week should be to the Jews a rest day, in which no work of any kind should be done, either by parent or child, employer or servant, male or female, ox or ass, or any creature owned by a Jew. It was a rest day pure and simple. Divine worship was not commanded to be done on that day--not because God would be displeased to have Divine worship upon that day or upon any day, but because there is a reason connected with the matter which related, not to worship but to rest, as we shall see. The strictness of this law upon the Jew is fully attested by the fact that upon one occasion, by Divine command, a man was stoned to death for merely picking up sticks on the Sabbath Day. It is plain, therefore, to be seen that the law given to Israel on this subject meant what it said to the very letter.

In the New Testament, Jesus is supposed by some to have taught a laxity in the matter of Sabbath observance, but this is quite a misunderstanding. Jesus, born a Jew, "born under the law," was as much obligated to keep that law in its very letter as was any other Jew. And he did not, of course, violate the obligation in the slightest degree. The Scribes and Pharisees had strayed away from the real spirit of the law in many particulars. Their tradition, represented at the present time by their Talmud, attempted to explain the law, but really, as Jesus said frequently, made it void, meaningless, absurd. For instance, according to the traditions of their elders, it was breaking the Sabbath if one were hungry to rub the kernels of wheat in their hands and blow away the chaff and eat the grain, as the disciples did one Sabbath Day in passing through the wheat field. The Pharisees called attention to this, and wanted Jesus to reprove the disciples, because, according to their thought, this simple process was labor --work--reaping and thrashing and winnowing. Jesus resisted this absurd misinterpretation of the law, and by

OV279

His arguments proved to any one willing to be taught that they had mistaken the Divine intention--had mistranslated the law of the Sabbath. On several occasions He healed the sick on the Sabbath Day. Indeed, the majority of His healings were done on that day, greatly to the disgust of the Pharisees, who claimed that He was a law-breaker in so doing. We cannot suppose that Jesus performed these miracles to aggravate the Pharisees; rather we are to understand that their Sabbath Day typified the great Sabbath

of blessing and healing--the antitypical Sabbath which is in the future --the period of the Messianic reign and the healing of all earth's sorrows.

Jesus clearly pointed out to the Scribes and Pharisees that they were misinterpreting the meaning of the Divine arrangement, that God did not make man merely to keep a Sabbath, but that He had made the Sabbath for, in the interest of, mankind. Hence everything necessary for man's assistance would be lawful on the Sabbath Day, however laborious it might be. Indeed, Jesus carried the thought still farther, and pointed out to His hearers the absurdity of their position--for, He said, if any of you should have an ox or an ass fall into the pit on a Sabbath Day, would you leave him to die and thus suffer loss, as well as allow the animal to be in pain? Assuredly they would not, and assuredly they would be justified in helping any creature out of trouble on that day. Then said Jesus, If so much might be done for a dumb creature, might not a good work of mercy and help for mankind be properly enough done on the Sabbath Day?

The Seventh Day Still a Sabbath.

A mistake made by many Christians is the supposition that the law covenant which God made with Israel ceased, passed away. On the contrary, as the Apostle declares, "The law hath dominion over a man so long as he liveth." The Jewish law is as obligatory upon the Jew to-day as it was upon his fathers in the days of Moses. Only death could set the Jew free from that law covenant until, in God's due time, it shall be enlarged and made what God, through the Prophet, styles a new covenant--a new law covenant. That will take place just as soon as the Mediator of the new covenant shall have been raised up from amongst the people. That prophet will be like unto Moses, but greater--the antitype. That prophet will be the glorified Christ--Jesus the head and the completed church, who are frequently spoken of as members of His body, and sometimes styled the bride, the lamb's wife. This antitypical mediator (Acts 3:22,23), under the new law covenant which He will then establish, will assist the Jews (and all who come into harmony with God through Him) back to that human perfection in which they will be able to keep the Divine law perfectly in every particular. This great mediator, Messiah, will for a thousand years carry on this great work.

This mediator is not yet completed. The head has passed into glory centuries ago, but the body, the church, awaits a completeness of membership and resurrection change--to be made "like Him and see Him as He is" and share His glory and His work.

Meantime the law covenant is still in force upon every Jew; but it is not in force upon any but Jews, as it never has been in force upon any other people. During these eighteen centuries, between the death of Christ and the inauguration of the new covenant, Jesus, as the great high priest, is offering the "better sacrifices" mentioned by St. Paul (Hebrews 9:23) and described in type in Leviticus 16. The first part of the great high priest's sacrifice was the offering of the human body which He took for the purpose when He was made flesh--"a body hast thou prepared Me" "for the suffering of death." (Heb. 10:5, 2:9.) The second part of His "better sacrifices" is the offering of His mystical body--the church. This work has been in progress since Pentecost. To

OV280

the consecrated ones who approach the Father through Him He becomes the advocate. He accepts them as His members on the earth; and their sufferings thenceforth are His sufferings so fully that He could say of them to Saul of Tarsus, "Saul, Saul, why persecutest thou Me?" "I am Jesus whom thou persecutest." These, accepted as His representatives in the flesh, their blemishes covered by their advocate's merit, are begotten, by the Heavenly Father, of the Holy Spirit to be members of the new creation--the spiritual body of Christ, of which He is the head.

We remarked that the Sabbath Day, still in full force and its observance obligatory upon the Jew, is not upon other nationalities. We should modify this statement by the

remark that there are some who mistakenly endeavor to be Jews and try to get under the law covenant provisions as Sabbath-keepers. St. Paul recognized this tendency in his day. Note his words to the Christians of Galatia, who were not by nature Jews, but Gentiles. He says, "Ye that desire to be under the law, do ye not hear the law?" "Oh, foolish Galatians, who hath bewitched you?" He proceeds to show them that the Jews are in bondage to their law and can never get eternal life under it until the Mosaic law covenant shall ultimately be merged into the Messianic new law covenant. His argument then is that if the Jew cannot get life in keeping the law, it would be foolish for Gentiles to think that they could secure Divine favor and everlasting life by keeping the law. He declares, "By the deeds of the law shall no flesh be justified in God's sight." The only way to obtain justification in God's sight is by the acceptance of Christ and by a full consecration to be His disciples and to join with Him in His covenant of sacrifice as it is written, "Gather together My saints unto Me, saith the Lord, those who have made a covenant with Me by sacrifice." (Psalm 50:5.); and again, "I beseech you, brethren, present your bodies living sacrifices, holy and acceptable to God, your reasonable service." --Romans 12:1.

Christians and the Law Sabbath.

St. Paul did not mean that Christians should not strive to keep the Divine law, but that they should not put themselves under it as a covenant, nor think that by striving to oppose the law covenant they would get or maintain harmony with God and gain the reward of everlasting life. On the contrary, he declares in so many words, "The righteousness of the law is fulfilled in us who are walking, not after (or according to) the flesh, but after (or according to) the spirit." (Romans 8:4.) His meaning is clear. The Decalogue was never given to Christians, but it is quite appropriate that Christians should look back to that Decalogue and note the spirit of its teachings and strive to conform their lives thereto in every particular. But what is the spirit of the Decalogue? Our Lord Jesus clearly set it forth to be--"Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy being, with all thy strength, and thou shalt love thy neighbor as thyself." St. Paul says that our Lord not only kept the law, but that He magnified it, or showed it to have greater proportions than the Jews ever supposed it had--length and breadth, height and depth beyond the ability of fallen humanity to perform; moreover, the apostle declares that our Lord Jesus made that law honorable. The Jews having tried to keep the Divine law for more than sixteen centuries, had reason to doubt if any one could keep it in a way satisfactory to God. But the fact that Jesus did keep the law perfectly, and that God was satisfied with His keeping of it, made the law honorable--proved that it was not an unreasonable requirement --not beyond the ability of a perfect man.

Jesus showed the spirit or deeper meaning of several of the commandments; for instance, the commandment Thou shalt do no murder, He indicated

OV281

would be violated by any one's becoming angry and manifesting in any degree an injurious or murderous spirit. (See also 1 John 3:15.) The commandment respecting adultery our Lord declares could be violated by the mind without any overt act--the simple desire to commit adultery if an opportunity offered would be a violation of the spirit of that commandment. It is this magnified conception of the Ten Commandments that the apostle says Christians are better able to appreciate than the Jews, because of having received the begetting of the Holy Spirit. And it is this highest conception of the Divine Law which is fulfilled in us (Christians--footstep followers of Jesus) who are walking through life, not according to the flesh and its desires and promptings, but according to the spirit--the spirit of the Divine law, the spirit which the Father hath sent forth into our hearts--the desire to be like Him who is the fountain of love and purity.

The Spirit of the Sabbath.

And there is another or deeper meaning to the other commandments than was understood by the Jews; so it is also with the Fourth, which enjoins the keeping of the seventh day as a day of rest or Sabbath. The word Sabbath signifies rest, and its deeper or antitypical meaning to the Christian is the rest of faith. The Jew, unable to keep the Mosaic law and unable, therefore, to get everlasting life under the law covenant, was exhorted to flee to Christ; and, by becoming dead to the law covenant, by utterly renouncing it, he was privileged to come into membership in Christ--become sharer in the covenant of sacrifice. So doing, he was promised rest from the law and its condemnation, because "to them that are in Christ there is no condemnation" --the merit of Christ covers the shortcomings of all those who are striving to walk in His steps, and the Divine Spirit and Word give them the assurances of Divine favor, which ushers them into peace with God through our Lord Jesus Christ--ushers them into rest. Thus the apostle declares, "We which believe do enter into (Sabbath) rest."--Hebrews 4:3.

Moreover, the Apostle indicates that although we enter into a rest of faith now, through faith and obedience to Christ, Christians have a still greater rest awaiting them beyond their resurrection, when they shall enter into the rest which is in reservation for those that love the Lord--the rest, the perfection, on the spirit plane, attained, as the Apostle describes, by resurrection --"sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body."

Fiftieth Day and Fiftieth Year.

Here we are reminded that Israel had two systems of Sabbaths--one of Sabbath days and the other of Sabbath years. The Sabbath days began to count in the spring. It was a multiple of seven. Seven times seven days (forty-nine days) brought them to the Jubilee day, the fiftieth day, which was styled Pentecost. It is scarcely necessary to call attention to the fulfillment of the anti-type of this. Pentecost never had its true meaning until the Lord, as "the first-fruits of them that slept," arose from the dead. Then immediately the seven times seven, plus one, began to count, and on the fiftieth day, the Holy Spirit was shed abroad upon all those "Israelites indeed" who, already consecrated, were waiting in the upper room for the antitypical high priest to make satisfaction for their sins and to shed forth upon them the holy spirit, as the evidence of their restoration to divine favor. Immediately they had peace with God. Immediately they entered into rest. Immediately they realized that they were children of God, begotten of the holy spirit, that they might in due time become joint-heirs with Jesus Christ, their Lord. And is it not true that all down throughout this gospel age all who followed in the footsteps of Jesus and the disciples,

OV282

all who renounce sin, trust in Jesus and fully consecrate their lives to Him, become recipients of the holy spirit and similarly enter into His rest? Only those who have entered into this rest and joy of the holy spirit can fully appreciate the matter.

Now let us glance at the year Sabbath. Every seventh year the land had its rest. And seven-times seven (forty-nine) brought them up to the fiftieth year or the year of jubilee, in which year all debts were cancelled and each Israelite returned to his own inheritance. It was a year of rest, peace, joy. That jubilee pictures the glorious restitution times of Messiah's kingdom, which, we believe, are nigh, even at the door. When these times shall be ushered in, all the faithful followers of Jesus will have reached the heavenly condition, to be forever with the Lord. Their rest (Sabbath keeping) will have reached its completion, its perfection, and throughout that antitypical jubilee the blessings of Divine favor will be gradually extended to the whole world, that every creature desirous of coming into harmony with God may enter into the rest which God has provided for the poor, groaning creation through the great Redeemer.

The Christian's Sunday Sabbath.

From what we have already seen, it is manifest that God has put no Sabbath obligations upon the Christian-- neither for the seventh day nor for any other day of the week. He has, however, provided for them a rest in the Lord, which is typified by the Jewish Sabbath day. Do we ask upon which day we should celebrate this rest? We answer that we should be in this heart attitude of joy, rest, peace in the Lord and in His finished work, every day. So, then, the Christian, instead of having a Sabbath rest day, as the Jew, has rest perpetual--every day. And instead of its being merely a rest for his body, it is better--a rest for his soul, a rest for his entire being. It can be enjoyed wherever he may be, "at home or abroad, on the land or the sea," for "as his days may demand, shall his rest ever be." This is the spiritual antitype to the spiritual Israelite, of the law Sabbath given to the natural Israelites. Whoever quibbles for the day Sabbath of the Jew shows clearly that he has not understood nor appreciated as yet, to the full, at least, the antitypical Sabbath which God has provided for the spiritual Israelite through Christ.

But is there not a compulsion to the Christian to observe one day in the week sacred to the Lord? Yes, we answer; there is an obligation upon him such as there is upon no one else in the world. He is obligated by his covenant to the Lord to keep every day sacred to the Lord. Every day he is to love the Lord his God with all his heart, with all his mind, with all his being, with all his strength; every day he is to love his neighbor as himself. And while striving to the best of his ability to conform to this spirit of the Divine law, and while realizing that the blood of Jesus Christ our Redeemer cleanses us from all the imperfections contrary to our intentions --these may rest in the peace and joy of the Lord continually. "We which believe do enter into rest."

There is no day of the week commanded to the spiritual Israelite as respects physical or mental rest--the latter they may have always, and the former may be ordered by human regulations for one day or for another. The Christian is commanded to be subject to the laws that be, in all such matters as are non-essential, not matters of conscience.

The Right Use of Liberty.

Let us remember, however, that our liberty in Christ is the liberty from the weight and condemnation of sin and death. Let us not think specially of a liberty from the Jewish restraints of the seventh day, nor think especially of the fact that no day above another has been commanded upon Christians in the Bible. Let us rather

OV283

consider this liberty as of minor consequence and importance as compared with our liberation from the power of sin and death.

If one day or another be set apart by human lawgivers, let us observe their commands. Let us be subject to every ordinance of men. In Christian lands generally the first day of the week is set apart by law. Shall we ignore this law and claim that God has put no such law upon us, and that we should have our liberty to do business, etc.? Nay verily; rather, on the other hand let us rejoice that there is a law which sets apart one day in seven for rest from business, etc. Let us use that day as wisely and as well as we are able for our spiritual upbuilding and for assistance to others. What a blessing we have in this provision! How convenient it makes it for us to assemble ourselves together for worship, praise, the study of the Divine word! And if earthly laws provided more than one Sabbath (rest) day in the week we might well rejoice in that also, for it would afford us that much more opportunity for spiritual refreshment and fellowship.

Nor should our knowledge of the liberty we enjoy in Christ ever be used in such a manner that it might stumble others. Our observance of the Sabbath enjoined by the law of the land should be most complete--to the very letter--that our good be not evil spoken of--that our liberty in Christ and freedom from the Mosaic law be not

misunderstood to be a business or pleasure license, but a privilege and opportunity for the worship and service of the Lord, and the building up of the brethren in the most holy faith, "once delivered to the saints."

Who Changed the Sabbath Day?

Often the question is asked, Who changed the Sabbath day to Sunday? The proper answer is that nobody changed it. The seventh day (Saturday) is still as obligatory upon the Jew as it ever was.

The early Christians observed the seventh day for a long time, because it was the law of the land, which gave them a favorable opportunity for meeting for praise, prayer and the study of God's word. In addition, the fact that Jesus arose from the dead on the first day of the week, and that He met with them on that day, led them to meet again and again on the first day, in hope that He would again appear; thus gradually it became a custom for them to meet on that day for Christian fellowship. In this way, so far as we know, both the first day and the seventh day of the week were observed by Christians for quite a time, but neither was understood to be obligatory --a bondage. Both days were privileges. And as many other days of the week as circumstances would permit were used in praising God and building one another up in the most holy faith, just as God's people are doing, or should be doing, in this, our day.

Are we told that a pope once designated that the first day of the week should be observed by Christians as the Christian Sabbath? We answer that this may be so, but that neither popes nor any beings, not even the Apostles, could have right to add to or to take from the word of God. St. Paul particularly warned the church against coming into bondage to the Jewish custom of observing new moons and Sabbaths, as though these were obligations upon Christians. The Son of God has made us free--free indeed. But our freedom from the Law Covenant of Israel enables us the more and the better to observe the very spirit of the Divine law daily, hourly, and to present our bodies living sacrifices, holy and acceptable to God through the merit of our Redeemer.

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OV284

THE TRUE CHURCH

By C. T. Russell, Pastor Brooklyn and London Tabernacles

"But ye are come...to the General Assembly and Church of the First Born, which are written in Heaven." --Hebrews 12:22,23.

THE oneness of the Church of Christ is everywhere made prominent in the Bible. Sects and parties are nowhere recognized. Nowhere is it intimated that Christ has various Churches--for instance, the Roman Catholic, the Anglican, the Greek, Presbyterian, Congregational, Lutheran, etc. On the contrary, there is but the one "Church, which is the Body of Christ," and that Body of Christ has but the one head, Jesus.

We not only find that Christ and the Apostles established but the one Church, but we cannot think of any reason why these should have established more than one. Nothing is plainer than that our sectarian divisions arose from our neglect and loss of "the faith once delivered unto the saints." (Jude 3.) As the divisions came in, the errors came in with them; and, as the errors go out, so, also, will sectarianism pass away.

The General Assembly of the Saints.

We should not be under any human or sectarian name, nor divided by sectarian creeds, but united as one people through our consecration to the Lord, through our desire to know His will by the study of His word. We thus represent the Scriptural or ideal

Church of Christ. Regardless of nationality, language, caste and of all sectarian creeds and bondages, we are simply and solely as children of God, to be Bible students in the School of Christ, to learn of Him--to be fitted and prepared for glorious joint-heirship with Him in His coming Kingdom, and meantime to learn at His feet the lessons necessary for so great a coming service.

(1) The joys of the present are merely a foretaste of the perfect glory we will experience when we enter into the joys of the Lord--beyond the veil. Now we know in part the wondrous things of our Heavenly Father's character and plan, and of our Redeemer's love and sympathy, and of each other's love and sympathy; then we shall know even as we are known, is the guarantee of the inspired Apostle.

Enter into the Joys of the Lord.

Now we see as through an obscure glass the things which the natural eye cannot see nor hear, neither can enter into the heart of the natural man, but which God has revealed unto us by His Spirit. But they are still more or less obscure to us. We cannot weigh nor appreciate the wonderful glories which God has in reservation for us, but then we shall see Him face to face, as St. Paul declares.

(2) As new creatures in Christ, we seek to know each other as God knows us, not after the flesh, but after the spirit. But for all that we experience difficulties. It is often difficult for us to entirely overlook the flesh of our brethren, as they no doubt have difficulty in overlooking our blemishes in the flesh. But oh, what will it be to be there! All the imperfections and weaknesses of the flesh, against which we must now fight--all these will then be gone.

Have we not the promise, "We shall be like Him, for we shall see Him as He is?" Have we not the promise

OV285

again that, Sown in weakness, we shall be raised in power; sown in dishonor, we shall be raised in glory; sown an animal body we shall be raised a spirit body? Have we not the further promise respecting that glorious resurrection change, which shall lift us completely out of the human and into the divine nature, that "We must all be changed," "for flesh and blood cannot inherit the Kingdom of God?"-- 1 Corinthians 15:50,51.

Further Trials--Further Battlings.

We remember that we "have not yet resisted unto blood, striving against sin" and fighting "the good fight of faith." We still have need of the Scriptural exhortation, "Watch," and "stand fast;" "Quit you like men;" "Put on the whole armor that ye may be able to stand in the evil day, and, having done all, to stand."

Every spiritual help and assistance we receive are parts of the Father's good providence for us whereby we shall be the stronger, the more courageous, the better prepared for further trials, besetments, difficulties and conflicts with the world, the flesh and the Adversary.

But when we reach the glorious condition mentioned by the Apostle, all the fightings and trials and testings will be in the past. For us, therefore, there will be no more sighing, no more crying, no more dying, no more fightings, no more crosses, no more sufferings, but instead, life eternal, joy eternal, glory, honor and immortality at our dear Redeemer's right hand of favor. Well do we know that this hope of sharing in the General Assembly of the Church of the First-borns strengthens and nerves His own to loyalty and faithfulness to the Lord, the Truth and the brethren as the days go by.

Let us console ourselves with the thought that whatever is the will of God concerning us must necessarily be for our highest welfare and best interests. If, therefore, it is not yet time for us to pass beyond the veil, it is because our Heavenly Father and our Redeemer have a work for us to do in the present life--either a work of further

polishing upon our own characters or a work of helping the brethren, for we remember the declaration that the Bride is to make herself ready for that event. We are to build one another up in the most holy faith, encouraging, strengthening, sympathizing with and assisting one another in running the race for the great prize.

Another happy thought we should carry with us day by day is the Lord's promise, "I will never leave thee nor forsake thee." And again, "My grace is sufficient for thee, for My strength is made perfect in thy weakness." And again, "We know that all things work together for good to those who love the Lord, to the called according to His purpose."-- Romans 8:28.

So, then, let us not lose heart and flee from the battle, like an army corps in retreat, but rather, as a company of good soldiers who have been refreshed and encouraged and stimulated, we will return to our duties full of good courage, full of joyful anticipation of the coming Great Home-Gathering of the Church of the First-borns; full of renewed determination that by the grace of God, and with the assistance of our great Advocate, we will make our calling and election sure by so running in His footsteps as to obtain the great Prize which He has offered to us.

The Context in Agreement.

Let us detain you a little longer that we may point out afresh that the context confirms our glorious hope respecting this Great Convention of the future, and shows that it is nigh at hand. St. Paul pictures before us the fact that God's dealings with Israel, in bringing them out of Egyptian bondage and to Mt. Sinai, pictured the work of this Gospel Age, in the calling of Spiritual Israel out of the bondage of sin and death. The Apostle thus shows that the giving of the Law Covenant to Israel at Mt. Sinai typically

OV286

represented the giving to them of the New Law Covenant from Mt. Zion in the end of this age.

The Law Covenant was given through a mediator, Moses, and the New Law Covenant is to be given through a Mediator, the Antitypical Moses, Jesus the Head and the Church His Body. It has required all this Gospel Age to gather out of the world and to try, test, polish and fit the members of the Body of Christ, who, under His Headship, will be with Him the Antitypical Moses, the Antitypical Mediator between God and men.-- Jeremiah 31:31; Acts 3:22,23.

As Moses went up into the Mount to commune with God before the Law Covenant was completed, so the entire Church must go up into the Mountain, into the Kingdom, with our glorious Head and Redeemer, by the change of the First Resurrection. As the time for Moses' going up into the mountain drew near, there were great manifestations of the dignity of the Divine government. And just so in the closing of this Age, the Apostle informs us, the world will have terrifying experiences on a still greater scale. He says that then the mountain trembled and smoked, and that the Divine voice was heard. The people were so terrified that they entreated that they might not hear further, but that Moses might act as mediator, and he did so.

So it will be here: There will be such manifestations of Divine Justice and opposition to sin and all iniquity that it will cause the "time of trouble" mentioned by the Prophet and by Jesus, "A time of trouble such as never was since there was a nation; no, nor ever shall be" after.--Daniel 12:1; Matthew 24:21.

The result of this great time of trouble upon the world will be a realization that they need a Mediator--a Mediatorial Kingdom. And this is just what God has provided for them through the arrangement of the New Covenant.

Contrasting the experiences at the inauguration of the typical Law Covenant with those to be expected at the inauguration of the antitypical, the New Law Covenant, St. Paul

says: "God's voice then shook the earth, but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven." And the Apostle explains that the expression, "once more," signifies that this second shaking will be so thorough that no further shaking will ever be necessary, but everything of injustice and unrighteousness which ought to be shaken loose will be shaken; and this, says the Apostle, implies everything except the Church and the glorious Kingdom which we shall then receive: "Wherefore we, receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."--Hebrews 12:18-29.

The Shaking Already Commenced.

Can we not see the shaking already beginning? Let us remember that this time it will not be the shaking of the literal earth, as in the type, but the shaking of the symbolical earth--the shaking of society to its very center. Do you not already hear the rumblings--the rumblings of discontent, anger, malice, hatred, strife? These forebode the "great earthquake," an expression symbolic of the great Revolution, wherein the present order of things shall collapse and give place to the New Order of Immanuel's Kingdom of righteousness, justice, equity. And, says the Apostle, God intends this time to shake not merely the earth--the social fabric--but also the heaven--the ecclesiastical powers of the present time. Not the true Church will be shaken, but the many systems which more or less misrepresent the true Church and "the faith which was once delivered unto the saints."-- Jude 3.

Do we see premonitions of this shaking? Yea, verily. In all denominations there are forebodings of coming trouble. We may even fear that some of the attempts at Christian union are not made with the proper motive, but through a realization of the

OV287

shaking which the Lord is about to permit to come upon the ecclesiastical systems of this present time.

"Wait Ye Upon the Lord."

Dear brethren, in these coming days of trouble, which may be very near, the opportunity may come to you and to me to be either strife-breeders or peace-makers. Let us see the will of the Lord in this matter, that we are called to peace, and that the declaration of the Master is, "Blessed are the peacemakers, for they shall be called the children of God."

Let us seek rather to subdue and calm the passions of men in the coming strife, and to do nothing to augment them or to kindle the fires of passion which we know are about to consume the present social fabric. Let us point out to those with whom we have any influence that the worst form of government in the whole world is better than no government--better than anarchy, a thousand times. Let us remind them of the fact that in God's providence we have the best of all earthly governments.

Let us remind them, too, that the Lord has told us to wait for Him and not to take matters into our own hands. His words are, "Wait ye upon Me, saith the Lord, until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language (Message), that they may all call upon the name of the Lord, to serve Him with one consent."--Zephaniah 3:8,9.

FATHER, TAKE MY HAND

*THE way is dark, my Father! Cloud on cloud
Is gathering thickly o'er my head, and loud
The thunders roar above me. See, I stand
Like one bewildered! Father, take my hand,
And through the gloom
Lead safely home
Thy child.*

*The way is long, my Father! And my soul
Longs for the rest and quiet of the goal;
While yet I journey through the weary land,
Keep me from wandering, Father, take my hand.
Quickly and straight
Lead to heaven's gate
Thy child.*

*The path is rough, my Father! Many a thorn
Hath pierced me; and my weary feet, all torn
And bleeding, mark the way. Yet Thy command
Bids me press forward. Father, take my hand.
Then, safe and blest,
Lead on to rest
Thy child.*

*The throng is great, my Father! Many a doubt
And fear, and danger, compass me about,
And foes oppress me so. I cannot stand
Or go alone. O Father! take my hand,
And through the throng
Lead safe along
Thy child.*

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OV288

Man's Fall From Divine Favor

By C. T. Russell, Pastor Brooklyn and London Tabernacles

"What is man?"--Psalm 8:4.

WE HAVE chosen for our topic on this occasion what we believe is an important, yea, a vital question of deep interest to all humanity: "What is Man?" This great question the Bible alone answers distinctly and satisfactorily, as we hope we shall be able to demonstrate. The answer of Science to our query is at least in one respect right and in full accord with the Bible. Science tells us that man is an animal of the highest order--genus *homo*. The Bible agrees with this, and declares man distinctly different from the lower animals, and also distinctly separate from angels and spirit beings. He is terrestrial, "of the earth, earthy" --he is not spiritual, not celestial or heavenly. The earth, not heaven, was made for his home.

The Bible does tell of man's fall from Divine favor and of his Divine condemnation, but his fall was not from a heavenly condition to an earthly condition, but from an earthly condition of perfection to a dying condition of imperfection. The Bible teaches

that if man had not sinned, his life would have been everlasting, in earthly perfection, and that his home would have been an earthly Paradise in which he would have enjoyed the blessing and fellowship of his Maker.

The death sentence did not alter or change his nature, but merely forfeited his life and all of his blessings and rights which were dependent upon life. The penalty was not, "To eternal torment shalt thou go, to suffer eternally at the hands of demons," but, "Dying, thou shalt die;" "Thorns and thistles shall the earth bring forth unto thee;" "In the sweat of thy face shalt thou eat bread until thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." And of the faithful execution of this Divine penalty against the sinner we are all witnesses.-- Genesis 2:17; 3:17,18.

And Yet How Grand is Man

As we stood by the ruins of ancient Memphis, where Joseph rose from being a slave to being the Governor, next to King Pharaoh, we were impressed with some of the mighty monuments which persist despite the ravaging hand of time. We said to ourselves, What is man? What a king of earth he is, and has been, notwithstanding his deterioration through sin and the fall! As we noted the sculptures of thirty-five hundred years ago we said, Truly the Bible is right when it declares that God made man in His own image--that to man, the highest earthly creature, the great Creator, Himself a spirit, imparted an impress of His own character and a measure of His own power, so that man really was created a god of earth toward the lower creatures which were put under his care, as his Creator is the God of the universe.

Our admiration for our race and its skill was greatly enhanced as we thus cogitated. The pyramids, and especially the Great Pyramid of Gizeh, near Cairo, impressed us similarly. When we considered the wonderful accomplishments of that long-ago period and reflected that we could scarcely do more to-day with our most improved

OV289

machinery, our appreciation of our ancestors was enhanced, and we said, It would be very difficult for many to accept the modern scientific theory that our forefathers but a short time ago were cousins to the ape.

Some of the temples of India and China similarly impressed us. Athens, too, with its museums and ancient structure, similarly said to us, Truly man in his original perfection must have been created in the image of his Maker! Our visits to Rome impressed upon us the fact that although the work of death has progressed in our race, nevertheless, in a measure the decay of the masses has by Divine providence found compensation; for although we have no Michael Angelo to-day, we have legions who are inspired by his example, and who have copied him with wonderful success, so that to-day our treasures of art are not only multitudinous but grand beyond those of any previous day.

The great St. Peter's at Rome is itself a treasury of art such as never before was known in the world, besides which all the great capitals of Europe abound with art galleries which illustrate the power of the human mind and the skill of the human hand in the appreciation and execution of the beautiful. And in this connection we must not forget the similar treasures of our home land, America.

Utilities of Our Day.

But, dear friends, you and I are living in a specially utilitarian age. The skill of humanity has during the last century been turned into a new channel, which is making for us a new world. Instead of the narrow streets and lanes of a century ago, we have broad asphalt avenues and boulevards; instead of ordinary houses of a century ago, our

cities are replete with handsome and commodious residences that in comparison are palaces. Beautiful, graceful bridges span our great rivers and serve to consolidate our interests. Wonderful tunnels pierce our mountains and facilitate the movement of luxurious railway coaches. Palatial steamers with regularity connect port with port.

Often of late we have found ourself admiring some of our grand hotels and palatial capitols and engineering feats of bridge work and tunnels, saying to ourselves the while, What is Man? Then we reflect, If man in his fallen condition has learned gradually to accomplish so much, what may we reasonably expect would have been the ultimate capacity of perfect man had not sin entered into the world, and had the experience of centuries been accumulating in many brains! By now, how wonderful a being Father Adam might have been

Times of Restitution.

Then our mind reverted to the great Creator and the message He has given us in His wonderful Book, the Bible. We remembered the inspired message of consolation, that God looked down in pity on us as a race in our fallen condition and that He planned even before our fall for our recovery as a race from the curse, from sin, from death. We hearkened to St. Peter's words of encouragement respecting the glorious blessings to be ushered in by the great Redeemer when at His second advent He shall take unto Himself His great power and begin His Messianic reign for the blessing, recovery and uplift of our race. We will remind you of His words although you are familiar with them. He said, "Times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, who before was preached unto you, whom the heavens must retain until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began."-- Acts 3:19-21.

Ah, God is better than all our fears! During the Dark Ages a terrible nightmare became associated with the glorious gospel of God's love and mercy revealed by Jesus and the Apostles. Under that nightmare we lost sight of

OV290

all the glorious promises of the Bible and lost our confidence in God because of the terrible propositions declared to us to be His intentions toward our race. True, all acknowledged the hope that a saintly few would attain an eternal weight of glory on the heavenly plane, but all the remainder except the saintly ones, the elect, were consigned either to a terrible purgatorial fire or to an eternal holocaust of torture. What blasphemies against our God, the God of Grace, we thus unwittingly, undesiringly entertained

The effect of these teachings in all parts of the world, in every religion, has been to convert man's natural quality of reverence for his Creator into a terrible fear, and this fear has more and more separated us from God and the Bible.

Mankind and the Church.

We are now coming to understand more fully the Bible doctrine of election, and we see it to be not unjust and cruel as it once appeared, but beautiful and blessed, for both elect and non-elect. The Divine Plan was, and still is, a universal plan--a plan granting universal opportunity to Adam and to all his race for a recovery from the penalty of sin--for a recovery from sin and death to all that Father Adam had in the beginning, and which he lost through disobedience, and which Jesus redeemed for him and his race at Calvary, and which all the willing and obedient may have back again at the hands of the Redeemer, if they will, during the period of His Messianic reign.

This is the restitution which St. Peter tells us God spoke "through the mouth of all the holy prophets since the world began." And the blessing will not be merely restitutionary, but indeed all the experiences of the present time with sin and sorrow, pain and death will be blessed, helpful lessons for the future--guards against any

repetition of the scenes of disobedience against the Divine regulations made for man's comfort, happiness and everlasting joy.

The work accomplished by our Redeemer at Calvary was merely a preparatory one. His death provided the ransom-price for Father Adam, and hence for all Adam's race who share his condemnation. The work of Divine grace which has progressed since Jesus' death and resurrection is also a preparatory work. During this period of more than eighteen centuries God has been gathering out of the world a special class, willing to pass through specially severe trials and testings of faith and obedience, under the inspiration of certain "exceeding great and precious promises" (2 Peter 1:4) --of a share with Jesus in the Divine nature and glory, honor and immortality.

This selecting work began with natural Israel, and has extended now gradually the world around, gathering from every nation samples and representatives, but all saintly; all in heart, at least, copies of God's dear Son, the Redeemer. With the dawning of the Seventh Great Day--the Day of Christ--this work of electing or selecting a special class of saints to constitute His bride and joint-heirs in the kingdom will be complete. Then will begin the salvation of the world--the reclamation or restitution of the world from sin and death conditions, made possible by the great redemptive work of Calvary.

"Glory in the Highest."

From what we have seen of the Divine provision for man's recovery we grasp the force of the prophetic declaration following the question of our text--"What is man, that Thou art mindful of him--the son of man, that Thou visitest him?" When we think of the greatness of our God, and the littleness of ourselves, even in our best estate, and especially when we think that we are all sinners, we are amazed that our great Creator was mindful of us--mindful of preparing a great plan of salvation--willing to provide for our redemption, and making preparation for the Kingdom which is to bless the race. Can we doubt that He who

OV291

has so loved the world while they were yet sinners will bring His plan to a glorious consummation? Can we doubt that He will do all that He has promised, exceeding abundantly more than we could have asked or thought?-- Ephesians 3:20.

Do not understand us to say that the Bible teaches a universal salvation of our race to life eternal. No, that would be unreasonable. That would imply Divine coercion of the human will, and such a coercion would be contrary to the teachings of the Scriptures -- that man is created in God's image and likeness. An essential feature of the Divine likeness in man is the freedom of his will--his body may be coerced or enslaved, or what not, but the human will is indomitable, like that of man's Creator.

It is evidently not the Divine intention to destroy the human will, but to educate it--to allow it to develop as a will, along the lines of experience, so that it may be voluntarily submitted to the Divine will because of appreciation of the wisdom of all the Divine arrangements, regulations, laws, etc. The Divine proposition, therefore, is that as all mankind shared by heredity the sentence of death which came upon the first man, Adam, so the redemption accomplished by the Second Adam shall be co-extensive with the fall, so that all Adam's race who will do so may return to God and be abundantly pardoned and finally restored to all that was lost in Adam and redeemed at Calvary.--Matthew 18:11-13; Luke 19:10.

And what, you ask, will be the fate of those who willfully, deliberately, persistently, intelligently resist the Divine will and refuse the glorious opportunity of restitution? The Bible answers that all will be on trial for life eternal or for death eternal, and that those who refuse the conditions of heart loyalty and obedience will bring upon themselves afresh the sentence of death. But this second sentence will differ from the first, not in the kind of punishment, but in the duration thereof.

The first or Adamic death God from the first foreordained should be set aside, and from the very beginning He made preparations for the Lamb of God to take away the sins of the world, and to consequently make possible for our race a resurrection from the dead and a further opportunity or trial for everlasting life. Wilful sinners under the light and opportunity of the New Day, when condemned to death, will die no more thoroughly than before, but their death will be a hopeless one; no Redeemer has been apportioned for them and none will be apportioned; no redemption for them will be effected and no resurrection will be granted. As St. Peter declares, they shall perish "like natural brute beasts made to be taken and destroyed."-- 2 Peter 2:12.

JESUS ONLY

*JESUS only! In the shadow
Of the cloud so chill and dim,
We are clinging, loving, trusting,
He with us and we with Him;
All unseen, though ever nigh,
Jesus only--all our cry.*

*Jesus only! In the glory,
When the shadows all are flown,
Seeing Him in all His beauty,
Satisfied with Him alone;
May we join His ransomed throng,
Jesus only--all our song*

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OV292

GOD IN THE HOME

By C. T. Russell, Pastor Brooklyn and London Tabernacles

"As for me and my house, we will serve the Lord."--Joshua 24:15.

DO NOT understand us to teach that the world's opportunity for life everlasting or death everlasting is now. "God hath appointed a day in which he will judge the world," grant the world a judgment or trial or test. That great day is future. It is the day of Christ, a thousand years long. It will be a glorious opportunity! Present right doing and right thinking, or wrong doing and wrong thinking will have much to do with the condition of every man and woman at that time. He or she will enter upon that Day of blessing and opportunity either from a higher or a lower standpoint, proportionately as he or she has acted wisely and conscientiously at the present time.

But nothing that the world can do can interfere with God's great proposition, that a full opportunity for life or death eternal shall then come to every member of the race, because Christ died for the ungodly. The only class to whom present life means life or death eternal is the church. And by the church, we mean, not church attendants, nor outward professors, but those who have entered into a covenant with God through Christ and who have been made partakers of the Holy Spirit, tasting of the good word of God and the powers of the age to come. If these should fall away, the Apostle forewarns us, it would be impossible to renew them again unto repentance. And there will be no home for them with the world in the world's trial day because they already have enjoyed their share of the merit of Christ's death.

A Great Privilege.

When, therefore, we speak of God and the home, we have in mind a family composed exclusively of saints who daily and hourly are following their great Redeemer's footsteps in self-denial, in sacrifice, in the narrow way which leads to glory, honor and immortality and association with the Redeemer in His glorious Kingdom which is to bless the world for a thousand years.

We believe the Bible teaches that there are many of the world who are reverential, kind and just to a large degree, who are not saints, who have not presented their bodies living sacrifices to God, who have not been begotten of His Holy Spirit, and not, therefore, members of that "little flock to whom it is the Father's good pleasure to give the Kingdom"--in joint-heirship with their Redeemer and Head. To this latter class our Master evidently referred when He said to His followers, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

To live righteously, soberly and godly in this present world to the extent of one's ability is what every one should do--no less. To live a life of sacrifice--to lay down our lives for the brethren, for the truth, in the service of the Lord, is another matter, which justice does not require, and which the Bible nowhere enjoins upon mankind. It is pointed out as a privilege to those who desire it, and glory, honor and immortality on the spirit plane is the reward attached to this invitation or high calling. It is the selection of this special class of consecrated

OV293

ones that is the particular order in the Divine program at the present time, because the faithful, the elect, the "over-comers" of this class are to be the associates of the Redeemer in His great work of uplifting the world and restoring all the willing and obedient to human perfection, to an earthly Eden home everlasting in which God's will shall "be done on earth as it is done in heaven."

An Inundation of Unbelief.

In our day the shackles of ignorance and superstition are breaking. Men, women and children are beginning to think for themselves. They no longer believe the fairy tales of childhood. The dreadful hobgoblins and nightmares of the Dark Ages respecting purgatory and eternal torture are doubted by all, and by the great mass totally disbelieved. What have they now to attach them to the Almighty since they have never been taught the love of God, the lengths and breadths and height and depths passing all human understanding? This is the world's great need--to know God as He really is, a father, a friend, a God of love! And to thus know Him the people need to be taught how seriously they were mistaught in the past along the lines of hell and purgatory.

How could they ever truly love and worship a God of injustice and of hate --one inferior to themselves--one who knew, foreordained and prepared for their torture before they were born. They must see that these things taught by the creeds of the Dark Ages are wholly at variance with the Bible, else they will never come back to the Bible nor be able to see its teachings in their true light. They must be taught that the sin and death, sorrow and trouble all around us are the wage or penalty of Father Adam's disobedience. They must learn that God purposes a blessing and uplifting which will be as world-wide as the curse.

Many religious leaders to-day deny that there is a personal God, and ascribe everything to--a great Nothing, which they designate Nature-god. Is it surprising, in view of the fact that these teachings are being promulgated in the universities, colleges and theological seminaries, in the high schools and even to some extent in the common schools--is it any wonder that the rising generation is losing its God?

Awakened Parental Responsibility.

It is high time that parents realize the true situation--it is almost too late now. The seeds of unbelief already sown in the minds of the rising generation are being watered continually and are growing. All who love their families, all who love mankind in general, should awaken to the fact that a world that has lost its God must of necessity be an unhappy world. Platonic philosophy may serve the purposes of the few, but surely cannot serve the masses of our race. A godless world will, ere long, mean a discontented world, an unhappy world, and, bye and bye, a world of anarchy and strife. This is what our worldwide education is leading to. Few of our race can stand an education which recognizes no God, no revelation of Him, no responsibility to Him, and no hope of a future life which will be effected by the conduct of the present.

*O LOVE, our refuge in earth's wildest storm!
O Service, life-breath of a heart that's warm!
A dual-unity, of heaven born;
For love is service in its highest form.
Flame-tints that shimmer on the desert air!
Love-lights that make Life's sands a garden fair,
Where joy and pain sing softly to the soul,
That God in man is Love in human care.*

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OV294

Christendom in Great Danger The "Very Elect" Protected

By C. T. Russell, Pastor London and Brooklyn Tabernacles

"God shall send them strong delusions that they should believe a lie; that they all might be condemned who believed not the Truth, but had pleasure in unrighteousness."-- 2 Thessalonians 2:11,12.

THE STATEMENT of the Apostle James that God tempteth no man is not to be understood as a contradiction to the language of our text. God tempteth no man to sin, to do wrong, but He has at various times sent or permitted siftings and testings among those who are nominally His people--to separate the true from the false. Sometimes a great truth becomes the sifting or separating cause, as at our Lord's first advent. There our Lord's presentation of Himself in the flesh to the covenant-nation, Israel, as the long promised Savior, Deliverer and King, became to that people as a whole a test, separating the "Israelites indeed" from the mass of the nation--separating the wheat from the chaff. Our text tells of the end or Harvest-time of this Gospel Age, and of how the Lord will now permit or "send" strong delusions for the purpose of sifting and separating the true from the false among those who have named the name of Christ. We hold that, according to the Scriptures, we are living in this Harvest period, and that the sifting of the wheat from the tares has begun, and that the strong delusions mentioned in our text are coming upon Christendom.

The Scriptures bring to our attention a class of spirit beings which fell from Divine favor before the flood. These, we are told, have from that time until the present day been confined in chains of darkness in Tartarus--the circumambient air of this planet. The story of these fallen angels is briefly stated four times--in Genesis 6:2; 1 Peter 3:20; 2 Peter 2:6; Jude 6. The Old and New Testament records are thus in agreement. Additionally, however, we have a multitude of Scriptures, both of the Old and New Testaments, which refer to these fallen angels as "demons," unfortunately mistranslated

"devils" in our common version. Without exception these demons are represented as cunning, deceitful, treacherous, devilish and as having a special malignant attitude toward mankind, and as taking special delight in misleading and deceiving humanity, particularly along irreligious lines and immoralities.

The Fallen Angels.

We call to your remembrance the Apostle's statement regarding this matter, to the effect that God's people have their struggle or contention, not with flesh and blood, but with wicked spirits in influential positions. Again the same Apostle points out to us that Satan is the chief leader of these spirits or demons and declares that we are not ignorant of his devices, his intrigues, his deceptions; again he styles him as wily, adroit, cunning. He informs us that the heathen world, while thinking they are worshiping God, are really deceived by these demons; their religious theories and practices are really

OV295

demonology instead of theology.-- Ephesians 6:12; 2 Corinthians 2:11; 1 Peter 5:8.

Two Opposing Gospels.

The human family is in great distress through the fall; mental, moral and physical imperfections are manifest everywhere: "there is none righteous, no, not one." As a consequence, all are agreed to the Apostle's broad statement, "The whole creation groaneth and travaileth in pain together." (Romans 8:22.) Naturally enough the groaning ones seek for the cause of their trouble as well as for a remedy. The Bible sets forth as the cause of all earth's woes and sorrows the brief statement, "By one man sin entered the world and death by sin, and thus death passed upon all men, for all are sinners." It sets forth the remedy also, namely, "Christ died for our sins, according to the Scriptures," and at His Second Advent He will introduce "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." Thus, in brief, is the Gospel of Christ, (Acts 3:21; Romans 5:12; 1 Corinthians 15:3.)

The "gospel" of the demons contradicts this from first to last. It denies that man ever was created in God's image and likeness; denies that he ever fell from it into sin and death; denies that Christ ever redeemed us, and holds that we need no Redeemer; that a process of evolution is at work which is lifting mankind from a mean and low brute beginning upward, to ultimately make of the race gods, and that all that is necessary for this grand result is time. As for death, demonology denies that there is death, and claims that what seems to be death is really a change from a low form of life to a higher form.

This demon teaching is to be found among all the heathen peoples and in all their religious writings, but it is not at all sanctioned in the Scriptures. They teach to the contrary, as we have shown, that death is the penalty for sin; that it is a real penalty, a real death; that the dead are really dead, and that there is neither wisdom nor device nor knowledge in the grave (Sheol), whither all go, and that the hope of the race lies in a resurrection, and that the hope of a resurrection lies in the redemptive work of our Lord's First Advent, and in the glorious power and authority which He will exercise at His Second Advent.

A pertinent question for each of us, dear friends, at this moment is this: To which of these teachings do we give adherence? Are we holding fast "the faithful Word of God," or are we giving heed to these seducing spirits and doctrines of devils, against which the Lord and Apostle gave so many warnings? Is our theological faith an anchor of hope holding us firmly to the truth as set forth by the Lord, or are we to any extent drawing on the original falsehood told by Satan and perpetuated by the lying spirits-- the falsehood that death is not death, that our dead friends are more alive than ever

before, etc.? If this be the case, let us at once begin a thorough examination of the Divine Word, assured that error never sanctifies, but is always injurious, and that our Lord was right when He prayed for His disciples, "Sanctify them through Thy Truth, Thy Word is Truth."-- John 17:17.

How consistent is the Word and Plan of God, which, so far from speaking of death as the angel God has sent, assures us that death is our enemy, which already has taken from us many of our loved ones, blighted our lives, and will ultimately destroy us except as we become united to the great Life-giver, Jesus. Those who do not see that the dead are dead do not catch the full, weighty import of the blessed assurance that Christ is the Life-giver, and that He came into the world and died for our sins that we might have life, and have it more abundantly. Nor do they see the real beauty that lies in the promise of a resurrection from the dead, for if none are dead how could there be a resurrection of the dead?

OV296

Only those who clearly and distinctly see the Scriptural teaching on this subject are fortified against the delusions of these demons, built upon this erroneous feature of theology, which not only has permeated all the creeds of Christendom, and to a large extent has made of no effect the Word of God respecting our redemption from the grave and the hope of the resurrection from the dead at the Second Coming of Christ.-- 1 Corinthians 15:12,13.

Christendom Ripe for Delusions.

The erroneous belief that the dead are alive has been to some extent for centuries offset by another error, namely, that the majority of them are confined to a place of torment--purgatory or otherwise--and a small minority were far off enjoying the bliss of Heaven, all of which hindered the thought that they might be communed with through mediums. Besides, there has been a kind of "horse-sense" prevailing which has restrained many from having great confidence in spirit communications. While faith was expressed, a doubting fear was associated with it, and this doubting fear was increased by finding that some of the spirits seeking communion were "lying spirits," and although others made different presentations they were all more or less held in doubt and fear. Now, however, we are coming to a time when all intelligent people question the fables of the Dark Ages respecting hell and purgatory, fire, devils, pitchforks, etc.

Consequently it daily becomes easier for spiritists to find sympathy for their claims that the spirits of the dead are hovering around the living, that our atmosphere is full of them, that they are not confined to heaven nor in hell. This thought has been aided by many sermons on funeral occasions, depicting the dead as hovering over the friends gathered at the funeral, the assurance being given that if the dead could only speak he would say to the weeping ones, "Weep not," etc. All of this unscriptural guess-work, presented in the name of the Bible and in the name of Truth and in the name of intelligence, has had its effect upon the masses, who are now thoroughly perplexed as respects the place and condition of their dead friends. A growing intelligence forbids the thought that a God of Love and Justice has consigned them to the care of devils in eternal flames of fire or other torture.

Inquiries of the clergy respecting the place and condition of the departed bring no satisfaction; the few who still tell of tortures in infernal regions are less and less believed, and the others of increasing number who deny that the dead are in tortures are unable to give any answer respecting their whereabouts. No wonder the confiding sheep are perplexed. Oh, that they would look to the Word of the Lord, that they would remember "the Lord is my Shepherd," that they would seek from the inspired source the knowledge which their souls crave! Oh, that they might learn that the hope set before us in the Gospel of Christ is the hope of the resurrection of the dead! Mark the clearness of the Apostle's statement on this subject--If there be no resurrection of

the dead, then they that are fallen asleep in Christ are perished.--1 Corinthians 15:17,18.

The Delusion is Sent.

The reason for the sending of the strong delusion mentioned in our text is plainly stated in the context, but before it can be appreciated it is necessary to have some grasp of the Divine Plan of the Ages; it is necessary to see that the Lord's work throughout this Gospel Age has not been, as many suppose, an attempt to convert the world, but, as the Scriptures declare, He has been merely electing or selecting out from the world a people for His name --to be the Bride of Christ. (Acts 15:14.) We must see, too, that this elect people does not include all who become nominal members of Christian churches, but merely those who through full faith and consecration

OV297

become followers of the Lord Jesus in very truth, and receive the spirit of adoption from the Father. These, through the trials and difficulties of this life, shall be proved overcomers of the world and its spirit, and accepted as joint-heirs with Christ, as His Bride, in His Kingdom. This class, the Scriptures distinctly tell us, is but a little flock. Our Lord's words are, "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom." The Apostle declares also, "Not many wise, not many mighty, not many noble hath God chosen." "Hath not God chosen the poor of this world, rich in faith, heirs of the Kingdom?" --1 Corinthians 1:26; James 2:5.

After we once see that only the overcomers or Kingdom class are being selected during this Gospel Age, we are ready to see that God's great time for dealing with the majority of our race is in the future--after the Second Coming of Christ--during His Millennial Kingdom whose reign of righteousness will bless and give opportunity of eternal life to all the families of the earth.

End of the Age not End of World.

We are not of those who expect this world to be burned up. Quite to the contrary, we expect its rejuvenation, its perfecting as the Garden of Eden, the Paradise of God, the everlasting home of the majority of the human family--of all except the truly consecrated Church of this Gospel Age and those who shall ultimately die the Second Death. We have no sympathy of thought, therefore, with those who are looking for the destruction of the earth; but we nevertheless believe, as the Scriptures teach, that the present age or aion will cease and a new age or aion begin. In error the translators have rendered the word aion "world" and have given a misimpression. More than this, we believe that the Scriptures clearly indicate that the present age is now ending and the new age, lapping with it, is beginning. It is at this particular juncture that all the New Testament writings, as well as our Lord's great prophecy of Matthew 24, center, indicating a time of confusion, a trouble such as the world has never known before, and pointing out that these are judgments of the Lord designed to prepare the world for the next Dispensation and the reign of the kingdom of righteousness. Furthermore, the Apostle distinctly points out that these judgments will begin at the House of God--the nominal church. Our Lord also points out the same thing, calling it a separation of wheat from tares in the "harvest" or close of this age.--Matthew 13:30.

It is because Christendom as a whole --though nominally a wheat field, is practically a tare field with a scattering of wheat intermingled, that there is to be such a commotion in connection with the separation of the wheat and the tares. True, the Lord who knoweth the heart, who knoweth them that are His, could easily separate them from the others, but He has chosen to make a separation publicly to demonstrate His own justice in the matter. Hence in this harvest time--at the proper time to separate the wheat from the tares--the Lord not only sends the sickle of Truth to gather the wheat, but He also sends the strong delusions to gather the tares.

*"THE Lord be with you!" steals the benediction
With solemn splendor like a falling star;
In morns of joy and midnights of affliction,
It breathes its echoed sweetness near and far.*

*"The Lord be with you!" when the shadows hold you;
And prove His loving power to soothe and bless;
When dangers darken and when fears enfold you,"
The Lord be with you!" in His tenderness.*

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Satan's Ambition---Jesus' Ambition

By C. T. Russell

Pastor New York, Washington and Cleveland Temples and the Brooklyn and London
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(In this issue Pastor Russell begins a series of articles relative to Satan --his origin, his present occupation and his future prospects. We feel confident that our readers will not only greatly enjoy this series of articles, but be profited thereby.)

NONSENSICAL traditions handed to us from the Dark Ages have greatly confused the people of God on every Bible subject; for instance, Satan has been pictured grotesquely, and as presiding in some far-off torture chamber. He has been represented as superintending the tortures of the non-elect of humanity.

The Bible account has been wholly ignored. Instead of the Bible's representing Satan as a repulsive being with hoofs, horns and forked tail, it tells us that he was created an angel of a very high order in the early part of creation--one of the "morning stars"--"a covering cherub."

Doubtless for centuries he lived in fellowship and communion with Jehovah, but when "iniquity was found in his heart" estrangement became rapid. Jesus says that He saw "Satan fall like lightning from heaven"--so quick was the descent from Divine favor and esteem.

Satan's First Great Lie.

According to the Bible, Satan's primary sin was an ambitious pride. He imagined he could direct the affairs of the universe, in which he might set up a separate dominion and try out his schemes. When Divine Power created Adam and Eve, and bade them multiply and fill the earth, Satan saw his opportunity to put his ambitious schemes into operation. The holy angels would not think of rebelling against Divine authority to cooperate with him in his schemes; but here was Adam, an inexperienced man, who might be deceived into disobedience to God, and thus be won over to Satan and his designs. Through him he saw his way to an earthly empire in which his will would be done, as Jehovah's will is done in heaven.

Thus it came about that when God instructed Adam and Eve in respect to the fruits of the Garden of Eden, and forbade their eating of one certain kind of fruitage, and put a penalty upon disobedience, then Satan, through the Serpent, lied to them. He told them that their Creator wished to keep them in a measure of slavery; that the fruit forbidden them was the very fruit necessary to their highest development; that so far from doing them injury, it would be a boon, and make them as wise as God Himself. Satan intimated to them that God did not wish them to be as wise as Himself, but desired to hold them in the slavery of ignorance.

OV299

The thirst for knowledge and the doubt of God's wisdom and love came before our first parents as a temptation, and they yielded; they disobeyed. This was sin. And it brought upon them the penalty God had foretold --"Dying, thou shalt die." The dying process began immediately, but so strong was the perfect man that even in the imperfect surroundings of the accursed earth outside of Eden he was able to prolong his dying 930 years.

Satan obsessed, or took control of the Serpent, and so guided it that it spoke the deceptions to our first parents. It is not even necessary to suppose that the serpent

spoke with an audible voice. Quite likely, as our adage goes, its actions spoke louder than words. It partook especially of the fruit forbidden to our first parents. The fruit did not kill the serpent. On the contrary, Mother Eve perceived that it was wiser than any other of the beasts of the earth. By its actions it declared to her mind that God had misstated the facts when He told them that the eating of that forbidden fruit would bring death to them.

Satan's Plot Thickens.

When Satan beheld Adam and Eve outcasts from Eden, and perceived that gradually the penalty, "Dying, thou shalt die," would come upon mankind, weakening them in mind, in body and in morals, he should have been convinced of the folly of his course. But no, an evil course of pride, once entered upon, leads further and further astray. Instead of surrendering to the God of all grace, Satan became more defiant. Instead of repenting of the lie by which he had injured a race, he added to it, still seeking to lower God in the eyes of humanity.

