

THE HARVEST; ITS PRIVILEGES GREAT AND SMALL

(Discourse below by Pastor Russell, 1913 Convention Report, Page 78)

While our brother was speaking about the Pastor, I was thinking of the fact that we are all sheep and that the word “Pastor” means shepherd; but our great Pastor is the Lord and all of us are under-shepherds; that is, those who are in any capacity related to the flock are, as it were, under-shepherds; and some of us are watch-dogs, etc. Some are to help guard against wolves; some are to help show the sheep the way. So we are all co-laboring together as under-shepherds with the Great Shepherd in the feeding and leading of His flock. We are glad to have any opportunity in the privileged work.

Our topic for this forenoon is in respect to the Harvest, and as I stand before you I think especially of Jesus’ words of more than 1800 years ago: *“The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the Harvest, that He will send forth laborers into His Harvest.”* (Matt. 9:37, 38.)

Whoever is praying for the Lord to send a laborer knows the laborer that is nearest him—that is himself. So our Lord would have us pray earnestly, and appreciate the importance of the Harvest work, then he knew very well when our prayers would go up for more laborers if we were at all conscientious it would mean, What are you doing yourself? So my thought especially is to bring to your attention and refresh in my own mind the thought that there is a great harvest work going on, and there are certain privileges for you and for me—yea, for as many as are disposed to be servants of the Lord and to lay down their lives in His service.

I need not especially refresh your minds on the subject of this harvest time and how it corresponds with the previous time, the Harvest of the Jewish age, and how these two ages are parallel the one to the other, corresponding the one to the other. You are familiar with these things. I merely, as Peter said, stir up your pure minds by way of remembrance of these things, though ye know them. Indeed, dear friends, I am not expecting to say anything new. Ours is the old, old story that we have found to be so bright and so precious, and more so the deeper we look into it. It seems to be more blessed every day.

The harvest work consists of various parts, and these are more or less important, and you and I might perhaps misunderstand to some extent the value of these different parts of the work. I will go over some them. The general work of the entire Gospel age as we all recognize it has been to sound forth the praises of Him who called us out of darkness into His marvelous light. In one sense of the word you might say a harvesting process has always been going on—always some of the Lord’s people coming to ripeness of character, and the mission of God’s people has been to build one another up in the most

holy faith, to ripen each other in character, in all the fruits and graces of the Holy Spirit—in meekness, gentleness, patience, long suffering, brotherly kindness, love; because if these things be in us and aboundingly so, they shall make us neither barren nor unfruitful in the knowledge of the Lord, so an entrance shall be ministered unto us abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ. These are the Apostle's words and we have great confidence in them. He spoke as by Divine authority. This work of building up which has been going on all along seems to have a special heading up, as it were, in the Harvest Time. The crops have been growing, and here and there some maturing all along and coming to a certain time we call harvest time. We say, The fields are getting white for the harvest. That means that the grain is getting ripe. And the Lord used that illustration in respect to the Jewish Harvest, the end of the 1845 years of their favor of God. They came to a time when the greatest favor of all came to them, at the conclusion of their age, and they had the blessing of the Master's presence and the especial blessing of the Holy Spirit through Him, and then through the Apostles, and that general ministry of the truth was for the gathering in of all the ripe wheat of that Jewish age, all the Israelites indeed. Now there were Nominal Israelites as well as Israelites indeed and it was the intention to ripen and gather into the garner of the Gospel Dispensation all of those Jews who were in readiness of heart. Yet as we look back and harken to the words of Jesus and the Apostles we find that many of them knew not the time of their visitation. They did not know it was the harvest time, and they did not know the sickle of truth was being thrust in; they did not realize a work was being wrought in their day, did not believe though it was declared to them by a man, as the Lord said. He did tell them indeed all about it, and yet they could not believe that it was so. It seemed so different from what they had thought. We understand it will be correspondingly so in the end of this age: that the Lord has so arranged the matter that these two ages would be parallel to each other and the harvest here would find nominal Christendom in a very similar condition to what the harvest there found nominal Judaism. There were indeed many of them earnest, good people, many of them very sincere, and many of those sincere ones evidently more or less in doubt and darkness. Witness the fact that Saul of Tarsus was himself a persecutor of the Church, and verily thought he was doing God a service. That has been a lesson to me, to see St. Paul an opponent of the truth and I have said, Now you don't know who it is opposing the truth today that may at heart be really loyal to the Lord, and if so the Lord will have His own way of causing him to see a great light—not in the same way exactly that Saul of Tarsus saw it, smiting him down, but it will be great light nevertheless. It is the light, you know, that will smite down when the time comes.