Apparently, Satan sought so to alienate and demonize mankind that a perpetual barrier would be raised in their hearts against the Almighty, and that thus humanity might be hindered from ever again coming into fellowship with God, no matter what provision God's mercy or grace might make for their return. For six thousand years Satan has been carrying on his wicked work of slander and misrepresentation of the Divine character and purposes.

Satan's Next Device.

According to the Scriptures, Satan was disappointed that his subjects were dying, and was resolved to remedy this matter. Hence his next step was to inoculate the race with a fresh strain of life, vitality--vigor from the angels, who had never shown any symptoms of death. These, possessed of the power to materialize--to assume human bodies--were encouraged by Satan to violate the law of their being and the law of their nature--to misuse their materializing powers. Satan's word to our first parents, "Ye shall not surely die," must be upheld. By hook or by crook he would strive to fulfil his word, and to make the Almighty the falsifier.

The allurements were successful. Many of the angels heeded God's adversary and indulged themselves in the pleasures of sin. Of this matter we read in Genesis 6:2. Those angelic sons of God saw the daughters of men --that they were fair, beautiful, and took of them for wives such as they chose, and started human families-- all contrary to the Divine arrangement of their being, wholly misusing their power of materialization. Satan's course seemed to prosper. God's time to interfere had not yet come. He would allow disobedience and a certain degree of liberty that it might eventually illustrate to all certain great principles and lessons respecting the divine character, plan and arrangements, designed for the good of all God's creatures.

The children of this combination of angelic vitality grafted upon the human stock were a race of giants--physically and intellectually superior to the condemned and dying race of Adam. Being begotten and born under purely lustful conditions, and in

OV300

violent opposition to the Divine will, this new race of giants retained nothing of the image or likeness of God. They were brutish, sensual tyrants. Under them the human family would soon have been exterminated; for we read respecting conditions that God perceived that the earth was full of violence, and that the thoughts of men's minds were only evil continually. God's wisdom saw that it would be best to blot out entirely that order of things, and to start a new arrangement. The deluge accomplished this.

Thenceforth those angels who for centuries had lived in sin were restrained from materialization and separated from the holy angels, being confined to Tartarus, or earth atmosphere. Meantime, instead of starting a new race of men, God carried over Noah

and his family of seven. These constituted a new start for the Adamic family. And the statement that they

OV301

were perfectly generated and that they had no angelic adulteration, assures us of the solidarity of our race, and that the Redemption price paid for Adam includes every one of us; under the Lord's arrangement that "As all in Adam die, even so all in Christ shall be made alive."

Satan's Great Defeat.

This was the first defeat that Satan had met with--the first great manifestation of Divine power in opposition to him. But still it only partially stopped his program. The liberties of himself and his associate fallen angels were thenceforth restricted, limited, to earth. No longer had they the privilege to roam the Universe. Furthermore, no longer were they permitted to assume a human form by materialization. They still, however, had their original perfection of organism and their general liberty. Satan thus had opportunity for assuming that God had done all that He was able to do in the way of restraining and opposing him.

Adapting himself to the new conditions, Satan and his fallen host attacked mankind in a new way after the deluge. They would poison the minds of humanity against God. They would declare that Satan's original lie was the truth, and that God's statement was a lie.

They would try to prove to mankind that the dead are not dead--that they merely changed their condition from a lower to a higher one, and that they are more alive than ever. Whoever would come under the influence of this their teaching, would discredit God's statement--would "believe the lie," would think of a dead man as really advanced to a higher station instead of having fallen into death.

Men, persuaded that the dead are alive, could easily, on the basis of that error, be led to believe that the dead were suffering torments, and the thought that God would authorize and permit such torments would tend to brutalize mankind, and tend also to estop them from thinking of God as gracious, merciful and sympathetic. Thus, alienated from God in their mind, they would be more amenable than ever to Satan and his associates in evil. Then, too, upon the basis of this falsehood, this deception, other errors could be introduced. Some could be taught respecting a purgatory and respecting the possibility of escape from purgatory under certain terms and conditions. All this would tend to bring about the slavery of the human mind, and make possible further inroads by the evil spirits.

St. Paul refers to these doctrines of demons, and styles them also "strong delusions, that they should believe a lie," because they had less pleasure in the truth. These strong delusions have been operating in the world for now more than four thousand years. Can we wonder that they have gained a strong hold upon humanity? Can we wonder that they are to be found in every corner of the earth--among the savage Indians of America, among the blacks of Africa, among the millions of India, China, Japan? We cannot wonder at this, especially when we remember the Apostle's statement, "We wrestle not with flesh and blood, but with wicked spirits in high (influential) places."

Witches, Necromancers.

Of course, there must be some channel, some theory, some attempted proof given in support of Satan's lie. Of old it was accomplished by witches and necromancers. These pretended to communicate with the dead and to get from them answers to the questions from the living. Thus by continued deceptions in accordance with Satan's original lie, mankind was kept from knowing the source of these instructions and the demons, the fallen angels, were permitted to inveigle mankind, thus binding them more closely than ever with fetters of ignorance and superstition.

So far as the world in general was concerned, God permitted this, intending

OV302

eventually to deliver mankind; but in the case of Israel, God's favored nation, He especially intervened to shelter them from the attacks of the adversary, by special laws and regulations prohibiting mediumistic operations of the evil spirits. He did this by warning Israel against having anything whatever to do with those who had familiar spirits-- witches, necromancers, wizards, etc. Under penalty of death, none of these were to reside in Palestine.

Some of them, however, risked the penalty and did reside there, as evidenced by King Saul's visit to the Witch of Endor, when he desired to communicate with Samuel, the Prophet, who was dead. Of course, Samuel was dead, and neither Saul nor the witch could revive him. But the evil spirits could impersonate Samuel; and that they did so, is the record. They caused the witch to see certain things, which she described to the king, and which he interpreted to himself. Thus was the error propagated even in God's special nation--separated from all others of the world to be His people.

Jesus Cast Out Demons.

In the days of our Lord, we find that many of the people had been dabbling in Spiritism, and had come under the influence of the fallen angels to the extent of obsession, and some of them to the extent of being possessed by evil spirits, who did their thinking and talking for them, merely using their human organs as their servants. This would seem to have been the alternative to materialization. If the fallen angels could no longer materialize, they would do the thing next to their preference--they would get control of the mind of some individual and thus have control of his body.

In all such cases it would appear that the victim, becoming a tool of the evil spirits, is frequently caused by them to say and to do things indicating depravity greater than he or she had before the obsession began. The tendency of all such things seems to be toward licentiousness. In the days of Jesus and His Apostles, according to the Scriptural accounts, they cast out demons from many people, some of whom had more than one. One man had a legion. Many physicians know well that some who are apparently insane are not really so as respects any brain disease. They merely are obsessed, possessed of evil spirits. When several of these gain control of one man, they make his life unbearable by the conflicts which they establish, especially operating along the auditory nerves.

Throughout this Gospel age, Satan and his demon legions, operating through dreams, mental impressions, etc., have so thoroughly deluded the masses of mankind that nearly all believe Satan's lie, and only an extremely small minority believe the Word of the Lord. The process of supporting the lie continues. Writing mediums, trance mediums, tipping mediums, black art, theosophy and occultism in general--all support the theory that a dead man is more alive than a living one. In the symbolical language of the Book of Revelation, all nations have been made "drunk with the wine of false doctrine."

Those who discern the falsehood have learned a great lesson--to put confidence in the Word of the Lord and not in human imaginations. This great lesson, ere long, will be taught to all, and we may assume will surely justify the Lord's course in permitting Satan's lie to flourish so thoroughly and for so long a time. We know not certainly what further terrible experiences may come to man as a result of believing the lie of Satan instead of the Word of God, but certain Scriptures seem clearly to imply that this age is to end with some great catastrophe which will demonstrate the wisdom of those who hold fast the truth and the folly of those who neglect it.

WHAT A FRIEND WE HAVE IN JESUS

*"WHAT a friend we have in Jesus,"
Sang a little child one day;
And a weary woman listened
To the darling's happy lay.*

*All her life seemed dark and gloomy,
All her heart was sad with care;
Sweetly rang out baby's treble,--
"All our sins and griefs to bear."*

*She was pointing out the Savior
Who could carry every woe;
And the one who sadly listened
Needed that dear Helper so!*

*Sin and grief were heavy burdens
For a fainting soul to bear;
But the baby singer bade her
"Take it to the Lord in prayer."*

*With a simple, trusting spirit,
Weak and worn, she turned to God,
Asking Christ to take her burden,
Owing Him as her dear Lord.*

*Jesus was her only refuge,
He could take her sin and care,
And He blessed the weary woman
When she came to Him in prayer.*

*And the happy child, still singing,
Little knew she had a part
In God's wondrous work of bringing
Peace unto a troubled heart.*

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Satan the Murderer---Murderer to Die

By C. T. Russell

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Tabernacles

*(This is the Second of a Series of articles from Pastor Russell's pen respecting
Satan's origin, his present occupation and his future prospects.)*

WE ALL KNOW that the holy angels of Heaven are free from the blights which cause sorrow on earth. In Heaven there is no sighing, no crying, no dying, no sickness, no heartaches, no headaches, no insane asylums, no funerals, no doctors. On earth these things are so familiar that many assume that they always have been and always will be. And yet, without a question, we all acknowledge that the same God who made such a splendid provision for the angels is the God of humanity, our Maker. Why should He have done so differently with two creations of His own family--His own creatures, His own children?

The Bible explains that the reason for the difference between God's treatment of mankind and His treatment of the angels is that the human family became sinners, depraved, alienated, through the disobedience of Father Adam; that the entire race of Adam is mentally, mortally, morally and physically impaired; and that these impairments are all incidental to the curse, or penalty of sin; namely, "Dying, thou shalt die." Genesis 2:17-- margin.

Satan the Murderer.

Jesus declares that Satan is responsible for the death of our race. He is the greatest criminal of all history, and is to meet his fate--soon. He was the murderer of our first parents, and by the laws of heredity we all lost our lives through his terrible deception. Satan persuaded Mother Eve that God, who cannot lie, had lied to her; that the declaration, "Dying, thou shalt die," is an untruth; that man could not die; that he had some inherent life that even God himself could not interfere with. He persuaded her that God had a selfish motive in making the death threat, in telling the lie; that God wished to keep her and Adam in ignorance; but that, by obeying himself, they would become like God.

Man's sentence was carried out. Our first parents were driven from Eden, that they might no longer have access to its life-sustaining fruits, that they might come under the penalty, "Dying, thou shalt die." There never was a sentence, Thou shalt live in eternal torment and be tortured by devils. All such misrepresentations are slanders of the Divine character, purpose, and Plan, intended to dishonor God and turn mankind away from Him.

Satan the Incurrible.

For all these six thousand years Satan has maintained his attitude of enmity toward God and antagonism toward all the Divine arrangements, laws and regulations. God, all-powerful, could have restrained Satan at any moment if He had chosen. The fact that He has allowed him to remain and to practice to some extent his evil work assures us that the results will justify the course pursued by the Almighty.

In the sight of the holy angels, the vicious, scheming, plotting, deceiving, lying murderer spirit of Satan has been fully manifest; and by and by the whole world of mankind, now subject

to his deceptions, will be fully recovered and fully informed respecting them. God undoubtedly sees that the permitting of sin to take its course will eventually bring to the world, to angels, and to the Church, a wider knowledge of good and evil, of right and wrong, than could have been communicated to them in any other way.

Satan, evidently always hopeful that he might outwit the Almighty and accomplish his purpose, has especially labored during the past nineteen centuries. When he could not seduce the great Redeemer to disloyalty to God, he sought to put Him to ignominious death, only to find that in this he had fulfilled the Scriptures. Later, in persecuting the Church and in bringing in damnable heresies, through seducing spirits inculcating doctrines of demons, Satan has sought to turn the hearts of all against the Heavenly Father, and to mislead them in respect to the Divine character and Plan.

Sin's Wage is Death.

Our great Creator has one Law for His Empire: "The wages of sin is death; the gift of God is eternal life." Satan was given this gift; but it was conditional--dependent upon his obedience. From the moment of his rebellion he was worthy of the sentence of death. But it was not decreed. Time was given him to see the folly of his course. Century after century increased Satan's spirit of opposition to God and to righteousness. Even the terrible disaster of sickness, sorrow and death which he has brought upon mankind swerved him not from his evil course. Even the death of the Savior for the redemption of the race moved him not to sympathy and pity. His heart seems to have become the more hardened in proportion as he has seen manifestations of Divine love and pity. This is an illustration of the general trend of sin--to hardness of heart.

A certain time has been fixed in the Divine Program for the execution of this great murderer. He must first witness the undoing of all his work. He must behold how the light of the knowledge of the glory of God will sweep away all the delusions which he has fostered, and will emancipate humanity and lead to the anthem, "Glory to God in the Highest, and on earth peace, good will toward men."

The Scriptures do not inform us of where Satan will be during the period of his bondage, during the period of his restraint from doing evil--during the thousand years of Messiah's Reign. It merely informs us that at the conclusion of that period he will be loosed again, that he may bring a trial and a test upon the human family, then perfect in the flesh. Their number, we are told, will be as the sand of the seashore--a world full. They all will have enjoyed the full benefit of Messiah's Reign--Restitution to all that was lost--to full human perfection. The earth, brought to perfection, will be as the Garden of Eden --the Garden of the Lord, Paradise restored.

Why Will Satan Be Loosed?

The Bible answer is that God desires to prove, to test, all of the human family. They will have had a knowledge of sin, a knowledge of God's goodness, a knowledge of human recovery from sin to death. But the question which God would decide with them is, Have they so learned the lesson of the sinfulness of sin and the bitterness of its results that they would hate sin and love righteousness --that they would be obedient to God, trusting Him where they could trace Him and where they could not? Any who after all the experiences they will have passed through would not be absolutely loyal to the Lord to the very core in word, in deed and in thought, would not be dependable--would not be worthy of eternal life, which God purposes only for those who have demonstrated fully established characters in harmony with the Creator's.

As to the nature of the test we are not informed. We are merely told that Satan will be loosed that he may

tempt all mankind. We may be sure that the temptations will be along the lines of full submission to the Divine will. The Scriptures imply that when Messiah shall deliver up the Kingdom at the close of the Millennium, the government of the world will become a republic, in which each person is a king, and one of these kings chosen by vote to be the administrator of the affairs of the government.

All Will Be Tested.

Let us suppose as an illustration that mankind would be expecting such a change of government at a particular time. Let us suppose that God had allowed them to misunderstand some feature of His Plan, and thus to expect the change of government at the wrong time. Here would be an opportunity for a test upon all. A question would arise which would tend to cause a division amongst all mankind. Some might be inclined to say, The time for the change has come, and it should be made; and those who are retaining the government are in error. So believing, they might make a demand upon the earthly representatives of the Divine government that a transfer should be made, and that the world should become a Republic instead of remaining a theocracy.

Others of mankind might say: Nay, we are debtors to God for all that we have. We may have misunderstood the time or some feature of the Divine purpose, but we are very happy, very thankful to God, very appreciative of the blessings we are enjoying. If God wishes to make a change in the government, well and good. If God wishes that the present government shall hold over indefinitely, all well and good. We refuse to join with those who are proposing a demand for the transfer of the government.

Something of this kind would seem to be implied in the figurative expressions of Revelation 20:9. "The camp of the saints and the Beloved City" would seem to represent the earthly phase of the Kingdom, and the encompassing of the camp would seem to imply a protest. Such a division of sentiment would show clearly how many had fully learned to commit everything to God and to trust absolutely in the Divine supervision of their affairs, and how many, after all the great lessons of seven thousand years, would still be inclined to take matters into their own hands-- world-wide.

Destruction of Satan and All God's Enemies.

The denouement here and elsewhere pictured is that there came down fire from Heaven and devoured them-- Satan and all those who took the side of self-will and who indicated a measure of disloyalty and unfaithfulness.

Many are the Scriptures which seem to tell us of the final destruction of Satan; as, for instance, Romans 16:20, which declares that God will ultimately bruise Satan under the feet of the Church, thus associating the Church, the Body of Christ, with the Lord, the Head. This corresponds with the Divine statement in Eden that ultimately the Seed of the woman would crush the Serpent's head--ultimately destroy the Serpent and all that he stands for: namely, sin and rebellion against God.

Thus, eventually the wages of sin and death must be meted out to any wilful, persistent rebel against the Divine Law, whether he be an outward rebel or one secretly disloyal. The lesson is one for all of God's people and for the whole world. If we know the Spirit of the Lord in respect to sin, happy are we if we conform our lives thereto.

Let us mark well the course that will ultimately lead to Satan's destruction. Let us mark well also the course of Jesus, which led to the highest glory. Which example shall we follow? Shall we in humility walk in the footsteps of our Redeemer, and become His joint-heirs, or shall we take the other course of pride, and thus become disciples of the Adversary, and reach his doom?

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OV306

Fatal Ambition---Noble Ambition

By C. T. Russell

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*The Third of a Series of Articles by Pastor Russell on Satan's Origin, his Present
Occupation, and Future prospects.*

WE SHOULD remember that practically the entire Bible is addressed to the Church of Christ--to those who have left the world, who have given their all to the Lord, acceptable through Christ, and who are intent upon knowing and doing God's will. The world is left by the Lord to try out its own ambitions, to realize, eventually that these result in disappointment. It is when we experience the disappointment of our own plans and ambitions that we are truly prepared to look to the Lord.

We wish at this time to quote a text in connection with the subject of this article--a preferred rendering of Philippians 2:6,7, to which scholarship is fully agreed: "Who (the Logos, Jesus) being in the form of God, did not meditate a usurpation to be on an equality with Him, but (contrariwise) made Himself of no reputation, and took upon Him the form of a servant."

In this text the Apostle does not specify Satan in contrast with Jesus; yet we may read between the lines that He had in mind the opposite course pursued by Lucifer, who became Satan, and the Logos, who became Christ. The Scriptural record is that Lucifer was one of the highest and most glorious spirit beings-- a cherub. But a sinful ambition took possession of him. Instead of a righteous ambition to serve and honor his Creator, he thought that if he had an empire of his own he could improve upon the Divine order of things. --Isa. 14:12-15.

This ambition ultimately led Lucifer to carry out the program in connection with mankind. Thenceforth he was known as Satan, God's Adversary, "the prince of this

world, which now worketh in the hearts of the children of disobedience." According to the Bible, Satan has been permitted to have a certain degree of liberty, to show what the evil course would be and what its evil results. But according to the Bible he is soon to be restrained for a thousand years, while Messiah's Kingdom will break the shackles of sin and death, and give all the fullest opportunity to return to harmony with God and to attain everlasting life. Ultimately, Satan is to be destroyed, together with all who have his spirit of antagonism to God--insubordination--evil ambition.--Hebrews 2:14.

The Logos Humbled Himself.

Mark the sharp contrast between Satan's course and that of the Logos, the Only Begotten Son of God. The

OV307

latter meditated no such usurpation of Divine authority as Lucifer aimed to attain. On the contrary, He was the very personification of loving obedience and self-abnegation instead of meditating a usurpation to make Himself equal to the Father, He declared, "My Father is greater than I;" "My Father is greater than all;" "I delight to do Thy will, O My God."--John 14:28; 10:29; Psa. 40:8.

As in due time Satan found opportunity for manifesting his ambition, so in due time the Logos found opportunity for manifesting His humility and obedience. Man's fall brought the opportunity--the need of a Redeemer. As it was man who was condemned to death, so the redemption of Adam and his race must be accomplished by the death of a man. The death of bulls and goats could be only typical. Neither would an angel be a corresponding price. Hence the Divine proposal to the Logos--that if He would become a man, taking the sinner's nature, but not participating in the sinner's weakness or sin, He might thus be the Redeemer of men and accomplish the Divine will.

Attached to this proposal was the promise that so great a manifestation of love, loyalty and obedience to the Father would receive a great reward --an exaltation to the Divine nature, glory, honor and immortality. Thus Jesus declared that for His faithfulness He had been rewarded by His Father with a place in His Throne.-- Rev. 3:21.

The Lesson of Humility.

Saint Paul was seeking to impress the lesson of humility, as the context shows. Jesus exemplified in His own course of humility the ambition to be and to do just what would be pleasing to the Heavenly Father, not meditating for an instant to grasp Divine glory and honor, and association with the Father in His Throne. He did God's will at the cost of His life-- even the death of the Cross.

And behold God's wonderful grace! He who sought not to usurp the Throne, but who humbled Himself, has been exalted to the right hand of God! What an exemplification of the teachings of God's Word! Did not God declare, "Pride goeth before destruction, and a haughty spirit before a fall?" He permitted Satan to be an illustration of just such a result; and this forceful illustration is forceful in its application to all. "God resisteth the proud, but giveth grace to the humble."

The Apostle points out that the Heavenly Father who so highly rewarded our Savior's loving obedience, has made a similar proposition to those whom He is calling during this Age to become associates with His Son. If we become dead to the world and lay down our lives in obedience to the Father's will as Jesus did, we shall share His Throne, as He has promised. Justified by faith in our Redeemer's sacrifice, presenting our bodies as living sacrifices, and faithfully persevering in the narrow way, we shall "make our calling and election sure."

"Every Knee Shall Bow."

The Apostle (V. 10) declares that our Master's exaltation, as the result of His humility, is so great that all eventually must recognize Him as Lord of all. Unto Him every knee shall bow of the Heavenly and earthly families. Already the angels acknowledged Him. As we read, the Father saith, "Let all the angels of God worship (acknowledge) Him." The bowing of the earth will come later.

The work of the entire thousand years of Messiah's reign will be for the uplifting of mankind from sin and death. But all those made free will know that their release is due to the great sacrifice which Jesus accomplished in the carrying out of the Divine Plan.

And all will know that the Redeemer has been honored of the Father and exalted to the chief

OV308

place. And those reaching perfection will be glad to bow the knee to Him and to confess Him with their tongues.

The Father is Excepted.

We are not to gather from these statements that Jesus, in any sense of the word, will take the place, the glory, the honor, of the Father. Jesus will be hailed as Lord of all, nevertheless it is manifest that He is excepted who put all things thus in subjection to the Son. Saint Paul emphasizes this by telling us (1st Cor. 15:27,28) that it will be the Father's power that will bring everything in subjection to the Son; and that when the Son, in carrying out the Father's most gracious plans, shall have put all things in obedience to Himself, then shall He deliver up the Kingdom to the Father, that the Father may be all in all.

Truly the Divine Program, as stated in the Bible, is beautiful and wonderful. It illustrates to us elements of the Divine character that we never could have appreciated except as man's fall into sin and death gave opportunity for the exercise of Divine Wisdom, Justice, Love and Power. Had there been no sin, no death, there would have been no opportunity for God to manifest His Justice in dealing with the Sinner, no opportunity to manifest His Love for the world in providing that they should be rescued from the power of sin and death. Neither would there have been an opportunity for demonstrating Satan's disloyalty and whereunto it would lead. Neither would there have been an opportunity for testing the Only Begotten of the Father and demonstrating the depth of His love and loyalty even to the death of the Cross, unless sin had been permitted.

Neither would there have been an opportunity for God to show His generosity in dealing with the Logos in His high exaltation to the Divine nature and glory. There would have been no opportunity to show the length, breadth, height and depth of the love of God in lifting the Church from the horrible pit and miry clay of sin and death, justifying them freely through the merit of Christ's sacrifice, inviting them to share in His glory, honor and immortality, and finally bringing the Elect to participation in the Divine nature, and in the great work of Messiah.-- Rev. 2:10,26,27.

Room for Boundless Ambition.

In view of what we have seen of the Divine arrangement there surely is room for exercise of the most boundless ambition imaginable amongst those blest with the hearing ear and the Gospel Message. It would be a great ambition to strive to become kings and queens of the kingdoms of the world. It would be a great ambition to hope to become judges, senators, or the President of the United States. But such ambitions would be as nothing when compared with that set before the believers of God's Word-- the ambition to be received by the Great Creator as Sons, partakers of the Divine nature (2 Pet. 1:4), heirs of God and joint-heirs with Jesus Christ our Lord, to a Heavenly inheritance and Kingdom everlasting.

If anyone wants a grand ambition, here is one worth dying for! Indeed, it can be attained only by dying. First must come the death of the will as respects earthly aims, projects, ambitions, etc. Then gradually must come a transformed mind, which rejoices to die daily and to suffer with Christ, if so be that we may be also glorified with Him. (Romans 8:17.) This is the ambition necessary to make true, loyal soldiers of the Cross, willing to endure hardness in the Cause of the Captain of their Salvation, and to lay down life in the service of the King of kings.

A Grand Rush for it.

One might suppose that such a Message would find millions anxious

OV309

and willing to lay hold upon its terms. But no, only a few have faith--and without faith they cannot be pleasing to God. Some have a little faith and render a little obedience, take some steps, refrain from certain sins and seek to walk hand in hand with the Lord--and with mammon. But these make a mistake. There is no promise to joint-heirship with the Savior except by a full cutting loose from the world and by a vital union with God through Christ.

"He that hath an ear to hear, let him hear." He that hath a humble heart of obedience, let him lay hold of the promise and attain the greatest of all ambitions. As for others, let them choose the noblest ambitions of which they are capable, assured that in proportion as they are honest and loyal they shall eventually be blest under Messiah's Kingdom.

Whoever has no ambition has not properly begun to live. Ambition implies appreciation of the value of life --a weighing of prospects and possibilities --a decision and a fixed determination of will. Parents and teachers should aim to lift before the mental vision of the young noble ideals, and to assist them in determining what they would copy and which goal they will bend life's energies to reach. To such parents and teachers many of those successful in life refer in terms of endearment, declaring how much they owe to the encouragement of ideals and ambitions to which these assisted them.

Many Woe-Begone Faces.

As we learn to read character and observe people, we perceive that many are wholly without ambition; or that their ambitions are so low and trivial as not to be of real benefit. In a crowd of a thousand people, less than a hundred will show by their faces and their energy that they have an ideal, an ambition, and are pursuing it. In other words, nine-tenths of our poor, fallen race lack the very mainspring of life.

This lack of proper ambition not only makes life a drudgery instead of a pleasure but it is a menace to our social fabric. According to the Bible, it is this nine-tenths of the human family, without lawful ambitions, that will be anarchists, striving to pull down the structure of civilization in a kind of blind fury--the awakening of an ambition which, knowing not how to vent itself, will bring trouble upon all.

Worldly Ambitions Profitable.

It is the ambitious tenth of humanity that cause the wheels of progress to turn. Their ambitions are keeping their own minds actively occupied and are giving employment to the remainder of men. The ambitious mechanic hopes to become an inventor and to rise in the social scale. The ambitious clerk strives for success, hoping to become a successful merchant. The successful merchants, princes and captains of industry take pride in building up vast enterprises, in the erection of monumental edifices, in the construction of great bridges, tunnels, etc. Others have ambitions along professional lines.

There is a general tendency among the ambitionless to view these successful people harshly, to think of their ambitions as purely selfish, giving no credit to the pleasure of an exercise of ambition which the majority cannot appreciate because they have none themselves.

Contrary Thoughts Should Prevail.

Men with ambition leading on to genius should be admired, appreciated; and it should be remembered that they have helped mankind in general to larger conceptions of life and to wider possibilities. We grant, indeed, the necessity for legislation in restraining the rich, and especially trusts and combinations of brain and money which might endanger the liberties and prosperity of the masses. But let us never forget how much we owe to the ambitious men whom we

OV310

seek to restrain from power to crush those of less ambition and less capacity, who are more or less dependent upon them.

As proving that some of our successful men were moved by ambition rather than love of money, we note the fact that, having accumulated vast fortunes some are directing their energies in expending their money in the endowment of colleges, the building of libraries, the financing of political and medical investigations for public weal. Whether their judgment and ours agree, as respects the wisdom of their benefactions, is another matter. They have a right to exercise their own judgments in the use of money which came to them through the exercise of their own brains and ambitions.

We can surely agree that a beautiful library building becomes an incentive for the erection of other beautiful buildings, even though comparatively few of the public make use of the books therein, and prefer the trashy kind. Perhaps some good may also result from the endowment of great colleges, even though they are doing more than anything else to undermine faith in the personal God of the Bible, and thus hastening the great day when anarchy by destroying faith and hope in Messiah's promised Kingdom, which are an offset to the trials and difficulties of the present life.

And if to you or me should come the thought of how much more wisely we could use the money, let us check the thought, remembering that God has not entrusted it to us, and that all our time and thought may be more wisely used in connection with our own stewardship of what talent, influence and money we do possess.

LEAD ME

*I DO not ask, dear Lord, that life may be
A pleasant road;
I do not ask that Thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead:
Lead me aright,
Tho' strength should falter, and tho' heart should bleed,
Through peace to light.*

*I do not ask, dear Lord, that Thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear;
I do not ask my cross to understand,
My way to see;
Better, in darkness, just to feel Thy hand,
And follow Thee.
Joy is like restless day, but peace Divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine,
Through peace to light.*

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OV311

The Great White Throne; Day of Judgment Misunderstood

By C. T. Russell

Pastor New York, Washington and Cleveland Temples and the
Brooklyn and London Tabernacles

THE FALSE view of the Day of Judgment began to be introduced in the Second Century and human fear and superstition continually made it worse and worse. The Bible, on the contrary, represented it as a period of glory and blessing. The Psalmist's declaration, calling upon humanity and all creation to rejoice because the Lord would come to judge the earth in righteousness and the poor with equity (Psalm 98:9), is worthy of note.

A Blessed Judgment Day.

According to the Bible, the world's Judgment Day will be the world's time of opportunity for coming to a knowledge of God and then being tried, tested, or judged, as to their willingness to serve and obey God and his righteous government. Those found heartily obedient will be granted everlasting life with every joy and blessing appropriate to man in his perfection. Those rebellious to the light of the righteousness of Jehovah will be destroyed in the Second Death without hope of any future whatever.

That will be the time when all the heathen will have their trial, after they shall all be brought by Messiah's Kingdom to a clear knowledge of the Truth. That will be the one

time when the great masses of Christendom will for the first time hear of the real character of God and His requirements of them. Although some of them may have been in churches occasionally and may have seen Bibles, occasionally, nevertheless the eyes of their understanding were darkened. They saw not; they heard not; they understood not. The god of this world blinded them. (2 Corinthians 4:4.)

That Judgment Day, the thousand years of Messiah's Kingdom, will not only bind Satan, but chase away with the glorious beams of the Sun of Righteousness all the darkness, superstition and error of the world.

The Church will not be judged during that thousand year Judgment Day because her trial, her judgment, takes place now--during this Gospel Age. The saintly few who will gain the great prize of joint heirship with the Redeemer, Messiah, will be his Queen and sit with him in the Great White Throne of Judgment mentioned in the text; as the Apostle declares, "Know ye not that the saints shall judge the world?" (1 Cor. 6:2; Psa. 4:9.)

Former Views Were Erroneous.

Our former and very unreasonable view was that man, "born in sin, shapen in iniquity," depraved in all of his appetites, would be condemned

OV312

of God in the Judgment Day on account of this heredity, and environment, for which he is not responsible. The theory was that the heathen also would be damned in that Judgment Day, because they did not know and did not accept "the only name given under heaven." The theory was also that the masses of civilized society would in that Judgment Day be damned because they would not, and because they did not, live perfectly, notwithstanding their heredity.

Now we see that the death sentence was upon Adam and all of his race, who were in his loins when he sinned. We see that they could not be put on trial a second time until released from the first sentence. We see that their release will be at the Second Coming of Messiah in the glory of his Kingdom, when he shall cause the knowledge of the Lord to fill the whole earth and open all the blinded eyes. Then, because of having satisfied the claims of Justice against the race, the Great Redeemer, as the Mediator of the New Covenant, will grant the world of mankind another judgment or trial--additional to the one given to Adam, in which they all failed and from the penalty of which failure Jesus redeemed them.

True, the measure of light and knowledge now enjoyed and wilfully sinned against will work a corresponding degradation of character; all downward steps will need to be retraced.

"The Great White Throne."

Rev. 20:11.

Symbolically, the whiteness of the throne indicates the purity of the justice and judgment which will be meted out by the Great Redeemer as the Messiah-King. The heavens and earth which will flee away from the presence of that throne are not the literal, but the symbolical. The ecclesiastical heavens and the social earth of the present time will not stand in the presence of that August Tribunal. The people will not be judged nationally nor by parliaments and systems in society, but individually. The judgment or trial will not merely test those living at the time of the establishment of the Kingdom, but will include all the dead.

The books of the Bible will then all be opened--understood. All will then see that the Golden Rules laid down by inspiration through Moses and the Prophets, Jesus and his Apostles, are the very ones which God will require of men in the future, and which Messiah will then enable the willing and obedient to comply

with by assisting them up out of their sin and degradation. The judgment of that time, the test, will not be of faith, for knowledge will be universal and all the darkness and obscurity created by ignorance and superstition will have passed away. The test at that time will be of works, whereas the tests of the Church at the present time are of faith.

Another Book of Life Opened.

Pastor Russell declared that the Lamb's Book of Life alone is open now, and only those called to be members of the Bride class and who accept the call are written therein. But in the great day of the world's trial or judgment another book of life will be opened. A record will be made of all who, by obedience, show themselves worthy of everlasting life on the human plane, and, if faithful, they will eventually be accepted of the Father to life eternal. All the incorrigible, all those who after the most favorable opportunities, will not give their hearts to the Lord and be obedient to the laws of the Messianic Kingdom "shall be destroyed from amongst the people."--Acts 3:19-21.

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OV313

HOW AND WHAT TO FIGHT

"The Good Fight"

By C. T. Russell

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"So fight I, not as one that beateth the air."--1 Cor. 9:26.

EVERY organ of the human mind is useful, if it be properly directed and controlled. Combativeness, the fighting quality, might at first be supposed to be inimical, even antagonistic, to the proper Christian development--a hindrance and blemish. But this is not the correct thought. The man or woman who does not possess this quality of combativeness to some degree will be unsuccessful in heavenly, spiritual matters, as well as in earthly affairs. True, the Lord pronounces special blessings upon the meek, the peacemakers, the peace lovers, and He calls His people "sheep," and thus implies that they must not be ravenous nor vicious. But, on the other hand, the Lord's call to His people for a separateness of life and opposition to the world, the flesh and the Devil, implies resistant and fighting qualities of mind. He who possesses none of this quality can evidently never be a victor in the "good fight."

The thought of Christian warfare as a continual battle against adverse influences is everywhere prominent in the Scriptures. Our Lord Jesus is styled the "Captain of our Salvation." And the Apostle speaks of his followers as "good soldiers of Jesus Christ" who "fight the good fight," and thus come off "conquerors and more than conquerors, through Him that loved us and bought us with His precious blood."

Good and Bad Combinations.

It is our mental combination that counts. The various members of our mental organism unite, combine their influence, federate, as it were, and thus form personality. Our mental members make one or another of their members chairman or controller of their interests and eternal destiny. Or, perhaps, it is an association of members which control, with one in the ascendancy. It is thus that man is a free moral agent and an image of his Creator. It is for this reason that knowledge and wisdom from on High are so very essential to a proper character development.

The whole world may be divided along these lines into two classes, the one guided and controlled by earthly affairs and interests, and the other by heavenly hopes and interests. The former are what the Scriptures term the "natural man," and include many of earth's noblemen, as well as the earthly, sensual, devilish. Those controlled by the heavenly hopes, called the "spirit-begotten," "new creatures," are but a small number, and include some

OV314

gathered from every plane of natural life, noble and ignoble by nature, but all now impelled by the Holy Spirit, by which they have been begotten again to heavenly hopes, ambitions and aims. A consideration of these two classes may help us to locate ourselves and to determine to what extent, if at all, we desire a change. Let us consider first:

"The Natural Man."

The mistake is too commonly made of supposing that a "natural man" signifies a mean or bad man. Adam was a "natural man," in the image of his creator, and pronounced by the Almighty "very good." His children to-day are all natural men, but fallen in varying directions and degrees, some of them more and some of them less noble, estimable, lovable. Each of these has his own peculiar combination of faculties and has reached his own conclusions, or will, respecting his course in life. The person without a will is like a ship without a rudder, a derelict carried by winds and currents, but lacking individuality. No one should be content to remain in such a condition. The will should be formulated and put into control. Life should be realized to be the valuable asset, and should be used accordingly, with the best wisdom or judgment which the individual can command.

Looking amongst people of this class we behold some noble, benevolent, reverential, the world's wise, the great and good--though we must not for a moment suppose that they have no faults, no blemishes, no weaknesses, which they should also be seeking to conquer. Such noble men and women are often mistakenly called Christians and thought to be regenerate by those who do not clearly comprehend the difference between the "Natural Man" and the "New Creature" in Christ Jesus. These are "Natural" because their thoughts, ambitions and efforts, though noble, are earthly, not heavenly --not spiritual. The fact that they attend church service and appreciate music, sermons and prayer, proves nothing; because all natural men should esteem these things and appreciate them, as the first perfect man unquestionably did, and as restored humanity undoubtedly will in the future.

The other extreme of the "natural man" is sensual, vicious, devilish. He possesses some good traits and abilities, but as a whole is wrong, because he has put the wrong combination of faculties into the place of control in his life. A change of control, a new will, conformed to justice, would make a new man of him--not the same as the man of nobler natural constitution, but nevertheless a nobler man than he is at present. But such a change or conversion of the will from a course of evil would not, of necessity, signify that the individual had ceased to be a "natural man" and had become a "new creature," spirit-begotten.

Spirit-Begotten New Creatures.

A "new creature," from the Spiritual standpoint, is one to whom old things, both good and bad, have passed away, and all things have become new. Such an one may have been a noble, natural man, as above described, or a less noble, or a most degraded natural man. The change may take place regardless of the moral station of the individual. Reasonings and philosophies may and do effect the "natural man"--sometimes favorably and sometimes unfavorably --but these do not produce the change from natural to spiritual, from earthly to heavenly nature. This change comes from only one source, and only to persons in one condition of mind or heart. It comes from

on High. It is superhuman, and in its effect it is revolutionary. It comes to those who, because of natural humility of mind, realize themselves to be sinners, and, with natural conscientiousness and veneration, desire to approach their Creator and to obtain His favor and forgiveness of sins, and who thus are led to accept Christ as their personal Savior and Deliverer from sin.

OV315

Or it may come to others naturally less tender of heart, through sorrows and sufferings and heart-breaking experiences, leading them to look for the Friend above all others and to accept His proffered forgiveness and guidance. These experiences, accompanied by a turning from sin, with a desire to live soberly and righteously, bring such characters to the place which the Scriptures designate justification by Faith. Still, however, they are not "new creatures." The word justification implies making right, and does not imply making over, or a change of nature. It is the human nature that is justified or reckoned right in God's sight, because of faith in the precious blood of Jesus, the Redeemer. Another step must be taken before the change of nature can take place--the step of consecration, of devoting life, time, aims, ambitions, all, to the Lord and to His service.

It is to such only that the blessing of the Holy Spirit from Above is granted. Its effect in their hearts is the opening of the eyes of their understanding to new hopes and prospects and interests--not earthly, but heavenly. These become deeply interested in "the things which God hath in reservation for them that love Him"--the things which the natural eye hath not seen and the natural ear hath not heard, neither have entered into the natural heart.--1 Cor. 2:9.

Many natural ears have heard something about spiritual things, but they never really understood or appreciated these things. They have seen that there is this spiritual something, but the details of it they cannot discern any more than the natural sight can discern the conditions prevailing on the moon, though the moon be seen often. The "New Creatures" begin a newness of life--living in the future and for the future. They count all earthly things but as loss and dross, that they may win and share with Christ in the spiritual realm. Necessity, indeed, still compels them to provide things earthly, decent and honest for their families and themselves, but aside from these proprieties, they are dead to the world's ambitions, hopes and aims, because they have seen with their new eyes and their spiritual understanding through the telescope of God's Word, the Bible, wonderful things, grand beyond description and beyond the comprehension of the earthly mind. They are rich with the heavenly riches and daily becoming wiser with heavenly wishes and more thoroughly copies of their Redeemer if they follow on to know the Lord.

Different Fights--Different Fighters.

It will be readily discerned that there must be a great difference in all the affairs of these two classes--the "natural man" (better and worse) and the "New Creature" in Christ Jesus (more or less developed.) But what we wish now to impress is the weighty influence of the mental attitude, in respect to these. "As a man thinketh in his heart, so is he." He may think one thing and strive to do another thing, but he will find it a difficult contract, and ultimately it will prove a failure. This Scripture should never be misinterpreted, as it is by some, to mean that if one thinks a thing right, that makes it right. No; it signifies that the mental determination or will represents the real man, from the Divine standpoint, whatever his weaknesses or blemishes or good traits; and whether he be an "old creature" or a "New Creature," this principle prevails. He cannot live above or beyond his will, his intention, his mental desires. How all-important, then, it is that both the "natural man" and the New Creature in Christ should have the will properly poised, balanced and fixed upon a righteous basis.

Although the Scriptures are addressed almost exclusively to the New Creatures, they nevertheless incidentally mark out lines of wisdom appropriate to the "natural man." His standards of justice should be nothing less than the Golden Rule--to do unto others as he wishes them to do unto him, under similar conditions. He

OV316

must be merciful, as he would wish them to be merciful; gentle and kind, as he would wish them to be gentle and kind. His business, his pleasures, his home relationship, should all be gauged by high standards of justice. If heretofore he has been allowing the baser and lower qualities of his mind to dominate him, he should see that this is a wrong course, and change it forthwith. Instead of allowing the lower, sensual appetites to control, he should have a mental re-election and vote into office and control the higher qualities of his mind, represented by the organs of conscientiousness, benevolence and the esthetic tastes, and should give these rule or authority over his meaner, baser nature, as it was originally in the perfect man, and as is indicated by the higher position of the nobler organs of the mind in the brain structure. The thing necessary is to reach the decision that the higher organs shall control, and the lower ones be subservient.

The Fight of the New Creature.

The conversion or turning of even a decent "natural man" from a life controlled by selfishness to one controlled by justice and mercy is apt to be a strenuous fight. The lower faculties of the mind will continually seek to assert themselves and to regain their old control of the life which will thereafter be one of discussion between the higher ideals and the lower ones. The fight in the case of the more meanly born natural man is a more severe one, and generally results in his dissatisfaction because the lower qualities of his being are so strong that his will for righteousness, mercy and generosity is usually overridden, his conscience bruised and dissatisfied. He cries in his heart, "O wretched man that I am! Who shall deliver me from the power and domination of my body, which is dead in trespasses and sin, in evil propensities?" There is no relief for either of these extremes, nor for the intermediates of these natural men who desire to thoroughly abandon sin and live righteously, soberly and godly. The warfare is a continual one, and it is little by little that he gains, even temporarily, a victory.

The Apostle represents himself in the condition of this natural man, desiring righteousness and unable to attain it because of his own weaknesses and his evil environment, and then he gives us the key, "O wretched man that I am! Who shall deliver me from this dead body?" He replies, "I thank God through Jesus Christ, our Lord. So then with the mind I myself serve the Law of God, but with the flesh the law of sin." (Rom. 7:25.) The deliverance comes through a full surrender to Christ in harmony with the same Apostle's appeal, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."--Rom. 12:1.

It will be noticed that the Apostle does not address sinners, but "brethren." They are counted brethren from the time they turn from sin and accept by faith Divine forgiveness through the merit of Christ's sacrifice. None but justified believers are thus privileged to present themselves or to be sacrifices upon the Lord's altar. All by nature are sinners, and not until the sins are reckonedly purged away through faith in the redeeming blood can the offering be accepted.

With the acceptance of the offering of the believer comes his begetting of the Holy Spirit, as a spiritual son of God and joint-heir with Jesus--to heirship in the Millennial Kingdom. These spirit-begotten ones have thenceforth a totally different standing before God. They are viewed as without sin, because the weaknesses of the flesh belong to the old nature, which was sacrificed. The New Creature, begotten of the

Holy Spirit, is holy, pure, heavenly, in its desires and aspirations. It feeds upon the "bread from heaven," and is blessed with the peace of God which passeth

OV317

all human understanding. It is embryotic, however, and develops, grows in grace and knowledge.

"Renewed Day by Day."

Speaking of the conflict, the fight, of these New Creatures, the Apostle indicates that it is chiefly with their own flesh. The new will is begotten in the old frame, or body, and needs a reorganization of the government of the man, by which his rule of life is not only taken away from the baser faculties to the higher ones, as when he was justified through faith and turned from sin, but it means much more. It means the placing of the control outside of himself entirely-- the acceptance of Christ as his Head as well as his Redeemer.

Henceforth for him to live is Christ --as a member of the Body of Christ. This class everywhere throughout the world may be Scripturally considered as The Christ in the flesh, because His Spirit dwells in them--His mind controls them. In this sense of the word, be it observed, the "flesh" of Christ is still in the world, and the Spirit or mind of Christ is still ruling it. In this larger thought "the sufferings of The Christ" are still in progress, for, as the Apostle suggests, "All these are daily dying"--taking up their cross and following after their Lord and Head. By and by the sufferings of this present time will be ended--the last "member of the Body of Christ" will have died, will have passed beyond the veil, will have been "changed in a moment, in a twinkling of an eye," in the First Resurrection. Shortly thereafter the Kingdom of glory will be inaugurated and "the reign of Sin and death" will be brought to an end; and the binding of Satan will take place, and the blessing of all the families of the earth will begin.

The battle of the New Creature is one of the principal topics of the New Testament. It tells that his battle is to be unto victory, if he is faithful-- if he will continue loyal to his covenant of sacrifice; because the Lord stands pledged to give him needed grace and strength and to bring him off "more than conqueror." It tells who are his foes, namely, the flesh and the devil.

SHOW ME THY FACE

*SHOW me Thy face--one transient gleam
Of loveliness Divine,
And I shall never think or dream
Of other love than Thine;
All other lights will darken quite,
All lower glories wane,
The beautiful of earth will scarce
Seem beautiful again.*

*Show me Thy face--the heaviest cross
Will then seem light to bear,
There will be gain in every loss,
And peace with every care.
With such light feet the years will fleet,
Life seem as brief as blest,
Till I have laid my burden down,
And entered into rest.*

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Messiah's Fast Approaching Kingdom

By C. T. Russell

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"Behold, a King shall reign in righteousness, and Princes shall rule in judgment."--Isaiah 32:1.

COMING events cast their shadows before. Startling shadows are all about us. A great change in the affairs of men is indicated and acknowledged by all thoughtful, intelligent people. The world's pace during the past fifty years astonishes everybody. New conditions meet us on every hand. The majority of books written half a century ago along scientific lines are considered rubbish to-day. Rules and customs and theories of the past, supposed to be immovable and absolute, are abandoned as worthless--in chemistry, in manufactures, in art, in finance and commerce. All these changes necessitate a new view of social conditions and a re-examination of the relationship of religion and the Bible to man and his conditions, as seen from the present viewpoint.

The business and social world have been compelled to keep pace with the steps of progress; some of them have yielded gladly and some of them reluctantly. But religionists have been placed in a most awkward position. Religion and moral sense constitute the backbone and fibre of the best progress in civilization. The perplexity of religious thought, and its manifest inability to adjust itself to the changed conditions, is working a serious disadvantage to all disposed to look to the Almighty for guidance in life's affairs.

The increase in worldly wisdom, the improved human conditions, the advancement along scientific lines, in material prosperity, have turned many of the world's brightest intellects away from God and from the Bible. Many of these, still professing Christianity in an outward, formal manner, have really abandoned it in favor of a theory of "civilization." They have wandered from the Divine Revelation, the Bible, into paths of speculation-- their own and other men's. They have cogitated that the reverse of the Bible statements is the Truth--that instead of man falling from the image of God into sin and death, he is rising from a brute or monkey plane upward, gradually, to Divine heights. Instead of looking for a great Deliverer, Messiah, Savior, Life-Giver, they are hoping to be let alone by any outside influence, that certain fancied laws of Evolution may help them upward and onward to glory, honor and immortality.

The result is that religious thought to-day everywhere and in all denominations, is chaotic. The whole of Christendom has practically become agnostic--admitting that they do not know the Truth nor how to adjust their reasoning faculties to present conditions. They are in an expectant attitude--seeking light. Nevertheless many fear the light lest it make manifest cherished errors or selfish hopes and ambitions which must be abandoned. But they are still pretending to know many things which we and they know that they do not know. Daily the strain becomes more intense. Gradually everybody is recognizing that a great crisis is impending along every line--that the people are awakening and thinking, and will no longer receive errors, as formerly.

Converting the World to God.

Fifty years ago Christian people, full of faith in the Bible, which they seriously misunderstood and read with sectarian spectacles of various colors, were fully agreed that God had given His Church the commission to convert the whole world and to establish Messiah's Kingdom, when the nations would learn war no more, but beat

OV319

their swords into plowshares and their spears into pruning hooks. Zealous Christian people urged that the heathen were going down to a hell of eternal torment at the rate of ninety thousand every twenty-four hours.

Noble men and women sacrificed their earthly interests for the assistance of the heathen--to prevent that awful catastrophe, to help the very program of God which some other Christian people of an earlier day had declared was predestinated and foreordained as unalterable. Good was certainly attempted--we trust that some good was accomplished. We know that some harm was done, in that fallacious conceptions of the character and plan of the Creator were promulgated amongst the heathen, which have hardened and embittered some of them.

But by and by, practical people sought for statistics, and now know that there are twice as many heathen in the world as there were a century ago. Of course, there are unthinking and unstatistical people who refuse knowledge, and who are to-day claiming with a commendable zeal, but a reprehensible ignorance, that large contributions of money would enable them to capture the whole world for God. Nevertheless, the masses no longer see the matter as they did, and can no longer be swayed to the same extent. Thinking people refuse to believe that God for centuries has sat calmly viewing the situation, allowing millions to go to eternal torment. They refuse to believe that their hearts and sympathies are more tender than those of their Creator.

Even the heathen are getting awake to the inconsistency of what has been given them under the Gospel label. They are finding out that the word Gospel signifies "good tidings," and that what has been preached to them is the most awful message conceivable --that all of the heathen and the majority of their civilized neighbors and friends and relatives have been decreed, sentenced, foreordained, to eternal torture because of ignorance, because of a misbelief in respect to which they were thoroughly honest. Perplexed, the missionaries ask, What shall we preach? The message of Damnation does not sound good to the heathen, and they do not run after it nor feast their souls upon it.

The question comes to the ministers and professors of colleges throughout Christendom, and they are perplexed what answer to give. The majority of them have become Higher Critics and no longer accept the Bible as the Word of God; they are Evolutionists and no longer believe the Gospel which the Missionary societies were organized to proclaim. They are in perplexity, and many of them are prepared to abandon the former theory of Missions, and to continue their work henceforth merely along humanitarian lines. Indeed, within the last twenty-five years missionary effort has turned gradually to secular education and medical practice in the interest of the heathen, with little religious doctrine --and so much the better.

Everybody is agreed that the Kingdom of Messiah cannot be brought about by the wholesale conversion of the world. And logical people see that larger numbers have been lost to Christianity in civilized lands during the last twenty-five years than were ever claimed to be converted amongst the heathen. We say lost to Christianity, because why should any one be called a Christian who has lost all faith in the Bible--in the Law, the Prophets and the teachings of Jesus and His Apostles?

The great cloud of bewilderment which encompasses Christendom is realized by all earnest people-- churchmen and others. And no wonder there is a certain dread associated with the dark cloud! People are wondering What kind of a storm will result? And what will be the effect upon the great religious systems of civilization? It is to join hands against these ominous conditions that the clergy of all denominations have aroused themselves in favor of Church union, or Federation. But the people

OV320

feel comparatively little interest in the proposition, which they will not oppose, however.

The difficulty with the present situation is that we have stupidly and blunderingly misread the Bible. We have twisted what we did read and picked out certain portions which best pleased our fancies and supported best our various creeds. We have neglected the honest, truthful study which we should have given to our Heavenly Father's Message. The confusion of Christendom is the result. This confusion and perplexity the Scriptures portray, assuring us that we are in the midst of a great falling away from faith in God and in His Revelation. We see fulfilled all about us the wonderful prophetic and symbolic picture of Psalm 91. A thousand fall at our side and ten thousand at our right hand--only the "Israelites indeed," in whom there is no guile, will be kept from stumbling in this evil day. The chaos, which we already see everywhere in evidence, is only beginning.

God's Great Remedy at Hand.

The fault of Christendom has been the rejection of the Divine Plan and the acceptance instead of a human plan. The Church was going to convert the world--going to "conquer the world for Jesus" and present it to Him as a trophy! Alas! we have not been able to convert ourselves, which is the particular work the Master gave us to do. Greater humility would have shown us our folly long ago.

Bible students do not need to be reminded that all through the Old Testament Scriptures God's promises abound, telling Israel and all who have ears to hear of the glorious reign of Messiah and of the success of His Kingdom, and how the result will be that "every knee shall bow and every tongue confess to the glory of God;" how "all the blind eyes shall be opened and all the deaf ears shall be unstopped;" how the blessing of the Lord will be with Israel, restored to His favor, and operate through Israel to the blessing of all peoples. We remember the prophecies which picture earthly governments and show us their termination and the establishment of the Kingdom of Heaven on their ruins. We remember the Jubilee picture repeated by the Israelites every fiftieth year, proclaiming liberty for the people, and typifying restitution of all that has been lost through sin, and which is to be restored through Messiah's Kingdom.

Bible students know also how the New Testament abounds with references to the Kingdom! the Kingdom! the Kingdom! Nearly all the parables that our Lord gave were in illustration of something connected with the Kingdom or the class called out of the world to inherit the spiritual Kingdom. All such know, too, that the Great Teacher proclaimed that Kingdom and taught us and all of His followers to pray, "Thy Kingdom come! Thy will be done on earth as it is done in heaven!" They all know, too, that all of the Apostles refer to that Kingdom and point the Church to its establishment for the realization of her hopes --the time when the "marriage of the Lamb" will take place--the time when God's New Covenant with Israel will go into effect. The time when He who scattered Israel will also gather them, and when the Law shall go forth from Mt. Zion, the Celestial Kingdom, and the Word of the Lord from Jerusalem, the Capital of the earthly Princes. God's remedy is just what humanity is coming to realize it needs. In its establishment, as the Scriptures declare, "the desire of all nations shall come."--Haggai 2:7.

Bible students are more and more coming to see that this Gospel Age is the time in which Messiah is selecting from amongst men--of Jews and Gentiles --a saintly class, and is testing and proving their loyalty to God and to righteousness. These are to be Messiah's assistants--the Bride, the Lamb's Wife. As Abraham typified the Heavenly Father, so the Messiah was typified by Isaac. And Messiah's Bride and joint-heir and co-laborer in His Kingdom was typified by Rebecca.

Thus seen the great Plan of God has progressed well.

Our neglect of the Word of God and our study instead of the Talmud and the Creeds of the Dark Ages have been our undoing. Under all this wrong influence we have failed to cultivate the fruits of the Holy Spirit-- meekness, gentleness, patience, longsuffering, brotherly kindness, love. Instead, we cultivate pride, ambition, selfishness. We have done those things which we ought not to have done, and we have left undone those things which we ought to have done. Our help must come from God. According to our understanding of the Scriptures, help is near, but coming in an unexpected way. Pride and selfishness have blossomed and brought forth a fruitage of strife. The bad example set by Christian people has extended to the world, and has been thoroughly appropriated. It has become the spirit of the world--of all classes.

The Great Day of Wrath.

Now, as faith in the Bible is waning and respect for God and His Word is proportionately waning, what could we expect but that which the Scriptures declare is at hand, namely, the "time of trouble such as never was since there was a nation?" The selfishness which both rich and poor, learned and ignorant, have cultivated will, in that time of trouble, be represented in conflicts between labor unions and capitalistic trusts. The Bible declares that then "every man's hand will be against his neighbor"--all confidence will be lost--the bond of human sympathy and brotherhood will be utterly snapped in riotous selfishness.

The Scriptures identify this trouble with Messiah's taking to Himself His Kingdom power and beginning his reign. (Daniel 12:1; Revelation 11:18.) Thank God! The intimations of the Scriptures are that the conflict of that time will be short. It must, however, last long enough to teach humanity a lesson never to be forgotten--that God and His arrangements must stand first and must be obeyed, if blessing is sought.