So we are glad to be here, and glad to be awake to the fact that the harvest and reaping is going on, and that you and I have the privilege of being co-laborers with our Master. One says, Dear brother, do you believe the Master is doing a work here? We answer, yes, we believe it just the same here as we believe He did a work there in the end of the Jewish age. He was the great Chief Reaper there; He was the one who had supervision of the

entire work, but He did not do all the work, mark you! We read that Jesus and His disciples baptized more people than did John and his disciples, howbeit Jesus Himself baptized not but His disciples did the baptizing. Now so here in the parallel time Jesus is not doing the work directly Himself, but He is supervising it. His disciples are engaged in this work. You and I and all of these co-laborers and co-reapers in this harvest time are the Lord's agencies and you remember how He spoke of this time and declared that He would cause His angel to fly through the midst of the heavens proclaiming the Gospel. Where are the heavens? The ecclesiastical powers. The message is to them. It is not especially to the world. The Lord is not trying to reap the world. The world's time for sowing has not come. The world is to have its time by and by. Then the knowledge of God will reach the whole world and at the end of that 1,000 years of Christ's blessed reign of righteousness the whole world will be under supervision and the great crop will be reaped then, and we believe it will be a wonderful crop indeed; because as the Scriptures explain to us before the end of that age every knee will be bowing and every tongue confessing to the glory of God, and all who will be worthy to stand at the close of that 1,000 years will be ushered into the everlasting future, and that will be their reaping time; that will be the time in which they will be gathered into the garner of everlasting perfection on the human plane.

But the world is not being dealt with yet, only the Church. Which Church, Brother Russell? The Bible tells us about the one Church of the living God, whose names are written in Heaven and all the saintly Roman Catholics that belong to the Lord belong to that Church, and all the saintly Lutherans belong to that Church—and as many as the Lord has called and have been sanctified through His Truth, as many as have become children of God, that is the Church they are members of. All the other memberships count for nothing whatever. Jesus was not a Methodist or an Episcopalian, etc. St. Paul, St. Peter, St. James, were not members of any of these various denominations. What Church were they members of? That is the Church you want to be a member of, and I wish to be a member of—the Church of the Firstborn ones, whose names are written in Heaven. After that Church shall be completed, then God will have a dealing with the world, and they will be after-born, you see. Just as surely as you introduce to me and say, This is my firstborn, I understand that you either have other children or expect to have other children. So that is the thought of the Bible everywhere, that the Church now being gathered is the firstfruits unto God of His creatures, as St. James says. When you gather first-fruits from your garden, do you expect to gather any more? Surely you do, else you would not call it first-fruit. So when God prepares to gather out a first-fruit, it implies there are after-fruits. He is now merely harvesting the first-fruits, and if the first-fruits be holy, says the Apostle, what will be the general crop? Well, if God has been careful to see that the first-fruits are holy, He will see that all the crop is holy. They are not going to be a crop of sinners God is going to gather into His Kingdom; they will all be saints; nobody else will be acceptable to God. But the difference between being a saint now under present conditions and being a saint under future conditions is very great indeed.

Now it is a narrow way; as the Scriptures point out, straight is the gate, narrow is the way, and few find it. And to find it one must walk in the dark and take the lamp of God's Word to light their footsteps; as we read, "Thy Word is a lamp to my feet, and a lantern to my footsteps." All of those who find the narrow way and walk therein must use the lamp and walk with great particularity; as St. Paul says, walk circumspectly, carefully examine all around at every step the progress we make.