When it is remembered that Messiah's Kingdom is not only to bless those living at the time of its establishment, but gradually to awaken the dead from the slumber of the tomb, and to give all of our race a full opportunity for attaining life eternal or death eternal, then it will be seen that the Kingdom must be a spiritual one. Then, too, Messiah's Kingdom of Light is represented as superseding Satan's Kingdom of Darkness--both spiritual. With this thought our text is in full accord--"A King shall reign in righteousness." (Messiah will be that Great King, His Bride being associated with Him.) And "Princes shall execute judgment in the earth," carrying out the decrees and regulations of the Heavenly Messiah. This is the meaning of the Lord's promise to Israel, "I will restore thy judges as at the first, and thy counselors as at the beginning."--Isaiah 1:26.

The Princes who will execute judgment will all be Israelitish and all perfect men--tried and approved of God. They will be the Ancient Worthies --Abraham, Isaac and Jacob and the Prophets. These men, great in faith and obedience to God, will be known to the Jews as the "fathers," as the prophecy respecting them declares, "Instead of the fathers shall be the children, whom Thou (Messiah) mayest make Princes in all the earth." They will be the children of Messiah in the sense that they will derive their resurrection life from Him, the Great King. Indeed, the Scriptures assure us that eventually the whole world shall receive new life from Messiah, in offset to the life received from Adam--forfeited through sin. Thus amongst the various titles of Messiah mentioned by the prophets we find that He will be the "Age-lasting Father," as well as the "Prince of Peace and mighty Elohim and the wonderful Counselor. "Of the increase of His Government and Peace there shall be no end."--Isaiah 9:6,7.

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Imminence of Christ's Kingdom

Pastor Russell's Answer to Those Who Doubt the Possibility of the Early Establishment of Christ's Millennial Kingdom--to Those Who Say that First Elijah, the Prophet, or Teacher, shall be Sent of God and Recognized in the World.

By C. T. Russell

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Brooklyn and London Tabernacles

"Behold, I will send you Elijah, the Prophet, before the coming of the great and notable day of the Lord; and He shall turn the hearts of the fathers to the children and the hearts of the children to their fathers, lest I come and smite the earth with a curse."-- Malachi 4:5,6.

KNOWING that we are teaching the imminence of the establishment of Christ's Millennial Kingdom, some are inclined to doubt the possibility of its establishment until first Elijah, the prophet, or teacher, shall be sent of God and recognized in the world. We are queried on the subject, What do you believe respecting Elijah? In what direction should we look for the promised Elijah? We reply that no human being fills the picture, the demands, the requirements of the prophecy. The fulfillment must be looked for on a much larger scale, a much grander scale.

John the Forerunner of Jesus.

In order to gain a comprehensive view of the matter, we look back to the Lord's First Advent, and there see John the Baptist doing a work in the Jewish Church, introducing to it Jesus in the flesh. Jesus said of John the Baptist, "This is the Elias, if we can receive it." (Matthew 11:14.) That is to say, John the Baptist was acting among the Jewish household of faith in the power and spirit of Elijah, who was to follow. His relationship to the future Elijah, the greater Elijah, was very similar to the relationship of our Lord Jesus to the greater Christ. By this, we mean that our Lord Jesus at His first advent presented Himself to the Jews as the Messiah, knowing in advance that He would be rejected by them; knowing that He would be crucified; knowing that He would be raised from the dead on the third day, and forty days later would ascend up on high to appear in the presence of God on our behalf; knowing that He would be absent from the world for more than eighteen centuries; knowing that in this interim the Holy Spirit would select from both Jews and Gentiles a "little flock" to constitute His associates in the Kingdom--a little flock as the Bride of Christ, or otherwise known as the members of His Body, of which He is head; knowing that when the full number of members had been selected the second advent would take place, accompanied by the glorification of The Christ, Jesus and His members, and followed by the establishment of the "Kingdom of God under the whole heavens," blessing all the families of the earth.

Our understanding is that the work of John the Baptist at our Lord's first advent was merely a foreshadowing, or illustration, of the greater work of the

OV323

greater Elijah, whose ministry is to introduce the second advent of Christ and the church in glory.

We have seen that John the Baptist served the purpose of Elijah to as many of the Jews as were "Israelites indeed"--so many of them as could and did receive Jesus as the Messiah; but the work of John was far from accomplishing the great things predicted of

"Elijah, the Prophet," mentioned in our text. Nevertheless, in every particular there was some measure of likeness between John and the true antitypical Elijah. For instance, he failed to establish unity and harmony in Israel as respects the relationship of the people to their God; he failed to do a mediatorial work except for a few. The masses were not prepared by his message, and as a consequence there came upon that typical nation a judgment of the Lord, a time of trouble such as they had never previously had. This foreshadows also the fact that the antitypical Elijah will similarly fail to establish peace and harmony and righteousness and relationship between God and man in the earth, and that consequently this Age will end, as did the Jewish Age, with a Time of Trouble.

The Church in the Flesh is Elijah.

We wish to lay before your minds a word-picture of the great Elijah mentioned in the text. It is the Church in the flesh this side the veil--even as the church in glory the other side of the veil--is The Christ. We make the statement first and give the demonstration of its truthfulness afterward. Christ in the flesh, the Apostles in the flesh and all the faithful of the Lord's people throughout the Gospel Age during their earthly career and their living representatives now in the world are fulfilling the work ascribed to Elijah. They have been endeavoring to bring about harmony, reconciliation and fellowship between God and His people. God Himself has laid the foundation of the reconciliation in the sacrifice of His Son, and the Apostle declares that He has made us "able ministers" of His Word, as though God did beseech men by us to be reconciled to Him. Our Lord Jesus began this work while in the flesh, and He personally was the Head of this great Elijah, His Church in the flesh, which during nearly nineteen centuries now has been laboring together under His supervision to bless the world, to reconcile the world for so many as were willing to hear and to heed.

It was not prophesied that Elijah would have success. On the contrary, the mere statement that if his labors were not successful in bringing about reconciliation this "curse" would follow, implies the probability of the latter. Other Scriptures, other prophecies, show us most distinctly that the Lord had foreknown and foretold through the prophets that the great Time of Trouble would surely come. Note, for instance, the words of Zephaniah, the prophet: "Wait ye upon Me, saith the Lord, until I rise up to the prey, for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of my jealousy"-- the fire of Divine anger, the just punishment for the wrong course taken by those who had been so highly favored of the Lord in respect to knowledge of the divine character and plan. This figurative declaration of the intensity of the trouble with which this present age will terminate, and which will inaugurate the new dispensation, fully agrees with the statement of our text, that if Elijah's message went unheeded, did not succeed in converting mankind, then a curse, a great trouble, would be sent upon them by the Lord, with the view to teaching them the necessary lesson which they would not learn otherwise.

That the curse, the trouble, the fire of that day, will be effective and will yield blessed results is distinctly shown by the same prophet, Zephaniah, for through him the Lord immediately adds: "Then will I turn unto

OV324

the people a pure language (a pure message), that they may all call upon the name of the Lord, to serve Him with one consent." (Zephaniah 3:8,9.) The scourging, the curse, the time of trouble, the symbolic fire, will accomplish for mankind in short time what the message of Elijah failed to accomplish.

A Time of Trouble.

Daniel the prophet (12:1) also refers to this "curse," or time of trouble with which this Gospel Age will end. He speaks of it as "a time of trouble such as was not since

there was a nation," and tells us that it will occur at the second coming of Christ, when He shall "stand up," assume authority in the beginning of His reign. The same thought is given us in Revelation, where we are distinctly told that our Lord will take unto Himself His great power and reign, and at that time the nations will be angry and God's wrath will come upon them, and that they shall be broken in pieces as a potter's vessel under the rule of Messiah's "iron rod" of inflexible justice. (Rev. 11:15-18.) The Apostle Paul also notes the coming of this "curse" as a sure thing, and declares that our Lord, at His second advent, shall be revealed "in flaming fire, taking vengeance" -- symbolic fire, it is true--a symbol of the destructive force which will be exercised against everything that shall oppose the laws of Messiah's Kingdom. Again he tells us: "The fire of that day shall try every man's work of what sort it is."--2 Thessalonians 1:8; 1 Corinthians 3:13.

The Apostle James, also guided by the Holy Spirit, foreknew that the Elijah class would not be successful in its endeavor to bring about a reconciliation, and that the result would be a "time of trouble." The Apostle Peter also tells us of this great curse which shall come upon the world in the end of this Gospel Age because of the failure of the mission of "Elijah" --because the antitypical Elijah, the Church in the flesh, fails to establish righteousness and love on the earth, fails to bring about reconciliation.

As we look out into the world we are surprised how little has been accomplished by the Lord's faithful followers. Their work has merely gathered the Elijah class and witnessed to the remainder of the world. And this, indeed, was all the Lord intended for this age, as various Scriptures show us. He foreknew the meagreness of results that would follow all our efforts.

"Every Man's Hand Against His Neighbor."

We do, indeed, see a spread of the humanitarian sentiment throughout the world. We are glad to note that a larger number of people than ever before possess some measure of sympathy for one another, evidenced by the hospitals and public homes and public schools and infirmaries, etc. Nevertheless, if we were to credit all these to purely Christian sentiment we should probably err. On the contrary, we are bound to assume from the knowledge we have on the subject that a measure of selfishness runs through all these various benevolences.

As for the hospitals, there is more or less pride on the part of medical men in connection with their establishment; and as for their support, it comes largely through the public purse --through the appropriations of the State Treasury; and as for the benevolent sentiments which lie back of such appropriations for buildings, maintenance, etc., we are not to forget that the politicians who vote the moneys pay comparatively little of the taxes, and that they are influenced in large measure by a desire to curry favor among a majority of their constituents, and to some extent by architects and builders, who hope to make some profit out of the contracts, and by some who hope to obtain for themselves positions of influence or advantage in connection with the administration of benevolences.

OV325

Thus, while wishing to give all proper credit for the benevolent spirit of our times, which is very great, we see that it would be a mistake not to notice that selfishness also has a hand in the benevolences. Besides, we live in a day when many wealthy people have more money than they know what to do with, in a day when some who profess Buddhism and not Christianity, are giving millions for the endowment of schools, the building of libraries and supplying church organs. We must remember that the mental organization of the natural man contains the organ of benevolence and also the organ of approbateness, and to such it would be but the natural thing to use money in such a manner as would bring comfort or advantage to others and honor to himself.

But as we look out over the world, we not only see that it is not converted after nearly nineteen centuries of the preaching of the Gospel, with more or less admixture of error, but we see what is still more discouraging as respects the conversion of the world, namely, that the one-fourth of the human family, accredited with being of Christian faith, furnishes probably nine-tenths of all the murders, suicides and crimes of every character committed in the world.

Is the World's Conversion Hopeless?

We are not claiming that this is the result of Christianity; we are not claiming that the false teachings of the sects favor any of these misdoings. What we do claim is that these facts prove that the knowledge of the liberty wherewith Christ has made us free, affects favorably only a small proportion who come in contact with it, and that among that favorably affected portion a comparatively few are saints, who in their earthly life are members of the great antitypical Elijah, whose lives are devoted to the promulgation of the Gospel, and doing all in their power to turn men from sin to righteousness, to harmony with the Lord.

Those who tell us that the world is rapidly being converted and that soon the Lord's Prayer will be fulfilled, which says, "Thy Kingdom come; Thy will be done on earth as it is done in Heaven"--these dear friends are surely closing their eyes to the plain facts of the case. Can they not see that if God's will were done as fully in all parts of the earth as in the most moral and law-abiding cities in the world--the condition would still be far from that described in the Lord's prayer? Is God's will done in any city as it is done in Heaven? Surely not! If the Elijah-class, the Church in the flesh, could accomplish such a conversion of the whole world as would bring all to the condition of the citizens of any community, the world would still be in the very condition which would call forth the great curse, the Time of Trouble, as necessary to the ushering in of the Kingdom of God's dear Son.

But not only so: Cast your mind backward to where the Gospel first was preached. Look at Jerusalem; look at Antioch; look at the cities of Asia Minor, at Corinth, at Rome, where the Gospel was first successfully planted, and what do we see? We see that almost every spark of true religion, true Christianity, has died out in all these places. What, then, could we hope for in respect to the world in general? If we could establish Christianity in every quarter of the globe, in every city and town and village and hamlet, not only would they still be far from the condition mentioned in Our Lord's prayer, but we have no assurance of their remaining even in that moderate condition for any length of time.

No; what we need is the Second Coming of our Master and the establishment of His Kingdom, not only in great Glory, but also in great power-- the forcible establishment of righteousness in the earth. The world will need what the Lord has promised for that glorious Millennial Reign, namely, that full assistance will be granted to all who will then desire it--full Restitution power to lift up again out of

OV326

sin and degradation, mental, moral and physical, and to bring back to original perfection all who will.

Elijah in Prophecy.

Not directly, but indirectly, Elijah is shown in the New Testament to have been a type of the Gospel Church, his experiences typifying our experiences. For instance, he was persecuted because of his fidelity to the Truth. The Church also experiences such persecution.

Elijah's principal persecutor was Jezebel, the wicked Queen of Israel, who is mentioned by name as the type of the enemy of the saints. (Revelation 2:20.) As Jezebel's persecuting power was exercised through her husband, the king, so Papacy's

persecuting power was exercised through the Roman Empire to which she was joined. As Elijah fled from Jezebel into the wilderness, where he was miraculously nourished by the Lord, so the true Church was led symbolically into the wilderness of isolation, but was miraculously sustained by God and her life was not permitted to be utterly destroyed. As Elijah was three and one-half years in the wilderness --and during that time there was no rain and a great famine prevailed-- so the Church was three and one-half symbolic days, or 1,260 literal years, in the wilderness condition, during which time there was a spiritual famine and thirst because of lack of Truth, the Living Water, the Bread of Life.

As Elijah, at the close of the three and a half years, returned from the wilderness and manifested the errors of Jezebel's priests, so the true Church at the close of the 1,260 years again came into prominence, since which time a great blessing of refreshment has come to the world, and Bibles at the rate of millions of copies every year are spread broadcast.

King Ahab and his people at first rejoiced that Elijah and his God were honored, but the spirit of Jezebel remained unchanged; she again sought Elijah's life, and he again was compelled to flee into the wilderness. So with the corresponding blessings here: the world in general does not recognize the Lord's hand in them. The Jezebel principle and spirit, not only in Papacy, but also in Protestantism, will doubtless, as soon as the Federation now proposed shall be effected, persecute the Lord's true followers, the Elijah-class, and cause them again to flee into the wilderness, as did Elijah their type.

As Elijah's career ended by his being taken from the earth, so when the saints shall all have been changed from earthly to heavenly conditions, this will be the end of the Elijah-class. Its work will have been accomplished in its own development and in the witnessing it has done before the world. How it has witnessed, and what its Message in the world has been, and what its work as the Christ on the other side of the veil will be, we leave for consideration at a later time.

ENDURANCE

*YET nerve thy spirit to the proof,
And blanch not at thy chosen lot.
The timid good may stand aloof,
The sage may frown--yet faint thou not.*

*Nor heed the shaft so surely cast,
The foul and hissing bolt of scorn;
For with thy side shall dwell at last
The victory of endurance born.*

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OV327

The Miraculous Birth of Jesus

By C. T. Russell

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Brooklyn and London Tabernacles

IT IS NOT strange that men should question the teaching of the Bible respecting the miraculous birth of Jesus. Voltaire, Paine, Ingersoll and others have denied it. Nor do we question the right of Rev. Dr. Aked and others of to-day to take up the same

arguments. We live in a free country. Candor in our day need not lead anybody to the stake. We rejoice in these liberties.

But we are surprised that Dr. Aked should still claim to be a Christian, and still retain the pastorate of a Christian Church, while denying the very foundation of the Christian religion. Our amazement grows when we learn that after he had frankly acknowledged his unbelief, he was elected to be the head of the Church Federation in San Francisco.

Think of the meaning of the votes of more than two-thirds of that Federation (75), agreeing that Jesus was not supernaturally born! Less than one-third of these Federationists (23) believe the fundamental doctrine of Christianity!

We can hear these learned gentlemen remonstrate, saying, Pastor Russell, you should realize that there are two Christianities in our day. We belong to the newer and larger one, which has the backing of all the colleges. We, therefore, have first right to the name Christian. The old view, which you uphold, has doctrines of human depravity--of a Divine sentence, which must be met by the death of a perfect, sinless Savior. We "Modernists" still hold to Christ, but as a great Teacher--not a Redeemer. Your old view deals with personal sin. Our newer, broader view deals with national and civic sins, and their cure, and with a gradual evolution of the race to perfection and everlasting life --only the fittest surviving.

A Responsibility Upon the Ministry.

Were numbers and influence the sole criterion by which Christianity is to be discerned, we might be forced to concede the point. But they are not. Christianity was established by Jesus and His Apostles. The unbelief of few or many cannot change Christianity. If we prove our point, we shall hope that the seventy-five believers in the Christianity (?) of the colleges will realize that in retaining the name Christian and holding pastorates in Christian churches, they are sailing under false colors; they should resign or induce their congregations to unite with them in some new name, such as "Humanitarians."

Merely to endorse a few of Jesus' teachings, such as the Golden Rule, while rejecting His other teachings, does not give any one the right to the name Christian. Plato, Confucius and other sages uttered some teachings which we approve. Why not adopt their names? Is it because they are less popular in our day?

Dr. Aked admits that St. Matthew gives the line of Joseph, who adopted

OV328

Jesus as his foster-child--the Son of his virgin wife by Divine power. He admits that St. Luke gives the genealogy of Mary, the mother of Jesus. He admits, also, that St. John's Gospel tells of the prehuman existence of Jesus.

But Dr. Aked challenges proof that Jesus Himself claimed a supernatural birth. He boldly declared that St. Peter never refers to it. He exultantly points us to the Epistles of St. Paul, as not teaching that Jesus was a supernatural person. One might suppose, when reading Dr. Aked's statement, that he fully believes and endorses all the teachings of Jesus, St. Peter and St. Paul; and that if they had told of the miraculous birth he would be a hearty believer in it and an advocate of it. Let us see! Let us give Dr. Aked and his seventy-five supporters the proof of their error, and accept the Bible. "Charity hopeth all things."

The Bible stands or falls as a whole. Its Plan of Salvation, made up of the teachings of Jesus, the Apostles and the Prophets, cannot be accepted in part and rejected in part. If Jesus and His Apostles taught that He had a special birth for a special purpose, and the statement was not true, they were wicked deceivers. Then not one word of theirs should be accepted or trusted. To call Jesus the Great Teacher, and then to say that the

basis of His teaching is falsehood, is inconsistent, and would imply sympathy with falsehood.

St. Peter's Testimony.

The teaching of Jesus was chiefly by induction. He had been with His disciples working miracles for probably two years before He asked them, "Whom say ye that I am?" When St. Peter declared, "Thou art the Christ, the Son of the living God," Jesus replied, "Flesh and blood hath not revealed it unto thee, but My Father which is in Heaven."-- Matthew 16:16,17.

Did not St. Peter thus declare his faith that Jesus was the Son of God-- not the son of Joseph? And did not Jesus approve this, and refer to the Heavenly and not to an earthly Father?

What did Jesus mean when He declared, "Before Abraham was, I am?" By induction He told of a pre-human existence--or He deceived! Similarly He prayed to the Father, "Glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was." (John 8:58; 17:5.) If He had no previous existence, but was born like others, His words were deceptive. Was the great Teacher the great Deceiver?

Again, Jesus told His disciples about His ascending "up where He was before." If He had no previous existence, if He had not a special birth, how could we understand those words except as deceptive? Similarly, Jesus referred to Himself as "the Bread which came down from Heaven."-- John 6:62,32-35,41.

Surely Jesus was miraculously born, or else He was the greatest and most successful of all deceivers, and therefore the worst of all deceivers. Let each take his choice. There is no middle ground.

St. Paul's View of the Subject.

Having heard from Jesus and from St. Peter, let us hear from St. Paul. What is the force or significance of St. Paul's statement that Jesus is "the First Born of every creature," and that "by Him were all things created, that are in Heaven, and that are in earth, visible and invisible...all things were created by Him and for Him; and He is before all things, and by Him all things consist?" (Colossians 1:15-17.) These words by the Apostle are surely not in accord with the theory that Jesus began His existence the same as others--that He was the son of Joseph.

Again St. Paul writes, "Our Lord Jesus, though He was rich, for our sakes became poor." (2 Corinthians 8:9.) Again he declares, "Who, existing

OV329

in a form of God, counted not equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men.-- Philippians 2:6,7.

Again, what is the meaning of St. Paul's declaration that Jesus was "holy, guileless, undefiled and separate from sinners?" (Hebrews 7:26.) If Jesus was the son of Joseph, He was not separate from sinners, but belonged to the same stock with all others, and would also have needed a Redeemer.

The early Church all believed Jesus' declaration that He was the Son of God, whom the Father had sent into the world to be the Savior of men. (John 3:17.) Indeed, this feature of the Master's teachings especially angered the Jews; for they declared that in claiming to be the Son of God, He was establishing Himself upon a pedestal of honor, dignity, glory, in competition with Jehovah. To this, Jesus replied, "Say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest! because I said, I am the Son of God?"-- John 10:36.

St. John's Statements.

The Gospel of St. John was written later than the other Gospels; hence it was not necessary that the writer should take up the miraculous birth of Jesus. But it was eminently proper that through Him God should give us a glimpse into the pre-human condition of the Savior. Mark well the particularity of the Apostle's words: "In the beginning was the Logos, and the Logos was with the God, and the Logos was a God. The same was in the beginning with the God. All things were made by Him, and without Him was not one thing made that was made ...And the Logos was made flesh and dwelt among us, and we beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth."--John 1:1-14.

Separated from the doctrine of the virgin birth of Jesus, the theology of the Bible would not hold together for one moment. Its claim is that the Divine sentence following Adam's sin was a death sentence. The basis of that Divine judgment is that no sinner is worthy of life everlasting. The six thousand years of the world's history, from Adam's time until now, demonstrate that man is unable to regain perfection, and unable to resist the curse of sin and the sentence of death--"Dying, thou shalt die."--Genesis 2:17.

Basis of the Doctrine of the Ransom.

The teaching of the Bible is that God arranged this death sentence purposely, so as to make necessary the death of Jesus. St. Paul so declares, saying, "As by a man came death, by a man also came the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive; every man in his own order." (1 Corinthians 15:21-23.) In other words, if God had not provided a sinless Redeemer, and if that Redeemer had not died for our sins according to the Scriptures, and risen from the dead for our justification, then there would have been no future life for humanity --the death of mankind would have been like that of the brute, a hopeless one. There would have been no resurrection from the death condition. Death would have been an eternal sleep.

St. Paul emphasizes this thought, declaring that if there be no resurrection of the dead, then all faith is vain, all hope is vain, all preaching is vain. (1 Corinthians 15:13,14.) No one will question the declaration of the Scriptures that all humanity are misshapen in iniquity, and that in sin did our mothers conceive us. Father Adam and Mother Eve gave us, as their children, a legacy of imperfection of mind and body, and of sinful tendencies. God's provision is that Christ shall make good for the transgression of the first Adam, and that eventually He shall be the Second Adam, who will

OV330

be successful, who will give life everlasting to all those who will obey Him.

Basis of the Doctrine of Restitution.

The first offer of everlasting life through Christ has been going out for nineteen centuries; but few have hearing ears and understanding hearts. It is to these few that the call now comes to leave the world and to become associates with Jesus in the glory, honor and immortality to which He has attained. He attained the glorious station which He now occupies, "far above angels, principalities and powers," at the right hand of the Majesty on High, as a reward for His obedience to the Father's will--obedience in coming into the world, in enduring faithfully the trials of His earthly ministry, and finally in dying a sacrificial death. St. Paul writes of Him, "Who for the joy that was set before Him, endured the cross, despising the shame and is set down at the right hand of the Throne of God." (Hebrews 12:2.) The invitation of this Gospel Age to all who have the hearing ear is to follow in the steps of Jesus, to become joint-sacrificers with Him, and to be sharers of His heavenly glory and His Messianic Kingdom.

When the Church shall all have been gathered, then Messiah's Kingdom will be established, for which we pray, "Thy Kingdom come; Thy will be done on earth as it is in Heaven." For a thousand years, Christ and His glorified Church will bless mankind, uplifting them to human perfection, mental, moral, physical. Whosoever will, may then attain to the everlasting life secured for all by the sacrificial death of Him who was "holy, harmless, undefiled and separate from sinners," by virtue of His special birth.

OUR BOW OF PROMISE

*A RAVELED rainbow overhead
Lets down to earth its varying thread--
Love's blue, joy's gold; and fair between
Hope's shifting light of emerald green.
On either side in deep relief
A crimson pain, a violet grief.
Wouldst thou amid their gleaming hues
Snatch after those, and these refuse?
Believe, could thine anointed eyes
Follow their lines, and sound the skies.
There where the fadeless glories shine
Thine unseen Savior twists the twine!
And be thou sure what tint soe'er
The broken ray beneath may wear,
It needs them all that, fair and white,
His love may weave the perfect light.*

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OV331

Three Men and Two Women Whom Jesus Loved

By C. T. Russell

Pastor New York, Washington and Cleveland Temples and the
Brooklyn and London Tabernacles

"Lord, he whom Thou lovest is sick." John 11:3.

ALL MEN who have any knowledge of Jesus esteem Him-- Christians, Gentiles and Jews. All men, whatever their religious convictions, are ready to admit the surpassing personality of the great Nazarene and His "wonderful words of life." It is as respects his Messiahship that they differ. However, we submit that if He was not the special servant of Jehovah, the Son of God, as he claimed, sent into the world on a special mission, then He must of necessity have been either a deceived man or a wicked impostor. His wonderful personality and words of justice and wisdom and love contradict the thought that He was either ignorant or a deceiver. Hence the only tenable ground is that He was a deceived man or else that He was indeed the Son of God, who acted and spoke and performed miracles under Divine direction and power. We hold that the evidence of His teaching overwhelmingly corroborate the truth of His claims. But here we make a distinction between the claims which our Lord Jesus made for Himself and other claims which have been made for Him without His sanction and without apostolic or other inspired corroboration.

Let it not be supposed that we are forgetting the length and breadth of Jesus' love for all humanity, and a special love for all of His disciples; yea, for all who love righteousness and seek, as did He, to do the Father's will. In keeping with this was His prayer for His

disciples on the night before his crucifixion, in connection with which we read: "Jesus, having loved His own, loved them unto the end." (John 13:1). And again, His statement, "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.) And again His query: "Who is My mother, and who are My brethren? And he stretched forth His hand to His disciples and said, Behold My mother, and My brethren. For whosoever shall do the will of My Father, which is in Heaven, the same is My brother, and sister, and mother." (Matthew 12:48-50.) These expressions give us a glimpse of the length and breadth of the love of Jesus. But for the present occasion let us consider those persons whom Jesus is said to have specially loved.

"Jesus Beholding Him Loved Him."

The rich young nobleman who came to the Lord said, Rabbi, what good thing shall I do that I may inherit the Kingdom of God? Jesus saith unto him, Thou knowest the commandments; ...and he said unto him,

OV332

Master, all these have I observed from my youth. Then Jesus beholding him, loved him. Jesus lovingly admired the young man who was thus desirous of being in full accord with the Heavenly Father's will. That young man had very much of the Master's own Spirit. He wanted to do right, and he desired to have the gift of God, eternal life. He thought that he must have merited this by his faithful attention to the law. Yet he knew that he had not attained to eternal life, that the death sentence was still upon him. He sought counsel of the greatest Rabbi, the greatest Teacher. That Teacher loved so earnest a spirit and proffered him advice on what he still lacked of coming fully up to God's requirements of those who will be granted a place in the Messianic Kingdom, which in "due time" is to bless Israel, and, through Israel, all the families of the earth.

In no uncertain terms, the Master gave the young man to see that while he has been keeping, probably to the best of his ability, the commandments of the decalogue, he had only imperfectly discerned the meaning of the Divine requirement of love for his neighbor as for himself. The young man was very rich. And to fulfill the requirements of the Law to love his neighbor as himself would have meant --not the hoarding of wealth, nor necessarily the distribution of it all, but the wise use of it in the interest of his fellowmen. But to gain a share in the Kingdom would require even more than this. He must take up his cross and become a follower of Jesus --walking in the steps of full obedience to the Divine will. The price was too much for the young man, and he went his way. Jesus merely answered the question, but did not urge the young man to thus present himself a living sacrifice to God and His service. Indeed, in no case did Jesus ever do more than invite--never did he urge. On the contrary, He advised, Sit down first and count the cost of discipleship.

What could we surmise respecting the eternal destiny of this young man who had been striving so earnestly to keep the Law and to gain eternal life, and who turned from Jesus and declined to take up the cross and follow Him? Could we suppose that Divine Justice would send such a man to eternal torment under these conditions? If there were such a penalty over him, shall we suppose that Jesus would have allowed him to go without urging him strenuously, without at least warning him, that by his course he was making the choice of eternal torment? Can we suppose that our Master knew that all the people whom He addressed and who failed to accept His Message would consequently be consigned to eternal torture, and that He let them go without urging the matter upon them? We could not so think! Thank God! We are gradually getting free from the bondage of error fastened upon us by those who mistranslated certain words in our Bible.

We get the proper view when we remember that Jesus' Message at that time was "The Gospel of the Kingdom." He was merely inviting whoever might have the ear to hear

and the heart to appreciate the privilege of becoming associated with Himself in the glorious Kingdom for which He told His disciples to pray, "Thy Kingdom come; Thy will be done on earth as it is done in Heaven." What the rich young man lost was the special privilege of becoming a joint-heir with Christ in that Kingdom which, in due time, will be established and whose mission will be the blessing of Israel and the world. It will bring to them "Times of Restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began."--Acts 3:19-21.

"He Whom Thou Lovest is Sick."

Our text stands related to a very wonderful incident in our Lord's ministry. Jesus with His disciples was about three days' journey from Bethany, the home of Lazarus, Martha and Mary. But they knew His whereabouts,

OV333

for He was a special friend and their home was His home whenever He was near Jerusalem. Lazarus became seriously ill. But the two sisters, Martha and Mary, feared nothing, since they had such great confidence in Jesus, even to belief in His ability to awaken sleepers from death. They thought it proper to send the Master word respecting Lazarus, but not proper to dictate to Him what should be done in the case. Rather they left to Himself to decide whether He should speak the word and rebuke the disease, or whether He should come to Bethany and take the sick by the hand and say, Arise. The simple message they sent was, "Lord, he whom thou lovest is sick." The beautiful, childlike, simple faith which they exhibited must have been very precious in the Master's sight. Nevertheless, Jesus said nothing, and did nothing in the matter for three days. Then He said to His disciples, "Our friend Lazarus sleepeth." They did not grasp His meaning until He said to them plainly, Lazarus is dead; and I am glad for your sakes that I was not there. I am glad because it will give Me an opportunity to demonstrate to you and through you to all who shall be My disciples in the future the great power of God that is vested in Me in respect to the Resurrection of the dead.

All Bible students surely have noticed how frequently in the Scriptures the word "sleep" is used as a poetical synonym for death. "Abraham slept with his fathers." "David slept with his fathers." Prophets, priests and kings are said to have slept with their fathers, whether good or bad. Likewise, the New Testament uses the same figure of speech. We read that St. Stephen, the martyr, stoned to death, "fell asleep." St. Paul speaks of the Church as falling asleep in death, and refers to all of our friends, good and bad, who go down into death, as being "asleep in Jesus." He tells us that we need not sorrow for them as others who know not the Resurrection hope.

All who fall asleep in death because of Adam's transgression and its death sentence have in Jesus a Divinely appointed Redeemer, who in God's due time is to awaken all the sleeping hosts of Adam's race. "All that are in their graves shall hear the voice of the Son of Man and come forth." They that have done good (who have secured Divine approval as worthy of eternal life) shall come forth unto the Resurrection of life (full perfection); and they that have done evil (that have not secured the Divine approval as being of eternal life) shall come forth in the resurrection for judgment (John 5:28,29) or trial, for discipline, for correction in righteousness during Messiah's reign of one thousand years.

Coming forth in that judgment time, or trial time, all the willing and obedient will eventually be lifted out of sin and death, while those disobedient to the light and opportunity will be again consigned to death--Second Death, everlasting extinction.-- 2 Thess. 1:9.

We have read our Bibles too carelessly in the past, and have given too much heed to those who, with fewer opportunities than ourselves, grossly misinterpreted its teachings. What did we think respecting this word "sleep," anyway? Did we suppose that the good "sleep" in heaven? We were told that the bad would go to a place too

warm for sleep. But our own brains and our own Bibles we never thought of using in connection with the subject. Now, when we hearken to the Word of God, how plain, how simple, how reasonable, are its teachings! The dead are dead--not alive. However, in view of God's Plan that there shall be a Resurrection of the dead "in due time," he speaks of the dead not as extinct like the brute, but as merely asleep. They are waiting for the morning--the glorious morning of Messiah's Kingdom, when "the Sun of Righteousness shall arise with healing in its beams," when Satan shall be bound for a thousand years and deceive the peoples no more. Instead of the reign of Sin and Death, the reign of

OV334

Righteousness and Life Everlasting shall begin. How beautifully the Scriptures answer the question where the dead sleep: "Many of them that sleep in the dust of the earth shall awake."--Daniel 12:2.

"Lazarus, Come Forth."

Jesus and His disciples turned their steps toward Bethany. Poor Martha and Mary meantime were sorely disappointed. Not for a moment did they suppose that their mighty friend would allow this trouble to come upon them --that He would neglect to come or to use His power to save Lazarus from dying. So grief-stricken and so heart-broken were they that Martha, only, came to meet the Master, and her first words were those of gentle reproach, reminding Him of their disappointment in Him: "Lord, if Thou hadst been here (if Thou hadst come when we sent Thee word) our brother had not died."

What message of comfort did Jesus express? Did He say, Martha, Lazarus is far better off in Heaven! He is with the angels! He is singing and very happy! Surely you would not bring him back to earth again! Were these the words of Jesus? No! He merely said: "Thy brother shall rise again." He thus implied that her brother was not alive, but really dead. How could he rise again if he had not ceased to live? Martha's reply indicates that she understood the teachings of Jesus and of the prophets. She said: "I know that he shall rise again in the resurrection at the last day." But Jesus wished to draw her attention to the present and to have her ask Him, even at this time, to call Lazarus back from the sleep of death. So he said: "I am the resurrection and the life. You, Martha, recognize Me as the Messiah, the Son of God. You believe that eventually when the resurrection does take place, God's resurrection power will be exercised through Me. And now I am here with you. Why do you not ask Me to exercise some of this power in advance? Where have you laid him?"

Martha finally caught the thought, but replied, "No, no, Lord, it is too late now. By this time he stinketh, for he hath been dead four days. If you had come when I sent you word, or even had gotten here within a day or so, there would have been some hope; but now it has gone too far for that, for decomposition has set in. No miracle could possibly reorganize broken down tissues." But Jesus insisted that they show him the place. When He came to the tomb, what did the Master do? Did He command Lazarus to lay aside his crown and harp in Heaven and bid the angels good-by and come back to earth-life? No! Did He call for him to come up from Purgatory, the location of which nobody knows? No! What did He say? Addressing the tomb, He said, "Lazarus, come forth!" And what occurred? The dead one came forth. He was not alive at all! He was dead!

The Beloved Family.

We read again: "Now Jesus loved Martha and her sister, and Lazarus." Some have thought that they discerned Lazarus amongst later disciples of Christ--possibly Barnabus. But anyway, he was one whom Jesus loved, even though he was not one of the Apostles who followed with the Lord. And Martha had come down to us as a synonym of bustling, energetic hospitality, "busied about many things." Yet surely she

was loving and loyal to the Master. Jesus loved Martha, and we may be sure, therefore, that He loves all of similar character. But He loved Mary also. And we do not forget that when she gave up some of her housework that she might sit at the feet of Jesus and learn of Him, the Master declared that she had "chosen the better part." This was the same Mary who anointed the Master with the precious spikenard ointment five days before His burial. Martha and Mary both loved and were loved of the Lord, yet, evidently, Mary's love and the form it took was specifically approved of the Master.

OV335

Finally, we come to John, the loving disciple of whom it is said that he was "that disciple whom Jesus loved." What a glorious testimony was John's! We remember that he and his brother loved the Lord so dearly that they desired that in His Kingdom in the future they might be next to Him, one on His right hand, the other on His left hand. We remember that the Master answered that only by drinking of His cup of shame and ignominy, and by being baptized into His sacrificial death could they hope to sit in His throne at all. And we recall how loyally they agreed to these terms.

In proportion as we are desirous of having the Master's approval and smile, let us seek to cultivate His character-likeness. The Apostle tells us that such copies of God's dear Son are to be honored with a share with Him in His Kingdom-glory on the heavenly plane. To such will come the honor and privilege of blessing and uplifting mankind in general--to an earthly salvation in Paradise restored --by and by. As we note the special features of character which called forth the Master's love, we shall more and more be able to copy them in reaching our goal.

THE SWEET-BRIER ROSE

*BESIDE my cottage door it grows,
The loveliest, daintiest flower that blows,
A sweet-brier rose.*

*At dewy morn or twilight's close,
The rarest perfume from it flows,--
This strange, wild rose.*

*But when the raindrops on it beat,
Ah, then its odors grow more sweet
About my feet!*

*Ofttimes with loving tenderness
Its soft green leaves I gently press
In sweet caress,--*

*A still more wondrous fragrance flows,
The more my fingers firmly close,
And crush the rose!*

*Dear Lord, oh, let my life be so,--
Its perfume when the tempests blow,
The sweeter flow!*

*And should it be Thy blessed will
With crushing grief my soul to fill,
Press harder still.*

*And while its dying fragrance flows,
I'll whisper low, "He loves and knows
His crushed brier-rose."*

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OV336

Financial, Ecclesiastical and Social Shakings

By C. T. Russell

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TEXT: "Yet once more I shake not the earth only, but also heaven, and this word, Yet once, signifieth the removing of those things that may be shaken... that those things which cannot be shaken may remain.-- Hebrews 12:26,27.

This text is applicable to our day. The removal of all things shakable is now in progress. Only those things which are harmonious with Divine standards, which cannot be shaken, will remain. The shaking of the heavens refers to the destruction of the present religious control--Churchianity --and the shaking of the earth refers to the destruction of present social, financial and political affairs.

Passing by the latter part of my text at this time, I will discuss only the forepart.

Stocks and Bonds to be Shaken.

Everything false, bogus, inequitable, will be shaken. In financial parlance this is equivalent to saying that the "water" will be squeezed out of all the stocks and bonds.

By methods once sanctioned, but now everywhere reprehended, stocks and bonds have been issued for sums far beyond the actual value of the properties. These stocks and bonds have cost their present owners varying sums, from nothing up to par; but their actual value is what the properties would cost, plus a reasonable percentage of allowance for right of way and business "good will." In ordinary times these had a market value built upon hope of their future prosperity. Now, however, the general public has become aware of the real situation and is fearful to touch at any price these shares and bonds of over-capitalized companies, and the most sound and solvent of them share the public distrust. Now, in the opening of the New Dispensation, when everything is being "shaken," we are to expect that all such stocks and bonds will be shaken in value until everything like dishonesty

OV337

and inequity shall have been shaken out.

Forty years ago the world's great bankers and financiers concluded that it would be to their interest to demonetize silver and have only a gold standard. This finally accomplished what they foresaw and intended: It curtailed the world's monetary supply and enabled the bankers the better to control the entire situation throughout the world. By an elaborate banking system (valuable in some respects), it made each gold dollar chase itself and do the work of five dollars or ten dollars, assisted by bank checks and drafts. Thus the profits of the larger banks increased amazingly by reason of higher discount and interest charges --making them rich at the public expense.

The public, of course, acquiesced in the law demonetizing silver and making gold the single standard. But they did it under misapprehension, because they believed the bankers' tale --that this was really the best thing for the people, and not merely a measure in the interest of the banker and at the expense of the people. It is perhaps but fair to say that less than one-half of the bankers understood the philosophy of the matter; the others were guided by the wealthier and more astute, who did fully understand.

The result has been great profits to the bankers, and great power; for without them, railroad stocks and bonds could not be handled successfully. The bankers took over large issues of railroad stocks and bonds, by what is known as the underwriting process. They were capable sales agents for the bonds at a good round percentage of profit, advancing money on the bonds and holding them for sale to the public.

The Day of Reckoning.

Now we see fulfilled the Scripture declaration: "He taketh the wise in their own craftiness." (Job 5:13.) How so, do you ask? I reply that the great banks have their vaults well filled with these bonds and stocks, on which they had hoped to make large profits; but which, on the contrary, they are now unable to sell at any price. These stocks and bonds reckoned in as part of the banks' assets, show them to be wealthy, with immense surpluses; but now the "water" is to be taken out of these stocks and bonds. It will show an immense shrinkage in the resources of these banks. They will become suddenly poor, without actually losing a cent, by reason of the market value of their securities falling.

This fact is realized by all banks. They realize that if the Day of Reckoning has come, and their holdings-- their securities--are to be reckoned at their actual value, it will mean that instead of large resources and surpluses, some of the richest banks will become insolvent and be called upon by the government either to close their doors or to make good their shortage. And right there will be their difficulty; for the rich men of the world have their capital invested similarly, and the reaction will be bound to unfavorably affect all the great commercial enterprises of the world. As all went well, amazingly well for the bankers and the wealthy by reason of the demonetization of silver, so when the Day of Reckoning shall have fully dawned, things will go

especially hard with these same people. And, although the stoppage and the reconstruction will involve the whole world, many respects the rich will feel the pressure most.

The liquidating process had already begun before the present European war started. The Hartford and New Haven Railroad, The Chicago and Rock Island, and others, have been called to account. With these, the "water squeezing" processes of the law have been threatening, and will undoubtedly accomplish their thorough "shaking." But meantime, the war, waiting not for the more gradual processes of the law and the ordinary business, has brought the financial world to a crisis. The nations of Europe are being shaken. The casualties

OV338

of the war already amount to a million and a half of human beings, and hundreds of millions of dollars. And it is only begun. Financial values there are greatly impaired, as are also national credits. The thing wanted is gold, and as in every war, this precious metal has practically disappeared in the nations at war. Their home securities will not be salable for cash, and a general attempt will be made to sell American securities-- American stocks, bonds, etc. But who will buy these? America will be practically the only market for them, and, as we have already seen, American banks and bankers are loaded down heavily.

When we learn the immense amount of these American shares and bonds held in European hands, we need not wonder that American bankers pale at the thought of their being dumped upon the American market. Reliable financial authorities declare that Europe has about five thousand millions of dollars invested in American securities. If but one-fifth of these be sacrificed to realize gold, it will mean an avalanche--a financial deluge. American banks, already overloaded with these "securities," cannot purchase all; hence prices will tumble and wrecks follow.

Effect of Silver Demonetization.

In view of these matters, is it any wonder that American bankers fear to see the stock exchanges open for business? Had the exchanges not closed promptly when they did, we would have had the most terrible panic ever known. By the closing of the exchanges that awful panic was temporarily averted. By their closing, the owners of the stocks and bonds have been hindered from realizing upon them; thus the face value of these stocks and bonds has been preserved, and thereby the banks and bankers have been permitted to continue to count these shares and bonds at fictitious prices which nobody would pay for them to-day.

Had silver not been demonetized, bankers would not have had as easy a time as they have been enjoying in cornering the financial market, and getting large rates of interest and premiums; but neither would they be in the same distress at the present time, for the world would have had twice as much money with which to do its business. When we consider that the gold coin of the world is not sufficient for even the paying of the interest of the debts, we perceive how the banking institutions have had the people, figuratively, by the throat, and now are being choked themselves by their own device.

The interest upon the debts cannot be paid in gold because there is not enough of it to pay the interest. Hence the only thing remaining to be done is to issue more bonds, payable in gold also, and the interest payable in gold. Now that nobody will buy the bonds, what is to be done? Interest on foreign holdings of American "securities," estimated at only four per cent per annum, means a drainage of two hundred millions of dollars every year in gold, needed to pay that interest. Now we seem to be coming to a dead stop through this war; and the wheels of finance which worked so favorably for the bankers in the past, are turning in the opposite direction and lacerating them financially.

Apparently our financial "house of cards" is trembling, and about to fall. Various expediences are being tried by the governments and the ablest financiers of the world. We might hope that their skill would accomplish the end they desire, and save the present institutions--financial--from being "shaken" to pieces. But, if we are right in our understanding of the Scriptures--if the great Day of Settlement has come, in which all the shakable things are to be shaken and nothing remain except that which cannot be shaken, then we may be sure that all human effort will fail, and that the greatest of all crashes of a financial kind that have ever happened will take place.

It will be noticed that I am saying

OV339

nothing new--that what I have just said has been said in part, at least, by many, and published in the newspapers I am merely bringing together these things, and showing their relationship to the testimony of the Bible, that we are now in the great day of "shaking." To some this will be considered a fanatical pessimism, because the vast majority of people have absolutely no confidence in the Bible. Nevertheless, when these things shall come to pass in the very near future, some may be helped to an understanding of the true situation--to a recognition of the fact that the "shaking" upon the nations--financial, social, political and religious--is of the Lord, and not accidental.

Under normal conditions, American business should be prospering as never before, because her commercial competitors are at war and unable to properly attain to their commercial interests. Likewise, American securities should be in demand, because all securities of foreign countries have depreciated by the war. But with the gold standard and an insufficiency of gold, the business of the entire world is stagnated. The world's needs and wants are as great as ever, but it has not the gold wherewith to purchase. The demonetization of silver seems to be referred to by the Prophet Ezekiel (7:19) saying: "They shall cast their silver into the street"--treat it as a commodity and not as money. The Prophet then tells how gold will become scarce and eventually be completely withdrawn by the people hiding it as though it were an unclean thing, as the Hebrew text implies--"Their gold shall be removed." Thus neither silver nor gold will be available.

Railroad magnates, and the bankers who hold their securities, perceive that if it is difficult to raise money for the meeting of the interest on the bonds, it will be more difficult to issue new bonds to replace maturing ones, no matter how sound and well managed the railway may be. Is it any wonder that the trepidation of the financial and political princes of the earth is great, as they look into the future! Their well-grounded fears were prophesied by our Savior as one of the signs of the present time: "Men's hearts failing them for fear and for looking after those things coming upon the earth"--the social order--and because of the shaking of the heavens, the ecclesiastical systems.-
-Luke 21:26.

THE DAY OF HIS PREPARATION

*LAY down your rails, ye nations, near and far,
Yoke your full trains to steam's triumphal car;
Link town to town, unite in iron bands
The long-estranged and oft-embattled lands.
Peace, mild-eyed seraph; knowledge, light Divine,
Shall send their messengers by every line.
Men joined in amity shall wonder long
That hate had power to lead their fathers wrong;
Or that false glory lured their hearts astray,
And made it virtuous and sublime to slay.
How grandly now these wonders of our day
Make preparation for Christ's royal way,
And with what joyous hope our souls
Do watch the ball of progress as it rolls,
Knowing that all, completed or begun,
Is but the dawning that precedes the sun!*

OV336

THIS TOO WILL PASS!

*POOR heart, break not, though cruel be thy wound--
This too will pass!
The weariest day will end in sunset light,
And dawn must follow e'en the darkest night!
Nor drink too deeply of Joy's honeyed cup--
This too will pass!
Caressing hands will lose their loving touch,
And words mean nothing, that once meant so much.
Ah, then, whate'er thy state, seek thou content--
This will not pass!
True rest is found in God, He knows and cares,
His heart of love thy every sorrow shares!*

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OV340

WORLD-WIDE THEOCRACY

By C. T. Russell

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Brooklyn and London Tabernacles

"For He must reign, till He hath put all enemies under His feet."-- 1 Corinthians 15:25.

MANY of us have learned to appreciate a republican form of government as the very highest type of civil administration. I trust that I am not one whit behind the most patriotic of you in my appreciation of the great government of these United States, which many of us believe is the noblest that has yet risen amongst men. Nevertheless, the Bible teaches that Messiah's Reign will be that of a monarchy; and that it will be

very exclusive and aristocratic. Additionally, it will be most autocratic-theocratic; for the will of its subjects will not be consulted in the slightest.

At first, in alarm, we are ready to say, Would not that be a most dangerous condition of things? Could any royal family, however noble and generous, be entrusted with such autocratic power without fear of its being misused for the enslavement of the people, for the aggrandizement of the rulers? Have we not learned this in the history of the past six thousand years? Do we not see the necessity for curtailing and controlling the power of kings and governors? Are we not more and more brought to realize the necessity that the people shall rule, whether in Congress or in Parliament, in Dumas or Chambers of Deputies?

Yes, my dear friends, I heartily accede to all this; but when I describe the nature of its Kingdom and its personnel, all fears will assuredly flee, and you will rejoice exceedingly that the Divine arrangement is what it is in respect to the theocratic Kingdom shortly to be established and to take over the government of the world.

Scripturally it is described as the Fifth Universal Empire of earth. I remind you of King Nebuchadnezzar's Divinely inspired dream, as interpreted by the Prophet Daniel. It was of an image majestic, grand. The head of the image was Nebuchadnezzar's own Kingdom of Babylon, the first to rule the earth. Next, represented in the breast and the arms of silver, came Medo-Persia, the second Universal Empire of earth, conqueror of Babylon. Next, represented in the belly and thighs of the image, came Grecia, the third Universal Empire of earth, which conquered Medo-Persia. Next, represented in the legs of iron, came Rome, the fourth Universal Empire, conqueror of Greece. There are to be no more until Messiah's Kingdom; it will be the fifth.

Meantime, we have had two attempts at a fifth monarchy, both unsuccessful. One was by the Papacy; the other was that of Napoleon I. During this time the present divisions, which resulted from the breaking up of the Roman Empire, are represented by the feet of the image, with their ten toes.

Smiting the Image's Feet.

The prophecy declares (Daniel 2:44) that in the days of these kings, represented by the toes of the image, the God of Heaven will set up a Kingdom, which shall subdue all the kingdoms and which shall never be overthrown. It shall "be given to the people, saints, of the Most High God,

OV341

and they shall take the Kingdom and possess it forever." (Daniel 7:18,27.) In the picture of God's Kingdom is symbolically represented as a great stone, hewn from the mountain without hands--supernaturally. It shall smite the image in its feet; and forthwith "the iron, the brass, the silver, and the gold shall become like the chaff of a summer threshing floor, and the wind shall carry it away," but the mountain shall increase until "it shall fill the whole earth."

Thus God pictures things now shortly to come to pass. This crushing of the feet of the image was to come in the end of the age, preparatory to the establishment of Messiah's Kingdom. So long as these governments would be here, they and Messiah's Kingdom could not co-operate. The Gentile governments are based on selfishness and coercion; Christ's Kingdom will be based on justice, love, mercy, under the Prince of Peace. The two could not rule at the same time.

The present terrible war is not the great Time of Trouble in the fullest sense of the word, but merely its forerunner. The great Time of Trouble of the Scriptures will be brought on by anarchy--the general uprising of the people: "Every man's hand against his neighbor, no peace to him that goeth out or to him that cometh in." (Zachariah 8:10; 14:13.) Our thought is that this great war will weaken the nations, cripple the world

financially, and discredit the rulers in the eyes of their peoples, and thus open the way for anarchy.

Rome and Constantinople represent the two legs of the image which King Nebuchadnezzar saw; for each in turn was the Roman capital and representative of the image. We are certainly justified in watching with considerable interest the present war and what it may lead to in the way of involving all the ten kingdoms represented in this prophecy.

But that is not the special point of interest in my subject; rather, I am discussing the character of Messiah's Kingdom, which is to rule the world, overthrow Sin and Death, and uplift humanity from ignorance, superstition, sin, weakness and death.

The declaration is that Messiah shall reign until He shall have put down all insubordination, and that the last enemy to be destroyed will be death.--1 Corinthians 15:25,26.

This is the Kingdom for which the Master Himself taught His followers to pray. Nothing insignificant will be the outcome of that glorious Reign of a thousand years. At its very beginning Satan will be bound, with all that this signifies--the repression of evil and darkness. For a thousand years the Sun of Righteousness shall pour forth the light of truth and grace upon our poor, fallen race until the knowledge of God's glory shall fill the whole earth as the waters cover the great deep.--Habakkuk 2:14.

Eventually, all wilful opponents of that Kingdom will die the Second Death, from which there will be no redemption, no recovery. Meantime, all the willing and obedient will be rising, not only from the tomb, but also out of all the weaknesses and frailties of the present time to perfection of life, although they will not live again in this perfect sense until the thousand years shall be finished. After that Reign of Righteousness shall have accomplished its work of delivering the groaning creation from the bondage of corruption, sin and death, Messiah will abdicate the Throne. As it is written, "He will deliver up the Kingdom to God, even the Father, that He may be all in all."

No More Sighing, Crying, Dying.

What a glorious condition will then obtain when there shall be no more crying, no more dying, for all the former things of sin and death shall have passed away! Glad are we that our great Messiah is about to overthrow sin and evil, about to establish righteousness on a permanent and everlasting foundation, which will insure that to all eternity God's will shall be done as perfectly in this earth as it is now done in Heaven.

OV342

I ask you to consider candidly--you need not reply--Is there a kingdom in the world to-day that in your judgment represents a Divine government amongst men? Is there a perfect government, where God's will is done as it is done in Heaven? You are conversant with history. You know the bloody record which marks its pages. You know that so-called Christian Europe has been drenched with blood more than any other part of the world. You know that the cause of wrong has triumphed oftener than the cause of right. You know that to-day these kingdoms of Europe, styled kingdoms of God, are destroying one another. You know that great guns, great battleships and monster torpedoes have been prepared by these various nations for use against one another while they all claim to be Christ's kingdoms. Is this logical? Is this rational? Most assuredly not!

We must go to the Bible for true information on this subject. It tells us that these kingdoms are not the kingdoms of God, but "Kingdoms of this world." It tells us that Satan is the Prince of this world (John 14:30; Ephesians 2:2), that he is "the god of this world," "that now worketh in the hearts of the children of disobedience" --so much more numerous than the children of obedience that he, through them, holds the world's

control. But with equal clearness the Bible declares that he and his reign of Sin and Death are permitted of God for a limited time and a special purpose; and that when the due time comes Messiah will take His great power and reign--then Satan shall be bound, and all the forces of sin and darkness be restrained.

"The Election Hath Obtained It."

Come with me and take a cursory view of God's great work thus far accomplished. For more than two thousand years God gave no clear intimation of His purposes toward the fallen race. Then He made a statement to Abraham, so explicit that St. Paul declares it a statement of the Gospel in advance. God said to Abraham, I shall bless the world. This could only mean, I shall relieve them of the curse of death which came upon them through Adam's sin. God added, This blessing I will bring to all mankind through your posterity--"In thy Seed shall all the families of the earth be blessed."

God's due time for bringing this blessing was not until Messiah should come. Meantime God gave Abraham's natural seed the Law Covenant, which offered them eternal life and an inheritance in the Kingdom if they could keep the Law. Of course, they could not do so; for the Law was the measure of a perfect man's ability, and like the remainder of mankind the Israelites were sinners. Nevertheless their attempt to keep the Law brought them great uplift of heart, so that when Jesus came a considerable number of them were ready to receive Him. They became sons of God, through the begetting of the Holy Spirit, at Pentecost and afterward. These were the Spiritual Seed of Abraham, Jesus being the Head, or first.

Israel had hoped for a share in Messiah's Kingdom. St. Paul explains, "Israel hath not obtained that which he seeketh, but the Election hath obtained it, and the rest were blinded." The blinded Israelites are still cast aside, but not forever. The Divine blessing shall come to Natural Israel just as soon as Spiritual Israel shall be completed.-
-See Romans 11:7,25.

The Kingdom Suffereth Violence.

What did the "Election" obtain? We answer, They became identified with Messiah's Kingdom and heirs of the Abrahamic Promise. Note that not a sufficient number of Jews were found worthy to complete the Kingdom class. God had foreseen this, and through the Prophet had promised that some would be gathered from the Gentiles to complete this class. The entire work of the Gospel Age has been the calling of this "elect" company. If we have rightly viewed the matter, the foreordained number will soon have

OV343

been found, and Messiah's reign begin.