The Lord says the ones He is calling and developing now are all jewels. Oh, that is a precious word—They shall be mine, says the Lord, in that day when I make up my jewels. He is now gathering out His jewels. They must be special characters if they come out now, because against them is all the spirit of the world, the natural tendencies of their own flesh, and the great adversary as well. You remember in one of the prophecies He tells us the Church class now being gathered shall be like a gorgeous diadem in the hand of our God. That will be a glorious position. We will all be gold-mounted. We will not only be jewels, but polished jewels, and that is the meaning of your experiences and mine. Through much tribulation shall ye enter the Kingdom. The tribulation is represented by the polishing of these jewels. You know how a jewel is put on the lapidary's stone, and how with a great deal of friction it is finally ground, and its various facets ground on it so it will reflect and refract the light of the sun. Then after you have cut a diamond, you want to mount it, and you put it in some beautiful design of gold mounting, and put every stone so it will show out the beauties of its own individuality. That is the picture God gives us respecting the Church. He tells us He is going to mount the Church with the Divine nature, which is symbolically represented by the gold. And these jewels are to show forth the praises of Him who called them out of the darkness into His marvelous light. He called some of them out of the mud, as it were, just as these literal diamonds are taken from the mud and the earth, from miles of depth, and are washed, and cut, and mounted. So with the jewels of God's Kingdom class.

So the whole work of the next age will be to instruct and encourage men and to assist them up out of meanness and degradation, back to the full perfection of human nature. That will be restitution, as the Bible calls it. It will bring them back to holiness. The thought of the word "holy" is that which is whole, that which is complete, and Adam was whole, complete, when God made him in His own image. Then came disobedience, and now he has had 6,000 years of falling and deterioration and unholiness, so the whole world lieth in the wicked one, as the Apostle says. But God's proposition is to restore them, bring them back again, as many as are willing, to human perfection. In the meantime, he is working this other work, gathering the saints, to make them joint-heirs with His Son, by a change to the Divine nature, that they might be God's instrumentality in blessing and uplifting humanity.

But see the difference: We are beset by the world. The spirit of the world is the spirit of the Adversary. The god of this world, Satan, has blinded the minds of all those who

believe not. He is the prince of this world, Jesus said. And in proportion as men and women have their minds obscured and darkened and have the shackles of error and superstition on them, in that proportion they are under the control of the Adversary and cannot do the things they would because of his misleading. The people will not have that in the next age, because the world will then be turned clear around. Instead of having everything misrepresented to them they will have everything properly represented. Instead of Satan's being the prince of this world, it will be Messiah who is prince of the world. Satan will not oppose then. Our Lord's first work will be to lay hold on that old serpent, the devil, Satan, and bind him for a thousand years that he may deceive no more. How about their own flesh? They will have assistance with that. Instead of having everything to mislead them and make the pathway of life slippery and treacherous, they will have the assistance of Christ and the Church on the plane of glory to assist them up out of their own personal weaknesses to perfection. Is not that good?

The harvest is going to be a great one down there. I am not qualified by the Word of God to say how many are going to be saved generally. That is not written in the Scriptures. When Jesus was asked that question He evaded it, and so should I if He did. I do not know any better rule than to say that I believe a great many people when they get their eyes of understanding open will be honest enough to desire to be in harmony with God, and I believe the blessed things of Messiah's Kingdom are going to bring in a great harvest at the end of that age; but in what proportion I do not know. I remember one time of thinking along that line. I said, Well, the Lord likened these to sheep and goats, and there are so many more sheep than goats I think that is a good sign that there will be perhaps many more of the saved than of those that will finally be destroyed in the second death; but when I went to Palestine where the Lord uttered the parable, I found their flocks were about half and half, and I had no more to say; the picture would not hold out; so I leave it there. The Lord knoweth those that are His, and will take means by which every one who is thoroughly desirous of being in harmony with Him shall get the full light of truth and the full blessing He has designed they may have, and all of those who are finally out of harmony with Him will surely be destroyed in the second death. So the Lord guarantees us that at the end of that harvest there will be no unclean thing in all the world; every creature will be bowing and every tongue confessing, and the knowledge of the Lord will fill the whole earth, and every creature will be saying praise to God, glory, honor, dominion and might to Him that sitteth upon the throne and to the Lamb forever. That will be the grand outcome when all the harvest work shall be accomplished—not merely the harvest work that is now going on, for that will soon be accomplished, we believe, and all of the ripe grains of this Gospel age will have soon passed beyond the vail to be with the Lord, sharers in His glory and Kingdom. Then will be the sowing and working with the world for a thousand years, and finally the gathering of that crop at the end. That is the picture before our minds.