Throughout the Gospel Age, the Kingdom class have been suffering with Christ. Jesus explained this: they are indeed of the Royal Family, because begotten of the Holy Spirit; but they have not yet entered into their glory. They will do so only by the power of the First Resurrection. Thus it is written, "We must all be changed," because "flesh and blood cannot inherit the Kingdom of God." Partly for their testing, their development takes place in a time when Satan is the Prince of this world, when his power is permitted to be exercised against them as it was against our Lord. The message to these is: "The Kingdom suffereth violence, and the violent take it by force." (Matthew 11:12.) As our Lord suffered violence from the Prince of this world, so will His followers; for "the disciple is not above his Lord." His promise to His followers is, "Be thou faithful unto death, and I will give thee a crown of life."

TRUST

"BLESSED ARE THEY WHO HAVE NOT SEEN AND YET HAVE BELIEVED."

*CHILD of Mine, I love thee, listen now to Me,
And make answer truly while I question thee.
For I see that shadows do thy soul oppress,
And thy faith so weakens, that I cannot bless.*

*Thou hast craved My power and presence in thy soul.
Wilt thou yield thee truly unto My control?
Wilt thou let Me ever with thee have My way,
Yield thyself in all things simply to obey?*

*Though My presence oft times seem to be withdrawn,
Of Mine inward workings not a trace be shown,
Wilt thou count Me present notwithstanding all,
Still believe I'm working ever in thy soul?*

*When I give to others what I thee deny,
Flood them with My sunshine, wholly pass thee by,
Wilt thou still believe in My strong love for thee,
Yield thee to My purpose whatsoever it be?*

*When I to thy pleadings seem no heed to pay,
And thy foes grow bolder, claim thee as their prey,
Though toward thee I'm silent, wilt thou stand the test,
On My Word of promise lay thee down to rest?*

*If to these My questions thou canst answer "Yes,"
Thou shalt be forever one I love the best.
To the inner circle of My favored few,
Thou shalt be admitted, and My glory view.*

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OV344

Exposition of the Justice of the Day of Vengeance

By C. T. Russell

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THE whole world are Gentiles, according to the Scriptural presentation, except the true followers of Christ, and the loyal-hearted Jews who are still God's people under their Law Covenant. In classing the great mass of Jews and of professed Christians as part of the world the Pastor meant no unkindness; but declared that to understand God's dealing in the present time, nominal Christians, or mere professors, must not be confounded with the "little flock" who have responded to the Gospel Call, "Gather My saints together unto Me, saith the Lord; those who have made a Covenant with Me by sacrifice"--self-sacrifice. (Psalm 50:5; Romans 12:1.) If we recognize these saintly Christians of every nation and denomination as being the one true Church, "whose names are written in Heaven," and if we recognize all others as Gentiles, we shall be getting the eyes of our understanding into true alignment with the mind of God as expressed in the Bible.

Thus seen, God is not merely calling nations to war, to battle, as nations; but in a more particular sense the call is to this Gentile class irrespective of national boundaries. And it is worthy of note that throughout the Scriptures the great masses of India, China, etc.,

are comparatively ignored. Because they have not come into particular contact with God's Messages they are not so particularly included in the judgments, chastisements, troubles, foretold to be coming upon the earth at the close of this Age. In other words, unintentional ignorance of God is not a crime to be punished, but a defect to be corrected in due time by the blessings of Messiah's Kingdom.

Wrong Thoughts of God's Wrath.

When thinking of the wrath of God coming upon the world, we are not to think of the Almighty as having exercised great patience for centuries and finally losing His temper and wreaking vengeance upon His creatures. Such a thought might be gathered from some of the expressions of the Scriptures, because of adaptation of language to human comprehension, and more or less loss of the true sentiment in translating and through the mental glass of the translators.

In any event let us remember that this wrath of God and the judgments coming upon the world are wholly different from the legends--namely, eternal torture, etc., at the hands of demons, taught us by our creeds. Instinctively, a part of the dread we have of death in every form--by war, famine and sickness--is the fear of that eternal torture nightmare thrust upon us from childhood, inculcated by all the creeds of Christendom, but without Bible foundation when the latter is properly translated and rightly understood.

Furthermore, we should remember that while God has foretold the troubles

OV345

of the Day of Wrath for centuries and indicates that He will have to do with their precipitation upon the world, nevertheless elsewhere He also shows us that these troubles really come from ourselves, that they are the outgrowth of human wrongdoing, and that these dire penalties of sin would have wrecked our social and religious fabric long, long ago, had not Divine Providence forefended us--holding back the storm of human passion and avarice, and permitting it to come only now, in the end of the Age, at the time when Divine Providence has Messiah's Kingdom in full readiness to take control. Just as soon as the storm of human passion shall have taught humanity its needed lesson and shall have liquidated the long-standing accounts, Messiah's Kingdom, with a clean slate, will be inaugurated.

Accounts Yet to be Squared.

In Jesus and in His saintly followers throughout this Gospel Age, the world has had God's Cause of Righteousness and Truth, more or less clearly manifested. Every persecution against these members of the Body of Christ is a crime against God and against righteousness. Of such sufferings the Apostle says, If any suffer as a Christian, let him glorify God on this behalf; for the spirit of glory and of God resteth on such.

As a blessing rested upon all the Lord's faithful people who have suffered unjustly, so correspondingly a Divine curse, or penalty, has rested upon all persecutors of these, their responsibility being gauged by the degree of their knowledge, and their punishment proportionate. On the books of Justice, however, God represents that the lives of all His faithful ones cry out for vengeance; and that while mercy comes to all mankind through the sacrificial death of the Savior, this does not alter the fact that Justice calls for punishments for crimes more or less wilful and therefore not included in the Savior's atonement.

Thus it was in the end of the Jewish Age, which may serve us as a pattern, or illustration of the ending of this Age. St. Paul, writing of that time, says: "Wrath is come upon this people to the uttermost, that all things written in the Law and the Prophets concerning them should be fulfilled." Notice, however, the vast difference between these Bible judgments and the eternal torment judgments falsely declared by

every one of our creeds, which indirectly tell us that every Jew at death goes to eternal torment because he is not a Christian.

But the Scriptures declare that the punishments upon the Jews which culminated in the destruction of Jerusalem in A.D. 70 were, some of them, for sins committed long before. Notice Jesus' words, "The blood of all the Prophets, which was shed from the foundation of the world, shall be required of this generation; from the blood of Abel unto the blood of Zacharias, who perished between the Altar and the Temple."--Luke 11:50,51.

Wherein was the justice in exacting all that of the people living in the close of that Age? We reply that those people had far more responsibility than all who preceded them. They had a great Light amongst them, shining from Jesus and the early saints. In their treatment of these lightbearers, crucifying them and variously injuring them, upon that last generation of the Jewish Age "wrath came to the uttermost."

The Recompenses of Zion.

The Bible intimates that similar aggregations of punishment are to be expected in the end of this Gospel Age. The great Time of Trouble, or Day of Wrath is the "recompense of the controversy of Zion"--the saints, the true Church. For eighteen hundred years Jesus has prophetically declared that the Kingdom class would suffer violence; and the violent have usurped the place of the true by force.

All the while, the violent have outwardly been posing as the True Church of Christ, while the saints of God in

OV346

every epoch and in every century have suffered--"as deceivers and yet true; as poor, yet making many rich; as having nothing, yet possessing all things." (2 Corinthians 6:8-10.) "Heirs of God and joint-heirs with Christ" (Romans 8:17), they have been counted "the filth and offscouring of the earth," "of whom the world was not worthy."

But the sin of their persecutors must be liquidated, even though the persecutors themselves will all eventually be forgiven. From this viewpoint, the "Time of Trouble such as was not since there was a nation," and which is now beginning gradually to be consummated, will be the squaring of God's accounts with the world, preparatory to handing the Kingdom over to Messiah for the blessing of all.

As illustrative of this principle, note the lesson of Revelation 6:9-11: The cry is, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" The message for all these martyrs of Jesus was, Wait a little season, the vengeance will come, but not until all of this class shall have experienced their share of "the sufferings of Christ."

To these martyrs the suffering brought polishings of character, testings of faith, Divine approval and an increased glory on the spirit plane as members of the Bride of Christ--the blessings to be given to them in the First Resurrection--the chief Resurrection, referred to by our Lord in Revelation 20:6. Then will be accomplished the binding of Satan; and then Messiah's Kingdom, with all its blessed and uplifting influences, will bless the whole world with the long-promised "Restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began."--Acts 3:19-23.

Modern Persecutions Differ.

We do not say that the persecutions of the last members of the Body of Christ will be literally cutting their tongues out, by literally burning them at the stake, by literally crucifying them or beheading them, as was done with some of the other members of the Body in the past. In our day there is a more refined process often used. Some are gibbeted by the pulpit, some are "roasted" in the public press, some have their tongues cut out in the sense that their words are misrepresented, and that they are denied a

hearing. And yet there are things in the Scriptures which seem to imply that there may be a literal assassination and destruction of God's faithful people in the end of this Age, as well as a figurative one. But the Lord's grace will be sufficient for them; and the more they shall suffer for His sake, for the Truth's sake, the greater will be their glory and station in the Kingdom.

Who shall be punished for these crimes against the Saints of God? We answer, Babylon; and Babylon signifies what is to-day known as "the Christian world"--a very anomalous term; for the world has no identification with Christianity nor Christianity with the world. The so-called "Christendom" of our day corresponds exactly to the Jewry of Jesus' day. The Scribes and Pharisees, hypocrites, were banded together with the Sadducees and the Herodians, the worldly and infidel politicians. Their object was one, namely, the perpetuation of their own institution, regardless of God's arrangement. So here the civilized world, misnaming itself "Christ's Kingdom," is intent upon the preservation of the great Babylon which it has constructed, and willing to do anything to avoid its foretold destruction.

Hypocrisy the Greatest of All Sins.

Taking into account the persecutions endured by God's saints throughout this Gospel Age, there must be a heavy account on the book of Justice to be settled. Sainly Catholics, saintly Presbyterians, saintly Baptists, saintly Methodists, saintly people in and out of all denominations have suffered; and Jesus' words still stand

OV347

true--namely, that whosoever would give to the least of His followers even a cup of cold water would not fail of reward, and that injury to even the least of these would be punished. Are we asked what are the special sins of our day? We reply that here, as in Jesus' day, hypocrisy is the greatest of all sins. There were thefts, murders, adulteries and injustices of various kinds in Jesus' day; yet while denouncing all these in spirit He practically ignored them all in His denunciations of the hypocrisy of the religious rulers of His time. We believe that His judgment of so-called "Christendom" to-day is the same.

There was a time when the world ignorantly thought that the kings of the earth were ruling as part of Christ's Kingdom. There was a time when men really believed that their everlasting destiny was in the hands of the clergy, Protestant and Catholic, and that unless they had the good offices of these in baptism, marriage, funerals, etc., they would be eternally tormented; but that day has passed-- a more enlightened day has come.

Our Bible is better understood; the clergy are no longer deceived. They know that the word Sheol of the Old Testament and the word Hades of the New Testament represent the state or condition of death, into which the whole world goes--good and bad. They know that these words could not represent torture or fire in any sense of the word. They see God's character more clearly; they perceive that the kingdoms of this world are merely political institutions permitted for a time, waiting for the glorious epoch of Messiah's Kingdom to bring in the New Order of Things.

But notwithstanding this knowledge the Divine character is still blasphemed. The kings of the earth told during the "dark ages" that they were the sword of the Lord and servants of the Church, have not been undeceived. Hence the Czar of Russia, the Head of the Greek Church, believes he is working out a Divine destiny; the British under King George are equally convinced that they are working out a great destiny as God's Kingdom. The German Kaiser is similarly deceived into thinking that he is the sword of the Almighty, as indicated in his reported proclamation to his army in Poland.

These false doctrines of the "dark ages" are bearing a terrible fruitage in the present war. Similarly, the teachings of eternal torment, misrepresenting and blaspheming

God's character, are bearing an evil fruitage. Millions of people are being turned away from faith in a God of Love and from faith in the Bible as His Message by the most monstrous blasphemies of the "dark ages." I charge the responsibility of all this against the sects and creeds of Christendom.

A great fraud, a great hypocrisy, you say? I answer, Yes; the most astounding the world has ever known. Two hundred thousand professed ministers of God and Christ are standing before the world to-day telling the legends of the Dark Ages and seeking to hinder the people from coming to a knowledge of the Truth, meanwhile receiving the people's money and reverence. Does not such hypocrisy, such blasphemy against God, such deception of the people, such keeping them in darkness, deserve a great punishment?

What shall we do, do you ask? I answer: Be honest! Be true! Come out of Babylon. Stand free from all such slandering of the Almighty God and His gracious provisions. Stand for the Bible, the Truth, the God of Love and Wisdom, Justice and Power. "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you."

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OV348

THE NEW DAY DAWNS

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"At the name of Jesus every knee shall bow and every tongue confess, to the glory of God."-- Philippians 2:10,11.

FOR six great Days of a thousand years each the world of mankind has experienced a reign of Sin and Death. Physicians, both physical and moral, have been unable to effect a cure. God alone is able to roll away the curse which He Himself imposed, and to give mankind His blessing instead.

In the past we have been so intent on following our own sectarian schemes and theories that we have neglected the proper study of the Bible. Indeed, not until our day has such a study been possible for the masses. Only now do they have the Word of God in their possession in convenient form in every family, and only now is education so general as to permit all to read, all to study, all to know the good things of the Divine promises.

The Creeds of the Dark Ages did indeed din into our ears the message of the curse. Yea, they distorted it and made it a message of eternal torture; whereas the Scriptures declare that "the wages of sin is death"--not eternal torment. In our darkness we mistranslated and misinterpreted God's Word to our own confusion, swallowing also some interpolations without proper scrutiny. No wonder that we were nauseated by those creeds! No wonder that the intelligent portion of humanity was in danger of being driven into infidelity--away from God and from His Book, which we misunderstood and misrepresented!

Bible students are arousing from their sleep and finding that they have long suffered from nocturnal hallucinations. The true message of the word of God is spreading, and with it goes increase of faith, together with joy, peace and godliness.

Foregleams of the New Day.

We have all noted the fact that ours is the most wonderful day of earth's history. Our eyes open wide as we note the contrast between the blessings which surround us and those enjoyed by our fathers. Surely we are all amazed at what we see of progress in invention of labor-saving machinery, of educational arrangements, of improvement in stock-breeding, in horticulture, etc. We reflect further that with the progress of invention the necessity of arduous labor and sweat of face for the daily bread will soon be at an end; and the necessary leisure, conveniences and comforts which will permit every man to be a nobleman will soon be available to all.

What do these things mean? Why have they come suddenly upon us in one generation? Yea, and give no indication of slacking, but rather of progressing to still greater wonders! What is the explanation of all this?

The Bible alone gives the reply to these queries. It explains to us the meaning of the reign of Sin and Death which we and our forefathers have shared. It tells us that our sorrows, aches, pains and weaknesses--mental, moral and physical--are all the results of sin--of the sin which Father Adam entailed upon us by the laws of heredity for the six great Days of a thousand years each, already past.

Then to our astonishment the Bible opens the door of the future and bids us look abroad and see the better Day which God promises. It explains that He has been giving us lessons respecting the exceeding sinfulness of sin, but that all the while He has sympathized with and loved His creatures. It tells us that as a beginning of the

OV349

Divine purpose of rolling away the curse and of giving instead Divine blessings, Jesus came into the world and died for Adam and his race, "the just for the unjust," to cancel their judicial obligations--the death penalty upon them--and thus to give them an opportunity in God's due time to return to their former estate, to all that Adam lost--to the perfection which was his when he was in the image of God, and to all that was his in his glorious estate--Paradise.

That Day Has Come.

Chronologically we are already in the great Seventh Day, or Thousand-year Sabbath: we are already forty years into that great Day. This fact explains the blessings which are ours and which are coming to us increasingly. This progress will continue throughout the great Thousand-year Sabbath of Messiah's Kingdom. The Bible promises that the Messianic Reign shall bring blessedness to every creature--not only to the living, but to the dead; for "all that are in the graves shall hear the voice of the Son of God, and shall come forth."-- John 5:28,29, R.V.

All must be given a full opportunity to come into harmony with the Creator and to attain perfection and everlasting life. Only by personal, wilful, intelligent sin can any one's blessings be turned into the second curse of God, the Second Death, from which there will be no redemption.

Incidentally, let us note that the coming of those blessings is, in one sense, premature, in that they have come to us before the establishment of the Messianic Kingdom. Consequently, instead of being happier because of these favors, the world is more unhappy, more discontented, than ever. The Scriptures show that the discontent will culminate in a short, sharp period of anarchy, from which the world will be rescued by the establishment of Messiah's Kingdom.

The permission of the light and blessings of our day, in advance of Messiah's Rule, the Creator intends shall teach humanity a great lesson respecting their own fallen condition and their need of the very help which God is providing in Christ. None shall have the opportunity of erroneously supposing that God's blessings, coming to

unregenerate hearts, will make them thankful and happy. The new heart is necessary to real happiness.

We also incidentally see that if God had sent or permitted the light of our day with its blessings a thousand years sooner, then the discontent of humanity would have culminated in anarchy a thousand years sooner--and before the Divinely arranged time for the establishment of Messiah and His Bride, the Church, in glory for the ruling, blessing and uplifting of humanity.

Truth Discerned Aids Faith.

As we gradually come to realize that we are living in the dawning of the time for the long-promised blessing, this Sabbath Day of earth, when the curse shall roll away, it gives us a fresh interest in all the affairs of the present life, as well as in those features of the Divine Plan which are yet future! The knowledge makes life worth living. Millions of people live a treadmill existence, unworthy of themselves and joyless, because they have not come into the family of God and have not been taught to understand the deep things of His gracious purposes.

The first step is an acknowledgment of the Creator and a consecration of life to Him, and then an application of our hearts to know His will, in order that we may do it. One day of such living is worth more than a year of the aimless meandering common to the masses. All who have entered into this blessing should rejoice therein. All who have not done so should seek the Door, Christ, and be glad to walk the narrow way, following His footsteps into grace and peace Divine.

We may indeed rejoice in the lessening of the sweat of face coming to mankind, in the dawning of this New Day. We may indeed rejoice in the

OV350

greater spread of knowledge to every class. We may indeed rejoice in the more comfortable housing, feeding and clothing of our race. We may indeed praise the Day which is ushering in these blessings, and which through irrigation canals and artesian wells, scientific study and teachers, books and newspapers, is making the wilderness to blossom as the rose, and many blades of grass to grow where one alone grew previously, bringing increased fruitfulness. But much is to be desired still--much that we cannot accomplish for ourselves. We need an outside influence, an outside power--the very one which the Word of God declares is about to take control--Messiah's Kingdom.

Our blessings thus far are not drawing the masses nearer to God--not making them more thankful, more holy, more reverential, more loving. On the contrary, we are becoming more strifeful, more self-willed, than any previous generation--less inclined as a world than ever before to worship and reverence the God of all grace-- less inclined to believe that there is such a Being at all. At the present rate of growth of irreverence, it would seem as though the time might soon come when no knee would bow and no tongue confess, to the glory of God.

But here we look to God to see what provision He has made for present conditions; and as we look, our hearts are cheered. We have the Divinely solemn declaration that the full end of the reign of Sin and Death has come. And we have outlined in God's Word proofs that we are now living in the time when that new Reign of Righteousness shall be inaugurated. We have prayed for it with more or less of faith all our lives: "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven."

Permit not faith to let go her hold; the Word of God cannot fail. As He is bringing to us the temporal blessings promised in His Word and appropriate to this time--the New Dispensation-- let us trust Him for every other feature of His promised blessing. He who has begun the good work is able to complete it. If He has promised and has sworn to this promise, that all the families of the earth shall be blessed in Abraham's seed,

surely we may rely upon it. If we see at present only the Spiritual Seed of Abraham in full harmony with God through Christ, and they not glorified, let us wait patiently for the Lord, knowing that He will fulfill His promises in due time.

The Church, the Elect, are indeed the Spiritual Seed of Abraham. This class, as the Bride of Christ, must be completed and must be united to their Redeemer by the change of the First Resurrection before they will be qualified to share with Him the great work of blessing the Natural Seed of Abraham. --Galatians 3:8,16,29.

The completion and glorification of the Church will mark the time for the establishment of the Messianic kingdom. Then will begin the pouring out of the Divine blessing and the removal of the curse. Satan will be bound for a thousand years. The knowledge of God will gradually fill the whole earth. The natural Seed of Abraham will be the first to receive the Restitution blessings--to return to the image and likeness of God in the flesh, and to have returned to them Paradise conditions and Divine favor. The ancient saintly ones of the Jewish race, we are assured, shall be made princes in all the earth for the correction of their brethren, Natural Israel, and for the instruction and assistance of the people of every nation, kindred and tongue --the living and the dead.

Paradise Restored.

Rapidly the knowledge of the glory of God will fill the whole earth. Corrections in righteousness will be meted out to all not doing their very best to come into harmony with the Divine Law. Blessed rewards of increasing perfection of mind and body will gradually come to the willing and obedient in that Day. The wilful evil-doers shall be cut off in the Second Death. Then, as a result, before the thousand years of Messiah's Kingdom shall expire,

OV351

every knee shall bow, to the glory of God.

Meantime, also, the blessings of Paradise will be coming to the earth as a whole. God will make the place of His feet glorious. (Isaiah 60:13, 66:1.) Jesus will see of the travail of His soul and be satisfied. (Isaiah 53:10,11.) All those who have suffered for righteousness' sake during the reign of Sin and Death will be more than compensated therefor in the blessings and joys of the New Dispensation. The knowledge of the glory of God shall fill the whole earth. The glorious Divine character will be made manifest, not only to angels, but to men. The infinitude of God's love, justice, wisdom and power may then be seen by all; whereas to-day, under the reign of Sin and Death, with minds beclouded by the errors instilled by the Prince of Darkness, the opposite condition--darkness--covers the earth and gross darkness the heathen.

What a glorious consummation is before us! What lengths and breadths of human possibility in perfection we see with the eye of faith! Man was made in the image and likeness of his Creator, and the earth was provided to be his everlasting home. The curse that has rested upon the earth and its king has brought both to angels and to men valuable lessons, which perhaps could not have been learned under any other process of instruction.

The result will be glorious, as described by the Master himself. There shall be no more sighing, no more curse there, nor sorrow nor pain nor any more dying; for all the things of sin and death will have passed away. He who sits upon the Throne will make all things new.-- Revelation 21:4,5.

The Prophet Isaiah declares that Jehovah will do these things, and that every knee shall bow to Him and every tongue confess. (Isaiah 45:23.) St. Paul applies this Scripture, and declares that it will be fulfilled through Jesus, and incidentally it will be fulfilled by the Church through Jesus. The thought is that in acknowledging Christ and the Church and in bowing to them, the world will be bowing to Jehovah; for the Logos, Jesus, the Redeemer, forever will be the Representative of the Father and His Power.

Hence all men should honor the Son even as they honor the Father--not honor the Son as the Father, but as the Father's direct Representative-- Heir of all things.--John 5:23; Hebrews 1:2.

The elect Church of the present time already bows the knee to Jesus as the Representative of the Heavenly Father, and already enjoys a great blessing through this special relationship into which she has entered and which is to be completed in her resurrection change. Jesus, as the great King of Glory, and His Bride class, as the great Queen of Glory, will be distinctly separate from the world--sharers of an altogether different salvation. These, begotten of the Holy Spirit, are promised a participation in the Divine nature, which is far above that of the angels, the Apostle assures us.

For the same reason that God is invisible to men, Christ and the Church will be invisible, though all-powerful. The blessings of human Restitution that they will bring mankind will be conveyed through earthly channels, of whom Abraham, Isaac, Jacob and all the Prophets and faithful ones of Israel will be leaders, or princes, as God has declared. These shall not judge by the hearing of the ear or by the sight of the eye, but shall judge righteous judgment.--Isaiah 11:3.

No mistakes will be made; no evil deed shall fail of just recompense; even attempts to commit crimes must cease. Every knee shall bow to the Power then in control, and every tongue confess to the justice of the arrangement. Gradually the new order will appeal to the hearts of mankind, and what at first was obedience by force will become obedience from love and appreciation of righteousness. Eventually all who obey merely because of compulsion will be cut off in the Second Death.

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OV352

Jesus Died a Human--Raised a Spirit Being

By C. T. Russell

Pastor New York, Washington and Cleveland Temples and the
Brooklyn and London Tabernacles

"With what body do they come?"-- 1 Corinthians 15:35.

IN OUR CONTEXT, St. Paul shows that without God's purpose of a resurrection those who have fallen asleep in death would have perished as do brute beasts. Then he assures us that "Christ has risen from the dead and become the First-fruits of them that slept." Others, indeed, were awakened temporarily; as, for instance, Jarius' daughter, the son of the widow of Nain, and Lazarus the friend of Jesus. Yet none of these instances is counted as a resurrection: for it is written that Christ is the First-fruits of them that slept. Their awakening was merely of a temporary nature, and they soon relapsed into the death sleep. They did not have a full resurrection --anastasis--a raising up to perfection of life, such as Jesus' redemptive work guarantees to Adam and to all his race who are willing to accept it under the terms of the New Covenant.--Jeremiah 31:31-34.

The Scriptures clearly teach that not the body, but the soul, is promised a resurrection--that it was our Lord's soul that went to Sheol, Hades, the death state; and that God raised Him out of death on the third day. All Christendom has been plunged into difficulties by the unscriptural theory that the body is to be resurrected. We shall now note a few of the difficulties into which this error has plunged us as believers in the Scriptures, particularly in connection with our Redeemer's resurrection.

What Say the Scriptures?

In Christian minds the ordinary thought respecting our Lord's death and resurrection is that when Jesus seemed to die He did not die; that He, the being, the soul, could not die; that, instead, He went to Heaven; and then came back on the third day to get the body which had been crucified; that forty days later He took it to Heaven; that He has had that body ever since; and that to all eternity He will have it, marred with the print of the nails in His hands and His feet, with the marks of the thorns upon his brow, and with the spear wound in His side.

What a ghastly thought! How strange that we should ever have been misled into so unreasonable and unscriptural a theory! Some endeavor to gloss the matter by suggesting that our Lord's flesh is glorified-- that it shines--the shining presumably making the wounds all the more conspicuous.

Our Methodist friends have thus stated the matter: "He ascended up on High, taking His fleshly body with Him, and all that appertained thereto, and sat down on the right hand of God." This medieval statement correctly admits that the fleshly

OV353

body was not the Lord's glorified body, but declares that He, the soul, took it with him as luggage. The clause, "and all that appertained thereto," presumably would refer to our Lord's sandals, walking stick and such clothing as the soldiers did not divide amongst themselves at the time of the crucifixion--if indeed He had any others! But our dear Methodist friends wish to be sure that nothing was left behind.

All this is of a piece with the theory that when the saints die they go to Heaven, but come back later to get their bodies "and all that appertained thereto"--the inconveniences that they have been rid of for centuries! How many truckloads of things appertaining thereto may be taken by some, and how mixed an assortment by others, is not stated. Neither are particulars given respecting those whose clothing, etc., have meantime worn out. But we have had enough of this, if it has helped us to see the absurdity of theories received from the Dark Ages--if it has awakened us to thought and to Bible investigation on this interesting and important subject.

The Bible presentation is in every way reasonable, consistent and harmonious. St. Paul points out that "there is a natural body and there is a spirit body." He neither means nor says that the spirit body is a human body glorified. Quite to the contrary, He declares that "flesh and blood cannot inherit the Kingdom of God"--no matter how glorified. A human being is so totally different from a spirit being that, as St. John says, "It doth not yet appear what we shall be," in our resurrection change; and the Scriptures do not even attempt to give us an explanation. --1 John 3:2.

The Bible merely declares that as we now bear the image of the earthly-- Adam--so we shall by the resurrection change be given a share in the nature and the likeness of the Second Adam, our glorious Lord. We shall be like Him and see Him as He is. But, be it noted, we must be changed from flesh and blood conditions to spirit conditions by resurrection power, in order to see Him as He is. Surely this fact proves that our Lord Jesus is no longer flesh, as once He was--"in the days of His flesh."--Hebrews 5:7.

Heavenly Bodies vs. Earthly Bodies.

St. Paul calls attention to the difference between celestial bodies and terrestrial or earthly bodies, and declares that they have different glories. He tells us that the first Adam was made a living soul, a human being, but that our Redeemer, who humbled Himself and took the earthly nature--"for the suffering of death" (Hebrews 2:9)--thereby became the Second Adam, the Heavenly Lord. The wide distinction between the Second Adam and the first Adam is clearly set forth; one was earthly, and the other is Heavenly.

St. Paul illustrates by saying that we know of many kinds of organisms on the earthly or fleshly plane one flesh of man another of beasts, another of birds and another of fishes. But however different the organisms, they are all earthly. So, on the Heavenly plane, the spirit plane, there are varieties of organisms, but all are spirit.

Our Heavenly Father is the Head or Chief--"God is a Spirit." Cherubim, seraphim and the still lower order of angels are all spirit beings. Christ Jesus, our Redeemer, after finishing the work of sacrificing appointed Him, was resurrected to the spirit plane--far above angels, principalities and powers--next to the Father. (Ephesians 1:20-23.) Thus we read: "He was put to death in the flesh, but quickened (made alive) in the spirit."-- 1 Peter 3:18.

The more we examine the subject the more foolish and unscriptural the views handed down from the Dark Ages appear. The Scriptures clearly set forth that our Redeemer, prior to becoming a man, was a spirit being-- "the Only Begotten of the Father, full of grace and truth." His leaving the spirit plane to become a man is Scripturally described as a great humiliation. Is it reasonable to suppose that

OV354

the Heavenly Father would perpetuate to all eternity that humiliation, after it had served its purpose? Surely not.

The Bible tells us why Jesus humbled himself to the human nature--"a little lower than the angels." A man had sinned; and under the Divine Law the Redeemer must be on the same plane of being as the one whom He would redeem. Thus Jehovah particularly specified--"An eye for an eye, a tooth for a tooth, a life for a life." Hence the death of an angel or of our Lord in His prehuman condition could not have effected the payment of man's penalty and the consequent release of the condemned race. Thus again we read, "A body hast Thou prepared Me"--"for the suffering of death."-- Hebrews 10:5; 2:9.

No one questions that this applies exclusively to our Lord's experiences during the years in which "He who was rich became poor for our sakes, that we through His poverty might be made rich." Surely it is un-supposable that the Father would arrange a Plan by which our Redeemer's faithfulness in accomplishing man's redemption would cost Him an eternity of poverty, humiliation, degradation to a plane "a little lower than the angels;" while the Church would be made rich and would attain a spirit state "far above angels" --be made "partakers of the Divine nature."--2 Peter 1:4.

"God Highly Exalted Him."

The very same Apostle who tells of our Lord's humiliation carries the matter to the climax, telling us of His faithfulness, as the Man Christ Jesus, even unto the death of the cross. Then he adds an assurance of the Heavenly Father's faithfulness in not leaving His Son on a lower plane: "Wherefore God also hath highly exalted Him, and hath given Him a name above every name."--Philippians 2:8-11.

This is in harmony with our Lord's words in His prayer to the Father. Ignoring the promises of a higher glory as a reward for His faithfulness, He prayed, "Father, glorify Thou Me with the glory which I had with Thee before the world was." (John 17:5.) In humility He asked no reward, but was quite content to serve the Father's Plan and then to return to His former glorious estate. The Heavenly Father's response to that prayer was, "I have glorified Thee, and I will glorify Thee again," or further--the implication of a still higher glory than that which He enjoyed before He was made flesh.

The Unconsecrated Cannot Understand.

In the consideration of spiritual problems two lines of difficulties present themselves. When a natural-minded man undertakes to reason these subjects out, he finds them impossible of comprehension. St. Paul explains this difficulty, saying, "The natural

man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." (1 Corinthians 2:14.) He proceeds to tell us that all men are natural men except such as have been begotten again by the Holy Spirit. In their resurrection all natural men will receive earthly or human bodies, while all spiritual ones, New Creatures in Christ, will receive spirit bodies, as St. Paul explains in our context (1 Corinthians 15:36-50.)

Not all of my hearers can appreciate this--only those begotten again by the Holy Spirit. Others I ask to consider what I say and to hold it, if they please, until such time as, in God's providence, they may be begotten of the Holy Spirit, and thus be enabled to understand spiritual things.

Another class who have difficulty are spirit-begotten, but have been entangled in their reasoning by the declaration of the creeds respecting the resurrection of the body. It is difficult to unlearn error. When visiting foreign lands and learning of the hold of superstition upon the heathen, I concluded that we Christians experience just as much difficulty in unlearning our errors as do the heathen in getting free from theirs.

OV355

He Appeared and Disappeared.

During the forty days following our Lord's resurrection, His appearances to His disciples were but for a few moments each time, and in various bodies--once as a gardener, another time as a traveler, a third time as a stranger on the shore, etc. If all put together, these appearances would probably not have exceeded four hours out of the entire forty days. We were not critical students when we overlooked these things, and forgot to ask ourselves why these things were so.

Now we see more distinctly why our Lord did as He did. His disciples were natural men and could not appreciate spiritual things. Furthermore, they could not receive the guiding of the Holy Spirit until our Lord's ascension and appearance in the Father's presence on behalf of the Church, to make satisfaction for their sins and to make them acceptable joint-subscribers with Himself. Had Jesus ascended immediately after His resurrection the stunned and bewildered disciples would have had no assurance of His resurrection. They would have found it impossible to go out and tell the people that He had risen from the dead when they had no proof to this effect.

Even if Jesus had appeared to them as He did to Saul of Tarsus, this would not have been convincing and satisfactory. They might have said: Here is a phenomenon, but how can we positively associate it with the life and death of Jesus? Matters were different with Saul. He needed something to arouse him thoroughly and to teach him for all time, and others through him, that the Lord is not a man, but "that Spirit." Besides, the disciples were able to give Saul assurances of what they knew respecting Jesus' resurrection and ascension.

Our Lord adopted the only reasonable way of convincing His disciples that He was no longer dead, and that He was no longer human, but had been glorified and had become a spirit being. The two things were necessary, and they were done at the same time.

PRAYER OF THE CONSECRATED

*WE seek not, Lord, for tongues of flame,
Or healing virtue's mystic aid;
But power Thy Gospel to proclaim--
The balm for wounds that sin hath made.*

*Breathe on us, Lord; Thy radiance pour
On all the wonders of the page
Where hidden lies the heavenly lore
That blessed our youth and guides our age.*

*Grant skill each sacred theme to trace,
With loving voice and glowing tongue,
As when upon Thy words of grace
The wondering crowds enraptured hung.*

*Grant faith, that treads the stormy deep,
If but Thy voice shall bid it come;
And zeal, that climbs the mountain steep,
To seek and bring the wanderer home.*

*Give strength, blest Savior, in Thy might;
Illuminate our hearts, and we,
Transformed into Thine image bright,
Shall teach, and love, and live, like Thee!*

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OV356

What is a Christian? What His Standards?

By C. T. Russell

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"Almost thou persuadest me to be a Christian."--Acts 26:28.

A CHRISTIAN is a person who intelligently believes that he is by nature a sinner, that by divine grace Jesus Christ the righteous died for his sins, and that through faith in the atoning blood and obedience to the Redeemer's teachings he has become "a New Creature in Christ Jesus." For such, "Old things have passed away, and all things have become new." Such New Creatures are separate and distinct from all other members of the race. Instead of earthly aims, ambitions and hopes, theirs are Heavenly.

Getting into Christ's Body.

It is not sufficient that these should make the proper start of faith in Christ and full consecration to do God's will, and not their own wills. It is incumbent upon them, after having made such a start and after having been begotten of the Holy Spirit, that they shall grow in grace, knowledge and love (2 Pet. 3:18.) This is styled "putting on Christ;" that is to say, adding the graces of character which God will accept and reward with association with the Lord Jesus Christ in His Kingdom. For these God has made provision of spiritual food in the Bible--"Meat in due season for the Household of Faith." (Matthew 24:45.) These are represented as at first "babes in Christ," requiring the "milk of the word," but if faithful, gradually attaining full stature-- "strong in the Lord and in the power of His Might."

Such spirit begotten Christians must needs "fight a good fight"--not with others, but with themselves--overcoming the weaknesses and besetments of their own fallen flesh, the allurements of their environment and the wiles of the Adversary. Such as are faithful in these respects are Scripturally styled "overcomers," "the very elect." The promise to them is that they shall have part in the Chief, or best, Resurrection, and thereafter be no longer humans, but spirit beings of the highest order--"partakers of the Divine nature." These in death are "sown in weakness," "in dishonor," human beings, but are raised from the dead "in glory," "in power," spirit beings.-- 1 Corinthians 15:43.

Jesus' promise to these overcomers reads, "To Him that overcometh will I grant to sit with me in My Throne, even as I overcame and am set down with My Father in His Throne"--"I will give him power over the nations," etc. Again He says: "Blessed and Holy are all those who have part in the Chief Resurrection: on such the Second Death hath no power, but they shall be priests unto God and unto Christ, and shall reign with Him a thousand years."--Rev. 3:21; 22:6; 20:6.

OV357

All Jesus' teachings are applicable to this special class; namely, those who became His disciples. He did not assume to be a Teacher of the world, but merely of those who leave the world, sacrificing all to become His disciples. To these He said: "Ye are not of the world, even as I am not of the world." Again, "If the world hate you, you know that it hated Me before it hated you." The great Teacher did not include the nominal church as His disciples, but rather counted them in with the world. In evidence of this, we note the fact that the world that persecuted Him was the Jewish nation, professedly God's consecrated people; and that those who have persecuted the followers of Jesus have likewise been nominally people of God, but really of the world.

These are the Christians addressed by the Master, saying: "I say unto you that you resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man shall sue thee at law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain."--Matthew 5:39-42.

Duties, Rights and Privileges of Christians.

The thought of non-resistance is here, yet not to the extreme degree supposed by some. The turning of the other cheek, as illustrated by Jesus' own conduct, was a figurative expression, signifying the willingness to have both cheeks smitten rather than to do injury to another. Christians are to be law-abiding, whether they consider the laws just or unjust. If, therefore, the law deprive them of a coat, they are to yield it up. If it go still further and deprive them of their cloak, they are still to be non-resistant to the law, but submit to it with good grace, knowing that hereunto they were called.

Be it noted that neither the coat nor the cloak was to be given up upon demand merely, but only after the law, justly or unjustly, had so decreed. Similarly with respect to the compulsory walking of a mile. The Christian is not to submit himself to every whim of everybody; but seeking to do the will of God, he is to go about his own business, unless the opposition to him amount to a compelling. And this compelling under ordinary circumstances, would mean a legal compelling; for the protection of the laws of the land in which he lives may be sought to protect his rights and liberties, as St. Paul appealed to governors and kings.

Christians Live for the Future.

Christians are to love their enemies in the same sense that God loves the world--sympathetically. They are not to love their enemies in the sense of affectionate love and tenderness, such as they bestow upon their families, friends and lovable persons. Their love for their enemies as defined by Jesus should be such as would lead them to feed their bitterest enemy, if he were hungry, to clothe him if he were naked. They

should not pray against their enemies, but for their enemies in the sense of wishing, desiring, for them enlightenment and true wisdom, which would turn them from being enemies and evil-doers, to make of them followers of Jesus, or, at least, well-doers.

Christians are not to lay up for themselves treasures on earth; for they have renounced the earth and all hopes of a future life upon the earth. Their walk in the footsteps of Jesus signifies that as He cast aside earthly ambitions, hopes and aims, so would they, taking instead the Heavenly ambitions, hopes and aims. In other words, they live for the future. This will not hinder them from the ordinary pursuits of life to the extent that may be necessary in "providing things honest in the sight of all men"--in providing for their families, etc. But, with these Christians, any overplus above life's necessities represents so much opportunity for serving the Lord and His

OV358

Cause; and in so doing, these are laying up treasure in Heaven--a future reward.

This does not signify that they must live from "hand to mouth," nor that if they have possessions they must riotously distribute these to others. On the contrary, they are to seek in all things to have the mind of the Lord--to do God's will. God's mind is a sound mind; and these Christians, in seeking to do God's will, are said to have "the spirit of a sound mind." This dictates that they should live wisely and economically.

Christian Stewardship and Citizenship.

To these Christians, everything that comes to them or that they possess by nature is considered a thing of God, because in becoming followers of Christ, they made a full consecration of their wills--their all--to God. Hence from that moment forward these Christians are stewards of God's mercies--stewards of their time, their talents, their influence, their property-- their all. According to the way they use their stewardship, investing their talents to the Master's praise, will be His commendation of them, as represented in the parable. Whether many talents are possessed or few, the commendation is to those who have done well, have been good and faithful in the use of their talents, not for self-aggrandizement or show, or worldly accumulations of treasure, but faithful in the service of God, showing forth God's praises in the assisting of others and themselves to the knowing and doing of the Divine will.

Christians are to "lend, hoping for nothing in return," and not as the world, merely to be willing to do good and to lend to those who would do as much or more in return. Christians are thus to illustrate the fact that they are children of the Highest, and that they have been begotten of God, that they have His Holy Spirit and disposition, and that it is shining out more and more in their words and conduct as they grow in the character likeness of the Lord Jesus Christ.

Christians are not to go to war. Their fight is not to be with carnal weapons, but with "the sword of the spirit, which is the word of God." They have the most powerful weapon known in the world for their warfare. This does not signify that they may not put bolts and bars upon their doors to prevent robbery. It does not signify that they may not call for police protection; for this is a thing they pay for in taxation and are entitled to according to the laws of the world. They may not claim of their own nation anything that an alien might not claim; but they may claim all that an alien may claim. Indeed, Christians are styled aliens, strangers, foreigners, so far as the present government of the world is concerned. Their citizenship, according to the Bible, is the Heavenly one, which they will fully enter into when they shall have shared the Chief Resurrection.

No Christian Nations.

The Bible knows nothing of Christian nations or of a Christian world. The Bible puts the Christian as separate and distinct from the world and from all nations. Christians are a nation, or people, by themselves, in the same sense that the Jews are a nation, or

people by themselves. "Ye are a Royal Priesthood, a holy nation, a peculiar people"--a people for a purpose. (1 Pet. 2:9.) The term Christian nation comes from a serious doctrinal error which crept into the Church about 800 A.D. At that time Pope Leo III began to recognize as Christian nations all the nations which recognized his Pontificate. The custom has prevailed and is still in vogue amongst Protestants and Catholics; but it is wholly unscriptural.

A Christian conscripted to the army or the navy would be subject to the "powers that be," and obeying the Master's words, would go, as in Matthew 5:41: "Whosoever shall compel thee to go." The Christian compelled to enter the army or the navy might properly request service as a noncombatant in the Quartermaster's Department

OV359

or in the Hospital Department, but if required to kill he is to obey God rather than man, and not kill. He may comply with his orders to the extent of going into the trenches and being shot at, but no further.

Is it urged that such a view of Christianity would wreck our present civilization? We reply that nothing in the Bible implies that our civilization is Christian, or that the Lord ever expected it to be Christian. God's time for saving the world from its sin and weakness has not yet come. The present is merely the time for calling, finding, testing and delivering the Elect. The Elect, when glorified, will constitute Messiah's Kingdom, and with Him will be empowered fully with spiritual control for the government of the entire world.

Then will come the time for the enlightenment and uplift and blessing of all mankind--the non-elect. Theirs will not be a blessing of the same kind that the elect will secure, but a blessing which they will appreciate equally. The world's blessing and salvation will not signify a change of nature from human to spirit, but a restitution to human perfection.--Acts 3:19-23.

What are to-day styled "Christian nations" are in the Bible styled "Kingdoms of this World," and their complete disintegration is Scripturally outlined as incidental to the establishment of God's glorious Kingdom under Messiah, for which we pray, "Thy Kingdom come; Thy Will be done on earth, even as in Heaven."

Some may wonder how it ever came to pass that all the people of civilized lands are enumerated as Christians-- except Jews and professed infidels. Statistics tell us that all the inhabitants of Italy are Christians; that more than ninety-nine per cent of the population of Great Britain, France, Germany, Belgium, etc., are Christians --and that the total number of Christians thus reckoned is nearly five hundred millions. Surely it is time that intelligent people realize that some great mistake has been made, and that more than ninety-nine per cent of these "Christians" make no pretense of being followers of Jesus.

The error arose in the now long ago. When Pope Leo III recognized a King as a Christian king and his kingdom as a Christian kingdom, he recognized that King's subjects as Christian. There we have the matter in a nutshell. The whole thing was a mistake. The King was not a Christian, did not know the meaning of Christianity, and was not taught it. His Kingdom was not a Christian Kingdom, and his people were not Christians.

Meantime, here and there, obscured to the world, there have been true followers of the Lord Jesus Christ in every denomination. They have been out of accord generally with the great leaders of the church systems, as well as with the political leaders of the world. It has been true of them as the Apostle wrote: "The world knoweth us not, even as it knew Him not." (1 John 3:1.) The world does not yet know, understand or appreciate that the Church of Christ is not to be found in any of the professed churches of various names--Roman, English, Lutheran, Presbyterian, Methodist, Baptist, etc.

The Church of Christ is composed exclusively of those who have made a covenant with the Lord through faith in the precious blood, who have been accepted of the Lord by the begetting of the Holy Spirit, and who are seeking to walk to the best of their ability in the footsteps of Jesus.--1 Pet. 2:21.

Heaven, Hell and Purgatory.

The theory that Christians only are saved from eternal torture has had much to do with the error of counting all civilized people Christians. The creeds save Christians only-- Jews, Mohammedans, heathen, all go to Hell to roast eternally. Roman Catholics provide a second chance for members of their church, in Purgatory; and many Protestants hold to a second chance for the heathen who have never heard of Christ. All the while, however, the Bible declares for only one

OV360

chance, but that a full one for every member of the human family.

The only chance offered during this Gospel Age is the opportunity of becoming a member of the Church--a true follower of Jesus. Such are to get the Heavenly inheritance, but not until the Resurrection. The remainder of the world will be offered an earthly future; and this offer will begin with the establishment of Messiah's Kingdom of a thousand years.

The Bible nowhere teaches that either saint or sinners pass to conscious condition at death. The Bible declares that all "sleep" and that the awakening time will be at the second coming of the Redeemer to establish His Kingdom. The First Resurrection will be the Church, and subsequently "every man in his own order." When once the fact is grasped that the Bible Hell is the grave--Sheol, Hades--then all is plain.

The great Divinely arranged Purgatory, to last a thousand years, will be glorious. All the heathen and the ignorant, superstitious millions of Christendom, who were taught to call themselves Christians, but who knew that they were not, will have the opportunity of coming to a knowledge of the true God and of His gracious provision for them.

GIDEON'S ARMY IN ANTITYPE

*ARISE! Then, O! Army of Gideon,
Let him that is fearful return;
Jehovah wants only the zealous,
Whose hearts with the love of truth burn.*

*Ten thousand remain! Still too many;
Once more He their loyalty proves,
To see who most faithfully serves Him,
To see who most fervently loves.*

*O! ye, who have sworn Him allegiance,
Mark well! He is now testing you,
With the water of truth He will prove you,
To see who is loyal and true.*

*Look well to your drinking, then, brother,
That you no impurities trace,
Take your lamp, your pitcher and trumpet,
And stand every man in his place!*

*Your sword is the "Sword of the Spirit,"
Your lamp is the light from His Word,
Your pitcher, this poor earthen vessel,
You break at the voice of your Lord.*

*Is your lamp burning bright in your pitcher?
Doth your trumpet give forth "certain sound?"
Soon the Sword of the Lord and of Gideon
The enemy's host will confound.*

*For sure is the victory promised,
And great is the peace He awards--
Then, "stand" in your place, all ye faithful,
The battle's not yours, but the Lord's!*

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OV361

Two Escape From Hell--No Torment There!

By C. T. Russell

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"In Hell he lifted up his eyes."-- Luke 16:23.

THOSE who wrote the Bible did their duty well. The Old Testament, covering the history of over four thousand years, tells us that all mankind at death go to Sheol--the tomb. The New Testament --written in Greek--tells the same story, using the word Hades as the translation of the Hebrew Sheol. It is in modern translations of the Bible that difficulty is encountered, particularly in the English. Nearly all these translations have been made within the last five hundred years. For 1300 years before the Bible had been little known, because not translated into the languages of the people, and because few could have read it if it had been translated.

In the Second Century the theory prevailed that the bishops were as much inspired as the Apostles and Jesus; for they were called Apostolic bishops. Bible study was

considered unnecessary, because these Apostolic bishops were on the spot to give up-to-date information and communications from God. Then followed thirteen centuries of no Bible study, during which time, as the Apostles had forewarned, grievous wolves had come into the flock, making merchandise of the sheep for their own profit. (Acts 20:26-31.) Gradually the doctrines became so mingled with errors that the false teachers enslaved the people with fear, and then extorted money for the relief of the fears.

When Bible study revived in the Fifteenth Century, the errors were so entrenched in men's minds that their thoughts were colored respecting every feature of faith. Those who translated the Bible doubtless did their best to set forth its meaning, but unconsciously gave little twists, in their endeavor to have the Bible say what they thought it meant. As an illustration, note John 5:29. There the translators have given us the expression, "resurrection of damnation," when nothing in the Greek justified the word damnation. The Revised Version renders it properly, "resurrection of judgment"--trial.

When the Hebrew word Sheol was being translated, Hell was the nearest word to fit their ideas. Hence they translated it Hell as many times as possible; and only when this was impossible did they give something approaching the proper translation--the grave. There is another word for grave--qeber, a sepulchre, a mound, a monument. But doing their best to make Hell out of Sheol, they could only so translate it less than one-half of the whole number of occurrences. The Revised translation retains the Hebrew Sheol and the Greek Hades, saying, Let the reader find out what it means; doubtless he will think that Sheol is the "hot place," and so the

OV362

common people will not know what an egregious blunder was made by the theologians.

Good men who know better permit their congregations to think that they believe in a burning Hell of torture, when privately they confess to the contrary. But they say, Let us not do good, lest evil follow--let us not tell the people, lest fewer would then come to church, and the power of superstition, which holds so many, be broken. Poor men! They seem blind to the fact that these devilish doctrines are driving intelligent people away from God, from the Bible, and from the churches.

Two Escape from Hell.

The Bible tells of several who were released from Sheol, but of two the very word is used. The Prophet Jonah, swallowed by the great fish, was in its belly parts of three days. He calls it his tomb-belly--a sheol-belly. While there entombed, he cried unto the Lord in prayer, and the Lord delivered him. Jesus tells us that Jonah's experiences typified His own--that as Jonah was buried in the sheol-belly of the fish, He would be buried in the Sheol of earth. As Jonah came forth on the third day, so Jesus came forth. St. Peter points out that this was prophesied of Jesus, saying, "Thou wilt not leave My soul in (Sheol or) Hades"--the tomb. He says that God fulfilled this by raising Jesus from the dead.--Acts 2:27.

Whoever gets the proper focus will see that all, good and bad, go down to the tomb--to Sheol, Hades, called in our Bibles Hell. The Scriptures very distinctly tell us that "the dead know not anything;" that "their sons come to honor, and they know it not; and to dishonor, and they perceive it not of them." Why? Because, as again the Scriptures say, "There is neither wisdom nor knowledge, nor device, in Sheol, whither thou goest"--whither all go. This exactly accords with the divine statements, "The wages of sin is death;" "The soul that sinneth it shall die." There is not a word in the Bible for the commonly accepted thought that those who die go to Heaven or Purgatory or eternal torment. All these teachings are found in the various creeds; the Bible alone tells the simple story, reasonable, harmonious.

Gehenna Fire--Second Death.

It is true that Jesus used the words Gehenna fire, and that our translators mixed up the English reader by translating this word Hell, the same as Hades. But as all scholars will admit, Jesus used the word fire here symbolically, just as we use it, to represent destruction. Thus our newspapers tell about the great conflagration in Europe--not literally fire, but war, causing great destruction. So Jesus pointed out that, although He had come to save men from death, and eventually by a resurrection to lift up all who had gone down to Hades, nevertheless the relief would be only temporary, except to those who would conform to Divine Law. All others under the Second Trial would be condemned as unworthy of everlasting life and would die again. This Second Death would be everlasting, because Christ would not die again for those who would sin wilfully after being released from the first sentence.

Pointing to the valley outside of Jerusalem, used as a garbage furnace and called in the Greek Gehenna, and in Hebrew Valley of Hinnom, and also Tophet, Jesus declared that it illustrated the fate of all wilful sinners. Dead cats and dogs, etc., were thrown into the Valley of Hinnom, Gehenna, where fires were kept burning, and where brimstone was burned to kill the germs.

It is said that criminals of the worst type, after execution, were thrown into that valley, as intimating that they would not share in the resurrection. This thought Jesus emphasized--the utter destruction, in the Second Death, of any found incorrigible after having received full opportunity of return

OV363

to God through the merit of Christ's sacrifice. The Bible everywhere holds out the thought that the Church now, and the world in its trial Day future, will be in danger of Gehenna destruction --the Second Death. Speaking of wilful sinners against full light, St. Paul says: "Who shall be punished with everlasting destruction." (2 Thess. 1:7-9.) St. Peter says, they shall perish "like natural brute beasts."--2 Peter 2:12.

Release from Sheol, Hades, the Tomb.

Bible students know that Sheol and Hades could not be places of eternal torture; for the Scriptures say that they shall be destroyed. If Sheol and Hades are to be destroyed, how could anybody be tortured there everlastingly? The clergy know these things very well, but hide them from the people. Hosea 13:14 reads, "O grave (Sheol), I will be thy destruction!" 1 Corinthians 15:55, "O grave (Hades), where is thy victory?" Revelation 20:14, "Death and Hell (Hades), shall be cast into the Lake of Fire. This is the Second Death."

These Scriptures mean that the grave shall not always triumph over the human family, that mankind will be delivered by Messiah's Kingdom from the power of the tomb, that we can rely upon God's promise that ultimately Hades, the tomb, will be destroyed in the Second Death, symbolically represented by the Lake of Fire. Note that the symbol is explained --"the Lake of Fire, which is the Second Death."

In other words, all that are in their graves, in the tomb, the prison-house of death, shall ultimately be set free by the great Deliverer, the glorified Christ, who already has laid down His life as the Ransom-price, that sinners might not perish, but have the opportunity of everlasting life.

This opportunity has yet come only to the church, and to her by promise. Her covenant is to follow in her Master's footsteps unto death, and the promise is that she shall have a superior resurrection, because of greater trials of faith and obedience to sacrifice. "The gates of Hell shall not prevail against her." (Matthew 16:18.) That is, as the Heavenly Father raised up Jesus Christ from the dead, so the gates of death shall not prevail against the Church.--1 Cor. 15:42-44.

With the world it will be different. Everything under the New Dispensation will prove that the reign of sin and Satan has terminated, that the Reign of Righteousness has begun. They will find themselves, not only coming back from the tomb, "every man in his own order," but gradually raised out of imperfection and weakness back to all that was lost in Adam and redeemed at Calvary if they will follow instructions. The great prison house will give up the prisoners; for He who died on Calvary obtained the key of Hades, as He tells us.--Isaiah 49:9; Revelation 1:18.

The Rich Man in Hell.

The parable of the Rich Man and Lazarus would seem very simple if our minds had not been perverted with error; but, filled with the perversion, many find this parable difficult to understand and are inclined to throw away the entire Bible because of it. We hope to make the matter very plain. To be thorough, we must note the fact that lovers of the eternal torment doctrine insist that this is not a parable, but a literal description. Let us see. Does it seem reasonable to say that with nothing said about his character as being either mortal or immortal, but simply on account of his fine clothes, his sumptuous food and his riches, a man should be eternally roasted? Is that a logical interpretation?

Similarly, it is not said that Lazarus was moral or immoral, but merely that he was poor, ate crumbs at the rich man's gate, and was full of sores, which dogs licked. Is it reasonable to suppose that sores and destitution, without character, would be qualifications for Heaven? Surely not! If all

OV364

rich people go to eternal torment, if all people who wear fine linen and purple clothing and have plenty to eat must suffer to all eternity, what an aristocratic place Hell would be, and how full it would be! On the other hand, if only those who have sores and dogs to lick them, who lie at a rich man's gate and eat crumbs from his table, go to Heaven, how few of us will get there! Moreover, if it is a literal statement, then Abraham here is a literal person, as well as Lazarus; and when Lazarus would get into his bosom, how many more could Abraham hold without letting some drop?

Surely this is not a literal statement, but a parable. Let us treat it from this viewpoint, remembering that a parable never means what it says. For instance, in the parable of the Wheat and Tares, the wheat does not mean wheat, but "children of the Kingdom;" the tares, "children of the Wicked One." Accordingly, the Rich Man does not mean a rich man, but stands for some class; and Lazarus does not mean a poor man, but stands for some class. Let us thus apply the matter.

Interpretation of the Parable.

We suggest that the Rich Man of the parable represented the Jewish nation, rich in God's favor. They "fared sumptuously" as no other people did. To them belonged the promise of the Kingdom, represented by the purple raiment of royalty. As a people they had the purging of their sins, typical justification, accomplished on their annual Atonement Day. This was their "fine linen," representing that righteousness was thus imputed to them as a people.

In A.D. 70, the Rich Man, the Jewish nation, died, when the last vestige of their government was destroyed by Titus, the Roman General. The nation has been asleep in Hades ever since, though the Jews have been very much alive and have suffered many things, especially amongst professed Christians of the tare class. Zionism, which has sprung up within the past thirty years, is the revival of hope that the Rich Man will be resurrected from Hades; and present indications point to this as a matter of speedy accomplishment --as soon as the fulness of the Gentiles shall have come into Spiritual Israel.--Romans 11:25-32.

Lazarus represented outcasts who desired favor with God, but were "aliens and strangers from the commonwealth of Israel"--Gentiles. They had no table with Divine promises from which to "fare sumptuously every day," no share in the promises of royalty represented by the purple robes, no "fine linen," representing justification from sin. Those things belonged to the Jew exclusively, until his national rejection and the subsequent opening of the door to the Gentiles, that they might become fellow-heirs with the saintly Jews, and followers of Jesus in the glorious things of God's arrangement.

As the Jew died to his favors, so the Gentile died to his disfavor. As angels carried Lazarus to Abraham's bosom, so the early Jewish Church, messengers of God and Christ, received believing Gentiles into full fellowship as brethren of the Seed of Abraham. This figuratively is described as Lazarus in Abraham's bosom--treated as his child.

The Rich Man represented especially two tribes--Judah and Benjamin. Proportionately, the five brethren would represent the ten tribes. The parable represents the Rich Man as saying, I have five brethren. May not something be done for them? The answer shows that only Israelites could be meant--"They have Moses and the Prophets; let them hear them." Only the twelve tribes of Israel had Moses and the Prophets. The Gentiles had them not.

"In Hell He Lifted Up His Eyes."

The dogs licking the sores in the parable represent that the Lazarus class were companions of dogs--indeed, "dogs" was a name which Jews commonly gave Gentiles. Jesus Himself

OV365

used it, and gives an illustration of how believing Gentiles occasionally ate crumbs from the Rich Man's table. The Syrophenician woman requested healing for her daughter, but Jesus declined, saying, "It would not be proper to take the food from the children's table (the Jews) and give it to dogs (Gentiles.) She answered, "Yes, Lord; yet the dogs under the table eat of the children's crumbs." Then Jesus said: "O woman, great is thy faith!" and He gave her the crumb of relief which was not hers by right; for He testified, "I am not sent save unto the lost sheep of the House of Israel." The time had not yet come for giving Gentiles a place in God's family as children of Abraham.

Who cannot see in this beautiful parable a teaching in full harmony with God's Wisdom, Justice, Love and Power as it has applied during this Gospel Age? The parable does not show how God's favor will return to the Jew in due time; other Scriptures, however, clearly teach this, as we have pointed out. May our eyes of understanding open to a true knowledge of God's Word, and to a true appreciation of his glorious character! Then we shall love him better, and serve Him, not from fear, but as dear children.

I offer free of charge a booklet written with a view to making these figurative statements clear. Whoever will address me--Pastor Russell, Brooklyn, N.Y.--requesting a copy of a pamphlet about Hell, will be promptly served free of charge. That pamphlet will clearly and concisely settle all your questions.

COMMUNION WITH OUR FATHER

*OFT when alone in prayer I kneel
Before my Father's throne;
I cannot tell Him all I feel,
Nor make my wishes known.*

*With heart subdued, and head bowed low,
I lean upon His breast,
And while the tears unbidden flow,
My love for Him confess.*

*I have no boon to ask of Him,
Save that His will be done,
To make me holy, pure within--
An image of His Son.*

*But as He smiles and draws me near--
His Spirit from above
Floods all my soul with peace so dear,
And fills my heart with love.*

*Though from my gaze He hides His face,
My soul, from self apart,
Hath found its happy resting place
Close to His loving heart.*

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OV366

Value of Ideals to Church and World

By C. T. Russell

Pastor New York, Washington and Cleveland Temples and the
Brooklyn and London Tabernacles

"Shapen in iniquity, in sin did my mother conceive me."--Psalm 51:5.

"BE FRUITFUL and multiply" was the Divine commission to our first parents before they sinned. The entrance of sin and its penalty, death, brought serious impairments, mental, moral and physical, to our race. It is no longer natural to us to do right, but contrariwise, as St. Paul declared, "We cannot do the things that we would." In other words we are constitutionally defective, because of mental disloyalty to God. Yet the mind can rise to loftier heights than it is able to lift the body and its functions. "To will is present with me, but how to perform I know not." --Romans 7:14-25.

Many are grasping after this great truth, and attempting human uplift through eugenics, etc., but nevertheless imperfectly appreciate what they teach, failing to see the matter from the Bible standpoint. The mind, the will, the body, should be entirely submitted to the will of God. Thus only can the highest good be possible. This was God's requirement of our first parents. In this they failed; and in consequence mental, moral and physical impairment have come to us as a race. "All have sinned and come short" of the glorious standard which God established.

Best Ideals for Sinners.

The Bible divides the world into two classes; the mass of sinners condemned by God and out of relationship with Him; and the few who have, by covenant with the Lord, come back into relationship with Him through the merit of Christ. We shall first address the world of sinners, with the suggestion that, while they cannot hope to lift themselves up to perfection and everlasting life, they can do much toward the uplift of themselves and their children by conforming to certain Scriptural ideals. The world already recognizes this in considerable measure, but not sufficiently.

All should know, and do appreciate to some extent, the value of a good example, good training in the family. The child who continually hears coarse, rude expressions in the home will surely grow up not much better than those surroundings, if not worse. But while encouraging high ideals in the home--cleanliness, gentleness, kindness--we call special attention to the duty of parents toward their children before birth. Few seem to realize that the general attitude of a mother's mind birthmarks her child either for good or for ill. With this fact recognized, surely every couple would feel their responsibility as creators of a family. If they realized that coarse, brutal, selfish words, acts and thoughts would be impressed upon their unborn child, surely they would strive to avoid these before their child's birth as well as after it. If they realized that noble words, conduct, thoughts and ideals during the period of gestation, would be imprinted upon their child, how greatly would they strive to have children that would be not only

OV367

beautiful in appearance, but noble in character.

Horsemen recognize this principle; and when a racing mare is in foal, her intelligent owner, desiring to breed a fine colt, will give the mother every attention. Her condition will be happy and comfortable. She will be led to the race track, there to see other horses running, trotting, etc., that thus her colt may be birthmarked for speed. How much people will be for money, and how often they forget to do for their own families what they think to do for their horses! But the world is awakening. A New Dispensation is about to be ushered in, and its light has been streaming over the world during the past forty years, giving us increasing knowledge and higher ideals of the good, the true, the noble, the beautiful.

Our horticulturists have already caught the fever of the New Age, and are presenting to us fruits and flowers that are marvelous. Our newspapers are giving us beautiful photogravures. Art is becoming cheap. Every home should be well supplied, when the cost need be no more than the time to clip from the paper and to arrange tastefully upon the wall. Ideal homes are everywhere being arranged, and even the poorest to-day have much in life to cheer and refresh. Let us lift our ideals, and make the most of life, however cramped our financial condition. The will to do is what is needed, and where there is a will there is a way.

Christian Ideals the Best.

Before the Christian, our Lord sets the very highest ideals: "Be like unto your Father in Heaven"--not that Christians can be all that the Heavenly Father's character expresses, but that this is to be their ideal or aim in life. Only God can know when they are doing their best; and He assures them that He will judge them, not according to their success, but according to their endeavor to live up to their ideals, and the sacrifices they make in order closely to attain those ideals.

What we have said of the home and ideals of sinners--of those who have not come into relationship with God through the Lord Jesus Christ--is still more true of real Christians, begotten of the Holy Spirit and adopted into the family of God. Ideal homes, ideal children, ideal relationships every way, are pre-eminently their privilege and duty; and they have much advantage over others in respect to this matter. Have

they not received the begetting of the Spirit? Have they not become followers of the Lord Jesus Christ? Have they not been taught in the School of Christ? (Romans 8:9.) Have they not knowledge to understand that the Spirit of Christ manifests itself in meekness, gentleness, patience, long-suffering, brotherly kindness, love! Have they not learned that any other spirit than this--such as anger, malice, hatred, envy and strife, works of the flesh and the Devil--is contrary to the Spirit of Christ? Have they not resolved to put away all these and to put on the fruits of the Spirit of Christ? They have adopted these ideals and are working along this line.

True, some of them by nature may be very deficient, very degraded; but because God is no respecter of persons, He accepts all who come to Him through Christ. Those naturally deficient, those naturally much fallen, may have the more difficulty approximating their ideals, but they will surely be making progress; and those who have known them before will take note of them, that they have been with Jesus and learned of Him. God will perceive the thoughts and intents of their hearts; and they will have His blessing in proportion as they are striving to be God-like.

Let Us Awake to the True Situation.

The children of Christians should be pre-eminently beautiful, both in feature and in character; for Christians have the highest ideals, and should, more than others, put these into practice. Moreover, they have Divine assistance, through the Scriptures and through God's providential direction in

OV368

their affairs, that they might know, appreciate and use the things freely given to them of God as His children.

But alas! Many are Christians only in name, having never entered into a covenant with the Lord. They have neither part nor lot in the things of God. Others, who have truly given up themselves to the Lord, have been sadly neglected as respects lessons in the School of Christ. The great religious institutions of the world are not teaching the highest ideals, but instead are separating the people from those highest ideals by misrepresentations of the Divine character and the Divine Plan.

Let us awake to the true situation, awake to our privileges as children of God, awake to the true teaching of the Bible. These direct not only that our conduct toward men shall be in harmony with the Golden Rule, but that we shall go beyond this and have a love which will delight in doing good unto all men, as we have opportunity, especially unto the Household of Faith. It will go further, and take hold upon the very thoughts and intents of the heart. The Christian is under direct obligation to the Lord to do His will; and that will, he is informed, takes notice not merely of his actions and words, but of his very thoughts as well.--Philippians 4:8.

Happy the child who has such parentage, and especially so if the parents have been guided by an appreciation of the fact that the mother's mind during the period of gestation will mark the child for life. Happy the child who has a mother thus fully committed to God, intent upon doing His will and appreciative of His high ideals! Happy the child who has a father similarly devoted to God and noble ideals, who will help his wife at this, the most critical time of her experience as a mother, not only by providing for her comfort of body and rest of mind, but by assisting her to noble sentiments of justice, mercy, love, kindness, and, by drawing her attention to things beautiful, lovely, happifying! Oh, what a beautiful character might not such a child have! What a blessing to be born with such a heritage, and then to be consecrated to God and His service!

"Forbidding to Marry."

St. Paul calls attention to the fact that some, getting out of harmony with the Divine arrangement, will forbid marriage. Such should remember that God originally said:

"Be fruitful and multiply," but we may well urge upon them the importance of seeing that the children they bring into the world come into it with as much blessing as possible--as free from the curse of sin as possible.

Be it remembered, however, that St. Paul pointed out that the Church of Christ has a different mission in the world from others. Her mission is not the propagation of the human species, but co-operation with God in the work of the present time; namely, the development of the New Creation. The coming Age will be the time for Christ and the Church, as the Heavenly Bridegroom and the Heavenly Bride, to take over the world of mankind by resurrection, regeneration. Now, as the Apostle suggests, is the time in which the Church is to make her own calling and election sure to the Divine nature, that she may become "the Bride, the Lamb's Wife." It is her privilege, also, to carry the Message of this High Calling to those who now have ears to hear. Thus she becomes God's mouthpiece, or ambassador, in finding, calling, instructing and helping all who accept the Divine invitation, and enter into covenant relationship with God through Christ as New Creatures.

It is in view of this important work that the Apostle suggests that those of the Church who can do so should consider it a privilege to forego marriage, that they may live celibate lives as Jesus did, and as St. Paul himself is supposed to have done--not that celibacy of itself need be considered a necessity for the perfecting of the Divine character, but that its practice will give increased opportunity for

OV369

serving the King of Kings. Many zealous Christians feel, as St. Paul felt, that the time is short and their opportunities few for rendering service unto the Lord and His Cause. Hence if marriage would interfere in any measure with this, their highest privilege, they would gladly forego a measure of earthly happiness and privilege, to be more efficient servants of the Lord.

This same thought is expressed by Jesus, saying: "Some have made themselves eunuchs for the Kingdom of Heaven's sake." (Matthew 19:12); that is, have denied themselves their privileges and rights as human beings, in order to render the better service to the Lord. But such a matter is a sacrifice, a privilege, and not a command, not an obligation. Whoever chooses may sacrifice, and should not be criticized therefor. Whoever prefers not to sacrifice should not be criticized on that account. To his own master each servant stands or falls.

Business Ideals.

We must remember that the Bible has no communication whatever for those who are not Christians. The Christian business man may to some extent be copied by his neighbors. But his own responsibility is the matter in which he is interested most. A business man's ideal is the Golden Rule. "Do unto others as you would that they should do unto you," applies to his buying, his selling, to his dealing with his clerks and with his customers. It includes his advertising, and the ideals which he sets before his clerks.

We believe that more and more the Golden Rule is coming to be appreciated by the public, and that those who follow it will more and more receive a blessing. We do not mean that it will make them richer than their neighbors, who may follow the other rule sometimes quoted: Do your neighbors as you believe he would do you; but do him first, before he can do you. But whether following the Golden Rule shall bring little success or much success, the business man who has given his heart to the Lord and become a son of God must follow the Golden Rule. He can do no less, though he is privileged to do as much more as he chooses in the way of benevolences.

A business man's ideals should have some bearing upon his manner of doing business, as well as the character of the stock he offers for sale. The Christian business man's store should be known as a place where trash and injurious things would not be found.

Social and Neighborly Ideals.

The true Christian is to remember that nothing less than the Golden Rule may be followed by him under any circumstances. He must see to it that his children, his chickens, his dogs, etc., do not disturb his neighbors in their proper rights. The same Golden Rule requires of him that he shall do a neighbor's part for any one in distress, even as he would have a neighbor do for him if he were in trouble. "Do good and lend, hoping for nothing again," is to be exemplified in the Christian, with the understanding that he is not to do lending that would impair his own credit, nor seriously interfere with his own obligations to his family. Moreover, proper lending would be merely in cases of necessity. He is not to be neighborly because he hopes the neighbor will return the compliment, but because from the Word of God he has received high ideals of a proper neighbor, and because he wishes to live up to the Divine requirement, doing good as he has opportunity, and especially unto the Household of Faith.

The Christian may not have time to waste in some of the social amenities common to our day. He is a representative and ambassador of the King of kings and Lord of lords. His time, his influence, his talents, are not his own. They are to be used according to his judgment of the Lord's will. He may not, therefore, seem to be as sociable as some might desire. He will have no time to kill in games or amusements. He has come to a realization that "Life is real, life is earnest;" and that while there is so much sin and

OV370

sorrow in the world, he may not fritter away his precious moments in idleness or in that which is merely pleasurable, but not really profitable. This will not mean that he shall not take any time to look after the interests of his family in a social way and to keep in touch with his social obligations as a neighbor. It would make him dignified, and first of all, loyal to God.

Our ideals are merely fantasies, floating clouds without rain, until we bring them to the point of determination --until we consecrate our lives to these ideals and resolve to live in harmony with them. Here the Christian has much advantage every way, for he not only has his ideals from the Lord, but the promise of Divine oversight, blessing, guidance and assistance in working out these ideals in his own heart and in his life.

DISAPPOINTMENT

*"DISAPPOINTMENT--His appointment,"
Change one letter, then I see
That the thwarting of my purpose
Is God's better choice for me.
His appointment must be blessing,
Tho' it may come in disguise,
For the end from the beginning
Open to His wisdom lies.*

*"Disappointment--His appointment,"
Whose? The Lord's, who loves me best,
Understands and knows me fully,
Who my faith and love would test;
For, like loving earthly parent,
He rejoices when He knows
That His child accepts, unquestioned,
All that from His wisdom flows.*

*"Disappointment--His appointment,"
"No good thing will He withhold,"
From denials oft we gather
Treasures of His love untold.
Well He knows each broken purpose
Leads to fuller, deeper trust,
And the end of all His dealings
Proves our God is wise and just.*

*"Disappointment--His appointment,"
Lord, I take it, then, as such.
Like the clay in hands of potter,
Yielding wholly to Thy touch.
All my life's plan is Thy moulding,
Not one single choice be mine;
Let me answer, unrepining--
Father, "Not my will, but Thine."*

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OV371

Is Christian Science Reasonable?

By C. T. Russell

Pastor New York, Washington and Cleveland Temples and the
Brooklyn and London Tabernacles

*(This is the first of a series of two articles on Christian Science. The second
will appear in our next issue.)*

*"Come, now, let us reason together, saith the Lord: though your sins be as
scarlet, they shall be as white as snow."--Isaiah 1:18.*

WHEN a number of people associate themselves, adopt a name, publish their doctrines to the world and invite members, their doctrines are properly subject to public criticism. They still preserve their individual rights, however. What a man believes or

disbelieves is his own business, and not subject to public criticism. Doctrines only may be criticised; and these should be honestly treated, not misrepresented. This applies to every creed, every cult; and all honest people should welcome such investigation and truthful criticism. We assume that Christian Scientists, therefore, will appreciate what we now have to say as much as, or more than, others. We trust that we always have this attitude toward any criticism leveled against our public teachings. We are therefore following the Golden Rule laid down by the Lord, and acknowledged by all.

The growth of Christian Science has astonished the world. Its teachings seem to have appealed to a very intelligent, well-to-do class of people, of considerable mental independence, possessed of considerable "backbone." So far as we have conversed with them we find that physical healing seems to have been more or less associated with their conversion to their cult. Either themselves or their friends have been healed. Their realization of the cure brought them religious conviction instead of the doubts and wonderments of their previous experiences. The awakening to this conviction that there is a real power outside of man, a supernatural power, aroused a religious sentiment such as they had never known before. It seems to them that they have started a new life.

The reason for this is that nominal Christianity is merely a form of godliness, without power or conviction. This form of godliness has spread to such an extent that the whole world is styled Christendom--Christ's Kingdom. In countries like Great Britain, Germany, Russia and Scandinavia, approximately ninety-five per cent of the population are rated as Christians, even though some of these are in prison, some in insane asylums, and some too young to think at all or be anything. In Italy, everybody is rated a Christian--although amongst some of the Italians who come to our shores flourish works of the Devil, such as the Black Hand, the Mafia, etc.

Bewildered Christendom.

Additionally, a sincere class of Christian people have, during the last fifty years, been in great perplexity because of the stupendous nonsense intermingled with Truth which was handed down to us from the Dark

OV372

Ages. Under the increasing light, thinking people have not been able to swallow some of the monstrous statements of the creeds as readily as did their forefathers. The persecution of Baptists gave place to toleration--that they might baptize as they chose, even though their teaching that immersion is the door into the Church implied that all the unimmersed are outside the true Church, outside the pale of salvation, and hence prospectively subject to eternal torture. Presbyterians and Methodists, unable to down each other on the subject of Election or Free Grace, agreed to "live and let live."

The great churches which formerly persecuted all others as heretics, forbidding any to preach except by their ordinations, gradually found themselves compelled to desist from making their tenets too prominent. Thus people are more or less bewildered as to what are the differences between the various denominations; and many conclude that the only difference is in forms, ceremonies, ordinations, etc.

The doctrine that God had foreordained 999 out of every 1,000 to an eternity of torture in fire was gradually looked at as too horrible to believe. The alternative doctrine, that God did not foreordain the matter thus, but had not the wisdom or power to avoid such a catastrophe for His creatures, was equally repugnant. As a consequence, preachers began to tell that the destiny of the world was not literal fire, but gnawing of conscience, etc.--each manufacturing a Hell according to his own wisdom or ignorance and to suit his congregation.

Under such conditions Christian Science was born, and has grown to its present proportions. Three things especially favored it: (1) Its acceptance of the Bible. (2) Its rejection of everlasting torment, mental or physical. (3) Its teaching respecting Divine healing. Mrs. Eddy, the acknowledged head of Christian Science, had a keen mind and considerable wisdom in its exercise. She would hold to the Bible even though she needed to pervert its teachings. She would not make her teachings respecting the future life too pronounced or too antagonistic to other theories. She contented herself with vague, ambiguous statements re the future life. She laid principal stress on healing, and settled all doctrinal difficulties with the dictum that there is no evil, there is no sin, there is no death; that what have been called sin, death and evil are merely errors of the mind.

The very absurdity of some of these statements advertised them. People said: What does it mean--There is no death, no sickness, no pain, no sorrow, no evil of any kind? Absurd! Later they said, We will see how Christian Scientists explain death, sickness, pain, sin. Thus curiosity led them into the metaphysical labyrinth which Mrs. Eddy had skillfully constructed. Having no intelligent knowledge of the Bible, they were just in condition to fall an easy prey to "Mother Eddy's" errors. If some of her definitions were fanciful, far-fetched and unscriptural, they were no more so than the teachings to which people had been accustomed from childhood, and which substantially claim that the more unreasonable and illogical a matter is, the more faith is implied by the believing of it.

Christian Science Readers and Practitioners.

Christian Scientists feel what might be termed spiritual pride in connection with their healing practices and with the public reading of the Scriptures and Mrs. Eddy's comments--as much spiritual pride, perhaps, as is sometimes felt in other churches by preachers, elders, deacons, vestrymen, deaconesses, etc. To be lifted from the ordinary walks of life to places of distinction in Christianity, especially in scientific Christianity, would surely appeal to the majority. Once elevated to positions as readers or practitioners or healing practitioners, it becomes their duty loyally to support and defend the system which they represent. And so, just as earnestly as with other

OV373

sects, the establishment and defense of Christian Science goes courageously onward.

Still another class is interested, financially--those in control of the Christian Science literature. It sells at good, stiff prices; and anybody questioning the merchandizing of the truth is given to understand that he is unappreciative; and with the majority of people the price regulates the value, anyway. Having, we believe, fairly stated the facts and claims of Christian Scientists, we now inquire whether or not their teachings are logical. We hold that they are not, and will endeavor to show in what respect this is true.

Is Christian Science Logical?

Striving for a truth, "Mother Eddy" declared that there is no pain, no sickness, no sorrow, etc. The truth she was feeling after, but did not fully grasp, is that sin, sickness, sorrow, death, are abnormal conditions. There could be none of these, except for the curse that came upon our race at the beginning, because of disloyalty to God. We agree with Mrs. Eddy to the extent that these conditions are not designed by God to be everlasting. He does not recognize them as proper for those in fellowship with Him.

Nothing gives any reason to suppose that there are prisons, insane asylums, hospitals, doctors or cemeteries in Heaven, where all is perfect and in fullest harmony with God. Messiah's great work of Redemption will obliterate these unsatisfactory conditions from the earth. Jesus Himself tells us that their abolition will be the result of His Kingdom work of a thousand years.--Revelation 20:6; 21:4; 22:3.

But is it wise for us to say in one breath that all these will pass away, and in the next breath that they are non-existent? Surely we all value consistency and logic! Otherwise, language would bring us only confusion, instead of intelligence. Let us then say that, with mankind in proper relationship with God there would be none of these things; that they exist now because man is out of relationship with God through sin; and that God's provision, according to the Bible, is that mankind shall be delivered from this bondage of sin and death into the glorious liberty of the sons of God.--Romans 8:21.

In this view, too, we see that the perfect earth was represented in Eden, and that eventually Eden will be world wide. The perfect race was represented in Father Adam before he sinned; and through Christ, eventually the earth will be filled with perfect human beings, such as Adam was. Then whoever will not come into fullest accord with the Lord will die the Second Death. Theirs will be perishing like natural brute beasts, which St. Peter mentions--the punishing with everlasting destruction, mentioned by St. Paul. (2 Peter 2:12; 2 Thessalonians 1:9.) But nothing in the Bible implies an everlasting torture of any members of our race or even of Adam himself.

In the Bible presentation there is a special place for the Church of the Gospel Age, called out of the world before the Restitution Times. Her acceptance of the Call implies her attempt to live in fullest harmony with the Lord under present imperfect, unsatisfactory conditions--even to the extent of laying down life for the brethren, for the service of God and His Word. To this Church class, the Bible assures us, will come a still higher blessing than that of Restitution. The Church is to have spirit nature --yea, the highest form of spirit nature--the "Divine."--2 Peter 1:4.

Truth Biblical, Scientific, Sanctifying.

We commend Christian Scientists for their endeavor to hold fast to the Bible, but remind them that not the letter of the Bible merely will enlighten and sanctify, but its spirit, its real meaning. This is obtainable, not by confusing definitions, but by simplicity of mind in accepting the words for what they are and putting them together in logical order.

Let us give Mrs. Eddy credit for desiring

OV374

to be logical; but let us notice that, whatever she thought, her language was confusing when she said: "There is no death, no sickness, no pain." The most that can be conceded by the most generous logician would be that there should be no death, no sickness, no pain, no sorrow, if things were in right condition. But they are not in right condition, as the Bible declares, and as all can see. And they will not be so until the Savior, who redeemed the world by the sacrifice of Himself, shall assume His kingly office and right the wrongs which sin has brought us. As a result of His work, there will then be--at the close of the Millennial Age--no sin, no death, no sorrow, no pain.

But since Mrs. Eddy and Christian Science fail to recognize and state these facts clearly, it follows that however attractive some of the teachings may be to some people, they cannot be relied upon, because they are off the true foundation--recognizing neither the facts of sin and death, nor the necessity for a redemption from these conditions by the sacrifice of Jesus, nor appreciating the necessity for the coming Restitution.

Furthermore Christian Science does not clearly differentiate between the Church, which has been in process of calling and election for more than eighteen centuries, and the world, which still lies in the Wicked One, and which will not be dealt with until the Church shall be glorified, and with her Lord shall constitute the Kingdom of Righteousness.

Jesus prayed for His Church, "Sanctify them through Thy Truth; Thy Word is Truth." While Christian Scientists and people of other denominations, and some of the heathen as well, are, many of them, moral, exemplary, honorable, nevertheless few of them, surely, claim to be sanctified. Indeed, the sanctifying features of the Truth they ignore or do not see. We are not to think of church attendance or of rejection of profanity, liquor, etc., as sanctification. The putting away of the filth of the flesh is indeed commendable, but is only a primary step in the right direction.

God is now calling a sanctified class --a set-apart people--whom He is testing under the promise, "Be thou faithful unto death, and I will give thee a Crown of Life." This does not signify faithfulness to a denomination or a cult, but faithfulness to the Lord, to the testimony of His Word, to the principles of righteousness, to self-surrender to God to walk in Jesus' footsteps.

We will not discuss at length the scientific element of Christian Science. To some it seems very unscientific-- inharmonious with the Truth. We believe the only way that anything scientific could be associated with it is by adding to it the thought that sorrow, sin and death are in the world only temporarily, by reason of transgression of Divine Law, and that they are to be rooted out and destroyed as noxious weeds by Messiah's Kingdom.

Christian Scientists tell us that they have received great benefit mentally and physically from following Mrs. Eddy's theory denying that there is any pain, etc. We quite agree that the will is a powerful factor in resisting disease--that if we brood over sorrows, difficulties, aches and pains, they are increased by the operation of our minds. We agree, as do all physicians, that the mind should be lifted as much as possible from our diseases, and placed upon happiness subjects. This is rational and logical; but it is irrational, illogical and, above all, untruthful, to say that we are without pain when we have pain. The lover of the truth can never consent to this. Honesty must be first with all right-minded people, and surely is pleasing to God. Let us then not go to the extreme of untruthfulness or to the other extreme of exaggerating our ills; but, Let every man think soberly.-- Romans 12:3.

A Very Pernicious Teaching.

There is one doctrine held by Christian Scientists--and for that matter by many of other denominations, who

OV375

state themselves less positively--that is very pernicious, very injurious, very untrue, very unscientific, very unscriptural. This is the teaching that God is omnipresent--present in everything and in every place. Nothing in the Bible so declares, and when we attempt to be wiser than what is written, we are surely making a very great mistake.

Whoever thinks of God as omnipresent necessarily thinks of Him as impersonal; and the more he thinks, the more vague his God becomes, until gradually he has no God, but merely (as some Christian Scientists, including Mrs. Eddy, express it) believes in a principle of good, and calls that principle God. Such wish to believe in a Supreme Creator, but by this erroneous reasoning they mislead their own intelligence into the denial of a personal God. Whoever believes in a God who is everywhere believes in one who is not a person.

The Bible teaches a personal God-- a great Spirit Being. The Bible gives Him a home, or locality, and does not teach that He is everywhere. It was Jesus who taught us to pray, "Our Father, which art in Heaven." Oh, how different this is from saying that God is in everything that has use or value-- in the soil, because it is useful for the development of fruits; in the chair, because it is useful to sit upon; and in the table because it is useful as a convenience! Such teachings are faith-destroying, and surely

lead away from the sanctification of heart and life and from the faith which the Bible inculcates.

HIS WILL, NOT MINE, BE DONE

*O THOU of little faith! why dost thou fear?
Didst thou forget that Jesus is so near?
And hast thou thought that thou must walk alone?
Behold now at thy side the loved One!*

*Aye, more than this, thou'rt held within His hand,
And twas Himself that hath thy trial planned!
There was a need be seen by Eye Divine,
Although, perchance, not visible to thine.*

*And, wherefore wouldst thou see? Thou canst not tell
If what thy heart contends for would be well;
Perhaps thy hope's fruition would be vain,
Or prove a life-long discipline of pain!*

*Hast thou not seen, in retrospective life,
That will of God which caused thee bitterest strife
Hath turned to sweetness--while the thing He gave
To suit thy will grew darker than the grave?*

*There's rest supreme for souls that choose His will;
A blest security from every ill.
The things God chooses for us never fail!
They have their anchorage within the veil.*

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OV376

Is Christian Science Scriptural?

By C. T. Russell

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Brooklyn and London Tabernacles

(This is the second and final article on Christian Science, written by the famous author of "Studies in the Scriptures." The other appeared in last month's issue.)

"There shall be no more death, neither sorrow, nor crying; neither shall there be any more pain."-- Revelation 21:4.

IN MY ARTICLE of last month having, I believe, fairly stated the facts and claims of Christian Science, and having pointed out the unreasonableness and inconsistency of some of its statements, I now proceed to inquire whether its teachings are Scriptural. This is the question of special interest to us. The others are merely incidental. I hold, and will endeavor to show, that Christian Science is in conflict with the Holy Scriptures.

The Bible distinctly avers that God created man perfect--in His own likeness, morally, intellectually. It declares that Adam's disobedience was sin, punishable, not with eternal torment, but with death.--Romans 5:12; 6:23; 1 Corinthians 15:21,22; Genesis 2:17; 3:17-19; Ezekiel 18:4,20.

Christian Science denies these facts, declaring that there is no death and that whoever dies merely commits "mortal error." It is surely against Christian Science, but confirmatory of the Bible teaching that for more than six thousand years mankind have been dying! Even "Mother Eddy," who was expected not to commit "mortal error," finally succumbed to it. What answer can our Christian Science friends make to this? We know of none, except that they might claim that the unreasonableness of their position is no greater than the unreasonableness of any of the other sects and creeds. Logic never seems to be taken into consideration in religious matters; the more illogical a statement the more commendable the acceptance of it.

If all disease is error, if death is the greatest of errors, and if the escaping of "mortal error"--death-- brings the reward of everlasting life, how do our Christian Science friends expect to get everlasting life, when at the last moment of their trial they make failure? For those of them who are at all logical, this must be another very perplexing problem. The Bible declares that whoever fails in one point is guilty of all the Law. (James 2:10.) Surely he who commits "mortal error" has failed in attaining the desideratum of Christian Science more than in all the other failures of his life in combating all other things! If "mortal error" thus takes hold at the dying moment, what hope would there be for such a person as respects everlasting life, if only to overcomers will be granted that life and if none of them overcome, but all succumb to "mortal error?" The corollary of the argument would be hopeless death for all mankind. In this conclusion, the Bible agrees. "The wages of sin is death;" sin brings death, "mortal error."-- Ezekiel 18:4; Genesis 2:17; Romans 6:23.

OV377

What the Scriptures Say.

The Bible logically and beautifully points out God's compassion for our race, and His provision in Christ for our recovery out of this death condition by a resurrection from the dead. The Bible logically shows that the Divine sentence of death (not torment) must be met either by humanity or by a Redeemer, and informs us that for this purpose Christ left His Heavenly glory, that He might redeem Adam and his race from sin and its death penalty. So the Apostle writes by inspiration: "As by a man (Adam) came death, by a man also (Jesus) comes the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive." (1 Corinthians 15:21,22.) What is this but a declaration that the sin leading to "mortal error" is atoned for by Divine favor, to the intent that all sinners may be rescued from "mortal error"--from death?

The Bible is so much more reasonable and beautiful that, we believe, Christian Scientists, seeing its teachings with clear vision, will gladly exchange an inferior for a superior. Why should they bind themselves too closely to "Mother Eddy," who, according to her own theory, failed in the highest degree in committing "mortal error"--and hopelessly? Would they not rather take the older and still better teaching of God's Word, and realize that Jesus' resurrection from the dead was the Divine recognition of His perfect sacrifice and a guarantee that His death had accomplished the designed purpose of providing a way for the removal of "mortal error" --death--from all?

Those who accept Jesus' death and resurrection as the satisfaction for sin provided by God, and who believe the Bible teaching that the actual resurrection is to occur after the Second Advent of Jesus, may by faith speak of themselves as already risen with Him. But those who deny that there is any death must of necessity deny that Jesus died, and hence would be, whether intentionally or otherwise, denying the Ransom-Price--the Redemption Price--given for the sins of the whole world.

Cannot our Christian Science friends accept the Redeemer and His work, and by faith look forward to the Restitution, which St. Peter declares will follow our Lord's Second Advent? (Acts 3:19-21.) It will be for all mankind, and will last a thousand years, dealing with "every man in his own order"--bringing them back from the tomb and

from all their weaknesses, which are the blemishes of sin--back to the perfect image and likeness of God, as originally represented in Father Adam.

Healing the Sick Not a Sin.

Christian Science healers necessarily acknowledge that there is sickness when they speak of healing; for how could any one be healed who is not diseased? We have already conceded that sickness, sorrow and pain would not be proper for any who are God's people; and that the prevalence of these conditions attests the fact that God is dealing with the world as criminals under death sentence. The question arises, Is not the Church an exception to the world in this matter? We answer that those who believe in Jesus' redemptive work and who fully consecrate their lives, are counted as separate and distinct from the world. (John 17:16.) Nevertheless, to the surprise of some, it is not the Divine Plan that those received by God as sons should be released from sickness, imperfection or death.

Take the case of Jesus. "Holy, harmless, undefiled, separate from sinners," the Son of God by a full outward attestation (Matthew 3:17; John 1:14), He was weary, He hungered, He agonized in the Garden, He died on the Cross. Nor were these errors; rather they were the very things for which He came into the world, as He Himself declared; and without Jesus' suffering as our Redeemer, Adam and his race could never be recovered, according to the Divine arrangement.

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OV378

Church's Birth Due Now; World's Due Later--During Millennium

By C. T. Russell

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*"Ye which have followed Me, in the regeneration when the Son of Man shall sit in the Throne of His Glory ye also shall sit upon Twelve Thrones."--
Matthew 19:28.*

NONE are members of the Church of Christ except the regenerate. This fact is emphasized by our Lord Jesus, to the effect: "Ye must be born again," if ye would be My disciples. This teaching has practically disappeared from the pulpit, for the reason that the hearts of Christian people seem to be more tender than were those of their fathers; they cannot bear to think of the great mass of their relatives, friends and neighbors and of the heathen unregenerate as subjects for eternal torment at the hands of the Devil. Hence they ignore the Scriptural doctrine of regeneration, and endeavor to convince themselves that it cannot be necessary; for they know many, many people not regenerated, who are deserving of a far better fate.

The difficulty met with in considering this question is the same with which we so often meet on other questions; namely, an error firmly held so biases the mind as to make Bible truths seem impossible. Now, however, Bible students begin to see that there is a regeneration promised in the Bible for the world in the Millennium, quite separate and distinct from the regeneration now possible to the saintly church. When we get the Bible focus upon the condition of the dead, and see that they are unconscious --or, as the Bible says, sleeping, waiting for the Resurrection Morn, when the world in general will be granted opportunities of regeneration, we see that the regeneration of the present time, that of the Little Flock, will not hinder the masses from regeneration by and by. On the contrary, the regenerated Church of the present time will be associated with Messiah in the regeneration of the world.

This puts a new aspect upon the whole matter. Those now being regenerated are an elect, or select, class. Not only have they a special love for righteousness and a special hatred for iniquity, but additionally they exercise a special faith in God and His promises. By means of these promises and the trials and disciplines of life, these regenerates become especially qualified for God's service now and hereafter.

Regenerated to Different Natures.

Another item to be noticed is that the regenerating processes of the present time are with a view to bringing the Church class, the Elect of God, to a new nature. Their regeneration began when God imparted to them the Holy Spirit, following their full consecration to His service in the name and merit of the Redeemer. The regenerative

OV379

process continues during their lifetime, as they grow in grace, in knowledge and in love--in the character likeness of God's dear Son. This means of transforming and renewing work, referred to by St. Paul, saying: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the purifying of regeneration, and renewing of the Holy Spirit."--Titus 3:5.

No well informed person will dispute the fact that the regenerated constitute a very small proportion of mankind --yea, that they constitute a very small proportion of the religious church membership. The Apostle refers to these, styling them New Creatures in Christ Jesus, and declares that to these "old things have passed away, and all things have become new"-- new hopes, new aims, new ambitions, new desires, new affections. Such have been "transformed by the renewing of their minds."--2 Corinthians 5:17; Romans 12:2.

New Creatures in Christ Jesus.

Surely it is not an empty statement on the Apostle's part that all these regenerate ones are New Creatures in Christ Jesus. The Apostle, referring to this class, tells us that they have been begotten by the Holy Spirit through the Message of Truth. Again St. Peter says, God hath "given unto us (regenerates) exceeding great and precious promises; that by these we might become partakers of the Divine nature." (2 Peter 1:4.) There it is! --these by nature were humans; but God's grace in Christ, through this begetting, they become of a different nature --"partakers of the Divine nature." In comparison with the world, therefore, these New Creatures--a fresh creation, entirely aside from the human family to which they once belonged.

But the Scriptures everywhere remind us that the New Creation is merely an embryo and will not be perfected until the resurrection. They inform us also that some, by repudiating their covenant with the Lord and turning willfully to sin, may become subjects of the Second Death. They inform us that many begotten of the Spirit may never attain the full measure of their possibilities--may never become joint-heirs with Jesus Christ, their Lord. Because of slackness, worldly mindedness, they may attain only to a lower spiritual degree or nature --like unto the angels and not like unto the Son of God, who is the express image of the Father's glorious Person.

We perceive, therefore, that the steps of consecration and spirit begetting are not trifling propositions, but serious ones; and that with this opportunity of so great an exaltation go also conditions, limitations, trials, testings of faith and loyalty. "If we suffer with Him, we shall also reign with Him"--"be glorified together."--2 Timothy 2:12; Romans 8:17.

"Sit on Twelve Thrones, Judging."

In our context the Redeemer assured His faithful Apostles that, after being tested, the worthy ones would be associated with Himself in His Heavenly Kingdom--His Millennial Kingdom. These they would sit on twelve thrones judging or ruling. No

doubt some special glory and honor is provided in God's great Plan for the twelve faithful Apostles--St. Paul taking the place of Judas. Nevertheless the Lord afterward declared that all of His faithful followers would be granted a share with Him in His Millennial Kingdom and in His glory and power. Mark His words: "To him that overcometh will I grant to sit with Me in My Throne"--I will give Him power over the nations" --the Gentiles.--Revelation 3:21; 2:26.

This is doubly interesting to us: first because it is the reward of those who are now regenerated and who prove faithful to the spirit-begetting which they now receive--to those who eventually shall be born of the Spirit in the First Resurrection. As every begetting in the flesh must have a birth,

OV380

else it will be valueless, so the begetting of the Spirit must reach the culmination of the New Birth in the Resurrection. Jesus describes this Resurrection, saying, "Blessed and holy is he that hath part in the First Resurrection: on such the Second Death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. --Revelation 20:6.

But this is not all. The time when the Church will be reigning with Christ in His Kingdom glory will be the time of the world's regeneration-- the Millennium. This is the lesson of our text, "Ye which have followed Me (in the narrow way of self-sacrifice in the present life), in the regeneration, when the Son of Man shall sit upon the Throne of His glory (during His Millennial Reign), ye shall sit upon twelve thrones." How plain! How simple! How beautiful! How grand! Could any of the Lord's people who have experienced the purifying of their own hearts by the regenerating influences of the Holy Spirit have a selfish or an unkind thought toward the unregenerated world--so that they would object to the thought here presented! Would not all such, on the contrary, rejoice to know that the Heavenly Father has a Plan by which the non-elect of mankind may be regenerated in due time? We hold that this is true.

Selfishness and every desire to exclude others from blessings and favors which God has promised us signify so much of sin in control of the mind. Love not only thinketh no evil, but it hopeth all things, and is glad to find in God's Word various promises to the effect that all the families of the earth shall yet be blessed through the Spiritual Seed of Abraham--Christ and the Church.--Galatians 3:8; 16:29.

All Mankind Need Regeneration.

Some may see that the Church need regenerating now, but fail to see the need of the world. They see that the Church's regeneration is necessary because "flesh and blood cannot inherit the Kingdom of God"--we "must be born again." But there would be no Kingdom of God, there would be no Millennium, there would be no regeneration of the world, if God purposed only the salvation of the Church. On the contrary, however, everywhere in the Bible God tells of His compassion toward the world, while telling of His particular love for the true Church, dear as the apple of His eye.-- Zechariah 2:8.

Note that favorite text, "God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16.) The whole world was loved of God. The whole world has been provided for in the glorious sacrifice of Jesus, and the whole world is to have the benefit resulting from that sacrifice. Christ's death is not in vain, nor merely for the Church, the Elect few. Through these Elect the great mass of mankind, non-elect and unfit for the Kingdom, are to be blessed--blessed with an opportunity for regeneration as men--not to a new nature, as the Church, but to the nature once assigned humanity, in the image of God, lost through sin.

The world's regeneration, therefore, will be to perfect human nature, lost in Adam, redeemed by the sacrifice of Christ's human life. Moreover, God's provision of Times

of Regeneration-- years of Regeneration--is ample--a thousand years. Satan shall no longer be the prince of this world. At the beginning of Messiah's Reign, we have the assurance that he will be bound, restrained, that he may deceive the nations no more-- that he may put light for darkness and darkness for light no more.

The great Life-Giver will provide the opportunity for regeneration to all the thousands of millions of our race who died in Adam and who were redeemed to this opportunity for everlasting life through Messiah's death at Calvary. (1 Corinthians 15:21-23.) Ignorance and superstition, darkness and sin, will flee before the rising Sun

OV381

of Righteousness, which will flood the earth with the knowledge of the glory of God. Then all mankind, whosoever will, shall have the opportunity of coming to a knowledge of God and of the way of life, and of being begotten again by the Life-Giver.

The regenerated Elect of this Age will have nothing to do with giving the life to the world. That life must come from the Life-Giver, who has secured the right to be the world's Everlasting Father by the sacrifice of Himself. But as Christ will be the Second Adam (1 Corinthians 15:45) to the world for its regeneration, so the Church will be the Second Eve, to nourish, to care for, to guide, direct, instruct, all the willing and obedient, desirous of coming back into harmony with God during the Millennial Age.

At the conclusion of that blessed Epoch of a thousand years, when all wilful sinners shall have been destroyed in the Second Death, the Revelator's words will be fulfilled-- every creature in Heaven and on earth shall be heard saying, Praise, glory, honor, dominion and might be unto Him that sitteth upon the Throne and unto the Lamb, forever. There will be no discordant note. God's will shall then be done upon earth, even as it is now done in Heaven; and the reward of His favor--everlasting life, with no sickness, sorrow nor pain--will then be with humanity, even as it is now with the angels.

Mankind's New Trial for Life.

It should not be forgotten that Adam did not lose everlasting life. Although he had a perfect life and was free from all elements of death, nevertheless he was placed in Eden on probation to see whether by obedience to God he would develop a character in harmony with God, and so be accounted worthy of everlasting life. Consequently, when Adam and his posterity are redeemed from the curse of death, this salvation does not entitle them to life everlasting, but merely to a fresh trial as to worthiness of everlasting life.

This fresh trial will indeed be more favorable for Adam and his race in some respects than was Adam's original trial, because of the large increase of knowledge. Man has had an opportunity to learn the lesson of the exceeding sinfulness of sin. He will soon have an opportunity to learn the blessedness of righteousness and to know of the grace of God in Christ. This knowledge will be of great service to all who will use it during the Millennial Age, when for a thousand years the whole world of mankind will be on trial for everlasting life before the great White Judgment Throne.-- Revelation 20:11,12.

God wills that all men should be saved, not only from the Adamic death sentence, but also from the ignorance and blindness with which Satan has darkened their minds. (2 Corinthians 4:4.) He wills that all should be so saved from the train of evils which has followed Adam's sin and its penalty of death, in order that they may come to a knowledge of the Truth. This He does to the intent that having a clear knowledge of the Truth they may make the very best possible use of the new trial for life secured for them by the Redeemer's Ransom-sacrifice. It is for this very purpose that the Messianic Kingdom will be inaugurated, which will first bind Satan and then release

mankind from their blindness, as it is written. (Isaiah 35:5.) For the same reason it is the Divine arrangement that the Kingdom work shall be done gradually and shall require a thousand years for its completion.

The Regeneration of Mankind.

Throughout the Millennial Age it will be the work of Christ Jesus, as the Second Adam, to regenerate mankind. The regenerating influences will begin with their awakening from the sleep of death, in harmony with the Master's declaration, "The hour is coming in which all that are in the graves shall hear the voice of the Son of Man, and shall come forth."--John 5:28,29.

The coming forth from the tomb

OV382

will be merely the beginning of the work of regeneration. It will be only a preparatory work. The awakened sleepers will be in the same condition of mind as when they fell asleep in death--in a very similar condition to those who will be living on the earth at that time. But before they can be regenerated they must be brought to a knowledge of the Truth. Their eyes and ears of understanding must be opened. This the Scriptures assure us shall be accomplished. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." "The earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea."-- Isaiah 35:6; 11:9; Habakkuk 2:14.

The good news of Divine Love and of the possibilities of return to the favor of God through the atoning work of Jesus having then been clearly demonstrated to all, each one will have the opportunity of deciding for himself whether or not he desires to return to human perfection and the blessed privileges of life everlasting. To do so he must be begotten again by the Life-Giver, who will beget again only those who are desirous of having the new life. All wilful rejectors of the opportunity will die the Second Death. But those who accept the Savior's proposition will come under the helpful and disciplinary experiences which will gradually lift them up to human perfection --mental, moral and physical-- to all that was lost for them in Adam's disobedience and that was regained for them by the Redeemer's obedience and the Divine arrangement of His Messianic Kingdom for the regeneration of the world.

"AND THERE WAS A GREAT CALM"

*AS the green waves bear on their crest
The foam, and ever shoreward come,
So, moving surely to our rest,
Slowly we all like bits of foam
Come drifting home.*

*He whom we loved has reached the shore
In peace; and all the billows vast--
The stormy waves of life that bore
Him on--have ceased their strife at last
The storm is past!*

*We thought, because the waves of life
Were high and rough, the end would be
Mid scenes of tumult and of strife,
As mighty billows of the sea
Break loud and free.*

*But there was calm instead! The waves
Of life were stilled, and up the strand
Slipped noiselessly, as ocean laves
In quietness the silver sand,
An ending grand!*

*How sweet to know his weary life
At last to rest and quiet wore!
Oh, may we all, through peace or strife,
Be gathered on that silver shore
For evermore!*

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OV383

Golden Age at Hand

By C. T. Russell

Pastor New York, Washington and Cleveland Temples and the
Brooklyn and London Tabernacles

*"And He that sat upon the Throne said, Behold, I make all things new." --
Revelation 21:5.*

BIBLE chronology shows that in 1875 we entered upon a great Sabbath of one thousand years. Six great Days, each a thousand years long, were behind us, and the final one thousand years there began. This great Week of seven thousand years will witness, neither the end of God's dealings with humanity nor the destruction of the world, but the completion of the creation of our race. By that time the earth will be a world-wide Paradise; the human family, brought to perfection, will have filled the earth, according to the original Divine Program, and propagation will have ceased. Originally man was in God's likeness and "very good." The sex division was merely for the propagation of the race, and not designed to be permanent.--Genesis 1:28; Luke 20:35,36.

It was never more the Divine purpose that man should contend with sickness, sorrow, pain, weakness and death itself than that the angels should be thus afflicted. The same God that created the angels, and gave them happiness and perfection, created men and

properly endowed him at the beginning. The present difference between the perfection of the angels and the decrepitude of humanity--mental, moral and physical--is explained by the Bible alone. It tells that Adam was originally perfect and pleasing to God, and that his rejection by God and his subjection to death and all its concomitants are the results of his disobedience in Eden.--Romans 5:12.

The Turning Point--Divine Mercy.

There was no turning point so far as the Divine Purpose was concerned. The Bible assures us that God purposed human redemption from sin and death from the very beginning. But the first manifestation of that Purpose was the turning-point so far as human observation discerned. That turning-point was the birth of Jesus, who was born into the world, not sinful and imperfect like Adam's race, but especially born "holy, harmless, undefiled and separate from sinners," that He might become the Redeemer of men and thus make possible their recovery from imperfect, dying conditions. His birth of the Virgin stands related, therefore, to the great Divine Plan respecting His death, which really began at Jordan, when He consecrated Himself to death, and was baptized by John, and which was completed when on Calvary He cried, "It is finished!"

The next step in the Divine Program was Jesus' resurrection. Put to death in flesh, He was quickened in spirit, still more glorious than before He was made flesh. (Philippians 2:9-11.) The next step in the program was the anointing of the most holy of His followers to be fellow-members of the same glorious company under His Headship. This took place at Pentecost, and the work there begun has continued for more than eighteen centuries. As our Lord there anointed the most holy of the Jews and continued to anoint all who would be members of the Body of Christ, so in due time He began to anoint the most holy amongst the Gentiles--those who would become members of the same Body, which is His Church.

The Divine Purpose is that the risen Christ, the Second Adam, shall have a Bride class, the second Eve--a Divinely foreordained number. These eighteen centuries have been used of the Lord for the selection, or election, of

OV384

this Church to be His joint-heirs in His Kingdom; and as soon as this elect number shall have been demonstrated, their loyalty proved, etc., this Age will end and the New Age be fully inaugurated. Many Bible students agree with me that we are very near the time when the Church will be completed, and by the glorious change of the First Resurrection be made like the Lord-- spirit beings, "partakers of the Divine nature." (1 John 3:2; 2 Peter 1:4.) This will usher in the next step of the Divine Program--the Messianic Kingdom, with Christ and His Church-Bride associated with Him in the power and great glory necessary for the ruling, judging and uplifting of all the families of the earth.

If the Divine Program has consumed so much time in getting ready for the blessing of the world, what a great blessing must be designed! This is fully attested by both the Old and New Testaments. They speak of the New Dispensation now dawning as Times of Restitution, Times of Refreshing. (Acts 3:19.) They tell us that the earth will yield her increase; and this we see already beginning, as abundantly testified. They tell us that the knowledge of the glory of God will fill the whole world, breaking the shackles of ignorance and superstition. This we see abundantly witnessed on every hand.

Earth's Coming Glory.

The next step in the Divine Program which is about to begin will require, the Bible says, a thousand years, and will accomplish all that God has declared. The earth will be brought to perfection. Even now we see evidences of this in the wonderful fruits and

flowers of our day, far superior to those of the past in general, since Eden's bloom and beauty were lost.

The point I am emphasizing is that Millennial blessings are not coming to the world by a process of evolution, but as a result of God's lifting the veil from our eyes and permitting us to see what to do and how to do it. The same operation of Divine providence is manifested in all the great inventions of our day. These were not gradually evolved during the past six thousand years, but have practically sprung into existence before our eyes--very many of them during the past 40 years; all of them, I might say, within the one hundred and sixteen years from 1799, a period known in the Bible as the Day of God's preparation. (Nahum 2:3.) During this period God has been preparing the world for the Millennium.

Our great inventors acknowledge that their work is not so much the result of personal effort, but rather a kind of inspiration. Their eyes of understanding opened, and things kept secret since the foundation of the world stood plainly before them, and were readily put into practical form. It is the same respecting the progress in Bible study and in the understanding of the Divine Plan of the Ages. It came, not by plodding study, but rather as an illumination of the mind by the Holy Spirit; for God's due time had come when those of honest mind should know the Truth.

It is difficult for us to imagine that such wonderful conditions as have become common in our day--such wonderful knowledge of the Bible as is now possible to God's Elect, and such wonderful fruits, flowers, etc.--should be only the beginning of God's blessings. Yet it must be so; it must be that we are merely on the verge of still greater things--physical and mental blessings for all mankind.

Doctrines of Demons Interfere.

We now see clearly that the horrible doctrines of the Dark Ages so beclouded our mental vision and so stagnated thought as to handicap the world in respect to every matter of progress and intelligence. Our creeds of the Dark Ages deceived us into thinking of the Almighty as a cunning, powerful Being who had planned our injury before the foundation of the world, who purposed to torture eternally more than ninety-nine per cent of the billions He had created. Under these mental delusions, the Bible came back

OV385

to God's people after it had been explained by the creeds for twelve hundred years. When our fathers began to study the Bible afresh, their minds were so impregnated with what the Bible styles "doctrines of demons," that they were looking for devilish things and made them out of Scriptural statements which had no such significance.

Our Unscriptural Expectations.

Christians have long realized that God does not purpose to leave the world forever in a sin and death condition. But they have looked for Divine victory in the wrong direction, because they have accepted the theories of the Dark Ages formulated when the Bible was not in the hands of the people. The theory was that God wished the church to establish the Millennium by converting the world from sin to righteousness. An endeavor has been made to follow that theory. Inquisitions and persecutions were invoked to force the people into church membership. How successful it was is witnessed by conditions in Europe at the present time.

Great Britain claims 95 per cent Christians, Germany the same, Russia about the same, while Italy claims that all her people are Christians. In this fashion they have been attempting to convert the world--by calling people Christians who were not Christians at all, and by including their names on church records. By these methods they have counted up a total of 400 million Christians, as against a total of 1600 millions of earth's population. Thus the world is not half Christian, even of the nominal sort; and

instead of the heathen coming rapidly to Christianity, we find that they doubled during the last century.

Let us glance at the character of those thus forcibly brought under the name Christian by making them Christians as infants. We perceive that many of these are in jails, penitentiaries and insane asylums; and while we believe that in every nation and denomination there are some true saints of God, members therefore of the true Church of God, nevertheless, taken as a whole, can we not see that what Jesus said of some in His day must be applicable in what to-day is styled Christendom--"Ye are of your father the Devil; for his works ye do?"

We ask ourselves, Are the people of Europe doing the works of God or of the devil? The Apostle tells us that "if any man have not the Spirit of Christ he is none of His;" that the fruits of Christ's Spirit are meekness, gentleness, patience, brotherly kindness, love; that anger, malice, hatred, envy, strife, are works of the flesh and of the Devil. "By their fruits we shall know them," said the Master. Surely, we ought to know that some huge mistake has been made when the peoples of Europe have been styled Christendom --Christ's Kingdom--and why they are enrolled as Christians.

How sad was the mistake which occurred when the "doctrines of demons" were brought in! Now we see that the Bible tells a very different story. It tells that God's time for saving the world from sin and death will be during the thousand years of Messiah's Kingdom; and that then they shall have every good opportunity that Divine Wisdom, Love and Justice will arrange on their behalf.