But we are mostly interested in the harvest work now going on, because you have a share, and I have a share, and it is very important we should know what we are doing. Jesus had His particular work to do and He did it, and He left us a work to do, and we are to do it. What is our work, to convert the world? Oh, no, the Master said when he would come He would not find the faith on the earth, but would find nation rising against nation, wars, etc., and people would, down to the very last, find a time of trouble; and He intimated that we should watch that we might be accounted worthy to escape all of those things coming on the world, for the powers of the heavens would be shaken, etc. So evidently the world would not be converted. The completion of the Church will be while the world is still in opposition, still under the blinding influence of Satan. And now while we are in this condition it is very important that you and I should be wise, and so Jesus continually told us to be wise as serpents and harmless as doves.

This brings us down to how the harvest work has been going on, for if we have the right conception of matters we have been in the harvest now for about 38 years. Will it last much longer? I do not think it will. Do you *know*, Brother Russell? We do not know and never said we did. How could we? The Lord said we must walk by faith and not by sight. How could we say we ever knew? We do not say now we know. We have found in the Scriptures certain things which seem to us very reasonable, very logical, fitting in well together; we have laid these before you with the suggestion that you read and study them and form your own conclusions. I am not to form your conclusions, and you are not to form mine; each one is to have faith of his own; each one is to know why he believes and the foundation for all we believe must be in the Word of God. Whatever may be given to you by myself or by anybody are merely suggestions, and it is for each Christian to be alert to know the teachings of the Father's Word.

During this harvest time the Lord seems to have been guiding in a rather remarkable way. So there have been different things accomplished in ways that have never before been used exactly in the same manner—methods different from anything heretofore. At first we tried ordinary methods in respect to the presentation of the Truth, and we thought now the way we must do is to get these books, *Millennial Dawn* and *Studies in the Scriptures*, into the book stores, and so we got them into the hands of one of the leading booksellers of the world, who would have the best opportunity of getting them in everywhere. And they had only been one day on his book shelf when a minister, Major Whittle, at one time a co-laborer with Mr. Moody, saw them on the counter and said: "Revell, where did you get these *Millennial Dawns*?"

"I got them the same as I got your books." "Well, Revell, you don't want them there." "Yes, I do. I am not hide-bound, Mr. Whittle." "Well if *Millennial Dawn* stays on your book shelf all my books come off and the books of all my friends. Now, what do you think?" "Oh, if you are going to talk that way I will have to take them off."

So he packed them up and shipped them right back. The Lord did not intend Millennial Dawn to go out that way. If it had gone out that way it would have been a great disadvantage, as we now see. We thought at the time that was quite a hardship, but we see now it was a great blessing. So all things work together for good to those that love God. God has His own idea about the matter but had not told us in advance.

Then, in the Lord's providence, the next suggestion was that some of the friends of the Truth who had been blessed by a study of these books, would like to go out and give their lives doing colporteur work. Then that became quite a work, until now how many do you think there are? In this country and Canada there are about 700. There are other hundreds in Germany, Sweden, Norway, Great Britain, Australia, etc. What is the result? The result is that these volumes have reached over eight million copies. Now if all the book stores had had them it would probably not have amounted to one-hundredth part of that number; 80,000 would have been a large number. But it is over eight million now and they are still going out in the same way. Thus we believe the Lord is overruling this harvest work. We did not do it; we did not know how to do it. Merely when the door closed in one direction we tried to use common sense as to what other way the Lord would have. The Lord opened this other door, so it has been going out that way.