The dead are not in Heaven nor in the Catholic Purgatory, nor in the still worse Protestant eternal torture. They are asleep, as the Bible declares. But for Jesus and His work they would be dead in the same sense that a brute is dead. Because Jesus died for sins, therefore there is to be a resurrection from the dead; and therefore the dead are spoken of as being asleep, unconscious, waiting for the Morning of Messiah's Coming and for the glorious blessings of resurrection promised.

The Seventh Trumpet--The Last.

With our minds filled with the fears of the Dark Ages, we once thought of the "trump of God" as though it were a trumpet of the Devil, as though it implied horrible disaster to the human

OV386

family. But now, the eyes of our understanding opened to discern more clearly the Bible teachings, we are amazed to find that the trumpet of God is symbolical, like the preceding six; that it stands related to Messiah's Kingdom and to the world's release from the bondage of Sin and Death. Thank God for the Seventh Trumpet, the last trump, the trump of Love!

In the past this was pictured as the Jubilee. Under the Jewish law arrangement, God provided that every fiftieth year should be a Jubilee year, in which all debts should be cancelled and all bondages terminated. This was not only a beneficial arrangement for the Jews, but was a type of the future. It pictured the full forgiveness of sin and the full release of humanity from all the consequences of Adam's disobedience.

At the opening of the year of Jubilee the fact was announced by the priests, who blew upon silver trumpets, proclaiming that the Jubilee had come, and that all might return to their former estate. The great Seventh Day, a thousand years long, the antitypical Jubilee Year, began in 1875, according to Scriptural chronology. It is the proper time for all the servants of God, members of the antitypical Priesthood, to blow the silver trumpet of Truth and to make known to the people the character of the bondage to Sin and Death, and to inform them that it is God's will that they go free from these.

Such proclamations have been going forth from Bible students the world over during the past forty years. The matter has been opposed by many. As among the Israelites

there was a nominal priesthood who opposed the Message of Jesus and the Apostles, so there is to-day a nominal priesthood who oppose the Message of Truth, the Message that Messiah is about to take His great power and reign.

All Things to be Made New.

Meantime, humanity has been increasingly anxious concerning its bondage, and has restlessly been seeking liberty--sometimes wisely, sometimes unwisely. Some employers and teachers have realized the impending change, and have governed and taught accordingly. Others, realizing the change, have invoked still further the powers of ignorance and superstition, with a view to continuing the present order of things, which God has declared shall give place to the New Christ is now taking to Himself His great power and is about to begin His Reign; and in our text He tells us that by that Reign He will make all things new.

Happy would it be for all classes if they would recognize that the great Clock in the Divine Plan has tolled out a change of dispensation; that the New Order is due to come in and the Old to go out. But because selfishness has hardened their hearts, the world is not ready for the Restitution blessings, and hence God, foreknowing this, has foretold the Time of Trouble which even now is at our door.

According to the Divine Word the present great European war is but the prelude to Armageddon, as Armageddon will be the prelude to Messiah's Kingdom. According to the Bible the present war, without bringing special advantage to any nation, but bringing discontent to all, will prepare the world for the most wonderful revolution ever known, symbolically styled in the Bible "a great earthquake." (Revelation 16:18.) Following this revolution will come the symbolical "fire" of the Bible, not a literal fire that will literally burn the earth, but the fire of Anarchy, which will consume our present civilization; and except those days should be shortened, no flesh would survive. (Matthew 24:22.) But our Lord assured us that those days will be shortened--that the Elect will take the Kingdom and establish righteousness and peace on the firm foundation of Justice. Man's extremity will become God's opportunity, wisely provided before the foundation of the world.

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OV387

Twenty Billion Slaves to be Freed

By C. T. Russell

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"The creature also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God."--Romans 8:21.

THIS text, one of the grandest promises for humanity, does not relate to true Christians, but to mankind in general. True Christians are already set free, so far as their hearts, their minds, are concerned. Sainly Christians are a rarity to-day as they have always been since the Master declared: "Fear not, little flock; it is the Father's good pleasure to give you the Kingdom."-- Luke 12:32.

Not until these shall be perfected by the glorious change of the Chief Resurrection will the time come for delivering the groaning creation from its bondage. In other words, the world's blessing tarries until the completion of the saintly company gathered out of every nation and denomination during the past nineteen centuries, and called in the Bible "The Church of the Firstborns," "The Very Elect," "The Lamb's Wife," "The Body of Christ," and so forth.

Jehovah is a God of order. All His good purposes will be fulfilled in a most orderly manner. Six great days of a thousand years each have already passed over us, according to the Scriptures, and have been periods of darkness under a reign of sin and death. During this time God has allowed our race to experiment with sin and to note its bitter results--to experiment also in endeavors to recover from sin and its penalty, death, with its concomitants of sickness and sorrow. The long schooling of six thousand years is not to be in vain. The lesson that "the wages of sin is death" is not to be lost. Mankind is not to be left to destruction, but is to be recovered. Earth's billions, lying as unconscious in death as the brute, are nevertheless subjects of Divine interest, sympathy and provision. In the Seventh Thousand-Year Day, earth's great Sabbath, assistance will come to our race.

Broad Foundation for Human Salvation.

According to the Divine Program, Christ will then be the great King over all the earth, and the great antitypical Priest, to uplift all the willing and obedient. He will be the Antitype of Melchisedec, who was a priest upon his throne. If the Divine purpose had merely been that the Lord Jesus Christ should do this work alone, there would have been no need of His coming into the world nineteen centuries ago to die; for He could have accomplished the entire work at one time. Now, at the beginning of the seventh thousand years, He could have died for man's sins, thus redeeming all from the curse that came through Adam; and then, risen from the dead and glorified with the Father's power, He could immediately have begun His great work of setting free the prisoners of Sin and Death.

OV388

But the Heavenly Father had a better Plan. He had purposed the selecting of the saintly few amongst men, to be associated with our Lord Jesus in His Kingship and in His priestly office. God has laid a broad foundation for a great work for humanity in providing not only the necessary kings and priests for the Millennial Kingdom but also valuable experiences for mankind through the reign of Sin and Death, and through human endeavor to overcome these. By now all should be satisfied that life everlasting must come as a gift from God.

A Race of Slaves.

During Messiah's thousand year Reign the groaning creation, which from Adam until now numbers twenty billions, will be delivered from bondage into full liberty, proper to sons of God. Behold what terrible bondages are upon mankind! Look at their ignorance, their superstition, their fears, their weaknesses, mental, moral, physical and the sum of these disabilities --death.

This does not signify universal salvation, except in that the Bible promises that "as all in Adam die, even so all in Christ shall be made alive, every man in his own order"--class. (1 Corinthians 15:22,23.) The giving to all mankind the full opportunities of the Millennial Kingdom will fulfill God's promise. Those who shall intelligently refuse God's gift of everlasting life, by refusing His reasonable requirements, will die the Second Death. But those who at the conclusion of the Millennial Age shall have profited by the Messiah's Kingdom will be received into God's family and will be granted all the liberties and privileges proper to the sons of God.--Revelation 21:4; 22:3.

Although we should understand what God has promised of Restitution to human perfection for the groaning creation in general, it is still more important that Christians recognize the share of liberty which has already come to them. (Galatians 5:1.) Do not misunderstand me to refer to the great mass, Catholic and Protestant, noted in the statistics of 400,000,000 Christians. Alas, no! That great mass is deceived. According to Bible standards, and their own confessions, they have neither lot nor part in the Church which is the Body of Christ.

This great mass is well represented in the nations of Europe warring for commercialism, the one to obtain, and the other to hold, the key of power and access to world wealth. Saints there undoubtedly are in all the warring nations; but they are so few that they have virtually no influence, but are forced by the others into the struggle. The mass of these nominal Christians neither know Christ personally, nor give evidence of having come into God's family through the begetting of the Holy Spirit. As truly as the heathen of other lands, they are "without God and having no hope." There is a hope for them, but they know not of it; they are bound hard and fast in ignorance, superstition, misunderstanding of God and fear of the future.

Responsibility of Clergy and Laity.

Where lies the responsibility for present conditions--that the millions of Europe are fighting like devils, each army deceived into thinking that it is the Lord's army, fighting for God and righteousness? We believe that the responsibility lies close to the door of the churches of all denominations, and especially close to the door of the religious teachers, who assume great responsibility in calling themselves the clergy and setting themselves above their fellows, whom they style the laity.

These ministers of the civilized world, more than a quarter of a million in number, represent a highly favored class of humanity. The majority of them have much above the average of time for study and thought. How are they using these wonderful opportunities and privileges, and the influence which goes with their positions and

OV389

which is accentuated by the superstition of the masses?

I freely acknowledge that they are not responsible to me; as it is written, "To his own master each servant stands or falls." It is quite proper, however, that we remember the Master's words, "Out of thine own mouth will I judge thee, thou wicked and slothful servant." (Luke 19:22.) What a fearful retribution apparently awaits these professed ministers of God and of Christ who, instead of using their great opportunities for emancipating the people from the slavery of ignorance, superstition and error are using them to promote mental bondage!

Moral Cowards Everywhere.

The clergy neglect their opportunities for educating the people to a proper conception of the rights of man. They have fostered the fallacy that the kingdoms of the world are kingdoms of God, and that serving the king is serving the Lord. They have not taught the people the broad patriotism that "The earth is the Lord's and the fullness thereof," which He hath given to the children of men; and that national barriers of selfishness and national aggressiveness are contrary to the rights of man. The clergy of each country, supported by the governments, have in turn upheld these governments; and if they have not told the people that the voice of the emperor or the king is the voice of God, they have certainly not disabused them of that idea, which the clergy of past generations inculcated.

Now that the war has come, and the misdirected people are blindly fighting for their errors and misconceptions, what is the attitude of the clergy? Under the pay or the protection of the governments, are they not supporting the governments from which they receive their pay? Are they not intent upon encouraging the ambitions of these governments and stirring up the people to war? Do they not approve the legend on the belts of the German soldiers, "God with us?" Do they not follow the lead of the Archbishop of Canterbury, in England, in encouraging the thought that all who enlist are engaging in a holy war for God? The Archbishop is credited in the press with urging the boys and the girls of Great Britain to marry early and bring up large families, that there may be more such soldiers to battle for church and State.

Policy and hypocrisy are written all over the affairs of the world falsely called Christendom--Christ's Kingdom. These are not Christ's Kingdom, nor are these Christ's ministers, if we judge by the Savior's statement, "His servants ye are to whom ye render service"--whether God or Mammon.

The clergy of lands not directly involved in the war are praying and urging the people to pray to God to stop the war; but we hear no suggestion from any quarter, of proper preaching and teaching to show the people the brotherhood of the human family and the sin of murder, whether committed by commands of kings, emperors, or otherwise. Where is the courage? Where is the moral stamina? It is lacking. Why? Because true Christianity is lacking.

Christ's true followers are courageous. Jesus refers to them all as overcomers, not sycophants; as lovers of peace, who contend not with carnal weapons. His followers must, nevertheless, be true heroes, copies of their Master, not afraid to speak the truth and not afraid to die for their courage. What a power a quarter of a million professed ministers of Christ might be if they truly took their stand on his side, lifted up their voices, and even now confessed how seriously they have misled the people in respect to earthly things, as well as regards the things of the hereafter!

Hypocrisy the Greatest of Sins.

Judged by their utterances, the great mass of those professing to be ministers of Christ are hypocrites. In private conversation, if cross-examined,

OV390

they confess that they do not believe in the Bible, and declare that no educated person could believe it to be a Divine revelation. Asked whether they believe in a future life, they answer that they have some hopes of a future life, but that these are built, not upon the Bible declaration of a resurrection of the dead, but upon the platonic philosophy that nobody is dead. Asked whether they believe in eternal torment, they reply, Certainly not! Indirectly, however, they have given the inference that they believe it; and surely they have not done anything to take from the people that nightmare invented during the Dark Ages, when for twelve hundred years the few Bibles that were relegated to the cloister and the closet, and the world was taught by self-styled apostolic bishops, who claimed the same authority of inspiration as the Twelve Apostles whom Jesus named as His only mouthpieces.

There were murderers, thieves and drunkards in Jesus' day, as there are to-day; yet the Master denounced as still greater sinners the religious hypocrites of His time who made void God's Word, substituting for it human tradition--deceiving and misleading the people--"blind leaders of the blind." Were He to speak forth to-day His strongest condemnation would be expressed against the clergy, who seem intent upon keeping the people in darkness respecting the true teachings of the Bible--teaching them evolution and unbelief if they are educated, or delusions of the Dark Ages if they are uneducated. Policy seems to take the place of honesty. The Apostle speaks of such as having their consciences seared--toughened, hardened. Lying usage in deception, in trifling with the Word of God, in toying with human tradition and in pleasing kings and princes, has apparently seared many clerical consciences.

As a result, nearly all ministers will say: "We do not believe in the doctrine of eternal torture. We would not think of torturing anybody ourselves; we do not know any human being so depraved that he would wish to torture his fellow creature everlastingly. We do not believe that God would do so. We doubt whether any devil would long take pleasure in such sufferings." Asked why they support creeds which so teach, and why they give such inference to the public, some reply, "It is required of us by our denominations. We would much prefer to tell the truth about the Love of God and His arrangement for the blessing of the non-elect during the Times of Restitution. (Acts 3:19-21.) But we are bound hand and foot. Our support and our honor amongst

men depend on our adherence to this doctrine. If we could see a way out of the difficulty, we would be glad to be liberated."

Others answer that they give their consciences no concern, that their denomination takes the responsibility for its creed and for its teachers. Others answer that they are Higher Critics and Evolutionists, who believe that they must not tell the people their heart-sentiments, but that they hope that soon public sentiment will outgrow the influence of the Bible, and that then they will be called upon to teach a Christless, and, if necessary, a Godless morality.

After the Example of Judas.

Such bartering of the honor of the Almighty for honor of men and an easy living is as difficult to understand as that of Judas, who sold Jesus for thirty pieces of silver. So seared are the consciences of these educated men that they seem not to realize that blasphemy is the most serious of sins; and that directly or indirectly giving the inference that the God of all grace, the Father of Mercies, is roasting 999 out of every 1,000 of humanity is the worst blasphemy that could be concocted. How much allowance God makes for these blasphemers I do not know, but I feel that theirs is a terrible position. Would that some word of mine might assist in awakening their consciences; and that even yet nobility and manhood,

OV391

not to say saintship, might gain the victory!

And does not the pew share this responsibility? Has it no meaning to intelligent men and women that they have subscribed to a creed that blasphemes God's holy name, totally misrepresents His character, and throws an utterly false light on the Bible? Is it sufficient that these should say, "We no longer believe these creeds?" Do not their names on the rolls, their presence at church services, and their contribution to the upkeep of these creeds and their clerical defenders constitute a responsibility in the sight of God and in the esteem of all honest men and women? How long shall intelligent people halt between creeds of hypocrisy and one of honesty? How long will they bow down before creed idols more horrible than any worshiped by the heathen?

While mankind is celebrating to-day the birth of this great nation which stands for liberty, freedom, emancipation from the thralldom of church and State, let us personally make fresh resolutions that we will stand fast in the liberty wherewith Christ makes free, and be His servants, loyal, faithful unto death, hoping to receive "the Crown of Life, which fadeth not away."

LORD, GIVE ME THIS!

LUKE 11:13.

*O HEAVENLY Father, Thou hast told
Of a gift more precious than pearls and gold;
A gift that is free to every one,
Through Jesus Christ, Thine only Son.
For His sake, give this to me.*

*O give it to me, for Jesus said
That a father giveth his children bread,
And how much more Thou wilt surely give
The gift by which the dead shall live!
For Christ's sake, give this to me.*

*I cannot see, and I want the sight;
I am in the dark, and I want the light;
I want to pray, and I don't know how;
O give me Thy Holy Spirit now!
For Christ's sake, give this to me.*

*Since Thou hast said it, I must believe
It is only "ask" and I shall receive:
Since Thou hast said it, it must be true,
And there's nothing else for me to do!
For Christ's sake, give this to me.*

*So I come and ask, because my need
Is very great and real indeed.
On the strength of Thy Word I come and say,
Oh, let Thy Word come true today!
For Christ's sake, give this to me!*

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Sowing to Self and Sin--Reaping Corruption

By C. T. Russell

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"Whatsoever a man soweth, that shall he also reap."--Galatians 6:7.

A VERY important lesson centers in these words of the inspired St. Paul. In our lives and characters are certain things with which we have nothing to do. From our ancestors we have received something for which we are not responsible. For instance, we had nothing to do with Adam's sin and its effects. We have to do only with what we ourselves sow.

Those things which have come to us by heredity, not by our own volition-- conditions over which we had no control --are all arranged for in our great Creator's plan. In Christ, God has made provision for the covering of all the imperfections that have come to us through the fall, so that we are not responsible for anything but what we sow. God will attend to what Adam sowed. He has provided a just Sacrifice for the unjust sinner; for as by man (Adam) came sin and death, so also by the Man Christ Jesus will come deliverance from those imperfections which result from Father Adam.

This is applicable not only to the Church now, but will be applicable to the whole world during the Millennial Age. The world of mankind will not be held responsible for what their fathers sowed, though now all suffer for those things. "The fathers have eaten sour grapes, and the children's teeth are set on edge." (Ezekiel 18:2; Jeremiah 31:29,30.) In this present life we shall suffer from these disabilities. But this is true only of this life. The seed of sinful sowing brings a certain harvest, the same as sowing wheat brings wheat.

Living in Basement of Brain.

What are the seeds mankind have been sowing for six thousand years? We see the world in general sowing to selfishness, to self-gratification. Nearly all have been thus sowing, trying to serve their tastes, their preferences for food, clothing, everything under the sun. Man tries to satisfy his desires, and most of the fallen man's desires are for sinful things; but from the Adamic fall he has received a selfish bent. Thus the selfish impulses are more active than are the higher powers of his mind.

In the top of the brain lie the nobler powers of the mind: such as the sense of right and wrong, reverence, benevolence--good qualities, which bring man's highest blessings. Whoever can live in the top of his brain, instead of down in the cellar, the base of the brain, will have the nobler life. There are organs that belong merely to the flesh. Some people live for food and drink only. Others do not care so much for these things, but have

OV393

other morbid cravings. If we had none of the quality of alimentiveness in our brain, we would not enjoy eating, which would then be a mere matter of form and might be neglected. But if we are in good health, we relish our daily meals. This should lead to thankfulness to the Lord, from whom all our blessings come.

If, however, the organ of alimentiveness is in control, is served particularly and continually, the person will live only to eat and drink. He will live down in the basement of his brain. He will not have the highest joys. Such a condition would be an over-balance of that part of the brain.

Man became unbalanced away back in Eden, and we have had six thousand years of development in that direction, so that by this time the heads of a good portion of mankind are largely empty as regards the nobler sentiments, or at best these organs are largely dormant. Men have been too much occupied with eating, planting and building, with running after the gratification of the pleasures of sense, living more like animals than like beings created in the image of God.

Gratification of legitimate cravings is proper to a certain degree with mankind. There is nothing wrong in a man's enjoying his food and other bodily comforts. But is the making of these the chief aim of life--the sitting or lolling around to kill time, and the doing of this, that and the other thing just as they happen to come along-- that shows the empty head. Some very good people, as the world goes, spend considerable time in dancing and card-playing. To me it seems that those who have time to burn, to kill, those who spend their time in thinking merely about things which are on the same level with the horse and the dog, are living on a very low, animal plane. They do just what a good breed of animal would do.

Man's Aspirations If Perfect.

God has given man a brain very different from all the lower animals. We have the quality of brain and the powers of mind to reason along abstract lines. We can study mathematics, dynamics, astronomy, geology, political economy. We can discern between right and wrong. We can know God's will and study His Word. Animals cannot do these things.

But the average man does not care to think about God or about anything beyond the interests of the present life. He does not wish to think about dying. He ought to think, There is a great God; He has a sympathy and love for me, and I would be glad to know what He has to say to me. It would be natural to a noble mind to ask what God has for us, and to reason that it must be something good, because God is good. God is wise, just and loving, and has a deep interest in His creatures.

If things were as they should be, man would be feeling after God. He would desire to know about the Divine Plan of the Ages--how sin came into the world; how God has sympathy, and sent His Son to be our Redeemer, to make satisfaction for sin; how in due time He will make satisfaction for the sins of the whole world. Man would be interested to learn how it is that some know all of this beforehand, in order that they may be associated with the Lord Jesus in blessing the world. Why do they not care to know these things? It is because Satan has blinded men's minds, and because they are so fallen that to a large degree they have lost the image of God, in which man was originally created. Moreover, false doctrines have come in, also from Satan and the other fallen angels.

Present Experiences a Lesson to Angels.

The Apostle Paul says that "the god of this world hath blinded the minds of them that believe not." (2 Corinthians 4:4.) They do not believe because their eyes are holden; for Satan does not wish them to see the light of the glorious goodness of God shining

OV394

in the face of Jesus Christ. If men could only get a glimpse of God's goodness in Christ, the entire world would be converted. Why, then, does not God reveal His glory to them? For the reason that He purposes to do so in the Millennial Kingdom. Through Christ He will then open the blind eyes, unstop the deaf ears, and cause all men to know the Lord.--Isaiah 35:5; Jeremiah 31:34.

For a wise purpose God has permitted Satan to take his course. But in due time the Almighty will take control--in the very near future. He told our first parents that they should die because of their sin. It was Satan who said that they should not die. If they

chose to believe Satan, the responsibility was their own. God permitted them to take that course.

Why should God do this? Because He wished to teach a great lesson; first to the angels, then to men. The angels are learning every day. They desire to look into these things, as the Apostle Peter assures us. (1 Peter 1:10-12.) Throughout the six thousand years during which God has permitted evil on earth, the angels have been looking on. The introduction of evil was a great test to them at first. When they saw the power of Lucifer, Satan, and observed that God did not correct him at the beginning of his career of rebellion, some of them concluded that God could not stop him. So many of them decided to follow Lucifer.

Did God wish this? Yes; if their hearts were disloyal, He did not desire to have them associated in the Kingdom regulations. So He let them have the test. He let them take their own course. Now that they are over in Satan's ranks, they are finding that God has the power; but they have demonstrated that they have not been in harmony with Him. For a time the other angels were bewildered; nevertheless, they trusted God. They have now seen the wisdom of His course.

All the while God had the power, but simply did not exercise it. The holy angels see now how foolish it would have been for them to choose sin. They can see that doing right is better than doing wrong. All the holy angels perceive that they were wise to trust God, even though for awhile it looked as though He was powerless to stop Satan or to save the fallen race that Satan had led astray.

Man's Present Condition Temporary.

The world of mankind have been going down into death, but the world is not eternally lost. God has known all the time what would be the outcome; and all the time He has had a Plan for their recovery. They have been only asleep in death; for God, before He revealed His plan of Redemption, had it in mind for man. In fact, He had it in mind before the foundation of the world. The Lord Jesus was the very Essence of that Plan, the very Center. He was to be the great Ransom-sacrificer for all, and later the great King of Glory to lift mankind out of death. All this was known to the Father. Jesus was the Lamb slain (in Jehovah's Purpose) from before the world was.

It is a good thing to find out how great a God we have; to learn that He is not only all-wise, all-powerful and all-just, but--still more precious-- that the very essence of His character is Love. This great Plan which God is carrying out has a still further purpose in developing sympathy and other noble traits in mankind. He is letting the world go down to the tomb; but no one suffers very long.

Brevity of Life Now a Blessing.

This condition has lasted more than six thousand years, although no one person has suffered more than a small fraction of that time. Many have been taken away very suddenly; many have died in infancy; some have died of consumption or of fever; others have been killed with bullets; still others with poisonous gases. But it was only a brief experience. It is not like roasting in torture throughout all eternity. For a person to suffer for a

OV449

few days, to have a tooth-ache, a head-ache, a heart-ache, may do him good.

Man's experience may develop patience and give the sufferer sympathy for others. All our aches and pains should make us sympathetic. If you never had any pain, you could not imagine what was the matter with people when they talked about their aches and pains. But since we all have aches and pains, bruises and heart-aches, we know what they are, and can sympathize with others who have them. Then, besides, these

experiences are only for a moment, so to speak--"light afflictions," in comparison to the blessings in store for humanity.

These things are giving the world a great lesson. Mankind are not bound for eternal torment. They are simply falling asleep in death for a time. It is better that they fall asleep than that they should stay awake long-- better under present conditions. If they are inclined to right, it is better that they fall asleep, for the reason that their experiences are not prolonged and are not so much of a conflict. It is better also in the case of those who do evil, who know how to make bombs and all kinds of deadly instruments for injuring and destroying their fellow creatures, or who rob the widow and the orphan. If such were not cut off in death, we do not know what wickedness they would learn to do in a thousand years. Some in their selfishness would get all the money in the world. It is a good thing that they are dying off. We are glad, however, that they are merely falling asleep and not dying like a beast, to live no more.

God has a future of glorious opportunity for all. We are glad that our God has so wonderful a Plan. There are some things that we do not yet fully understand, but we are sure that our great Creator knows what He is about. There is no need to worry about the final outcome. We see enough to convince us fully and to satisfy us; and we rest it there. If you are not trying to do right, not trying to please the Lord, then you have something about which to be concerned.

Experiences on Awakening from Death.

All these present conditions will be so overruled as to have a beneficial effect upon the world. Mankind fell asleep in death with certain knowledge and experiences. Even those errors which God has permitted to come in will work out good. How could they ever work out good? In this way:

Imagine some of the poor people awakening in the Resurrection Day and taking up the same thought with which they fell asleep. They will wake up saying: Where am I? Where is the Devil? Where is the fire? and the torment? There is neither Devil nor fire around here, they will be told; those things that were told you when you were alive before were simply scare-crows which the Devil used to drive men away from God! They were the very things that made you hate God. But we have found that the Bible tells about the Love of God, and says nothing whatever about those dreadful things we used to be taught. They were doctrines of devils. Cheer up, brother; you are just entering upon the best time of your life.

Are you deceiving me? he will ask in bewilderment. Oh, no! will be the reply. Satan is bound for a thousand years that he may deceive the people no more. You are going to have a grand time, coming into harmony with God, learning to know Him, whom to know is life everlasting. We shall all get everlasting life if we do right. Shall I become an angel? he will ask. No; you are too late for that. You knew some saintly people when you were alive before, did you not? Oh, yes; my parents were devout Christians. They are in the Kingdom now, joint-heirs with our Lord Jesus Christ, reigning with Him. During the Gospel Age, whoever would walk in Jesus'

Ov450

footsteps might have a change of nature and a special resurrection to become spirit beings--like Christ. \What can I get? Restitution--restoration to what Adam was when created. We are told that all our infirmities will gradually disappear, until by the close of Christ's Reign we shall be absolutely perfect, if we keep in the right way. Then, if we remain in harmony with God, we shall receive everlasting life. Now is your opportunity. Be one of those who will live only for God. In the past you sowed to the flesh. You wasted your time. You used your whole body improperly. You have learned a lesson; put it to good use. Hereafter, try to live in harmony with God's will. This will be sowing properly; and by and by you will have a good crop.

Thus those living when the Kingdom is set up can enlighten others who come up from the tomb; and these in turn can assist others. The incorrigible alone will suffer the Second Death --destruction.

*"We are living, we are dwelling,
In a grand and awful time,
In an Age on ages telling,
To be living is sublime.
Hark, the rumbling in the nations,
Iron crumbling with the clay:
Hark, what soundeth? 'Tis creation
Groaning for a better Day."*

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OV395

Bishop-Apostles Costly Mistake

By C. T. Russell

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"Have I not chosen you Twelve?"-- John 6:70.

AS CHRISTIANS we have long lamented our differences and wondered at their number. As we have been getting rid of one after another of the doctrinal errors of the past, and see their foolishness, and learn that they are not supported by Bible testimony, we wonder how they originally got a foothold in Christian faith. But a glance backward is sufficient to explain the situation.

During the ministry of our Lord and the Apostles, the faith of the Church was kept pure; but as Jesus prophesied in the parable of the Wheat and Tares, all this changed as soon as the Apostles fell asleep. He says: "While men slept, the enemy came and sowed tares" amongst the wheat. The tares of error sown by Satan shortly after the death of the Apostles have yielded an abundant crop, and well nigh choked out the good seed of the Kingdom --Christ's saintly followers. The nominal wheat-field might almost be called a tare-field, so greatly do the tares predominate.

But in the Harvest, the end of this Age, the dawning of the New Age of Messiah's Kingdom, the Lord will favor such conditions as will effect a thorough separation between the "wheat" and the "tares." He will gather His wheat into the Garner. All imitation Christians will, by the fiery troubles of that Day, be reduced to the ranks of the world in general.

Judas' Place Improperly Filled.

Whilst the eleven Apostles were waiting as directed for the Pentecostal blessing, they, contrary to direction, busied themselves by appointing a successor to Judas. They chose two men, and the two, selected one by lot, and then supposed that they had made an Apostle. Without reproving them, God ignored their choice; thenceforth we hear no more of Matthias. In His own time God brought forth the successor of Judas, and we all recognize at once St. Paul, of whom it is written that he was "not one whit behind the chiefest of the Apostles," and that he had visions and revelations more than they all.

St. Paul's writings constitute the major portion of the New Testament, and are invaluable gifts of God to His people. There never were to be more than these twelve. Jesus declares that He chose the twelve. Again He declares that God gave them to Him and that He lost none of them save Judas, whose disloyalty had already been foretold.

When Jesus prayed for these He differentiated them from His other followers, saying, "Neither pray I for these alone, but for all those also who shall believe in Me through their word." Their words are His words. They have been His mouthpieces to the Church. Of these twelve, and of none others, He declares, "Whatsoever things ye shall bind on earth shall be bound in Heaven," and whatsoever things ye shall declare loosed

OV396

all shall know are loosed and not binding in the sight of Heaven. So carefully did the Lord intend to supervise these in their utterances that their words would be infallible; and He wished all His followers to know this.

Furthermore, after our Lord had ascended to glory, He sent a message to the Church through St. John the Revelator. In that message He pictured the twelve apostles as a crown of twelve stars, upon the head of the Woman, the Church. Again, in the symbolical picture of the New Jerusalem, which represents the Church in glory beyond the veil, He pictures the twelve apostles as the twelve foundation stones. There never were to be any more, nor any less. From this standpoint we see that we are not to expect an additional revelation of any kind. God's people are not to trust either in their own speculations and mental gymnastics, or in visions and dreams; for, as St. Paul declares, "If any man preach any other gospel than that which we have preached, let him be accursed." (Galatians 1:8,9.) So, too, he declares, "The Word of His grace is able to build you up," and to "make you wise unto salvation." Again he said, "The Word of God is sufficient, that the man of God may be thoroughly furnished." (Acts 20:32; 2 Timothy 3:15-17.) We see, then, that the Church needed no more than the twelve Apostles, nor any further revelation of any kind than those given to her through this inspired Apostleship. But that there would be some who mistakenly would claim to be apostles, the Lord Jesus clearly indicated, declaring that there would be false apostles, "who say that they are apostles and are not."--Revelation 2:2.

The First Pseudo-Apostles.

When we speak of pseudo-apostles --false apostles--we should not be understood as charging intentional fraud. Rather, sympathetically, let us suppose that the early bishops, in accepting the title of apostles and claiming for themselves succession to the Apostolic office, were honestly deluded, as much as were the people who thus acknowledged them. Let us remember, further, that the matter grew gradually, just as titles and dignities grow at this day.

Let us remember that the early Christians were not generally educated --that remarkably few people in olden times were able to read. Indeed, general ability to read belongs only to our generation, to those living in this our wonderful day--the dawning of the New Era of Messiah's Kingdom. Let us remember, also, that at that time books were very scarce, because very expensive. The Jews did, indeed, endeavor to have a copy of the Holy Scriptures in every synagogue, there to be read once a week, in portions, from large and costly scrolls.

Christians, expelled from the synagogue, had no longer the opportunity of the Jews for studying the Old Testament Scriptures. And the New Testament, written in fragmentary manner, was costly also, and not brought together as a collection for a long time after the death of the Apostles. The sacred writings soon became relics, remembrancers of the dead Apostles and of Jesus, worshipped by all, but not studied. Their value for instruction was considered at an end, because the theory in the meantime had sprung up that the living bishops were the representatives of the Apostolic office and inspirations. The people, therefore, unable to read, asked not, What say the Apostles? but received their theological instructions from the bishops, who they believed to be the living Apostles.

When we reflect that very few ministers in one city, even of one denomination, are today fully agreed as respects Divine Truth, we must not be surprised that during the two

centuries following the death of the Apostles, these supposed "successors" got into all kinds of false doctrines, each leading a company of believers and holding the pre-eminence of his own views, few thinking to measure their presentations by those of the twelve divinely appointed Apostles.

OV397

"Apostolic Councils" Next.

The doctrinal strife between the bishops grew. Gradually the people of God, about A.D. 250, began to be separated into two classes--the clergy and the laity. The bishops, instead of being chosen by the vote of the people, publicly claimed the divine right, as the superiors in the Church, to ordain for them their clerical teachers. The clergy, under the lead of the bishops as supposed successors to the Apostles, lorded it over God's heritage. Later, in the sixth century, the Bishop of Rome began to be considered superior to all other bishops, and finally was declared to be the chief father, or papa, or Pope.

About the Fourth Century creed-making began. The Nicene Creed, the Athanasian Creed and the Apostle's Creed, all were formulated in the fourth century. It was discovered that more than a thousand bishops--pseudo apostles--were teaching very contrary doctrines on many subjects. The Emperor Constantine accepted Christianity, and was perplexed by the variety of teaching. He convened the "Apostolic Council" of Nice. But although he provided expense money for all bishops attending, only about one-third obeyed the command.

These bishops disputed and wrangled over differences for days and weeks and months. Finally they reached a conclusion satisfactory to the emperor. It was promulgated with governmental sanction and with the declaration that any persons or teachings to the contrary were to be expelled. Thus a small minority of men who mistakenly thought themselves inspired, under the leading of an emperor who had not even been baptized, set up a theological standard which since has served well to fetter religious thought in many, and to make others believe that there is nothing in religion but superstition.

Creed-making along these lines progressed for twelve hundred years, while the Bible was neglected. It was not even thought necessary, as a text book in theological seminaries. Luther, then a devout Catholic, had taught and preached for years without ever seeing a Bible. The explanation is that the bishops, esteemed to be living apostles in full authority, were thought to have more up-to-date knowledge than the original twelve. In so-called Apostolic councils, they formulated creeds which they declared were alone necessary to be believed. Can we wonder that in all those fifteen centuries the real nuggets of Truth which had been delivered by Jesus and the Apostles and the Prophets, became sadly incrustated with human tradition, superstition, misunderstanding, etc.?

Groping for the Light.

Our Catholic friends do not agree that a great Reformation movement started in the sixteenth century. None of us will claim that Luther and his friends were infallible, and that in one step they passed from the confusion of fifteen centuries into the full blaze of religious knowledge. All, however, Catholics and Protestants, can surely agree that some kind of creed impetus to righteousness came to the Protestant movement of the Sixteenth Century. We have proof of it all about us.

No longer are Protestants and Catholics warring with each other, burning each other at the stake, etc. Each may feel free to investigate for himself and to accept or reject such doctrines and creeds as he may please.

All true Christian people deplore the division of Christ's followers into numerous sects. Nevertheless we may surely feel a great sympathy for all of them when we remember that each separate sect represents an additional effort on the part of honest minds to

grope out of darkness toward the light. All who are awake are conscious that some terrible nightmare of error rested upon Christendom for long, long centuries.

The Torch of Civilization.

Well has the Bible been called the Torch of Civilization and Progress.

OV398

The Bible, not men, was the great Reformer and leader into civilization. When the Bible was placed in the hands of the people, they began to see that God's message came from Jesus and the Apostles and the Prophets of old, and that clericism and sacerdotal functions were man-made. A desire to know what the Bible teaches became more and more prevalent. The first effort of the clerics was to tell the masses that the priesthood had the Bible and would read it in their hearing --but it was read in Latin, to those who could not understand Latin.

Gradually the desire sprang up for the Bible in the English language. Dr. Tyndale was amongst the first to recognize the need and to supply it to the British. Later on Luther, with assistants, supplied the Germans. But not many were able to read. A partisan spirit arose. Seeing that the Bible was popular, all acclaimed it as the Divine Revelation. But each party condemned the translation made by the other, when in reality there was no particular difference between them. It was all the bishops could do to keep the people from studying God's Word themselves and to make them satisfied with the presentations already given them by their teachers.

Therefore the Bishop of London bought up a lot of Tyndale's Testaments and burned them in public. But more were printed and the demand increased. People hungered for God's word, and felt suspicious of the creeds, as well they might. Then came the Catholic Bible in the English language, and later, our Common Version English Bible, and many others. Still the claim is made that Protestants could not read the Catholic Bible, and that Catholic could not read the Protestant Bible, when in reality the two are practically the same--good translations.

It would appear that there are many religious teachers of all denominations who outwardly extol the Bible for popularity's sake, but who in reality inwardly wish the people would never read it, for they realize that the Bible is the greatest foe in the world to ecclesiastical hypocrisies and superstitions.

Back to the Bible, Says Pope!

Pope Leo, with a clear vision beheld the drifting of our day away from all faith and religion. Viewing the attitude of the Protestant college, universities and theological seminaries, he realized that nearly all the educated young men of Protestant lands are being taught Higher Criticism, which is the modern name for infidelity. He perceived that Protestantism, which originally boasted of its fidelity to the Bible, and protested against the acceptance of the teachings of the bishops instead of the Divine Word, has cut loose from the Bible as an inspired authority and is drifting upon the rocks of Higher Criticism, rationalism, atheism.

The Pope then bethought himself of the Catholic colleges, and found the same Higher Criticism intruding itself there. He perceived that this general trend away from God has already crushed all religion in ninety-six per cent of the French, and in ninety per cent of the Germans. The awfulness of this situation greatly impressed the holy father. He realized that our increase of education and decrease in religious faith must speedily spell anarchy. At the risk of condemnation from both Catholics and Protestants as narrow-minded and bigoted, the Pope instituted heroic measures. He gave orders that all Roman Catholic ecclesiastics and teachers must be examined as to their faith, and must solemnly swear to it, and that all books along the lines of Higher Criticism should be banned.

Pius X took another bold, courageous step. Perceiving that the masses would no longer recognize the Bishops as Divine authority--as successors to the Apostles--he directed through the Papal bull that the Catholic masses no longer look to the successors of the Apostles for instruction, but to the Bible itself. He urged upon the Bishops that Catholics everywhere

OV399

be encouraged to read the Bible. This is a move in the right direction. If Catholics should get to reading the Bible (I care not whether they use the Catholic version or the Protestant version--I use both), Protestants may be shamed into real Bible study, instead of the sham make-believe so much practiced.

May we not, then, hope that all true Christians, Catholic and Protestant, of every shade, might through the honest study of the one great book of authority, come back to the "one Lord, one Faith, one Baptism," and the one "Church of the Living God," whose names "are written in Heaven?" Toward this end let us labor. Let us all be students of the Bible, and let us be honest and loyal, not handling the Word of God deceitfully. So shall we have the blessing for which Jesus prayed: "Sanctify them through Thy Truth; Thy Word is Truth."

SOME GLAD, SWEET DAY

*SOME day, some glad, sweet day
We shall be like our blessed Lord
And see Him as He is.
Soon we shall strain our
Weary eyes no more
To catch, beyond this earthly
House of fettering clay,
A gleam of heavenly glory
From His radiant face.*

*Some day, some fair, sweet day
His loving hand will wipe
Away our tears. His tender
Voice will thrill our souls
With rapture, when we
Hear Him say, "Well done,
Dear heart, well done,
My joy is thine; for thee
The victor's crown is won.*

*"Thou hast been faithful,
Thou hast borne the cross,
The thorns have pierced thy feet;
But now the Night is past--
The Day hath come--bright,
Glorious Day of endless joy and love.
The trial time hath proved thee true,
And thou art safe, beloved,
In thy Father's home."*

*O, glorious Day, for thee we long!
We will be faithful, will the
Burdens bear, sustained by grace Divine.
In meek submission to Thy holy will,
Dear Lord, by faith we clasp Thy hand
As side by side we tread the Narrow Way
And wait--for it will surely come--
Some day, some dear, sweet day,
O, tarry not too long!*

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OV400

Conditions of Acceptable, Effective Prayer

By C. T. Russell

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"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."-- John 15:7.

A VERY remarkable promise is this text. It is limited to certain people under certain conditions. It does not say that anybody may ask what he will. The class that may so ask are those who abide in Christ. Before any one can abide in Christ, he must come

into Christ. No one can be said to abide in Him who has not come into Him as a member of His body, the Church. More and more the Lord's people are learning that a solemn transaction takes place when one becomes a member of Christ. To say, "I have companied with Christian people for several years, and I go to church every Sunday," would not constitute one's being in Christ, nor would simply saying, "I joined this or that denomination when a child," or at any later age. None of these steps would necessarily bring one into Christ.

When we look over into Europe and see present conditions there, we have an illustration of what it is to be merely a church member. We see that in centuries past people got a wrong idea into their minds--that the Church was to convert the world, so as to keep all mankind from going to eternal torment. This error was first held by the Roman Catholic Church, and was largely retained by the Protestants, who later came out from the Catholic Church, and to whom much of her error adhered. It is very difficult to get entirely out of error all at once.

Let us consider the facts. St. Augustine, one of the Church Fathers, was the one who especially advanced the theory that whoever died without having been baptized in water would go to eternal torment. His ideas were generally accepted, and as a result infant baptism was practised. The Bishops had gotten the thought that they had the right to make doctrines and creeds for the Church. Another wrong idea that had crept into the Church was the doctrine that whoever died outside of membership in the Church organization would go to endless torture; but that church members would at death go to Purgatory for a longer or shorter time for purgation --a condition far better than that of a Hell of endless woe. As surely as any one was baptized into the Church and buried in consecrated ground, so surely would he escape Hell and be safe in Purgatory.

Wrong Conceptions are Injurious.

This being the general thought, strenuous efforts were made by all church members to get all of their families and friends into the Church; for they did not care to have their loved ones go to eternal torment. Under the influence of this great error nearly everybody was drawn into the church organization, just as we see it over in Europe today.

OV401

All wish to be right. Nobody desires to be wrong. But in the increasing light of our day we perceive that our forefathers had become sadly confused respecting the true teachings of the Bible. However, we do not blame them; for the Scriptures place the responsibility for the confusion upon the Devil, who introduced "doctrines of demons" during the Dark Ages.--2 Corinthians 4:4; 1 Timothy 4:1; Matthew 13:37-41.

We all see what these warring nations that are supposed to be 95 per cent Christian are doing. Each side is jealous of the other. And yet both sides claim to be almost all Christian. The Italians, however, claim to be 100 per cent Christian. Everybody in Italy is a Christian. But judging from the conduct of some of the Italians whom we see here in America, who would know that they are all Christians!

This wrong conception, this telling people that they are Christians when they are not Christians, this telling them that they are in the Church of Christ, when they are not, surely leads to hypocrisy. The churches that have promulgated these wrong theories do not like to tell the people the truth, that they are not in the Church of Christ, that no one can get into the true Church except in the way that our Lord Jesus Himself directed. Indeed, they are all confused. We remember that the Apostle Paul says, "If any man have not the Spirit of Christ, he is none of His." (Romans 8:9.) Our Lord Jesus declares, "By their fruits ye shall know them." (Matthew 7:20.) Look at the fruits in Great Britain, in Germany, in France, in Italy, in Austria! Do we see the fruits of the Spirit of Christ there?

Christ's Spirit Versus Satan's Spirit.

What are the fruits of the Spirit of Christ? Hear St. Paul: "The fruit of the Spirit is love, joy, peace, gentleness, goodness, faith, meekness, self-control." (Galatians 5:22,23.) Hear also St. Peter: "Giving all diligence, add to your faith fortitude, and to fortitude knowledge, and to knowledge self-control, and to self-control patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love." (2 Peter 1:5-8.) We see very little of these fruits in Europe to-day--only in a few of God's true saints.

The Apostle Paul also tells us the characteristics of the opposite spirit. He says, "The works of the flesh are manifest, which are these:...hatred, variance, emulations, wrath, strife, envy, murder," etc. He did not add bomb-throwing, asphyxiation by poisonous gases and other modern devices for killing and mangling our fellow-men; but all this is included with murder and other devilishness. (Galatians 5:19-21.) No savages ever fought more viciously than do these people who are deceived into thinking that they are Christians. They are not Christians at all. If ever we have had that idea, the sooner we get it out of our heads the better.

The Body of Christ a Company.

Our text presupposes that those addressed have come into Christ. The appropriate question is, How may we be sure that we have come into Christ? One might have much knowledge of Present Truth and yet not be a member of the Body of Christ. This Body of Christ is composed of saints, those who are really following Jesus in the narrow way. It is a company, a body, in the same sense that Congress is a body. There are many members in the Body of Congress, all of whom are under a head. So with the Church. The Body of Christ, the Church, is composed of many members, over whom God has appointed a Head.

The head of the Church is our Lord Jesus Christ. (Ephesians 1:22,23.) He came first; and since then His members have been gradually united to Him throughout this Age. The Body of Christ is now almost completed. The Heavenly Father has done the calling and the electing

OV402

of this class. But each individual who is called must make his own calling and election sure. The word Christ means Anointed. Long before the foundation of the world God had purposed The Christ--Jesus the Head and the Church the Body. The Apostle tells us that even our Lord Jesus took not this honor unto himself, but that He was called of God.-- Hebrews 5:4-6.

King David was called of God to an earthly kingship. He was a type of Christ. There was also an earthly priest, Aaron, anointed of God. He was a type of Christ as a sacrificing priest. God has anointed Christ to a still higher Kingship and a still higher priesthood. In His glorified and exalted condition He is "a Priest after the Order of Melchizedek." This Melchizedek was a grand character who lived in Abraham's day. He was king and priest at the same time. Long, long ago, God appointed Jesus to be the Head of the Priesthood that was typified by Melchizedek--a priest upon His Throne.-- Psalm 110:4; Hebrews 7:11-17.

When Jesus presented Himself in consecration to God at Jordan, and was there begotten of the Holy Spirit, it was for Him to make His calling and election sure to the Headship of that Priesthood. He said, "I delight to do Thy will, O my God!" He gave His life to the doing of the Father's will. He finished his course grandly, faithfully. The Apostle, after telling us of our Lord's faithfulness even unto the death of the cross, says, "Wherefore, God hath highly exalted Him, and given Him a name that is above every name." (Philippians 2:8-11.) Our Lord is now the great Prophet, Priest and King after the Order of Melchizedek.

Rigid Conditions of Membership.

According to the Master's own statement, it is necessary that He be found faithful; otherwise He would have forfeited His life. Moreover, He was to be the Head of the Church, which is the Body of Christ. Of the Christ Body, the Apostle says that God, who foreknew Jesus, foreknew the Church also. He who foreknew Jesus as His Anointed, foreknew that there would be a body of a limited number of members anointed in Him. That number is given in Revelation as 144,000. This we believe to be a literal number.

Each one of this class has been drawn of the Father through the Truth. God has called them in the sense that He has sent forth His message speaking peace through Jesus Christ. If we have heard this message and have responded to it, this constitutes our call. Nobody has been forced. As that message of Truth has come, some have been greatly attracted, others have been slightly attracted, and others have not been attracted at all. For 1900 years God has been passing the Magnet of Truth up and down the earth, to find that particular class which has been drawn and held by the Truth. Just as soon as that work is completed, another work will be inaugurated.

The Lord permits the storms of life to blow upon this class which now responds to God's message. If these experiences blow any individual of this class off from the magnet, he is not of the kind for whom God is looking. He is looking for those who will stick to the truth Despite any pressure that may be brought against them. He permits trials and difficulties for the developing and proving of those who have responded to the call. These testings will blow off all who do not love the Lord and His service above all things else. He purposes to separate those who are of this true character from all others. He seeks those who are loyal of heart, and only those.

God Himself is the one who has the attraction. It is not that we first loved Him, but that He first loved us. (1 John 4:19.) It is the love of God, the love of Christ, that binds us to this magnet. God's wonderful wisdom, love, mercy and power have indeed been a magnet to our souls. The more we know Him, the more we are attracted to Him. There is something

OV403

about the divine character that is so wonderful that nothing else can compare with it. We are glad to leave all things else for His sake.

New Creatures in Christ.

We hear God's message, speaking peace through Christ, telling us that we may have forgiveness of sins, telling us that God is now selecting a special class of people from the world for the purpose of blessing all the families of the earth. This is the message that reaches our hearts. Then we take the Apostle's advice, and present our body a living sacrifice, our reasonable service. (Romans 12:1.) No one has come into the family of God who has not done this. No one has become a member of the Church of Christ until he has taken this step.

Our Lord Jesus thus presented Himself to God. He said, "I came not to do mine own will, but the will of Him that sent me." In one respect, however, there was a difference in His case. He was holy, perfect; therefore He needed no advocate with the Father. But the members of His body need the imputation of His merit to cover the blemishes which they have by nature. His merit is like a covering robe. So we have an advocate with the Father, and it is His advocacy which makes us acceptable to God. Thus we become united to Christ as joint sacrificers with Himself. As we are received, God gives us the begetting of the Holy Spirit. This constitutes us New Creatures. Just as an earthly begetting starts an earthly being, so this spirit begetting starts us as spirit beings. Thenceforth, although the flesh is of the human nature --a child of Adam--the new

creature is the germ of a spirit being, begotten in the fleshly body. This new nature is to grow and develop until finally it is brought to the birth, in the First Resurrection.

God's Will Their Delight.

It is not that our flesh is different or that our brains are different from what they were before; but that with this new mind and this new will our purposes and our aspirations are entirely different. We are to be members of the body of Christ, and are to follow the will of our Head in every particular. And so during all the days of our life thenceforth, we should be thinking, "What is the Lord's will concerning me?" Those who become New Creatures in Christ are no longer to follow their own wills. Whether they eat or drink, or whatsoever they do, they are to do all to the glory of God. The New Creature is to be guided by the will of the Lord and not by his own inclinations. But he is not to remain a babe. A babe cannot understand at first what its parents are saying to it; but a healthy babe will grow and learn very quickly. If you watch a babe, you will observe that it looks at its parents to see whether it may or may not do a certain thing. So the child of God should always be looking to see what our Father wishes him to do. Thus we become dear children, as the Apostle says; children whom God especially loves.

Now, then, we have before our minds the class of whom our Lord speaks in our text. Those who abide in Him are those who have been begotten of the Spirit, and who are walking in the narrow way. These constitute the Church of the living God, Jesus being their Head, their Forerunner and their redeemer.

Conditions of Abiding in Christ.

"If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you," is the Master's promise to His faithful followers. We abide in Him by continuing as we began. The Apostle says, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice." This applies to us not only when we began our Christian course, but every day until the end. We have suggested that every morning we make a fresh presentation of ourselves to the Lord, not as making a new sacrifice, but as confirming

OV404

the one already made, saying in effect, "My little offering is still here; and I am hoping that it may be used of Thee to-day in some manner, that I may have some opportunity of laying down my life for the brethren and for the truth, that I may glorify Thee."

This is the way to abide in Him-- by keeping our contract. Daily we are to grow in knowledge, that we may continually have better opportunity to make something out of the day. Each day, perhaps, there are fresh privileges of sacrifice.

If we would have the Master's words abiding in us, we must study the Bible. This is the only way to know what God has said to us. The Lord calls the Bible a Storehouse. The Master represents Himself as the great chef and servant of God's household, who "brings forth things new and old." God provides for His own more and more information on what relates to His purposes, the fulfillment of prophecies, etc. As time goes by, we are getting a better understanding of the Bible, since the day when we said from the heart, "Thy will, not mine, be done."

Dear reader, let us first make sure that we are in Christ. Then let us abide in Him; let us never even think of getting out of relationship to Him. Study the Word, to know what He has promised and what He has not promised. Use all the privileges which God has granted to His saints. Whoever faithfully does this may ask what he will, and rest assured that he will receive it. But those who are thus abiding in Him will ask chiefly for spiritual blessings. They will ask continually for the Holy Spirit; for the Word declares that the Father is pleased to have His children ask for this gift. (Luke 11:13.)

This holy influence will enable us to develop the fruits of the Holy Spirit--meekness, gentleness, patience, brotherly kindness, love. Thus let us daily grow in His love and grace.

THE DAY IS AT HAND

*POOR, fainting spirit, still hold on thy way--
The dawn is near!*

*True, thou art weary; but yon brighter ray
Becomes more clear.*

*Bear up a little longer; wait for rest;
Yield not to slumber, though with toil oppressed.*

*The night of life is mournful, but, look on--
The dawn is near!*

*Soon will earth's shadowy scenes and forms be gone;
Yield not to fear!*

*The mountain's summit will, ere long, be gained,
And the bright world of joy and peace attained.*

*"Joyful through hope," thy motto still must be--
The dawn is near!*

*What glories will that dawn unfold to thee!
Be of good cheer!*

*Gird up thy loins; bind sandals on thy feet;
The way is dark and long; the end is sweet.*

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OV405

God's Justice and Love Perfectly Poised

By C. T. Russell

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"Mercy rejoiceth against judgment." --James 2:13.

LOVE has gained a victory over Justice, according to our text. Mercy is an outward expression of Love. Let us reason as to the way in which Divine Mercy, or Love, gains the victory over Divine Justice. In so doing, I believe that we shall be learning something as to our proper attitude; for we should copy God's character. We should study His methods, His ways, that we may have Heavenly wisdom. When, therefore, we see how God's Love gains the victory over His Justice, we shall see how it should be with us, in order that we may become like Him.

In considering Divine Love and Divine Justice, we are to remember that God is perfect in all His attributes. Both His Justice and His Love are perfect. But inasmuch as these are inherent, invisible qualities of the Divine Nature, we could not study them unless they were manifested. Thus far they have been manifested only to a faithful few. It is the manifestation of these qualities that especially interests us. Let us note how these attributes manifest themselves, that we may thus learn valuable lessons.

Justice the Foundation of God's Throne.

Undoubtedly there is no lesson that the people of God need to learn more than this particular one of the relationship of justice to love, in order to know how to exercise these qualities as God exercises them, and yet with some variations; for He has some rights which we do not possess. We see that God's Love operated in the very beginning, when He created His Son to be His Logos. His Love was afterwards seen in His creation of angels and men, in His own image. Then we see that the fall of our race brought into operation Divine Justice; for it was Justice which decreed that man, because of his disobedience, should not live.

"Dying, thou shalt die," was the fiat of Divine Justice (Genesis 2:17.) When Justice decreed that death must result from transgression, Divine Love agreed the sentence was altogether proper, not only because it is right for God to be just and in harmony with His own Law, but also because it would not be good for men to live everlastingly in a fallen condition.

If God had permitted men to live on in imperfection, we can scarcely imagine the tremendous power he would have had by this time. As it is, we see that some of our race in three score and ten years are able to cultivate such qualities of mind and character as to give them an ascendancy over their fellows; and were they allowed to live on indefinitely in sin, they would undoubtedly bring all others into captivity to themselves. Except man should exercise the attributes

OV406

of his character in harmony with the Divine character, he should not be permitted to live, because of the great injury which he would do to others. Thus, in the Divine arrangement, we see Love agreeing with Justice that sinful man should die.

Why God Permitted Sin.

Again, when our race came under the death sentence, God might have cut us off more quickly than He did had He not had in mind the very Plan of which we are now leading--the Divine Plan of the Ages. (Ephesians 3:11, Diaglott.) Man was to learn certain lessons during the present life in order that he might profit by them in the future life. We see, then, that God has arranged a very reasonable and loving way in dealing with the sinner race. In His wonderful Purpose He planned to redeem man from this death condition, and to restore the race in due time.

All the experiences of the present life will have a bearing upon the members of the fallen race during the period of their restoration, in the incoming Age. God planned that mankind should have experiences of pain and death, thus to learn the needful lessons. For six thousand years the world has been getting its education along the lines of sin--lessons as to what a terrible thing sin is, how hard it is to control, how ruinous are its effects, how hardening of the heart and that final death will inevitably result from its continued practice. Thus twenty billions of our race have had a great schooling-time during the past six thousand years.

Love Plans Man's Redemption.