Then another matter came along, the literature plan. We began the free literature plan in a very gingerly way. We had at first a very small price put on the tracts, then we thought, No, there are a great many people who would like to give away tracts who have not the money to buy them, and others who have money to buy them that would not care to give them away, or do not have the time or something, so we made the proposition that we were going to give all the tracts everybody needed and would use and they could have as many as they wanted free. The friends could hardly believe it at first; they said, These great tract societies that have large backing and foundations, etc., of hundreds of thousands of dollars charge for tracts; it cannot be possible. How many of them go out free? Well, you know the report of the Watch Tower—I think it was twelve millions of copies last year, and I think they reached probably all parts of the earth—two different languages in China, six different languages in India, one in Korea, and the Japanese, and Swedish, Finnish, Danish, Norwegian, German, French, Italian, Hungarian, Bulgarian, Russian, Romanian, etc.—all languages; I think 19 is my recollection now. And these are going out free. It costs something doesn't it? Sure it does. The transportation companies do not care any more for us than for other people.

Now there never was such a propaganda as that carried on as far as I know of in any part of the world at any time in the world's history. That is another part of the harvest work, you see. Who arranged that? Some people say, Brother Russell. No, he did not, my dear brethren; Brother Russell merely found the door open and went in. But somebody opened the door and guided the way, and Brother Russell has merely been trying to follow in whatever way the Lord would open up. That is one of the ways He opened up.

Now we would like to say that the Lord did that. We believe He did. That is our thought. Somebody else may have a different view; he has a right to his opinion.

Then came along the Pilgrim work. That is different from anything that has been done before. Something a good deal like it was done in olden times by the Wesleyan friends, Methodists friends, circuit riding, etc. But we have something they never had and on a still larger scale all over the United States, Canada, Great Britain, and other countries people going up and down everywhere preaching—and “No collection, Seats free.” It has almost become a trademark with us, dear friends. We have no objections; we believe that is the way it was in early times. When Jesus preached we doubt if they took up collections; we have no record of it at all; but He gave away a whole lot—bread, fish, etc. There is no word about His ever taking up a collection. I cannot imagine the Savior ever would do so. I cannot imagine the Apostles would do so. It seems to me it would be lowering the dignity of the Master and His great work for Him to have taken up a collection and begged of the people. I think our dear friends of the different denominations are under a mistaken idea. I am not trying to be their censor or to guide them, I am merely going ahead with this matter the way it seems to me to be the Lord’s will, and they can do what they think is the best way. If they think well to follow the same course, very good, but that is their business. The point I am making is that so far as we know the Lord guided in all of this matter of the sending of these preachers in all directions. And wherever they go they have the good message and stir up the pure minds of the Lord’s people and seek to cultivate the graces of the spirit, and not being dependent on anybody for a copper they can be that much more free in all they say, and to counsel wisely. They do not ever ask a penny, and if a dollar were given them they would send it right on to the tract fund. So you see they are not making any money out of it; they merely get their expenses, and we think that is a good plan. We are not finding any fault with others for doing differently; they have a perfect right to do it; but we think this is a good way; these brethren have nothing to think about financial matters, they can give all their time and thought to preaching the Gospel, presenting it to the people, and helping them as they go. They do not merely preach on Sundays, but every day in the week right along, everywhere. That is another part of their work.

Then came the newspaper work, and the Lord opened that up. One newspaper first of all got interested and wanted to publish the sermons; then others wanted the sermons; then a syndicate took over the matter and said, We will attend to all of this and have the whole matter in our care, and we said, Very well, we are glad to have it so. You know how to do this better than we do anyway. Very well, that is the Lord’s providence, and we are very much pleased to have it so. And now as a result of that part of the work, what have we? About 1,500 newspapers in the United States and Canada, about 500 in Great Britain, Australia, New Zealand, South Africa, Sweden and Germany, making about 2,000 papers in all that are publishing the sermons, etc., and it is estimated that those are reaching

approximately 12 millions of readers every week. So the Lord has led on in that way, you see.