As we study the matter, we can see great wisdom in God's course. Love was not indifferent, though for a time God could not show man His interest. Love had beforehand arranged a Plan whereby redemption would come, whereby Love would triumph over Justice. In God's due time a purchase price for man would be given. Then, after Justice should reign for six thousand years, during which the world would learn its needed lessons with respect to the heinousness of sin in all its manifold forms, Redeeming Love should become Restoring Love, calling mankind forth from the tomb, during the thousand years' Reign of the One who purchased them.

So ultimately, when death and hell (the grave) shall have delivered up all that are in them, and when the curse of death shall be no more, Love will have triumphed over Justice. Thus we read, "O Death, where is thy sting? O Grave, where is thy victory?" "Thanks be to God, who giveth us the victory through our Lord Jesus Christ!"-- 1 Corinthians 15:55,57.

This is one of the most wonderful things that we see in the Bible--the more wonderful as we understand it the more. God always maintains His Justice, and He always maintains His Love; and we are blessed by both. Justice, having triumphed over the world for six thousand years, has brought our race down to Sheol, Hades--the tomb. Love, in the meantime, began to operate, though in harmony with Justice; and it has given the great sacrifice of Jesus, and has arranged that at the time of the Second Advent of Christ, and through His Reign of a thousand years, He shall awaken all humanity from the sleep of death.

How One Could Purchase a Race.

We can thus see in the Bible what a great equalization, or balance, God has arranged. Since twenty thousand millions of souls have sinned, it would, in any other way than God's way, have required twenty thousand million redeemers. But when we see how God is operating, we wonder at His arrangement. He provided that only one man should be condemned to death, and that through this one man condemnation should come upon all men while still in his loins. Thus one man could pay the penalty for all. "For since by man (Adam) came death, by man (Jesus) comes the resurrection of

OV407

the dead." (1 Corinthians 15:21.) One man was a sinner; one Man was the Redeemer.

Beautiful! We never heard of anything like this except in God's Plan. Think of a great Plan, covering six thousand years, in which the salvation of twenty billions of human creatures is involved, and yet all so easily and perfectly poised! Justice will never be cheated out of its dues; yet Love gains the victory and provides the way out of the difficulty, and does this at the expense of the One through whom the whole Plan is consummated --our blessed Lord Jesus.

The penalty resting upon mankind was met by the sacrifice of Jesus' life. But was not that unjust? Oh, no. The Bible assures us that God stated the proposition beforehand to the Son, and that the Son was in full agreement with it--not the Man Jesus, but the Logos, the Word, the Messenger-- Michael, the Godlike One. The proposition was made to Him that by the purchase of the whole race of man through His sacrifice He might obtain the honor and glory of Messiah--the opportunity of delivering and blessing the thousands of millions of humanity who had been condemned to death in Adam. And then, what more? Oh, much more!--that He should be supremely exalted, even to the Divine Nature, for all eternity--far above angels, principalities, powers and every name that is named. (Philippians 2:5-11.) ALL THIS IS THE GREAT TRIUMPH OF LOVE OVER JUSTICE. While Justice remains forever inviolate, yet Love is the Victor. "Mercy rejoiceth against Judgment" --Justice.

God's Wonderful Plan of the Ages.

When we see the Bible teaching concerning the Divine Plan, it gives us a confidence in the Bible that we can get from no other quarter. It is the study of the Bible from the outside, by those who try to tear it into shreds, and the employment of their brains against the Bible, that proves the professors of our day the worst of all times. Only when we perceive from the inside can we see the strength of the Bible. No human mind ever originated such a Plan. It is surely Divine, surely Biblical. We did not discover it, but it was shown to the faithful "in due time."

We know that this great Plan is of God; and the Book that contains such a wonderful Message is surely the Word of God. It must be that those "holy men of old spake as they were moved by the Holy Spirit." The Spirit of God indited this wonderful Message. The many men, in various times and places, who uttered the words did not know what they meant. The understanding was not then due. But their words constitute a harmonious whole, and "were written for our instruction, upon whom the ends of the ages have come."--1 Peter 1:10-12; 1 Corinthians 10:11; Romans 15:4.

Nor could we understand their words until we received the begetting of the Holy Spirit with its consequent enlightenment. This brought these things to our attention in God's due time, and enabled us to understand their meaning. So the Apostle Paul writes to some, "After ye were illuminated, ye endured." (Hebrews 10:32,33.) We now understand what it means to be illuminated. The illumination is the work of the Holy Spirit; which we received at the time of our consecration unto death. This illumination of the Church had its beginning at Pentecost. Up to that time the Spirit had not been given--John 7:39.

The Church is a special class, called out in advance of the world. The early Church had to wait until Jesus had finished His sacrifice for sin, had ascended up on High as the great High Priest, to appear in the presence of God for us (the Church, not yet for the world), to sprinkle the blood of His sacrifice upon the Mercy-Seat on our behalf, and had become the Advocate of those who would follow in His steps. (Hebrews 9:24.) Having made satisfaction for the sins of the consecrated, He imputed His own merit to them, thereby making them

OV408

acceptable to the Father. Not until then could they receive the begetting of the Holy Spirit. Ever since that time the Holy Spirit has been with the Church, begetting each one who came into this class.

With this begetting comes the illumination. We are then sons of God. Not only does this illumination enable us to understand things previously hidden from our eyes, but thereafter all the Word of God becomes food to us, that thereby we may grow in grace, in knowledge, in justice, in love, in all qualities of the Divine character, that thus we may become more like our Father who is in Heaven.

Deliverance of the World Now Due.

Having, then, seen how Divine Justice has operated till now for the future blessing of mankind, we look further, and see that Divine Mercy is now about to gain a great victory for the whole world. As soon as the Church is glorified, the merit of the Redeemer is to be applied for all the human race. But it will require the entire thousand years of Messiah's Reign before Mercy shall have fully triumphed over Justice. We now perceive what Love will be doing for the world throughout those thousand years. It will be awakening mankind from death and lifting them up from degradation to holiness and life.

This will all come through the Lord Jesus Christ, who will be God's Agent, the Agent of Justice and of Love. The faithful Church will be associated with Him in all His Kingdom glory and honor. In order that we may be of this class, not only must we be begotten of the Spirit of God, but we must also manifest the fruits of that Spirit, we must be quickened by it. Then in the First Resurrection we shall be born of the Spirit, and shall share with our Lord this work of love for all mankind, and shall also share His glory forever. At the conclusion of the Millennial Reign this glorious work of Divine Love will have been accomplished. Through all the outworkings of this wonderful Plan, the principles of absolute Justice and absolute Love will be observed, operating in full harmony.

In what manner will God's Justice operate during the next Age toward mankind? may be asked. Some have difficulty in seeing how the world in the future will have their sins forgiven? Will the murderer have the same opportunity as those who have been more noble in their lives? How will Justice then be represented?

We believe that God's dealings will be in full harmony with Justice; that while love will be especially operative or manifest during the Millennial Age, yet Justice will never be violated. Will mankind, in the future, then, be punished for their sins in the present life? Yes, and no. They will not be punished in the sense of being held legally accountable for sins of the past --for this would nullify the work which Christ accomplished in His death in providing satisfaction for Adamic sin. Christ having made satisfaction for the sins of believers, this class are no longer legally responsible for them. The same principle will operate with the world in the future.

How Justice Operates.

For the present we will consider the Church of Christ. Suppose one had lived in such a way as to have gotten himself into a bad condition of body, mind or morals. These things will be more or less as a penalty upon him after he has become a Christian. Although God has forgiven his sins and cleans him from all unrighteousness, nevertheless such a one will have in his body or in his mind certain natural penalties resulting from his previous sinful course. If he had lived a sinful life for many years, the evil would be so much the more deeply entrenched; and he will have all the greater fight to overcome these deeply imbedded tendencies to sin. One who has lived a conscientious, moral life will have just that much less to overcome.

If through evil thoughts or evil

OV409

deeds the mind of that person has become poisoned, he may have to battle all his life against the seeds of sin, not in the way of direct punishment for his wrong doing, but through natural law; for the New Creature is to be developed while tabernacling in the flesh wherein the evil seeds have been sown. It is like a piece of land which has long been given over to weeds, in which case the roots would have become deeply entrenched in the soil. This land may afterward be changed into a wheat-field; but we know from experience that the weeds will be there also, and that the wheat will not flourish so readily, because of this fact.

It is even so with our hearts and our bodies. After we have given them to the Lord the fleshly tendencies are still there. God has accepted us as New Creatures; His grace has covered our sins; and they are no longer chargeable to us. But whoever has had a larger planting of sin in his former life may have to his dying day a great battle against these poisonous weeds; and that will be a proper and natural punishment for his past course. So it will be in the future. The world will get retribution for their sins, just as we do for ours, and it will take many years to get entirely free from the effects of sin.

THE WORD OF GOD

*Oh, wonderful, wonderful Word of the Lord!
True wisdom its pages unfold;
And though we may read them a thousand times o'er,
They never, no never, grow old!
Each line hath a pleasure, each promise a pearl,
That all if they will may secure;
And we know that when time and the world pass away,
God's Word shall forever endure.*

*Oh, wonderful, wonderful Word of the Lord!
The lamp that our Father above
So kindly hath lighted to teach us the way
That leads to the arms of His love!
Its warnings, its counsels, are faithful and just;
Its judgments are perfect and pure;
And we know that when time and the world pass away,
God's Word shall forever endure.*

*Oh, wonderful, wonderful Word of the Lord!
Our only salvation is there;
It carries conviction down deep in the heart,
And shows us ourselves as we are.
It tells of a Savior, and points to the cross,
Where pardon we now may secure;
And we know that when time and the world pass away,
God's Word shall forever endure.*

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OV410

Pseudo Apostles of the Present Day

*Study of Church History in the Light of the Bible Proves
Claims of Church Dignitaries Unfounded*

By Pastor Russell

*(This is the First of a Series of Three Contributions to the "Overland" from the famous
Pastor of The New York City Temple and Brooklyn and London Tabernacles.)*

*"And thou hast tried them which say they are Apostles and are not, and hast
found them liars."--Revelation 2:2.*

PART I.

THERE is just one class in the world to-day and for centuries past who have been claiming to be Apostles, and who are not Apostles, according to our text. The Bible shows us unmistakably that God never designed that there should be more than twelve Apostles of the Lamb. Let us refresh your memory on this point: Our Lord Jesus, in response to a question by the Apostle Peter, said to the Twelve: "Verily I say unto you that ye which have followed Me, in the Regeneration, when the Son of Man shall sit in the Throne of His Glory, shall also sit upon Twelve Thrones, judging the twelve tribes of Israel." (Matthew 19:28.) There were to be only Twelve Apostolic Thrones--no more. Again, in Revelation 12:1, we have a picture given of the Church. She is shown as a woman clothed with the sun (the Gospel), having the moon (the Jewish Law, which supports the Church, but is not the source of her light) under her feet, and having on her

head a Crown of Twelve Stars (her Divinely appointed and inspired teachers). We see that there were only Twelve of these Stars authorized by God, St. Paul taking the place of Judas.

I remind you of another picture of this matter given by our Lord Jesus to John the Revelator, who was one of The Twelve. In Revelation 21:9-27 the glorified Church is shown--see also verses 2-5. The Church is here pictured as coming down out of Heaven to begin her great work for the blessing of the world of mankind. Now note particularly that this glorified Church is shown as having Twelve Foundations, and in these foundations the names of the Twelve Apostles of the Lamb. (Verse 14.) There were never any more purposed by the Lord. So we see that it is through some very serious blunder that our Roman Catholic friends have Bishops claiming to be Apostolic Bishops. And it is by a similar blunder that our Church of England friends claim that they have Apostolic Bishops. It is the same with our Greek Catholic friends.

God's Word Must Be Spoken Faithfully.

Jesus says that those who make claims of being Apostles when they are not are lying. You and I are not to follow what the customs of the past centuries have taught us, but what the

OV411

Lord Jesus Himself says. He is the Authority. We have a certain amount of sympathy for these gentlemen, who have dropped into certain positions, and who have been taught for centuries that they were Apostles just the same as the original Twelve appointed by our Lord, having the same inspiration and speaking with the same authority. We have sympathy for them in that they are sadly deluded, but this will not hinder any of us, I trust, from remembering what Jesus said and taking the right viewpoint. "Thou hast tried them which say they are Apostles, and are not, and hast found them liars." We are not saying anything uncharitable, for we are to speak the Lord's Word. "He that hath a dream (an imagination), let him tell a dream; but he that hath My Word, let him speak My Word faithfully." (Jeremiah 23:28.) If we hold back for fear of man, then we would be sharing in the sin and wrong.

It may be asked, What is the difference whether they call themselves Apostolic Bishops or not? I answer, There is much difference. While at the present time these men have discarded the great claims once made, or at least do not attempt to speak with the authority of former days, because mankind are becoming more enlightened and their claims would appear more and more absurd, yet they still claim that they are the only ones who have the right to give authority to any to preach. They claim that if they do not ordain a man to preach he has no right to speak in the name of the Lord at all. They claim this right because they are "Apostolic Bishops." They are, however, not pressing this claim before the world and before the Methodists, Baptists, Lutherans and others so loudly as formerly. These others inquire: "Why do you stand aloof from us?" and they do not quite like to tell fully their reasons. They hesitate to say to them, We are the Church, We are the Apostles, and you have no right to preach unless we ordain you; you are not God's servants. They do not like to state this, and hence they are in a somewhat vacillating condition to-day.

We remember that about four years ago the Bishops of the Church of England, the Episcopal Church, held a meeting in Detroit, and there passed resolutions that they would be willing to fraternize with other denominations provided they were orthodox, which meant, provided they were in harmony with the teachings of Episcopalians. Anybody else would be unorthodox, and that would mean that they would refuse to recognize them in any way-- they would have no right to preach.

How the People Became Dependent on the Clergy.

These claims of Apostolic Succession in the past got the Church into a great deal of trouble and confusion, from which we have not yet recovered. The great mass of Christian people are still bewildered. Beginning some time before the year 325 A.D., this doctrine had been growing. The bishops were beginning to "lord it over God's heritage," as the Apostle Peter says (1 Peter 5:3), and to manifest the sentiment, "We are higher than you--you are only the common people; we are of a different class altogether." This lording came in very gradually, as such things generally do, and was associated later with the declaration that the people were the "laity," and that the Church was composed of the "clergy"--the priests, Bishops, arch-Bishops, Cardinals and the Pope. All had the general thought that these were Apostles, and had their varying degrees of authority from the Lord.

We are to remember that until a few centuries ago copies of the Bible were very scarce, and a Bible was worth really a fortune, because they had to be printed out by pen by scholars, and these were few. They had to be printed upon fine vellum parchment, as there were at that time no printing presses nor paper. These things were later inventions. One copy of the manuscripts of Scripture, carefully done by hand, would cost from \$500

OV412

to \$1,000, because it would require a long time to write out the entire Bible under such circumstances. Hence few had Bibles, and there were very few who could read at that time. In those days education was only for the wealthy and favored class, and even in the British Parliament some could not write their names, and a bill was passed permitting any member of the House of Lords who could not sign his name to make an X instead. Under such conditions, the people were very dependent upon the Church Bishops. When these began to claim that they were Apostolic Bishops, from that time on, instead of reading the Scriptures to the people, they gave them to understand that they were the proper ones to read and interpret the Scriptures, that they had received this authority from the Lord.

Jesus said to the Twelve Apostles that whatsoever they should bind on earth should be bound in Heaven, and that whatsoever they should loose on earth should be loosed in Heaven. Their writings were especially supervised by the Lord and their doctrinal utterances inspired. So you see that these inspired writings of the Apostles in their various Epistles are as authoritative as were the words of Jesus. (Romans 16:25-27; 2 Corinthians 12:7, Galatians 1:11,12.) The Apostle Paul assures us that "the Word of God is sufficient that the man of God may be perfect, thoroughly furnished unto every good work." Hence we need no further doctrinal utterances and no more writings than the Scriptures supply, and we have no need of any more Apostles than the original Twelve--St. Paul taking Judas' place. Since the advent of printing and since the close of the 1260 symbolic days--1260 years --of Papal persecution, Bibles have been printed in immense quantities and scattered far and wide by the Bible societies, and education has become general. To-day, Bibles are everywhere and are very cheap, so that all can read.

Let us go back again to the year 325 A.D. By that time the Church bishops were claiming that they were Apostolic Bishops, with Apostolic authority. They claimed that they were the living Apostles, whose teachings were the voice of God. But these Apostles did not agree among themselves as did the early Apostles, the real Apostles; for when we read the writings of the Apostles appointed by our Lord we find that they all agree. But by the year 325 A.D. a positive position was taken as to belief. Emperor Constantine of Rome called for a Council of Bishops to be held in the city of Nice, or Nicea, in Bithynia, Asia Minor. The Emperor was apparently a very wise man, according to worldly standards, and he had said to himself: "My pagan supporters are gradually slipping from me, and the Christian religion seems to be coming to the front. I think I can make a good stroke of policy by joining in with the Christians."

Origin of the Nicene Creed.

The Emperor did not become a real Christian; for he was never baptized to his dying day. He professed Christianity for policy's sake. While we cannot judge his heart, and say that he had no motive of sincerity whatever, still the policy idea was surely there, as evidenced all through the matter. In this year, 325 A.D., he sent out a call everywhere to all the Bishops of the churches to come to the city of Nicea for a general convention. He offered to pay all expenses. So about 384 Bishops--far from the entire number--came together, and a conference was held. This was the first Ecumenical Council, aside from the one held at Jerusalem by the Apostles of Jesus themselves. This was claimed to be another meeting of Apostles, and the Emperor, not knowing but that they were fully authorized, made the following proposition to them:

You all claim to be Apostles, but you have different theories, and there are dissensions among you. Evidently there is something wrong. I will suggest what will set you all straight: I propose that at this Council you set

OV413

forth your views, what you consider the proper orthodox doctrines. Agree among you as to what these are. Then hereafter, whatever shall be taught by any that differs from these agreed-upon doctrines shall be heterodox--heresy. Further, I propose to join myself to you, to unite with your Church. I want your support, and you need my support. When you get my support, the pagan peoples will flock into your Church by hordes--they will be anxious to get in. I will back up your doctrines and all heretics will have a hard time in the Roman Empire. You make the Creed and declare what is Orthodoxy, and then leave its enforcement to me. I will attend to the heretics in the present life, and you can tell them of their eternal roastings throughout the future.

Thus the Nicene Creed was formulated, the first of the great creeds, and it was made by these self-appointed "Apostolic Bishops." So between the Emperor and the Bishops a heavy hand was laid upon the people. The Bishops had a strong grasp upon them. Being uneducated, the Church leaders had them largely at their mercy. These Bishops had assured the Emperor that they had full authority from God to decide as to what were the teachings of Scripture, and the Emperor took their word for it. That was the end of Bible study, you see; there was no more use for the Bible. It was all interpreted for them. They were to follow the Nicene Creed. It was not necessary for them to study for themselves the writings of Moses and the Prophets, or what the Jewish Apostles of Jesus said. They had "apostles" inspired of God right with them, and these could teach them all they needed to know.

CHRIST WITHIN

*A LIVING Christ, of wondrous birth,
Who trod the dreary paths of earth,
Shedding abroad His holy light
Through the deep gloom of sin's dark night.*

*A dying Christ, whose precious blood
Seals the poor sinner's peace with God;
And fills the soul with fullest love,
Like to the joy prepared above.*

*A Christ ascended--all is done,
A world redeemed, a victory won.
With angel hosts, a glorious throng,
We'll sing with joy salvation's song.*

*A living Christ our spirits need,
A loving Christ our souls to feed;
A dying Christ, our ransom He,
A risen Christ to set us free.*

*This, too, our need--a Christ within,
A life with God, afar from sin,
A Christ whose love our hearts shall fill,
And quite subdue our wayward will.*

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OV414

Pseudo Apostles of the Present Day

*Study of Church History in the Light of the Bible
Proves Claims of Church Dignitaries Unfounded*

By Pastor Russell

Pastor of the New York City Temple and Brooklyn and London Tabernacles

PART II

Bible Restored After 1200 Years.

FROM the time the Nicene creed was thus foisted upon the people until twelve hundred years after, the Bible was an unknown Book to the people. During those twelve hundred years there were, I think, seventeen Councils held, and many of these produced creeds having different variations, all with much of nonsense for people to be worried with. And all this was done by those deceived men who thought they were Apostles and were not. It is all this stuff that has given the so-called Christian world so much trouble.

At the close of this period, in the year 1526 A.D., Professor Tyndale, a scholarly Christian man, not fully in accord with the Bishops, because he was too Scriptural, but tolerated because of his learning and good Christian character, translated the Greek New Testament into English that the people might know what were the teachings of Jesus and His Apostles. He felt that there had been too much of the teachings of men. By that time printing presses and paper had been invented. Professor Tyndale was compelled to go to Germany to get his translation printed, after some difficulty succeeding in having it done in the city of Worms. This step was made necessary because of the adverse influence of the English Bishops. The Testaments were then imported to London. They

were placed in the shops for sale. The matter became noised abroad, and the people were anxious to get them. They desired to know just what was taught by Christ and the Apostles. It was proposed that Bible classes be started and educated men employed to read to the people.

What did the Bishops then do? They heard about the movement, and being world-wise men, they knew what the effect would be if the people learned of the real teachings of the Bible. Their own power and influence would soon be gone. The people would be asking, "Where did you Bishops get your authority to make creeds and to call yourselves Apostles? We find nothing of that kind in the Bible." So the Bishops shrewdly determined to nip this matter in the bud. Accordingly they bought up the entire edition and burned the books in front of St. Paul's Cathedral in London. The spot is marked to this day. It is a matter of history. And these were Protestant Bishops of the Church of England! Moreover, this faithful servant of the Lord, Professor William Tyndale, was later apprehended and imprisoned near Brussels, and after

OV415

a protracted trial for heresy, was strangled and his body burned at the stake. How terrible are the blinding influences of Satan!

For forty years after the burning of the New Testament in London the people kept complaining and wondering why the Bishops took the Bible from them. Finally the Bishops concluded that perhaps they were going too far, and that policy demanded that they let the people have the Bible. So they got out a special edition, which they called "The Bishop's Bible." They put them into the shops and told the people they might buy them. They assured them that it was the Bishops who were giving them the Bible. However, they solemnly warned the people of the great risk they were incurring in reading the Bible for themselves, and impressed upon them the necessity of giving it no other interpretation than what had been given by the Bishops, because they were sure of going to eternal torment if they did not prove loyal to the creeds.

This warning had its desired effect. Everybody was on the alert to keep in line with the creed. The Catholic Bishops soon were practically forced to do as the Protestant Bishops had done, and they issued the Douay Version of the Bible, prepared at the clerical university of Douay, France. They gave this to their Catholic flocks, accompanying it with the same warnings as the Protestant Bishops had given to their people. Thus the influence of the Bible was for a long time largely nullified, and the people were kept in superstitious fear and under the influence of the Church authorities.

But the Bible could not be fully put down, and in time the entire Scriptures were translated into the various tongues of the people, and as education after the beginning of the Nineteenth Century became much more general, and Bible Societies sprang into existence, the people began to read for themselves as never before, and superstition has been gradually breaking down, the people are daring to think for themselves. Some are still fettered by superstition, but the number is gradually lessening, and the shackles breaking. It is the teaching of the Roman Catholic Church that all of their own people are to go to Purgatory after death to be tortured awhile. No Catholic expects to go at death to Heaven. He must first have certain experiences in Purgatory to fit him for Heaven. To be a heretic, from the Catholic standpoint, is to commit the worst of crimes, and not to believe the creed and their priests is heresy. Heretics are bound, not for Purgatory, but for eternal torture. So a devout Catholic has great fear of being a heretic. Thus we find but comparatively few Catholics even to-day who dare to read the Bible.

Drunk With the Wine of Babylon.

How much trouble all this nonsense and false teaching has caused! Instead of reading the Bible in the light of the creeds, we should read the creeds in the light of the Bible.

Then their absurdity is at once apparent. They have been a sore bondage upon God's people. But all this will be overruled for good. It will teach mankind a never-to-be-forgotten lesson. The Bible foretold it all. The Apostle Paul declared that "many would depart from the faith, giving heed to seducing spirits and doctrines of demons." (1 Timothy 4:1-3; Acts 20:29,30.) It is upon these seducing spirits that we lay the blame-- Satan and his fallen angels. We are not claiming that our Catholic and Episcopalian friends have really intended to perpetrate a fraud. But with the Apostle Paul we claim that they were deceived by the great Adversary and his hosts of evil spirits.

We are beginning to see that a God of Love could never arrange any such Plan for His creatures as is claimed by the creeds. Our loving Creator has been painted blacker than the blackest Devil imaginable. "Oh, that is too strong!" says one. No, it is not, my brother. If you will take a pencil

OV416

and paper and sit down and deliberately write out a description of the worst Devil your imagination can picture --paint him as black as possible-- then compare your picture with what the creeds have made out our God to be, what they have declared He has done and is doing, and will continue to do through all eternity, you will find that your description is less black than our great Creator is painted.

We have been in the habit, especially we Protestants, of quoting the text, "God is Love," and also, "Like as a father pitieth his children, so the Lord pitieth them that fear Him," and "The Lord is merciful and gracious, slow to anger and plenteous in mercy," and kindred passages of Scripture; we have hung these upon our walls. But there must have come sober thoughts when we have asked ourselves, How can God be a God of Love, and how can He be like a father that pities his children, and how can He be plenteous in mercy, and at the same time make a Plan before the world was created for the eternal torture of the vast majority of His human creatures, brought into the world without any volition of their own, and placed under conditions that made it almost impossible for the majority to do right and to live Christian lives, many of them untaught in the ways of righteousness? We cannot help reasoning, you know!

Now, what does the Bible say about all this? The Lord Jesus declares, in His Message through the Apostle John in the Book of Revelation (17:1-6), that we have all been drunk with the wine of Babylon, the drink mixed by the apostate Woman, the Mother of Harlots. He says that this Woman has held in her hand a golden cup full of abominations and the filthiness of her fornication, and that she made all the nations drunk with the wine of her false doctrines and blasphemies. Now we see where these horrible doctrines came from. The nations are still drunk to-day. Very few know how to reason straight on religious matters even yet. People can reason on any other subject than religion. We have been something like a man having delirium tremens, who sees snakes and lizards around his coat collar. In our bewildered, intoxicated condition we have seen visions of flames, and of devils with tails and pitchforks, of poor humanity writhing in these flames, and the devils taking delight in prodding them and seeing how much they could add to their tortures. Some have come to have a somewhat more refined idea of Hell. They declare that the torture will be eternal, but it will be mental rather than physical, that it will consist of agonies of terror and remorse, which they say will be as bad or worse than physical tortures. And these are the kinds of imaginations we have labored under in our blindness and intoxication.

With Greater Light Came Further Satanic Devices.

Thank God that some of us are sobering up! And we believe the majority of intelligent people are beginning to think a little more rationally. A couple of centuries ago one's life would have been seriously jeopardized if he had dared to hint at the truth on this subject. Let us rejoice that to-day one dares to think and to express the truth on this

vital matter. This is an evidence of much progress. Luther, Knox, Calvin, Wesley and other reformers saw some light, and they were noble men, Christian men, true children of God, living up to their light. But they did not have all the light. We could not expect that at one or two bounds men could get out of all the darkness of more than twelve centuries and into the full blaze of Light and Truth, could we? They all had on creed spectacles. They would smash one set and get another.

But we praise God for the light they did bring in. We surely are thankful for one doctrine that Brother Martin Luther gave us, or that God gave us through him--the doctrine of justification by faith, instead of justification by penances and Masses, etc. The

OV417

Bible says, "Being justified by faith, we have peace with God, through our Lord Jesus Christ." "The just shall live by faith." God does not say that we should wear hair jackets to torture ourselves, nor anything else of that kind, to do penance. All those things came from people who meant well, but who did not have the Bible, and who thus got far away from its spirit.

So we praise God for the Reformers, and I believe that whether we are Catholics or Protestants we will agree that the world has had a great liberation from some of the stupidities and darkness and from the "fog" that was once so dense. But there is plenty to learn yet; for we have not yet come into the full light of the Perfect Day. Respecting the Reformation, through the angel Gabriel in His Message to the Prophet Daniel, the Lord speaks thus: "Now when they (the true Church) shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries." (Daniel 11:31-35.) What did these Reformers do? Well, they also made a mistake. I think again it was the Adversary and not themselves who caused this. They were misled by the flatteries of kings and princes who offered them their backing in return for support of their kingdoms.

The Apostle Paul tells us that Satan is always trying to be a leader, and that he poses as an angel of light, and that his apostles also do the same. The Lutherans and Calvinists and the others each made their creed, and so to speak they fenced themselves off and put down their stake, and said, "Here we stand; we will live and die by this creed." And they got no further; they were fastened right there. Each one said: "There is only one Church, and we are it." We think that is just what the Adversary desired; for each sect persecuted the others. They had gotten this suggestion from the centuries behind them. So the Catholics persecuted the Protestants and the Protestants persecuted the Catholics, and the different sects of Protestantism persecuted each other. This fact is familiar to all who have studied history. They thought that if God was going to send these people to Hell to roast them forever, why should they not be faithful servants of God and help His work along?

But public sentiment gradually changed. The people became more educated, and the human mind was thus more exercised, and Church Bishops found it less popular to chase people over the mountains, hinder them from holding meetings, etc. Ever since about 1846 we have been in the place where all Christian denominations who are considered orthodox fellowship one another, except the great denominations of Roman and Greek Catholicism and the Church of England. These are still loth to recognize the other churches, or any church except themselves, because the others did not get their ordination from them. But the others have now become so influential that they do not need to care much. They have a sort of general creed among them that all subscribe to. All must believe in eternal torment and in the inherent immortality of the soul and in the Trinity.

These are all cardinal errors brought down from the paganism of the Dark Ages. None of these doctrines is taught in the Bible! Not a word of them! We would be glad to

help these people out of the darkness, but it is not possible with the majority as yet. Why? Because each creed has set a stake, and there is a sentiment among them: "Don't be turncoats! Your father and mother were Methodists, or Baptists, or Presbyterians, or Lutherans, and you should be true to the religion of your fathers." This is a narrow, sectarian spirit. Did God ever authorize any of these sects? No! no! Then all these different denominations are without the slightest authority from God or the Book of God. Is not that true? It is true. Would anybody dispute it? No, for it is incontrovertible. Please read 1 Corinthians 1:10-13. What does God tell us is the right way? It is that the

OV418

Church of Christ should be united-- not federated, each still holding to its own creed, but united, in the one faith once delivered to the saints.

Modern Hypocrisy and Lukewarmness.

The Lord tells us in His Word that "the path of the just is as the shining light, that shineth more and more unto the perfect day." He tells us that we are to walk in the light, and that we are not to become entangled in any yoke of bondage. (Galatians 5:1). We have neglected the Word of God. We have gotten into bondage and sectarianism. What is the condition to-day? The condition is a very sad and sorrowful one. We would prefer not to say what we feel that we must say, because it seems like a very severe arraignment. And yet, when you think it over carefully, you will be convinced that professed Christian people in general are living in unrecognized hypocrisy. You ask them if they believe the creed of their church, and the answer will be, "Oh, no, I don't believe that! None of our--well, I don't believe it!" No, of course, he does not! "But," some may say, "when a great lot of people are doing the same thing, it doesn't seem so bad." We answer that if one person professes a falsehood and sails under false colors it is bad. If two do it, it is twice as bad. If a thousand do so, it is a thousand times as bad. If millions do it, it is millions of times as bad. The more there are who are hypocritical the worse it is. Is not that logical? Of course it is. So if any one tells you he is a Presbyterian and believes his creed, you may be sure that he has not read it. And so with the others.

We had a little discussion in the newspapers some time ago, and the reporters of the papers visited the ministers of the different churches and asked them if they believed their creed. The majority said, "No; we don't believe the creed; we never read it." But in taking the vow of allegiance to their denomination they profess to believe the creed. What, then, do these ministers mean? So we see the same condition in both pulpit and pew. All persecution has ceased in these denominations; they are entertained by scholarly dissertations, fine oratory and flowery essays that lull the people to soft repose, and a general condition of apathy and lukewarmness exists.--Revelation 3:14-18.

This is a terrible state to be in. Those who are awake, whose eyes are open to present conditions, believe that we are now at the very close of the present Gospel Age. This great war in Europe is the beginning of Armageddon. Right along after this war is coming the great "Earthquake" mentioned in Revelation--a mighty Revolution --so mighty an "Earthquake" as has never been since man has been upon the earth, overthrowing all these kingdoms of the world. In Europe they call themselves kingdoms of God, and represent that they have authority from God. Each kingdom thinks God is on its side and against its foes, the other kingdoms of God (?). None of them have any authority from God whatever. We see the conditions fast ripening that will demolish in a maelstrom of ruin and chaos all these kingdoms and governments of the world, and then, just beyond that, the "fire" of Anarchy, which will utterly destroy present civilization. And beyond that, what? Oh, thank God; the "still, small voice" of the Lord Himself, speaking peace through Emanuel-- the Kingdom of God's dear Son,

the Kingdom in which every true saint of God is to have a share! "To him that overcometh will I grant to sit with Me in My Throne."--Revelation 3:21.

*O WHAT, if we are Christ's,
Is earthly shame or loss?
Bright shall the crown of glory be
When we have borne the cross.*

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OV419

Pseudo Apostles of the Present Day

By Pastor Russell

Pastor of The New York City Temple and Brooklyn and London Tabernacles

PART III

"And thou hast tried them which say they are Apostles, and are not, and hast found them liars."-- Revelation 2:2.

The Present Outlook.

NOW, this is what we are expecting. We do not know just how soon it will be. It may be months, it may be a year or so. But we see that it is very near. We cannot think that the present conditions in Europe will last very much longer without revolution breaking out. I shall be much astonished if some of the countries do not enter into revolution within a year. These nations are impoverishing themselves. Great Britain has already contracted a debt of thirteen billions of dollars, and her minister of finance has told her that nine billions more will be required to keep the war running another year. That will make twenty-two billions. What does that mean? It means that at 5 per cent interest, one billion one hundred million of dollars would have to be raised every year just to pay the interest alone. Do you think the British people can afford to raise that amount every year? Not at all! Do you think they will do it? No. I believe these bonds will be repudiated, and not in Great Britain alone, but the same is true of France and of Russia. Their children for generations to come could not pay off those debts. They are madly attempting to embargo future generations. Yet all of these countries are saying: "We will not give in. We must conquer!" Well, we shall see! I stake my opinion on the Bible. All these nations will become more and more weakened, revolution everywhere will follow, and they will be crumbled into dust. Every one of them will pass away. Not a kingdom will be left in all Europe.

Then what will come? Anarchy, naturally enough. And all this because the rich and the poor will say: "Never mind the law!" just as the nations are now saying, in the same anarchistic spirit, "Never mind international law!" Every one of these nations has violated international law. Is this a Christian war? Of course, they all claim that they are fighting for the good of the human race, for the advancement of progress and civilization. But they are fighting to maintain their commerce on the sea, and they are willing to barter the lives of hundreds of thousands, yes, millions of men, if they can preserve their financial standing and increase it and have plenty of business for the future. That is their attitude.

Until this war began it was thought proper to sell even an enemy bread, just as the Bible says, "If thine enemy hunger, feed him; if he thirst, give him drink." But the latest form of Christian (?) doctrine is, "Starve him! Let us take every advantage possible!" Not

even by parcel post or in any way can any food get into Germany. All this is the spirit of anarchy. And it will spread from nations to individuals. The Bible describes what is coming: "Every man's hand shall be against his brother. There shall be no peace to him that goeth out, nor to him that cometh in."--

OV420

Zechariah 8:10; 14:13; Isaiah 9:19; 19:2; Ezekiel 38:21-23.

Man's Extremity God's Opportunity.

Ominous as are present conditions, the true children of God can with peace and confidence look up and lift up their heads, since they know that however terrible may be the oncoming troubles, God has provided that through this doorway--Armageddon--Messiah's Kingdom is to be ushered in --the Kingdom of God's dear Son. It will mean deliverance, first to the Church of Christ, then to the world. The Bible intimates very clearly that just at the height of anarchy, when men get to the place where everything is going by the board, then will be the opportune moment for Messiah to intervene. Man's extremity will be God's opportunity.

In the 107th Psalm, verses 25-31, there is a picture given representing a great storm at sea when men are tossed about and in a terrible condition, and their souls melt within them. "Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses; He maketh the storm a calm, so that the waves thereof are still." Then there is another similar picture. Our Lord Jesus stilled the waves upon the sea of Galilee when the storm was raging and threatening to engulf the ship and all therein. The disciples cried to the Master in their distress, and He arose and rebuked the wind and the waves, and said: "Peace! be still!" and immediately the billows were quiet and the winds ceased, and all was calm. We believe this is a picture of how the Kingdom of Christ will be inaugurated. The Lord will wait until the world is frenzied with fear and despair. They will come to see then that unless the Lord helps them all is lost, everything will go to destruction. Then they will cry unto Him as did the disciples of old, when they said, "Master, carest Thou not that we perish?"

The nations will not then pray to the Lord as they are praying now, each taking it for granted that He is on their side--not as the Germans pray, saying: "God is with us. Lord, give us the victory over the Russians and French and British!" and not as the Russians, British and French are praying, "Lord bless our armies, and give us the victory over the Germans; help us to crush them!" No, no! It will then be a prayer of real distress. They will not be boasting then, they will have become humble. For "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that Day (the Day now begun.)" (Isaiah 2:11,12,17-22.) But the Lord will permit present civilization to go into destruction, because He has something far better for the world. He will not put a patch upon the old garment. He will have an altogether new arrangement. There will be a "new heavens," a new ecclesiastical arrangement, the Church in glory, and a "new earth," a new social and political order, under control of the Heavenly Kingdom then to take the reins of government.

When we see that it is through the portals of this great Time of Trouble, a trouble such as never was since there was a nation, that the wonderful blessings of Messiah's Kingdom are to come, then we can have confidence in God and rest of heart even while we see the clouds gathering blacker and blacker. We can rejoice, not at the pain and sorrow and trouble, but because we know that as soon as the entire Church is glorified with her Lord the Kingdom will be fully set up in power, which is to bless and deliver all the families of the earth and bring to mankind the full, clear knowledge of the true character of God, and scatter all the ignorance and blindness, and raise men up from

their fallen condition of sin, sorrow and death, up into the light and blessedness of sons of God--whosoever will, when clear light and opportunity are given.

So our hearts are calm and restful in the Lord, despite present conditions and what is soon to come. It will be

OV421

a brief, dark night, just before the glorious Morning. It will be the wound of the kind but skilful Surgeon who wounds to heal. The malady affecting mankind requires thorough and drastic treatment. Then, in view of these things, let us point men, not so much to the troubles now accumulating and just ahead, but rather to the great blessings beyond. Let us point them to the Lord Jesus Christ, in whom alone there will be safety and rest and strength in this Time of Trouble. The great plowshare of sorrow must do its necessary work to prepare mankind for the New Age, with its uplifting blessings under the Kingdom of Christ.

WHOM WILL YE SERVE?

John 19:12,13.

CAESAR'S friends? or friends of Jesus?

Solemn question for to-day!

Friends of Caesar! Friends of Jesus!

Take your sides without delay.

If ye pause for man's forbidding,

Caesar's friendship ye secure;

If ye do the Father's bidding,

Scorn, reproach, ye shall endure.

Friends of Caesar! Friends of Jesus!

Stand revealed! your choice declare!

Who in truth two masters pleases?

Who may rival banners bear?

Jesus' friends account Him precious,

Lose for Him all other gain:

Dearer far the smile of Jesus

Than the praise of worldly men.

Free from Caesar, friends of Jesus!

Stand in phalanx! never fear!

Love, severely tried, increases;

Courage yet! the Lord is near!

Onward still, His name confessing,

Weaving crowns to grace His brow;

Lo! His hands are full of blessing,

Lifted for your succor now.

Caesar's friends were we, but Jesus

Owns us for His friends to-day!

What! shall rival friendship please us,

While the Bridegroom is away?

No! through grace would we surrender

Caesar's things to Caesar's care,

Whilst to God, our God, we render

Filial homage, praise, and prayer.

Jehovah's Saintly Jewels

By C. T. Russell

Pastor New York Temple and Brooklyn and London Tabernacles

"When they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name. 'And they shall be Mine,' saith the Lord of Hosts, 'in that Day when I make up My jewels.'"-- Malachi 3:16,17.

A VERY important trait of character in any one is humility, and especially in the Christian. If we do not possess humility and meekness, the Lord cannot use us, and we cannot make any progress. We do not know what may be one another's difficulties; but we know that we all have imperfections. We should fight a good fight with ourselves. If we get ourselves into full line with the will of the Lord, He will help us by His providences.

Should our imperfection be especially along the line of lack of meekness the Lord will try us in this respect, to show us our need in this direction. Or, it may be along the line of a lack of gentleness. We may be rude, and may say and do things in an unkind manner. The Lord may therefore permit us to have certain trials in order to give us an opportunity of developing this quality of character. We may have tests of love for the brethren, for our own family, for our neighbors. The Lord might even hide His face from us for a time to give us a test of love for Him.

All such experiences "work together for good to them that love God, to the called according to His purpose." These are the ones who are desirous above everything else of becoming copies of God's dear Son. With these the Lord is now dealing.

The Loyal May Have Confidence.

This matter of our testing and trying as New Creatures begins with our begetting of the Holy Spirit, and ends when we die. But one may be sure he is an overcomer; one may have confidence, "full assurance of faith." (Hebrews 10:22.) When we entered into our covenant with God (Psalm 50:5), we gave Him our time, our talents, our influence, our strength-- everything that we had. In return, He gave us the begetting of His Holy Spirit, His providential care, and His exceeding great and precious promises respecting the future. If we are still seeking to walk in the footsteps of our Lord Jesus Christ, then all is well with us. Therefore we need not fear. If any one breaks the contract, it will be ourselves. God will surely carry out His part.--1 Thessalonians 5:24.

Thus we may have confidence, in accordance with the Divinely appointed conditions. As the Apostle says, "If our heart condemn us not, then have we confidence toward God." (1 John 3:20,21.) But if our heart condemn us, then it is not well with us. If we have not been living faithfully to the full extent of our ability, then our hearts will condemn us; and what our heart condemns in us God will also condemn. This means that if we wish to become members of the Bride class, we must be more diligent, more zealous. We must study our character, and see to it that we develop the necessary qualities for a position in the glorified Church.

Ask yourself, "How much have I cultivated these Heavenly fruits and graces--the faith, the patience and the brotherly kindness that go with Love?" Then say to yourself, "This

OV423

day I shall keep watch over myself and note what my hands are doing, how my time is spent, what my words are, what my thoughts are." Whoever has a proper love for our Lord, a proper appreciation of what He has done for us and of what He will yet do, will not find this careful scrutiny of thought, word and deed a hard thing. It brings before us continually thoughts of God and of Christ, and of the glorious things which He has in reservation for those who love Him more than anything else.

Those who thus study their character are the class mentioned in our text when it says, "They that revered the Lord spake often one to another." They speak to one another in Bible studies, in prayer meetings, every Sunday at worship or in the home. They wish to have all the helps the Lord is providing in these last days. They desire to know all the various parts of God's Plan. They have become separated from the masses of nominal Christians and have been brought together through the knowledge of His Word. So now they converse about the good things that the Lord has shown them. They have a fellowship of spirit.

This desire for fellowship with those of like precious faith is not selfishness nor an impropriety. This class are especially anxious for fellowship with those who have characters similar to their own, similar faith in the precious blood of Christ, similar consecration, those who are passing through similar experiences at the hands of the great Polisher of the jewels. Their conversation, therefore, will be respecting "the things which belong to their peace"--the things which are uppermost in their hearts; for this class are all seeking first the Kingdom of God and its righteousness, and in earthly things are content with whatever the Lord's providence shall arrange for them.

God's Book of Remembrance.

When "the Lord hearkened and heard" this class who spoke often one to another, He had a book of remembrance written for them. It is not that the Almighty had to write down this information so as not to forget, but that this statement gives us the thought that He does not forget and that He loves this class. God loves the world with a broad, sympathetic love; but He has a special love for His true Church, those who have consecrated themselves fully to Him during this Gospel Age. To such the Master says, "The Father Himself loveth you." They are as dear to Him as the apple of His eye.-- John 3:16; 16:27; Zechariah 2:8.

This book of remembrance was kept for those who thought upon His name. In olden times the name stood for the character. Now we too often give names at random. Too many times an ignoble character bears a noble name. But in olden times people were very particular to attach a name that would fit the person's character. For instance our Lord was named Jesus because He was to save His people from their sins. (Matthew 1:21.) Jesus means Savior. God's name stands for His character, glorious in righteousness.

Not very many think highly of the character of our God. There is a reason for this. For centuries the religious teachers have described the Divine character in such a way as to make it very undesirable for any to think much about Him. To many the name Jehovah God stands for One who is to be feared for His mighty power, for One who will throw him over to the Devil, rather than for one who is to be loved because of His great love for all His creatures.

But with God's dear children this is not so. They love God and delight to study about His name, His character, and to think of His care for them. They are trying diligently to be like their Father in Heaven; and He is showing them His character more and more. Something of the lengths, the breadths, the heights and the depths of His wonderful love has been revealed to this class; and they are still longing to know more about Him.

OV424

By and by the world will be made to know about God's wonderful character and Plan. The light of the knowledge of the glory of God will then fill the whole earth. (Isaiah 11:9; Habakkuk 2:14.) But the Church of Christ get this knowledge beforehand. In coming into the family of God we have entered the School of Christ, and He is teaching us all these things. They are written in the Bible "for our admonition, upon whom the ends of the ages have come," in order that by thus knowing Him we may be prepared for our glorious inheritance with Christ Jesus our Lord and Head.--1 Corinthians 10:11; Colossians 1:12.

The Lord's Precious Jewels.

God's promise to this class that revered Him and thought upon His name is that they shall be His in that Day when He shall make up His jewels. As one who cares for precious jewels, so God cares for His saints. The man who handles the jewels sees to it first that they are properly cut and polished; and afterwards he mounts them. They would not look well except they were mounted; for the mounting has much to do with the beauty of the jewels.

God is now cutting and polishing these saintly jewels of His. The first and greatest of these was our Lord Jesus Christ. The twelve Apostles were twelve large stones, fine grained and beautifully cut. Throughout the Gospel Age jewels of different sizes have been found and cut. Presently God will mount all the jewels that remain unmounted. This mounting is done in the First Resurrection.

Of His jewels our God will make a beautiful diadem, set in the gold of the Divine nature. Is He to wear this royal diadem? Oh, no! Jehovah needs no diadem to add to the charms of His Person. To the jewel class the Prophet declares: "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." (Isaiah 62:3.) The Church will be in the HAND of our God, to be exhibited to angels and to men, as a marvelous piece of workmanship, which God has wrought.

In preparing these jewels the Lord has not used force, coercion. Originally they were some of the poor sons and daughters of Adam. God did not compel them to leave their father's house, but simply led them by His Spirit and by the exceeding great and precious promises of His Word. Ultimately they will be diamonds of the first water--pure, stainless. They are to be faultless in love before the Father; and perfect love casts out not only fear, but also selfishness, animosity, evil surmisings, evil speaking, pride and self-love. As they daily think upon the character of God, His goodness, His infinity, His Plan, His love, they come to know Him more and more intimately, and to realize His grand perfection more clearly. Thus they are gradually changed into His character-likeness--"from glory to glory."--2 Corinthians 3:18.

God's Jewels are His Sons.

The Lord presents to us in His Word great truths under figures of speech which even the least learned can comprehend. For instance, instead of telling us that He has knowledge of His faithful ones and will never forget those who are His, and who diligently endeavor to know and to serve Him, He pictures the information, telling us in His Word that He has a "Book of Life" and a "Book of Remembrance." Through these figures we get the thought that He would have us get; namely, that He takes full knowledge of them that are His.

Then He encourages this class with the assurance that their love and devotion shall one day have its reward; that a great change is coming in His general dealings with the world of mankind; and that then every sigh, every tear and every sacrifice for righteousness' sake and for love of the Lord, for His Cause and for His brethren shall be

rewarded in a manner that is beyond our present comprehension. This class, however, serve not for selfish reasons, but from devotion,

OV425

from fidelity and consequently from love; hence they shall find that the light afflictions of the present, which are only for a moment, are working out for them a far more exceeding and eternal weight of glory, as they look not at the things now seen but at those now unseen--the eternal things.--2 Corinthians 4:17,18.

Without attempting to detail the riches of grace in reservation for them that love God, the Scriptures use two figures that are quite expressive to the eye and ear of faith--God's jewels, God's faithful sons. These two phrases suggest a full explanation of present experiences. The proper father will instruct, correct and discipline his son, although he may pass by the greater faults and blemishes of those who are not his children. As respects jewels, we all know the necessity for cutting and polishing them, to the intent that their real qualities may be developed. Thus the Church class see themselves in their Heavenly Father's School of discipline, in preparation to be His heirs--joint-heirs with Christ in His Kingdom. They see the necessity of the trials and perplexities and the persecutions of this present time, that they may be polished and prepared for the glorious future.--Romans 8:17; Galatians 3:29.

The time for making up these jewels is the close of the Gospel Age. The faithful followers of our Lord Jesus from His day until now will all have part in the First Resurrection. All of the jewels now living will, when polished and found worthy, be "changed in a moment, in the twinkling of an eye," to be with their Lord--the moment of their death being the moment of their change. These have no need to sleep in death; for the gathering time of the saints has come. They will be spared from passing through the culmination of the great Time of Trouble already begun.

Our Day the Close of the Age.

According to our best knowledge of the Word of God, we have now come down to the close of the Gospel Age. All about us we can see the foretold signs of our Lord's Second Presence and the end of the Age. To His Church our Lord Jesus said, "When ye see these things begin to come to pass, then lift up your heads; for your deliverance draweth nigh." (Luke 21:28,31.) We see "these things" coming to pass in the great war in Europe, in the mutterings of revolution among the nations, in the world-wide Zionist movement of the Jews, etc. The Church, the Bride of Christ, is almost complete. But we do not yet know how long it will be until we shall have finished our earthly course. That is for the Lord to determine.

"Faithful is He that hath called you, who will also do it." Our eye of faith has sighted the Prize of glory, honor, immortality and joint-heirship with Christ. "God hath given unto us exceeding great and precious promises, that by these we might become partakers of the Divine nature." (2 Peter 1:4.) And we have been able to receive these promises. There is nothing that compares with them. The more we know of the great Divine Plan of the Ages and of the privileges which we may have in that Plan, the more we are enthused, the more we would glorify the Father and the Son, the more we rejoice together as brethren in the Body of Christ.

Those who have comprehended this Divine Plan for human salvation have an abundant theme, a never-ending theme, a theme which above all others will fill their hearts and their minds, and which will crowd out all worldly topics as not worthy of comparison. It will crowd out all complainings and murmurings, as wholly improper on the part of those who have been recipients of so many Divine favors and who have "much advantage every way," in that they have delivered unto them the Divine Oracles. Especially is this true in view of our adoption into the family of God as sons, "joint-

heirs with Jesus Christ our Lord, if so be that we suffer with Him, that we may be also glorified together."

Let us, then, as true sons of God, remember

OV426

the importance of honesty-- "truth in the inward parts"--when we come together to study the Divine Word and to help one another as members of the Body of Christ. "Let nothing be done through strife or vain-glory," but let each esteem the other greater than himself in saintliness, seeking to see in each other so far as possible, the noble, the good, the true; and let each seek to watch his own heart and to know his own blemishes. Thus shall personal humility and brotherly love keep pace with our growth in the knowledge of Divine things.

HOW READEST THOU?

LUKE 10:16.

*'TIS one thing now to read the Bible through,
Another thing to read, to learn and do;
'Tis one thing now to read it with delight,
And quite another thing to read it right.*

*Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek;*

*Whilst others read it without common care,
With no regard to how they read or where.
Some read it as a history, to know
How people lived three thousand years ago.*

*Some read to bring unto themselves repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.*

*Some read it for the wonders that are there,
How David killed a lion and a bear;
Whilst others read--or rather in it look--
Because, perhaps, they have no other book.*

*Some read the blessed Book--they don't know why,
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradictions there.*

*One reads with father's specs upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through Scott,
And thinks it means exactly what they thought.*

*Some read to prove a pre-adopted creed,
Thus understand but little what they read;
And every passage in the Book they bend
To make it suit that all-important end.*

*Some read the Book to find that God is love,
Whilst others read--the opposite to prove
Some people read, as I have often thought,
To teach the Book, instead of being taught.*

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The Church's Hope--The World's Hope

By Pastor Russell, of Brooklyn and London Tabernacles and New York Temple

"That by two immutable things (His Word and His Oath), in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the Hope set before us; which Hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."-- Hebrews 6:18,19.

THERE is but one Hope set before the Church, says the Apostle in our text--the Hope presented in the Gospel of Christ. It is very important, then, that as Christians we understand what Hope is. Once we had such confused ideas respecting our Heavenly Father and His glorious Plan that we could not understand what constituted our Hope. Many supposed it was a Hope set before a few and a threat set before everybody else--the threat of endless torment. How we misunderstood "the God of all Grace and the Father of Mercies!" Now we can see that there is a glorious Hope for all who will come to love righteousness and hate iniquity, although the world's hope is not the Christian's hope.

The Hope set before the Church is the hope of reigning with Christ, as His joint-heirs, His Bride. (Romans 8:17, 1 John 3:2; 2 Peter 1:4.) It is the hope of attaining the Divine nature. This hope has been held out in advance of the blessings which will be proffered to the world later. The Church has no part in the hope of the world. But we have the admonition of our Lord and of His Apostles that we "follow peace with all men, and holiness, without which no man shall see the Lord." We are enjoined to put off the works of darkness--anger, malice, hatred, strife and all other works of the flesh and of the Devil--and to put on meekness, gentleness, patience, brotherly kindness, love--the fruits of the Spirit of Christ, the Holy Spirit.-- Hebrews 12:14; Galatians 5:19-23.

First Intimation of Church's Hope.

The first intimation that God would raise up a class who would roll away the curse from Adam's race was given to Abraham. God said: "Abraham, I will call you My friend because of your faith." He could not call Abraham His son; for there could be no sons of God amongst the fallen race, because all were condemned to death in Adam. Not until the death sentence should be lifted from Adam's posterity could any of them become sons of God. Therefore, there were no human sons of God from Adam's day until our Lord Jesus came to earth a Man. He was the first human son of God after Adam. But since the time when our Lord died a Sacrifice for human sin, a special class of humanity have been given the great privilege of becoming sons of God, as St. John tells us.--John 1:12.

But God said to Abraham His friend: "I have a Plan by which to bless the world." The Almighty was the very One who had placed the condemnation of death upon the world. The great Judge had determined that man was not worthy of everlasting life. Two thousand years after He

OV428

had pronounced that curse, the Eternal One declared that it should be rolled away; for when He promised that a blessing should come to mankind, He implied that the death penalty should be removed.

It required great faith on Abraham's part to believe God in this matter. But he felt that in some manner God would roll away the curse. Put yourself into Abraham's place, and you will realize how remarkable this was. He knew that the death penalty was upon the race. After God had said that mankind should die, it was not easy to see how He could

reverse His own sentence and declare that man should live! Would He say one thing at one time, and then two thousand years later say another? For a time there must have been great perplexity in Abraham's mind. But he appreciated God's promise.--Genesis 12:3; Romans 4:3.

And now, four thousand years after Abraham's time, we are proclaiming that same great Promise; for it has never yet been fulfilled. God promises to bless the whole world through Abraham's Seed. That Seed, the Apostle Paul assures us, is Christ and His Church. (Galatians 3:8,16,19.) The hope of being this Seed is the great Hope to which St. Paul refers in our text and its context.

Abraham's Two Seeds.

This Hope is based upon a comprehensive Promise; first, that the world was to be blessed; second, that this blessing was to come through Abraham's Seed. God showed that there would be two different seeds of Abraham; for He said, "Thy seed shall be as the stars of heaven and as the sands of the seashore"--a Heavenly and an earthly seed, though the Heavenly was to be the Seed of blessing. --Genesis 22:15-18.

Four hundred and thirty years later, God said to the children of Israel, in substance, "You know that I promised your Father Abraham that through his Seed I would bless the world. As his natural seed, are you ready to have that Promise fulfilled in you? If I bring you up out of Egypt, will you appreciate My will and do it?" And they replied: "We will." Then the Lord said: "I will give you My Law. If you cannot keep My Law you cannot be proper teachers and blessers of the world. I have promised to bless all mankind, and I will do it. As the children of Abraham, Isaac and Jacob, are you ready to be heirs of that Abrahamic Promise?"