Now perhaps you will be interested in knowing which of these are the most successful ways. I was a little curious myself, so recently while a meeting was being held, a kind of a social meeting, I said to the friends, Now I would like to know how you first came to a knowledge of the Truth? What was the means God used to bring the knowledge of the Truth to you? The response was about like this: First, those show their hands who first received a knowledge of the Truth through hearing the preaching of somebody, some pilgrim brother, Brother Russell or anybody else. About 40 showed their hands. Then the next question was, How many first got the Truth through the literature given out free? And the hands showed 41, as near as I could count. The next question was, How many got the Truth first through colporteurs and the books? And the hands showed 70—nearly as much as the free literature and preaching both.

Then the fourth question was, How many got the Truth first through private conversation with some person who was not preaching in a public way, but merely in a private conversation had their attention first brought to the Truth? And the hands were 70. Think of that! I congratulated the friends who were present. It happened to be a meeting of sisters and there were about 300 present and some of them did not come in under any of these heads, and therefore we did not get the full vote. But these four heads showed a great deal of interesting matter to us and we said to them, Now you see that not my public speaking and all others speaking have reached as many proportionately as other have done through colporteur and private conversation. Then the two leading ways God has been pleased to use are, the colporteur work through the books, and the private conversation. I said, Now the Scriptures limit the opportunities of the sisters in respect to preaching the Gospel, but you see what a blessing is right in your hands; you have an opportunity for private conversation with people and have the opportunity of colporteur work. So I do not see that the sisters are done out of very much of their privilege and opportunity by any Scripture regulations that refer to them as separately from the brethren.

I would like to know how it is here. Would it not be interesting to you too? How many here present first came unto a knowledge of the Truth through the colporteur work, through some colporteur bringing the books to your town? Please raise your hands. Result 64. Now how many first came to a knowledge of the Truth through free literature that was given to them? Result, 58. Now how many first came to a knowledge of the Truth through hearing some kind of public preaching? Result, 42. Now how many first came unto a knowledge of the Truth through some private conversation? Result, 154. Well, no matter, dear friends, how we came to a knowledge of the Lord's great plan, I am sure all who have ever seen the light of the knowledge of God's great plan of the ages have something which rejoices their hearts.

“I love to tell the story,
It did so much for me,
And that is just the reason
I tell it now to thee.”

The showing of the hands here this morning indicates that private conversation has had the largest influence as far as reaching the people is concerned. So I want you to all have a realization of the fact that the opportunities of service in the Harvest Work are right in your hands. Each one has the opportunity of private conversation. There are some, however, who I think would do well not to talk too much. We have heard of people who whenever they talk “put their foot in their mouth.” That is very true of some people. There are some who cannot present the Truth logically, but are too antagonistic, too combative, etc., and they do harm. Whenever you find that is your experience then you do well to avoid using that method which is not successful and to try some other method; as, for instance, the giving out of literature, etc., or inviting them to hear somebody else.

Now, my dear friends, what I should like this morning is to have you realize that the Harvest is not yet ended, and that there is still room and time and opportunity for you and for me, and for all of the Lord’s people, to continue to show forth the Lord’s praises. Indeed, my experience teaches me that there never was a time when people were more alert to hear than at the present time. There is an awakening of the minds of Christian people, there is a hungering for the Truth, as I said to the editor of the Congregationalist in Boston. I had been preaching in Boston, and there was a very large crowd present, it was a very warm day and the Boston Theater was crowded full. It seats 3,600 people and there were 400 chairs approximately on the platform. There were over 4,000 people and they said about 1,000 had been turned away from the door. The next day one of the editors of the Boston Congregationalist, a newspaper there, called to see me and said: “Pastor Russell, how do you account for such a crowd of people on a warm June day when the theaters are calling them there and the shade and the hammock inviting them, and the seashore inviting them, and the street railways had excursions, trains, etc.—how do you account for such a crowd of people coming? Now we have very able people here in Boston; you know we think we have some of the ablest ministers in the world here in Boston. We rather pride ourselves on our culture here in Boston, and yet most of these ministers yesterday were satisfied if they had a congregation of 40 or 50, and if it went up to 60 they had a good congregation. Now,” he said, “how do you account for that? What is the explanation?”