You remember that Moses read the Lord's Message of the Law to the people; and that they heard the blessing that should come upon them if they would keep the Law, and the condemnation that should come upon them if they failed to do so. Then the people said, "All these things will we do."-- Exodus 19:1-8.

God designed that the whole world should come to a knowledge of the fact that no fallen human being could possibly keep the letter of the Divine Law; for it is the measure of a perfect man's ability. But He dealt with the Israelites just as though they could do it. They had typical sacrifices. For sixteen hundred years they tried to keep that Law; yet year after year they failed to do so, and hence they failed to be the Seed of Abraham which was to bless the world. As St. Paul shows us, "By the deeds of the Law shall no flesh be justified in God's sight." (Romans 3:20.) God was merely teaching them, and through them all of His intelligent creatures, that it is impossible for sinners to justify themselves in His sight. Therefore, it was impossible for any of them to bless the world.

Then, in due time, God sent forth His First-Begotten Son, the Logos, His great Mouthpiece. To Him the Father had made the proposition that if He would become a man, live awhile on earth amongst sinners, and accomplish a great work for mankind, He should afterwards be received back to greater glory than He had before He undertook this mission.

The Son knew that if the Father

OV429

had anything to make known in His Plan, it must be for good. So we read that "the Logos was made flesh," and "for the joy set before Him endured the Cross, despising the shame." (John 1:14; Hebrews 12:2; Philippians 2:8-11.) Jesus was born a descendant of Abraham, through the Virgin Mary. He kept the Jewish Law inviolate, and thus proved Himself worthy to be that Seed who would bless the world. He died to redeem the race--"the Just for the unjust." He rose again, qualified for the great work of the

world's deliverance. To Him is given all power in Heaven and in earth.--Matthew 28:18.

The Bible tells us that the salvation of the world is waiting until our Lord shall take unto Himself His great power and reign. God has been holding this salvation in reserve for over 1800 years, during the selection of the Church, the Bride of Christ--the work of the Gospel Age. Before the Church He has set this great Hope of being associated with our Lord Jesus, of constituting with Him this Spiritual Seed of Abraham, which is to bless all the families of the earth. For this reason our Lord is first delivering the Church class. This hope of being the Seed of Abraham is "the hope set before us in the Gospel," of which our text speaks. "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the Promise."

God has still in reservation the work of blessing the world, and this great work of a thousand years. But it is now almost due to begin. The promised Spiritual Seed is about completed. Under them the earthly seed--the faithful worthies of previous ages, who will be raised from the dead, and Natural Israel, who will be restored to divine favor--will ere long be ready to cooperate; and then the world's uplift will begin.

Our Anchor Sure and Steadfast.

In the dream which God gave to Nebuchadnezzar, there was a stone taken out of the mountains without hands, and it became a great mountain that filled the whole earth. (Daniel 2:31-45.) This stone represented Christ's Kingdom. The power which has taken this spiritual Stone out of the mountain--the world--is simply the hope inspired by God's Promise to Abraham. Some of us have heard the Call to follow Christ, and have responded. (Matthew 5:6; 11:28; 16:24.) The Word of Christ has entered into our hearts. Our minds, our aims, our ambitions--everything--are being transformed, are being set on Heavenly things.--Romans 12:1,2; Colossians 3:1-3.

How precious is this Hope! It is indeed "an anchor to the soul, both sure and steadfast." By this expression St. Paul suggests the picture of a ship at anchor during a storm. So in the storms of life the child of God has a firm anchorage. This Anchor of Hope takes hold even upon the things within the veil.

The basis of our hope is the Word of God. If we let go of our Hope, we are letting go of everything. The "hour of temptation" is now upon the whole world; and a still greater stress is coming. (Revelation 3:10.) All the more, therefore, shall we need our Anchor of Hope, of faith. Through the Prophet the Lord points out that He is about to "do His work, His strange work, and to bring to pass His act, His strange act." (Isaiah 28:21.) The world will not be able to understand it. As they see the trouble extending everywhere--to all governments and institutions--and realize that it will terminate in anarchy, they will say, Where is God? What is coming to this Great Babylon that we thought was about to bless the world? What is about to happen to us?

The Unsanctified Heart Selfish.

We are now living in the Day when the light is shining more brightly than ever before, and when the darkness is gradually disappearing. We whose eyes of understanding have been opened to see the hope for mankind, see that blessings are soon to be showered

OV430

upon the world during the Messianic Kingdom.

More and more it is impressed upon my mind that the numbers of humanity who love righteousness and who prefer it to unrighteousness are very considerable. The major part of the world would rather do right than wrong, provided it did not cost sacrifice to do right. If the world were in a healthy, normal condition, it would not cost sacrifice to

do right. It should be easier to do right than wrong, and it would be if things were as they were originally. When God created our first parents, it was easier for them to obey than to disobey; and when the Divine Kingdom shall introduce the New Order, it will become easier to do right than to do wrong.

As the days go by, we see still more clearly the glorious hope of the groaning creation, groaning now in weakness, sin and bondage to death. After the Church is delivered, the groaning creation is also to be delivered, set free from the bondage of sin and death into the glorious liberty of the sons of God. (Romans 8:19-22.) Mankind will have the same opportunity for life that Adam had at first. But they will have the advantage of Adam, in that they have had six thousand years' experience under the degradation of the fall, during which the world has been learning the exceeding sinfulness of sin and their need of Divine assistance.

The Present Outlook.

Yet with all the experience of six thousand years behind us, the world to-day is plunged into the most terrible war ever known. Each nation imagines that God is with it. The spirit of anger, bitterness and hate is spreading everywhere, notwithstanding there are blessings, comforts and conveniences to-day such as the world never even dreamed of before. These blessings are coming because we are living in the dawn of the New Dispensation. But the fact is apparent that people are being injured by the wealth and other favors of our day. We have an increase of education far above any previous time. And what is the result? It is being used to defraud and overreach fellow-men. It is being utilized to destroy men's lives. In another century, if present conditions were permitted to continue, it would be worse.

Light and knowledge entering the heart that is unsanctified, unconsecrated to God, merely increase the power to do evil. Through sharpened intellectual perceptions the increase of ability operates along the lines of selfishness. The only ones ready to receive aright God's favors and to profit by them are those who have yielded themselves to God, who have renounced their own wills and have accepted his will. Upon these the blessings of God have a sanctifying effect. Increased knowledge adds to their power for good.

We are glad that we have given our hearts to God, and that our eyes of understanding have been opened to see more and more the lengths, breadths, heights and depths of God's Justice, Wisdom, Power and Love. How refreshing this is to our hearts! It is good to be so near to the ushering in of the New Dispensation; for our Anchor of Hope is grounded firmly in God. Soon He will deliver Zion-- "when Morning appeareth!"

Trouble Precursor of Coming Glory.

Upon the battlefields of Europe there is now being sacrificed the flower of the strength of every country embroiled in war; and the war spirit is spreading. In every country engaged in this mighty conflict the death list is piling up prodigiously. Homes are being devastated; wealth is being consumed. Revolution and anarchy will be sure to follow. Of this time our Lord Jesus declared, "Except those days be shortened, there should no flesh be saved; but for the Elect's sake they shall be shortened." (Matthew 24:21,22.) Then "the desire of all nations shall come." Through Messiah's Kingdom

OV431

shall be granted the peace, prosperity and blessing for which the poor world have so long hoped, and striven in vain to bring about through their own efforts.

Thank the Lord that He has given His people to know what is to follow this dark night of trouble. What a blessing He has granted in the knowledge that there is a golden lining to the black clouds now gathering thick around humanity! Let us not dwell too

much on the coming trouble, however. Rather let us point men to the time beyond. Let us tell them that God has a great blessing in store for all the families of the earth. Let us show them how comprehensive is the Bible Hope. It will be a sad day for the world when the plowshare of trouble shall go in deep; yet the experience will prove to be a blessing. When mankind shall see everything beginning to collapse, then they will begin to realize that there is no hope except in God, then they will be willing to be taught. Then they will say, "Lo, this is our God! We have waited for Him, and He will save us!-- Isaiah 25:6-9.

HOW STRONG AND SWEET MY FATHER'S CARE!

1 PETER 5:7.

*HOW strong and sweet my Father's care!
The words, like music in the air,
Come answering to my whispered prayer--
He cares for thee.*

*The thought great wonder with it brings--
My cares are all such little things;
But to this truth my glad faith clings,
He cares for me.*

*Yea, keep me ever in Thy love,
Dear Father, watching from above,
And let me still Thy mercy prove,
And care for me.*

*Cast me not off because of sin,
But make me pure and true within,
And teach me how Thy smile to win,
Who cares for me.*

*O still, in summer's golden glow,
Or wintry storms of wind and snow,
Love me, my Father: let me know
Thy care for me.*

*And I will learn to cast the care
Which like a heavy load I bear
Down at Thy feet in lowly prayer,
And trust in Thee.*

*For naught can hurt me, shade or shine,
Nor evil thing touch me, nor mine,
Since Thou with tenderness Divine
Dost care for me.*

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Nations "Weighed in the Balances"

By Pastor Russell, Author of "Studies in the Scriptures"

"The Lord your God proveth you." Deuteronomy 13:3.

THE foregoing text is applicable to the Lord's people in a special way; yet as we look at the world to-day, we can recognize that the Lord is surely Judging the Nations, especially those that have been greatly blessed with His favor.

Consider Europe, for instance: How wonderfully those nations have been favored with opportunities for coming to a knowledge of the Lord! Ever since the days of Jesus and the Apostles, Europe has had Gospel privileges, more or less. Of course, we are not to hold the people of to-day responsible for anything in the past. To do so would be unfair. But we are to consider that in a general way the influences of Christianity have spread over the world, especially in Europe.

Gradually the world has come to esteem itself to be Christian. The nations of Europe are generally styled Christendom. Nevertheless, the Bible declares that the world is not Christian, and has not the Spirit of Christ in its activities. The world, therefore, is self-deceived. To the extent that the nations have had light, to that extent they are responsible. The Bible does not show, however, that the world has full responsibility. Only those have full responsibility who have taken the step of entire consecration to God through Christ, only those who have been begotten of the Holy Spirit. These have been illuminated and have come into the highest place of opportunity and blessing in the Lord. These have a deep insight into His Word that no others possess.

The World's Judgment Has Begun.

But so far as the world is concerned we can readily see that in proportion as they have seen, they should be required to do. We can feel quite sure that God would expect more of the peoples of Europe than of those of Asia and Africa, who have little knowledge of Him. So just at this time, when Bible chronology shows that God's leases of power to the Gentile governments has expired, we see exactly what we should expect--that He is permitting these nations to pass judgment upon themselves, so to speak. He is permitting them to show themselves, to manifest their real condition of mind and heart, to demonstrate whether or not they have made proper use of their opportunities and blessings in the way of development in righteousness.

The nations of Christendom have had much to say about the Lord. His name is to be found in all these countries. The nations have held aloft the Cross of Christ in an outward way. They have many places for prayer and worship. They have abounded in forms of godliness. They have had much wealth and treasure. They have had hosts of priests and preachers of all denominations. With all the advantages and experiences of the past nineteen centuries, we might have expected Europe to be in a much better condition than it is--that it would have learned much more than it has as to what is the Spirit of the Lord and what it is not.

Loosing the Four Winds.

God is now letting loose the winds of strife. He is letting the nations

take their own course, in order to prove to themselves and to others that they are not what they claim to be, and to humble them into the dust. Thus they will be brought to realize their own helplessness and their dire need of God.--Revelation 7:1-3.

As we look back over the past thousand years, we can see that God has been holding the peoples of the earth more or less under restraint, permitting them to go only so far at any time. Otherwise they would have destroyed themselves long ago. The hearts of fallen humanity are so selfish that, had mankind been permitted to go their full length, the race would have been annihilated long before now. But God's due time has come to let loose the winds of strife, with the result that the long-expected storm has burst in fury upon the world. The trouble is spreading from nation to nation; and it looks as if ultimately every nation will become involved--surely every one which formed part of the old Roman Empire. (Daniel 2:44.) Whether the strife will extend beyond the boundaries of the Roman rule we do not know--nor whether it will involve America.

Minds of the People Astray.

These United States have had many advantages over other countries. Our temporal blessings have been multiplied on every hand. Nevertheless, we must confess that there is much of mere outward forms of godliness here, much of ceremony, hypocrisy, dishonesty and crime. Great light has been given and largely ignored. Therefore it would seem that sooner or later our land may become involved in turmoil. There is much of Christian profession here, an outward form of godliness devoid of its power. Consequently it seems hardly possible that America will fail to escape full share in the judgment of the nations.

There is much restlessness amongst the people everywhere. Indeed, the whole world is becoming crazed as the angry passions of men are being stirred up against one another. In the countries at war where the soldiers in the trenches are killing one another by the thousands--sometimes sixty thousand in one day--necessarily a hardening influence goes with this course of action. The soldiers must become more or less benumbed in their sensibilities, as a natural result. As a whole, the world to-day seems to be telling the Lord, telling His people--who are not of this world--and telling the angels --who are looking on--what their spirit really is, and demonstrating that it is not the Spirit of the Lord.

It reminds us of the spirit of James and John, the two Apostles whom our Lord surnamed "Sons of Thunder," because of their courage and fiery zeal. On one occasion they wished to bring down fire from Heaven to destroy the people of a little Samaritan village because they had refused to sell bread to our Lord and The Twelve. But the Master reproved them saying, "Ye know not what manner of spirit ye are of;" that is, they had become His disciples, but had not yet realized what is the spirit of a true disciple. It was, therefore, no wonder that they did things contrary to the Lord's Spirit.-- Luke 9:51-56.

After the disciples received the begetting of the Holy Spirit at Pentecost they would not have even thought of doing such a thing; for then they received the Heavenly illumination and could discern that the Spirit of Christ prompted its possessor to help others, not to destroy them. Previous to Pentecost these disciples were zealous Jews, courageous in defense of what they thought right, as against wrong. And so it is now in Europe. Many are zealous, and are trying to find some good reason for what they are doing.

The leaders tell the people various things. In some cases the people are told that their liberties and the development of their country are held in check by jealous neighbors. On the other hand the people are led to think that militarism is their greatest foe, and therefore must be crushed. On both sides of the question at issue the

Ov434

people seem to have hypnotized themselves into thinking that theirs is the righteous cause. But more and more it is being manifested that some great wrong is being promoted, that some great misconception is influencing the people.

Selfishness the Root of the Trouble.

The true explanation is that the Lord is judging the nations--letting them manifest their real condition. More and more the world is revealing just what is behind all this trouble which is spreading everywhere--selfishness. Note the case of Greece, for instance. What pressure was brought to bear upon that country to force her to enter the war contrary to her own will! Bribes have been held out to the various kingdoms--offers of certain territories, etc.--to induce them to take part in the conflict. There is almost an insanity behind it.

None of these nations see what Bible students see. They do not know that the Kingdom of God is just at the door, that the Reign of Righteousness is at hand. Therefore, they do not have the degree of responsibility that we have who do see. All know, however, that it is wrong to take life; and yet they are plotting both to take and to surrender life in order to hold a little more territory, or to gain some commercial advantage over their rivals. Everywhere selfishness is manifest. It has kept up rivalry between the nations for centuries. It has cost them billions of dollars in the way of preparation for war, and now it is costing them billions more to fight it out--besides the appalling loss of life, etc.

Desolation and Destruction.

We are not able to foretell all that will take place; so we leave the matter, merely knowing that the Lord has arranged to grant this great opportunity for the world to deceive themselves and to destroy themselves. The people are all more or less deluded. Many noble souls are going down into death under the impression that they are doing a good work for the coming generations.

Just so it is now with these professedly Christian nations. And now desolation is coming upon them, even as it came upon the Jews in the end of their Age. Bible students have expected this state of affairs to develop; for the Bible long ago foretold that it would be thus in our day.

Judgment of God's People.

If then God is now judging those who are only nominally His people, and permitting them to demonstrate that they are not His, will He not judge also His true people? Yes, God is now judging His people. (Hebrews 10:30.) But let us not wait for Him to judge us personally. Let us see to it that we are proving faithful to Him, faithful to our responsibilities as His children. Let us examine ourselves, and correct whatever we can find to be out of alignment with His instructions to us. Let us put some kind of chastisement upon ourselves in order that we shall not need to be corrected by Him, in order that we shall not be condemned with the world.

We have reached the "Time of the End," the close of the Gospel Age, and the dawning of the New Dispensation, the time when the judgments of the Lord are designed to accomplish a separating work, which is especially appropriate and needful at this period. Let us see to it, then, that we make our calling and election sure, preparatory to our association with our dear Lord in His great work of correcting the world in righteousness--"for He must reign till He hath put all enemies under His feet."--1 Cor. 15:25.

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Life of Pastor Russell

By E. D. Stewart

PASTOR Charles Taze Russell was born February 16, 1852, and died Oct. 31, 1916, aged 64 years 8 months and 15 days. Thus in years, months and days, we measure the duration of his life; but measuring the duration of a life is not measuring the life.

*"We live in deeds not years;
In thoughts, not breaths."*

We can count the number of his years, but many a man has lived longer to whom mankind owes no debt of gratitude. We can count the number of his days, but the value of a day depends upon what is put into it. One day may be worth a thousand other days, and how much he accomplished in those 64 years we can only begin to know when we learn the intensity with which he lived them.

In testimony meetings, thousands all over our land and in every land under the sun, bear witness to their gratitude to God that he has raised up a man who has been the instrument in his land of snatching them from the very brink of doubt and infidelity, placing their feet on the solid rock of Christ's "ransom for all." Some of these men simply could not believe the Bible as interpreted by their religious teachers. They would not say they believed when they did not. They did not wish to be infidels, and they bewailed their lack of faith and hope. You need not tell me that normally constituted men are infidels from choice. You need not tell me that normally constituted men deliberately choose to believe and are glad to believe that they die as the brutes, with no hope of a future life. Many of these men are infidels not so much from their own fault as from the fault of their religious teachers who gave them an interpretation of the Bible contrary to reason and impossible for them to believe. Many a man in this attitude has gone to hear Pastor Russell. They have gone to the service infidels and came back rejoicing Christians. Their religious teachers kept saying: "Don't go to hear that man Russell; he preaches dangerous doctrine." But, by the grace of God, they went and received the spiritual food they had been starving for, the spiritual food their religious teachers did not know how to give. It is no wonder that men would sometimes stand in a crowded aisle and listen to his inspiring words for two hours at a time without moving from their places --no wonder, when those words were bringing hope instead of despair, faith in the place of doubt, peace in the place of agitation and unrest, joy in the place of sadness.

When men with heart full of gratitude would tell him of the blessings they had received, he would simply say something like this: "Brother, I am glad you received blessing from God's word; his truth is very precious." He simply ignored his part in the matter. In proof that this was his attitude, hear his own words, as found on page 10 of his celebrated book, "The Divine Plan of the Ages."

"Though in this work we shall endeavor, and we trust with success, to set before the interested and unbiased reader the plan of God as it relates to and explains the past, the present and the future of his dealings, in a way more harmonious, beautiful and reasonable than is generally understood, yet that this is the result of extraordinary

OV436

wisdom or ability on the part of the writer, is positively disclaimed. It is the light from the Sun of Righteousness in this dawning of the Millennial Day that reveals these things as present truth, etc."

He believed that the time was due for these truths to be made known, and if he had not written them, God would have found some one else to do so.

One of the great objects of his life was to show that the Bible, when correctly translated and rightly understood is harmonious throughout, and gives the most exalted and uplifting conception of our Creator and our duties to him that is possible for a human being to attain. To show this complete harmony of the Bible, of all its parts, was no easy task. It meant labor. At that time there was great indifference on the part of the people. Most of them did not seem to care whether the various texts of the Bible were in harmony with one another or not. Each seemed more interested in seeking such texts as prove or seemed to prove his particular creed, and ignored such texts as oppose it. Even ministers, when texts were brought to their attention that contradicted their creed, would make such remarks as: "Oh, don't trouble yourself about such matters as that. There is enough in the fifth chapter of Matthew to save anybody." They were merely seeking such knowledge as they thought would save them and their friends, and seemed utterly indifferent as to what truth honors God most. In 1st Sam. 2:30 the Lord says, "Them that honor me, I will honor." This promise is not to those who carry on some great work of charity or make some great attempt to convert the world, for these things are often done in such a way as to dishonor God. Many are engaged in these things; few make it the chief object of their lives to do those things and to preach those doctrines that bring most honor to God's name. Most men seem utterly indifferent on this matter.

At a time when such indifference was widely prevalent, Pastor Russell began his work of showing the harmony of the Bible with itself and with the character of its Divine Author. He saw that there is no way to bring permanent blessing to the human race except through faith in God and faith in the Bible. He, therefore, sought to show how worthy the Bible is of all our faith and love. That was the great motive of his life. We know that this was his motive, not because he has told us so, but because the motive rings through every article that he wrote and every sermon that he preached. A motive like that could not live in a narrow life. It could not find room in a little heart.

Therefore it is natural for us, as thoughtful men and women, to inquire, "What were the events of his life and the various circumstances leading up to such a motive? What must his childhood, his boyhood and his early manhood have been?"

Charles T. Russell was the second son of Joseph L. and Ann Eliza Russell, and was born in Pittsburgh, Pa. His father was a well-to-do merchant, and the son, when not engaged in study, spent much of his time helping his father in the store. By so doing, he rendered himself liable to the awful charge that certain ministers in various parts of the country have brought against him, that in his early life he was "a seller of shirts." In this work, however, he developed the qualities of industry, perseverance and earnestness of purpose, qualities that have been such prominent characteristics of his mature years. As the father was a very successful business man, it was only natural for the son also to begin business as a merchant. In this work the young man manifested such business acumen that, in a few years, he was the owner of five clothing stores. In all this work he was so thoroughly honest and his goods so thoroughly reliable that his success was marvelous, so marvelous that some who then knew him believe that if he had continued in the mercantile business he might have rivaled in the accumulation of wealth some of the richest money kings

OV437

of his day. But his great desire was not to be rich, but to be useful. We need not tell you this, you may know it for yourself when you consider the following facts:

At one time in his life, while he was yet a young man, the valuation of his real and personal property is said to have reached over \$200,000. Of this \$40,000 were spent in the publication and circulation of his first book, "Food for Thinking Christians." At various times he contributed large amounts to the Society of which he was president. In fact at the time of his death he had but \$200 left of his own private fortune. Notwithstanding this fact, there have been men so ignorant of the facts in the case, or had so little regard for truth and veracity as to say: "Russell has just started this religious

movement as a money-making scheme." The utter foolishness of such a statement could not be fully manifest to persons unacquainted with the manner in which the Watch Tower Bible and Tract Society is operated. The very idea of a company of men getting rich preaching the gospel without money and without price, while their friends at the various appointments advertised the meetings "Seats free; no collection." The truth of the matter is that those ministers who have done this talking about "money making scheme" concerning Pastor Russell have simply been "measuring his corn in their own half-bushel." A man whose own life is actuated by low motives cannot appreciate a higher motive in another man.

In all of Pastor Russell's work, and in all the work of the Society including missionary work, translation of the books into all the important modern languages, exhibition of the Photo Drama of Creation, etc., not one penny was ever solicited and no collection was ever taken. That, of course, does not mean that money has not been liberally contributed, but every contribution is and must be absolutely voluntary and unsolicited. Two years ago last summer in the northern part of Pennsylvania, a little girl eight years old came to me after the services and said: "Here is five cents to help other little boys and girls to see the Photo Drama." The five cents were forwarded to the Watch Tower office, along with larger contributions, and in the course of a few days the proper officer of the Society sent her a receipt with just the same care that a \$50 contribution in a neighboring town was receipted for.

Pastor Russell was a man of great faith, and he always had perfect confidence that money would be forthcoming for every work that the Lord wanted done. On one occasion, after he had spoken to a large audience, he was shaking hands with the people as they passed out, when a man handed him an envelope. He put it into his pocket and went on shaking hands. After a few minutes some of the brethren were consulting with him concerning some work that all agreed would be good to have done; "but where was the money to come from?" Brother Russell said: "If it is a work the Lord wants done, he will see that the money is provided." He opened the envelope. It contained a check for one thousand dollars, and the work went on.

Men have sometimes come to him and said: "Brother Russell, I have been greatly blessed by your explanation of the Scriptures. I feel that this is a great work. How can I get some money into it?" This may sound strange to men who all their lives have been dunned for money "to pay the preacher," but "Truth is stranger than fiction." "The Lord loveth a cheerful giver. The cattle on a thousand hills are his," and he does not need money that must be begged for or raffled for at box socials or church fairs.

His "Divine Plan of the Ages" has a circulation several times that of any other book ever published in the English language except the Bible. He is the author of five other principal books and of numerous booklets and tracts. He is also the author of the "Photo Drama of Creation," which has been seen and heard by over nine millions

OV438

of people. His sermons of recent years have appeared regularly every week in over a thousand newspapers, and are read by millions of people.

While Pastor Russell had his friends and admirers he also had his enemies and persecutors. "All that will live godly in Christ Jesus shall suffer persecution." So if any one is not suffering persecution he is not living godly in Christ Jesus. When you read that a certain man did not have an enemy in the world, you have found a man that never steadfastly and earnestly opposed the wrong. On the other hand, every man that has done anything earnestly to free the race from wrong and error and superstition has had his opposers and persecutors. Christ and all his apostles save one suffered martyrdom for the truth they preached, and from that day to this, every man who stood for unpopular truth and against popular error has had his persecutors. So Pastor Russell has likewise had his persecutors who tried to minimize his work, burned his books and

attempted to destroy his good name. Yes, they sometimes burned his books, and they did so for the very same reason that they used to burn the Bibles; they were afraid of the truth there was in them. But the more they burned the books, the more the truth spread. I had the pleasure a few months ago of speaking in a town where, not long before, some of the religionists had got together and agreed to advise the people to burn Pastor Russell's books. In a few weeks colporteurs came into the town and sold far more books than had been burned. The bigots who had burned the books had merely aroused the curiosity of the people. In the Dark Ages they sometimes sought to terrify the people by burning the Bibles in the streets, and thus compel them to submit to the prescribed forms of religion, the "Orthodox" forms. There is too much of the spirit of liberty and tolerance in free America for such an indignity to be perpetrated to-day without arousing a sense of justice in the minds of those who hate tyranny.

It is interesting to note how the books have found their way through the hands of those who did not appreciate them into the hands of those who did. It often happens that one man buys and does not appreciate them, then loans them to another man who enjoys them with all his heart. At one of the conventions, a lady tells us that a friend sent her "The Divine Plan of the Ages" and she burned it. Another friend sent her a second book of the same kind, and she burned it. A third friend sent her a third book, and she stopped and thought. It is sometimes a good thing to stop and think. "Finally," says she, "I read this book and it burned me." By this, I suppose, she means that it burned away all her prejudice and left her ready for the heart-glow of joy that comes to those who see what beautiful truth God has in store for those who are ready to enjoy it.

The parents of Charles T. Russell were of the "orthodox" faith, and up to the age of fifteen he believed all and only such doctrines as his sectarian ministers took the trouble to teach him. To fully understand doctrines at that time was very difficult. The clergy as a rule discouraged questions. So he simply believed the doctrines of the church he attended, especially the doctrine of the eternal torment of all except the saints. His favorite teacher was Spurgeon, because, as he said, "he peppered it hot," his claim being that if one believed a thing he should tell it with all his might. So at the age of fifteen he used to go about the city of Pittsburg on Saturday evenings with a piece of chalk writing on the fence boards and telling the people not to fail to attend church on Sunday, so that they might escape that terrible hell in which he so firmly believed. At about this time it seems that Providence had decreed that he should attempt to reclaim an infidel friend to Christianity. By skillful questions that neither layman or minister could answer and hold to the accepted creed, the infidel completely routed young Russell, and he became

OV439

a skeptic. He saw, for instance, that with the doctrine of eternal torment in it he could not believe the Bible; though he still held to a belief in God and the hope of a future life.

As he desired to learn the truth in regard to the hereafter, the next few years were devoted to the investigation of the claims of the leading Oriental religions, all of which he found unworthy of credence. At the age of twenty he was possessed of much knowledge and voluminous data in regard to "religion" as believed and practiced in all parts of the world, but his mind was unsatisfied and unsettled.

At length he decided to search the Scriptures for their own answer on hell-fire and brimstone. Here was the turning point in his life. Picture to yourself a young man in the early twenties with large business responsibilities upon him, and with little time for research, and yet longing to know the truth in regard to the great hereafter. He believed that the Creator of all things must be a loving God, and in harmony with this he read in the Bible, "God is love." He also read, "The Lord is good to all, and his tender mercies are over all his works." That too was in harmony with what he believed the character of the Creator must be. But how could he harmonize this with what his creed taught? How could God's tender mercies be over all his works when some of his works, some of

his creatures, were to be roasted eternally in an abyss of fire and terrors? How could there be any "tender mercies" in a course like that? How could our loving Creator be a God like that? Then the question came, Does the Bible really teach the eternal torture of the unsaved?

As he searched the Scriptures for the answer, the answer came. Not one text, merely, but texts by the hundreds showing the foolishness and unreasonableness of the doctrine of eternal torment. We do not know the order in which these texts came to his mind, but we know that they came. He read, "The Lord preserveth all them that love him" (Yes, he preserveth them, to all eternity) "but all the wicked will be destroyed." It does not say "All the wicked will he roast eternally." Again he reads, "He that converteth the sinner from the error of his ways shall save a soul from death," not from eternal torment. Again he reads "The soul that sinneth it shall die," not live in torment eternally. In fact, he saw that all the comparisons and contrasts in the Bible are never between life in happiness and life in misery, but always between life and death, eternal life or eternal death, all the wicked utterly destroyed in what the Scriptures call "the second death," so completely destroyed that "they shall be as though they had not been," and even "the remembrance of the wicked shall rot," utterly pass from the memory of all forever. Then this young man saw God finally triumphant over all evil, when "at his name every knee shall bow," when "at the name of Jesus every knee shall bow, in heaven on the earth and under the earth, and every tongue confess that Jesus Christ is Lord to the glory of the Father." So he saw the whole glad universe uniting in one grand hymn of praise to the Creator, no room in that happy universe for men or demons who choose to remain in rebellion against the Creator, but all ready to join in a hymn of praise. Then this young man saw a loving God looking down upon a sin-cursed earth with an eye of pity and love, and in order to make it possible for us to have eternal life, he must give what was dearest to him in the whole universe. "For God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not die eternally but live eternally." When, as a young man, Charles T. Russell saw all this and far more, his great heart was thrilled to its very depths. He was ready to do anything for the God he had found to be so wise, so loving, so wonderful. It was then that he gave his heart to the Lord in full consecration, ready to do or say or be whatever the Lord might show him. Little

OV440

did he care for wealth, or fame, or worldly pleasure. He had found a better God than he before had known, and he must tell it, and he did tell it out with a shout, hallelujah! Praise God's holy name, that he has found a man strong enough, true enough, brave enough to vindicate His character from the unscriptural and unreasonable doctrine of eternal torment. To the very ends of the earth he has told the Bible truth that "the wages of sin is death," and not eternal torment. Yes, and his words have been heard, heard by many who will not admit that they have heard, believed by many who will not admit that they believe. A few years ago a minister who was then preaching in this country was asked by one of his parishioners if he believed the doctrine of eternal torment. He admitted that he did not. "Then why do you preach it?" asked the parishioner. "Oh, there has to be some kind of a whip to bring them in," was the reply. A minister who used to preach in Waynesburg made the same admission to one of his parishioners. "Then why don't you tell your congregation so?" said the parishioner. "If I did that, I could not hold this pastorate," was the reply. A minister of Washington, Pa., made the same admission. The young man said to the minister: "Then, why don't you tell your congregation? He replied: "Young man, my bread isn't buttered on that side." That is the very class of men that are circulating false reports about Pastor Russell and other men who are opposing their false doctrines.

"Yes, but in regard to Pastor Russell's character, the people say_____ " Yes, "the people say" and "the people said" are the cudgels with which Satan has destroyed the reputation of many an innocent man. A few years ago, W. W. Giles, a leading financier

of Brown Summit, N.C., made the following offer and published it broadcast wherever the English language is spoken:

"I have deposited \$1,000 in the American Exchange National Bank of Greensboro, N.C., and \$500 in the First National Bank of Miami, Florida, to be paid to the first person who proves through any court of justice in the United States that Pastor Russell is guilty of immorality such as is the gossip of those ministers who preach 'for pay.'" No one ever responded.

The editor of the Evening Journal of Wilmington, Del., about two years ago, published a statement that his columns were open to the publication of anything that might be published against Pastor Russell's character, provided the whole truth was stated with all the related circumstances and accompanied by the writer's name. Why did none of Pastor Russell's defamers respond to this fair offer?

The people say! The people said! Satan's weapon now; Satan's weapon always. The people said that Jesus was a blasphemer. His friends on one occasion "went out to lay hold on him, for they said, He is beside himself." The people said that the apostles were unfit to live, and put them to death. The people said that the noble John Huss was unfit to live, and when they burned him at the stake, they confined a ball of brass in his mouth, in order, as the historian states, "that the people might not understand his just defense against their unjust condemnation." The people said that the brave Savonarola was a heretic and they hanged him and afterwards burned his body in reproach.

The people said that the noble Alexandre Campbell was a "heretic." "He is not orthodox." "He is little better than an infidel." The people said that the brave and true John Wesley was a "falsifier," "a fomenter of strife," "a breeder of contention." They talked about the jealousy of his wife against Sarah Ryan, the jealousy against him of the husband of Sophia Christiana Williamson and how his wife finally deserted him. Does what the people say, weaken our confidence in the purity of John Wesley's life? By no means. The only difficulty was that he was so pure-minded himself that he forgot to guard himself well against impure minds who were watching to

OV441

find a charge against him. John Wesley, Alexander Campbell, Charles T. Russell, three of the bravest, purest men of modern times and the three most severely persecuted and slandered. Do we believe those slanders? Not if we are charitable, thoughtful and wise. Their names will go down in history together as the three greatest and truest reformers of the last two hundred years. We have only space to conclude with a quotation from Judge Rutherford:

From a personal and painstaking examination of every charge that has been made against Pastor Russell, I am thoroughly convinced and confidently state that he is the most unjustly persecuted man on earth. Notwithstanding this, his good work continues, and thousands testify to the blessings received therefrom. For many years he has stood forth to battle for the right. He is prematurely aged from his arduous and unselfish labors in behalf of mankind. He is loved most by those who know him best, and while he has some relentless enemies, his staunch and substantial friends are numbered by the thousands.

When the memory of his traducers has perished from the earth, the good name and good deeds of Pastor Russell will live immortal in the hearts of the people.

WILL HIS WORK ENDURE?

*WILL "that Servant's" work endure?
Ah, yes! Of this we may be sure:
For he was faithful, wise and true
And brought forth truths, both old and new.*

*Though Satan's error now enshrouds
And hides the light with darkest clouds,
Our God will shake and then remove
All things that He cannot approve.*

*"Truth crushed to earth shall rise again
"And in its purity remain,
Unconquered by the Devil's arts
In even its minutest parts.*

*Will "that Servant's" work endure?
Ah, yes, with all that's good and pure!
For sin and error flee away
Before the light of coming Day!*

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OV442

The Late Pastor Russell

Biographical Sketch by His Successor

J. F. Rutherford

"Pastor Russell's writings are said to have greater newspaper circulation every week than those of any other living man; a greater, doubtless, than the combined circulation of the writings of all the priests and preachers in North America; greater even than the work of Arthur Brisbane, Norman Hapgood, George Horace Lorimer, Dr. Frank Crane, Frederick Haskins, and a dozen other of the best known editors and syndicate writers put together." --The Continent.

CHARLES Taze Russell, known the world over as Pastor Russell, author, lecturer and minister of the Gospel, was born at Pittsburg, Pa., February 16, 1852; died October 31, 1916. He was a son of Joseph L. and Eliza Birnie Russell, both of Scotch-Irish descent. He was educated in the common schools and under private tutors. He was married in 1879 to Maria Frances Ackley. No children blessed this union. Eighteen years later a disagreement arose about the management of his journal, and a separation followed. Pastor Russell was the author of the following publications:

Object and Manner of Our Lord's Return; Food for Thinking Christians; Tabernacle Shadows; The Divine Plan of the Ages; The Time is at Hand; Thy Kingdom Come; The Battle of Armageddon; The Atonement Between God and Man; The New Creation; What Say the Scriptures About Hell; What Say the Scriptures About Spiritualism; Old Theology Tracts; The Photo-Drama of Creation; Etc., Etc.

Reared under the influence of Christian parents, at an early age young Russell became interested in theology, uniting himself with the Congregational Church, and became active in local mission work. His instructors believed and taught the old style "Hell-

fire" doctrine. At the age of fifteen his boyish zeal, in an endeavor to restore a young infidel friend, cost him his faith in the Bible. At the age of 17 he had become a skeptic. This was due to the inability of his religious teachers to substantiate the doctrine of a literal lack of fire and brimstone. This doctrine of eternal torment of all mankind except the few elect became very abhorrent to him, and he said: "A God who would use His power to create human beings whom He foreknew and predestined should be eternally tormented, could be neither wise, just nor loving; His standard would be lower than that of men." He continued to believe, however, in the existence of God, but was unwilling to accept the commonly understood teachings as God's revelation of Himself to man.

During the next few years, while growing up into commercial life, he devoted much time to the investigation of Buddhism, Confucianism, and other Oriental religions, only to find all these unworthy of credence. "Which is the true Gospel?" became a living question in his inquiring mind, and although

OV443

he was now well on the way, commercially, to fame and fortune, he decided that he would investigate the Scriptures and let the Bible speak for itself on the question of future punishment. This was the beginning of a new ambition.

Pastor Russell's Teachings.

Naturally of a reverent mind, desiring to worship and serve the true God, Mr. Russell reasoned, "All the creeds of Christendom claim to be founded on the Bible, and these are conflicting. Is it possible that the Bible has been misrepresented? It may not teach the terrible doctrine of eternal torment." Turning then to the Bible, he determined to make a careful, systematic study of it without reference to creeds of men. The result was the full establishment of his faith in the Bible as God's Word. The remainder of his life was wholly devoted to teaching the Bible, writing and publishing religious books and papers, lecturing and proclaiming the Message of Messiah's Kingdom. He was the greatest religious teacher since St. Paul, and did more than any other man of modern times to establish the faith of the people in the Scriptures. His aim was to reach, if possible, every Truth-seeker --Catholic, Protestant, Jew and Free-thinker. He stood entirely free from all sectarian bonds. His work was wholly independent.

Pastor Russell was not the founder of a new religion, and never made such claim. He revived the great truths taught by Jesus and the Apostles, and turned the light of the twentieth century upon these. He made no claim of a special revelation from God, but held that in the light of the prophecies it was doubtless God's due time for the Bible to be understood, and that all fully consecrated to the Lord and His service would therefore be permitted to understand it. Because he devoted himself to the development of the fruits and graces of the Holy Spirit, the promise of the Lord was fulfilled in him: "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."--2 Peter 1:5-8.

He clearly taught, and proves his teachings by the citation of Scriptural authority,

- That man is a soul and is mortal;
- That he does not possess an immortal soul;
- That the wages of sin is death--not eternal torment;
- That death comes upon man as the just penalty for the violation of God's Law;
- That death means the destruction of man, unless a release can be obtained;
- That God, in His goodness, has provided the great Ransom-price whereby man may be delivered from the bondage of sin and death;

- That God's beloved Son, Jesus, became flesh and grew to manhood's estate, was put to death as a man and raised from the dead a spirit being, possessing the Divine nature;
- That by His death and resurrection Christ Jesus secured and provided the Ransom-price for man's deliverance and restoration; that Jesus Christ, by the grace of God, tasted death for every man;
- That every man in God's due time must, therefore, have a fair trial for life, and that to this end there shall be an awakening of all the dead;
- That Jesus Christ returned into Heaven and must come the second time;
- That the period of time elapsing between the First and the Second Coming of the Lord is devoted to the election of the members of the Body of Christ, taken from among men;
- That the requirements for election to that exalted position are, full faith in the shed blood of Jesus as the Ransom-price, a full consecration to do the Father's will, and a faithful continuance in obedience to the Father's will even unto death;
- That all who are thus consecrated and begotten of the Holy Spirit and are overcomers shall have part in the First, or Chief Resurrection, and be

OV444

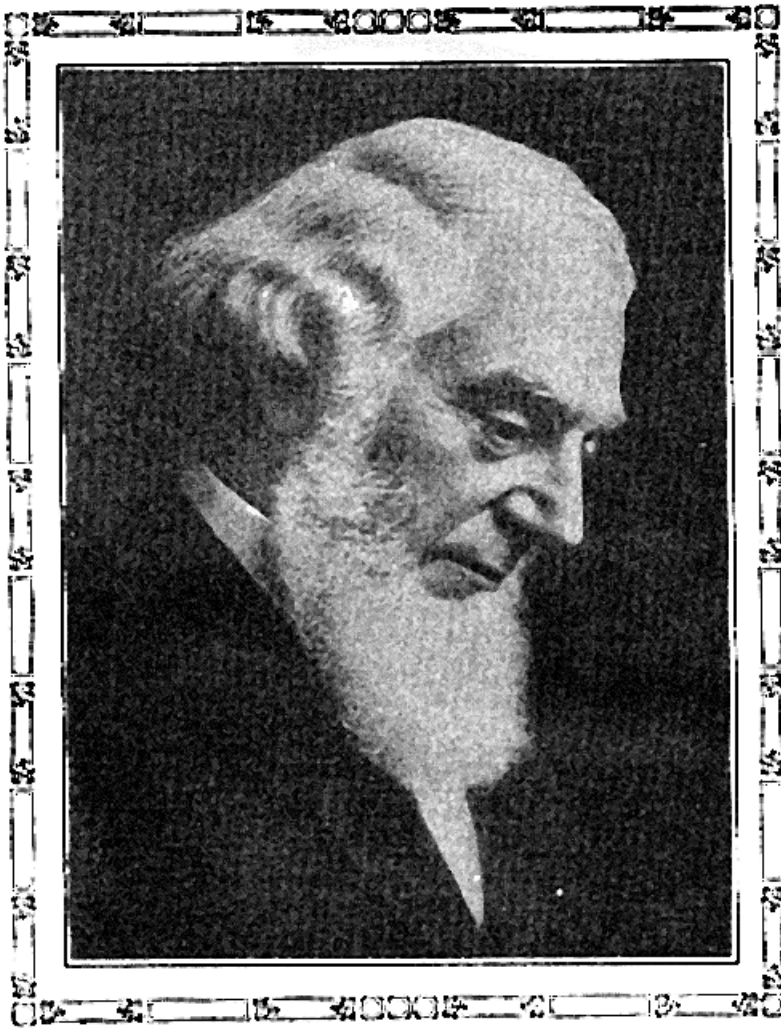
exalted to positions in the Heavenly Kingdom of God and participate with Christ Jesus in the Divine nature and His Millennial Reign for the blessing of all the families of the earth;

- That during the thousand year Reign of Christ, all of the dead shall be awakened, and given a fair and impartial trial for life or death as human beings;
- That under said Reign, and at its close, the wilfully disobedient shall be everlastingly destroyed, while those rendering heart-obedience to the righteous rule of Christ shall be fully restored to human perfection of body,

OV445

mind and character;

- That during this Millennial Reign the earth shall be brought to a state of Edenic Paradise, and made fit as a habitation for perfect man;
- That man, fully restored to perfection, will inhabit the beautiful earth during all the ages to come.



The late Charles Taze Russell, known the world over as Pastor Russell, minister of the Gospel and organizer and President of the Watch Tower Bible and Tract Society up to the time of his death.

Pastor Russell's Work.

Seeing that God has so wonderful a Plan for the blessing of mankind, Pastor Russell gave all of his power and energy to making known these great truths to the world. He never took a vacation; he worked constantly until the day of his death.

Like other Christians he was looking for the Second Coming of Christ. Between 1872 and 1876 he discovered that the Scriptures clearly teach that the Lord would return as a spirit being, invisible to human eyes, not in a body of flesh, and that His Second Presence was due in the autumn of 1874. This led to the publication of a booklet entitled "The Object and Manner of Our Lord's Return," which had a phenomenal sale.

Many students of the Bible throughout the United States and Canada responded to the information derived from that book, and Pastor Russell's correspondence became voluminous. Realizing the necessity of keeping the Truth before the minds of those who had begun to investigate, in 1879, he began the publication of "The Watch Tower and Herald of Christ's Presence," and was its sole editor to the time of his death. This journal is issued semi-monthly; it never publishes advertisements, but is devoted exclusively to religious topics. Among the English speaking people in the United States, Canada and Great Britain, its semi-monthly circulation is 45,000 copies. It is also published in German, French, Swedish, Dano-Norwegian and Polish, reaching a large number of subscribers in America and Europe.

Pittsburgh Headquarters Too Small.

In 1884, in Allegheny, Pa., now a part of Pittsburgh, he organized and incorporated the "Watch Tower Bible and Tract Society," of which he was President until the time of his death. By the spring of 1909 the business of the Society had expanded to such proportions in America and abroad that a closer location to Europe was found necessary, and headquarters were transferred to Brooklyn, N.Y.

Purchases Henry Ward Beecher's Home.

It was by the merest accident that the Henry Ward Beecher mansion, at 124 Columbia Heights, Brooklyn, came into the possession of the Society, and Pastor Russell continued to use the home of Brooklyn's world famed pulpit orator as his study and residence until his death.

It was to this very study that Lincoln, while President of the United States, and during the trying days of the rebellion, paid a secret midnight visit to the Pastor of Plymouth Church about his going abroad on a lecture tour to change the sentiment of the British and enlist it in behalf of the Union.

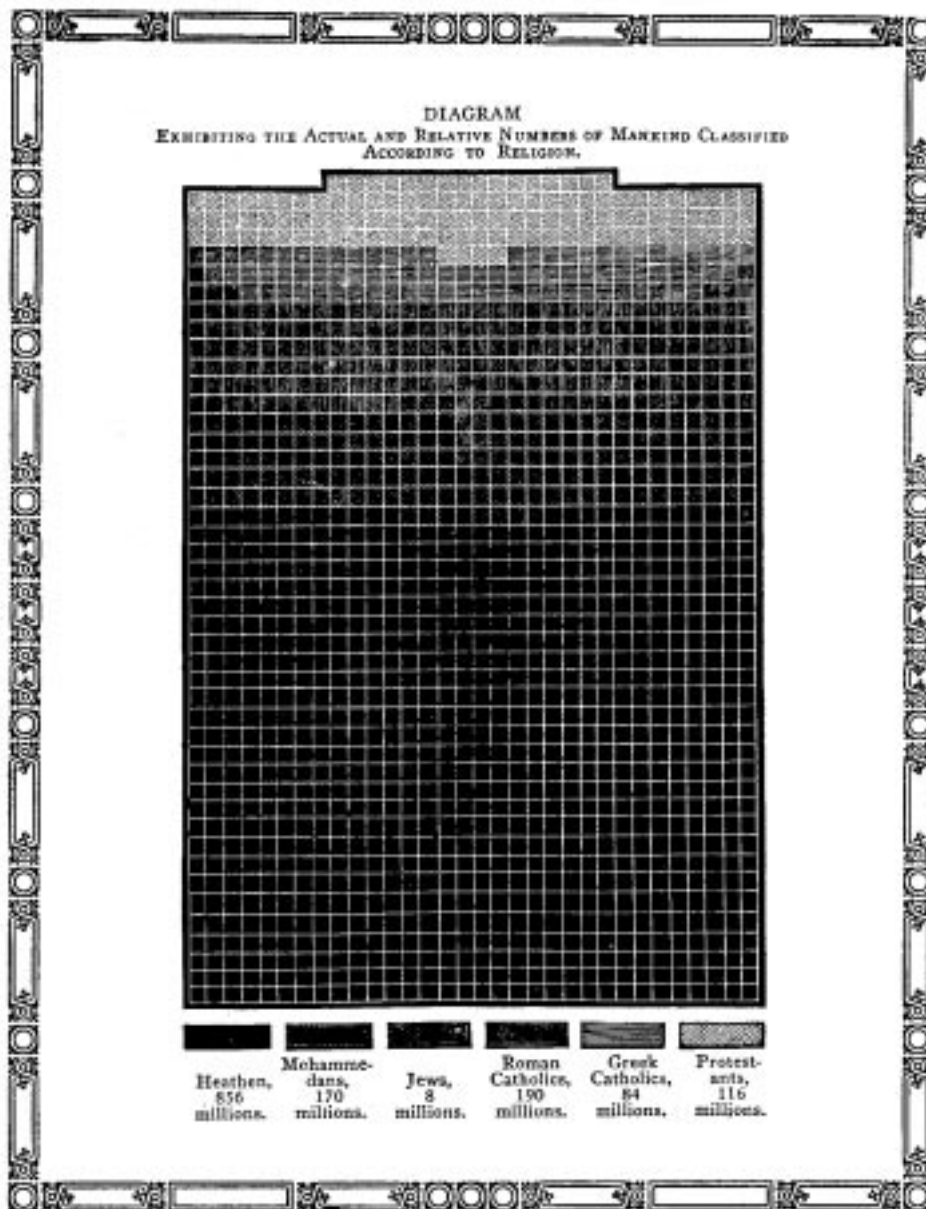
Pastor Russell's Wide Propaganda.

Pastor Russell was not only President of the "Watch Tower Bible and Tract Society," the parent organization, but was also President of the "People's Pulpit Association," organized as a New York State Corporation in 1909, and of the "International Bible Students' Association," incorporated in Great Britain, London, in 1913. These latter corporations were branches of the parent society, and were incorporated to comply with certain legal requirements of the different localities. Through these religious corporations, as well as by word of mouth from the platform and pulpit, Pastor Russell promulgated the Gospel of Messiah's Kingdom. The following publications, written by him between the years 1881 and 1914, each had a phenomenal circulation, as given below:

- "Food for Thinking Christians"1,450,000
- "Tabernacle Shadows".....1,000,000
- "Divine Plan of the Ages"4,817,000

OV446

- "The Time is at Hand"1,657,000
- "Thy Kingdom Come"1,578,000
- "Battle of Armageddon" 472,000
- "The Atonement" 445,000
- "The New Creation"..... 423,000
- "What Say the Scriptures About Hell?"3,000,000



Pastor Russell was also the author of the "Photo-Drama of Creation," which, prior to his death, had been exhibited to about twelve millions of people. He wrote and published the scenario of this photo-drama, which has had a very wide circulation. His publications are translated into thirty-five different languages. At the same time he was pastor of more than 1,200 congregations of Bible students in different parts of the world. Some of these he visited whenever possible, and served the others by means of "The

OV447

Watch Tower" and private correspondence.

He organized and conducted a Lecture Bureau which constantly employed many lecturers, who traveled and delivered lectures on the Scriptures, as well as giving instruction to Bible students. He organized and managed an auxiliary lecture bureau of several hundred men who gave a portion of their time to lecturing on Bible teachings. He wrote practically all the copy for the "Bible Students' Monthly," the annual circulation of which amounted to many million copies. His weekly sermons were handled by a newspaper syndicate. More than 2,000 newspapers, with a combined

circulation of fifteen million readers, at one time published his discourses. All told, more than 4,000 newspapers published these sermons.

"The Continent," a publication whose editor often opposed Pastor Russell, once published the following significant statement concerning him:

"His writings are said to have greater newspaper circulation every week than those of any other living man; a greater, doubtless, than the combined circulation of the writings of all the priests and preachers in North America; greater even than the work of Arthur Brisbane, Norman Hapgood, George Horace Lorimer, Dr. Frank Crane, Frederick Haskins, and a dozen other of the best known editors and syndicate writers put together."

Harvest Work.

Pastor Russell adhered strictly to the teachings of the Scriptures. He believed and taught, as before mentioned, that we are living in the time of the Second Presence of our Lord Jesus, and that His Presence dates from 1874 (see his book, "The Time of the End"); that since that time we have been living in the "end of the Age," during which the Lord has been conducting His great Harvest work; that, in harmony with the Master's own statement, this Harvest work is separating true Christians, designated as "wheat," from merely professing Christians, designated as "tares," and gathering the true saints into the Kingdom of the Lord.

It is interesting here to note that Jesus said, "Who then (at the time referred to) is that faithful and wise steward whom his Lord shall make ruler over His household, to give them their portion of meat in due season? Blessed is that servant whom his Lord when He cometh shall find so doing. Of a truth I say unto you, that He will make him ruler over all that He hath." (Luke 12:42-44; Matt. 24:45-47.) Thousands of the readers of Pastor Russell's writings believe that he filled the office of "that faithful and wise servant," and that his great work was the giving to the Household of Faith the "meat in due season." His modesty and humility precluded him from claiming this title. For a more detailed account of his work, reference is made to "The Watch Tower" of June 1st, 1916.

Pastor Russell made frequent trips abroad. In 1892 he made a trip to Europe and the Holy Land, taking in various countries and lecturing in the interests of the great work. In 1910 he again visited Palestine, Russia and European countries, delivering lectures to thousands of orthodox Jews on the re-gathering of the Jews to Palestine. Upon his return to America, in October of that year, he was given a great ovation at the New York City Hippodrome by many thousands of Jews. His discourse on that occasion was published by Hebrew papers throughout America and Europe. He was greatly beloved by many Jewish people. In the fall of 1911 he was the chairman of a committee of seven who made a journey around the world and specially examined into the conditions of the missionary work in Japan, Korea, China, Syria and India. At a public mass meeting held at the New York Hippodrome in the spring of 1912, to hear the report of this committee, Pastor

OV448

Russell delivered the report and gave a discourse which stirred the missionary world from center to circumference.

Still later he made annual or semi-annual tours to Great Britain, visiting the London congregation and many others of which he was Pastor, and delivering various public addresses at Royal Albert Hall, London's largest auditorium; St. Andrew's Hall in Glasgow, and in many other cities, including Edinburgh and Liverpool. His addresses elicited many favorable comments from the British press. Wherever he spoke it was usually in the largest auditoriums and to record audiences. These tours in Great Britain

ended only when the present great war rendered further visits impracticable. He made many preaching tours from the Atlantic to the Pacific and throughout Canada. It was while on a lecture tour from coast to coast that Pastor Russell's wonderful life came suddenly to a close, while traveling on an express train near Canadian, Texas, on the 31st day of last October. He literally died in the harness, continuing to the end through increasing pain and weariness to prosecute the great work to which he had been called by the Lord. He died as heroically as he had lived, his faith in God holding firmly unto the end.

During the 42 years of Pastor Russell's Christian work he never directly or indirectly solicited money. No collection was ever taken up at any meeting addressed by him or any of his associates for himself or for his work. He had faith that the Lord would supply sufficient money to carry on the work; that the work was the Lord's and not man's. The fact that voluntary contributions were liberally made by many persons throughout the world proved that his conclusions were correct.

He devoted his private means entirely to the cause to which he gave his life. He received the nominal sum of \$11.00 per month for his personal expenses. He died leaving no estate whatsoever. Like all great leaders of thought, especially pertaining to the Scriptures, he was, as was his Master, misunderstood by some, and therefore misrepresented.

At his death his remains were shipped to New York, where they lay in state in the Temple in New York City, the property of the Society and the place where his lectures were given when at home. There thousands looked upon him for the last time, as his body lay embowered in magnificent floral offerings sent in by loving hearts from all over the country. The entire Temple was decorated with a rich profusion of the most beautiful flowers. His funeral was attended by a great audience gathered to pay their last tribute of love and esteem to the great and good man whom they so loved and revered. It was a most notable occasion. The speakers gave glowing tribute to his life and work.

The body was then taken to North Pittsburgh, the scene of his earlier life and labors, where a second notable funeral service was held in Carnegie Hall, where interment took place in the Bethel plot in the United Cemeteries, the casket being encased in a sunken vault. The path to the grave was lined with flowers.

Thus closed the career of a most remarkable man, who was beloved by perhaps more people than any other man during the Age. He was loved most by those who knew him best.

LIGHTS ALONG THE SHORE

*A LIGHT shone out in the cold and din,
And a hope rose high where despair had been.
And the danger passed in that trying hour,
Though they never knew in the lighthouse tower.*

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