I said, “My dear brother, I think we might best look into the Bible for an explanation. The Bible, I believe, describes our day, and the Bible says there shall be a famine in the land, not a famine for bread nor a famine for water, but a famine for hearing the word of the Lord. Now, brother, it looks to me as though the people are hungry for the Truth.”

He had already remarked that some of those people sitting there looked as though they were almost ready to fall off the edge of the chair, they were leaning forward so intensely interested, and sat there for two hours. I said. “These people were hungry. Don’t you think they were?” He thought they looked hungry. Then I said: “Let me tell you what I think: We as ministers gave the people for a time awful doctrines, such as Brother Jonathan Edwards thought was the Truth, about horrible tortures for the future, and pictured the angry God who was shaking the sinners into Hell, and I believe that we very much overdid our own conception of matters. Since then we have gotten our conception cleared and we have better thoughts than that of God, and I suppose there are few ministers here in Boston who believe [every] one word about Eternal Torture—perhaps not any of the educated ministers in this city. But we have taken that away, and what have we given them instead? Is it not true that all the pulpits of the educated ministers are either giving something about the latest novel, or some other foolishness, or they are giving them the latest deductions along the lines of higher criticism, undermining the Bible and the things of the Bible? Or they are giving them the doctrine of evolution, and saying: This is what you are to believe: Your grandfather some distance back was a monkey. You should be glad you are not monkeys, but you are getting away from it. Now, I said, it seems to me we have made a mistake if any of us thought that would satisfy a hungry soul. There is no soul that is going to be satisfied with being told that his grandfather was a monkey. If he is satisfied with it, it shows he is a very poor creature in his own intellectuality.”

Now, I believe we cannot improve on the message of God’s Word, and you witness that I try to give it as plainly, simply and beautifully as my stammering tongue will permit. It is the message of God’s love, the message of God’s plan; that is the message of the hour for the world, and they all need it, they are hungering and thirsting for something and not getting it; they are in danger of slipping away into infidelity and utter rejection of God altogether.

I remind you, dear friends, of the fact I have mentioned before in print, that you have opportunities as ministers of the Gospel of Christ—every one of you; that the Lord has not limited the matter to those who stand on the public platform; He has indicated that all are authorized to preach and teach His Word who know His Word. “He that hath My Word, let him speak my Word faithfully.” He that hath merely a dream, or imagination of his own mind, let him tell his dreams, but he that hath My Word, let him speak My Word—let him tell forth the Truth faithfully. (Jer. 23:28) I remind you again of what the Scriptures show us, namely, that this authority to preach comes by receiving the Holy Spirit. Whoever received the Holy Spirit is anointed to teach, as Jesus declared, quoting from the sixty-first chapter of Isaiah, “The spirit of the Lord God is upon me.” When did it come on him? When he made his consecration at Jordan, when the Holy Spirit rested on him as a dove. He was anointed of the Father to preach at that time, and so he says, fulfilling the prophecy of Isaiah, “The spirit of the Lord God is upon me; because the

Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” Now as that Holy Spirit on our Lord gave Him the authority to preach, so all others who receive the Holy Spirit, all others who receive the spirit of Truth, are authorized to preach; and anybody who has not received the spirit of the Lord has no authority to preach at all, no matter how many synods have presumed to give him authority. There is no authority for preaching the Word of God other than that which the Bible contains: “He that hath My Word, let him preach My Word faithfully.”

I remind you also that many of you have opportunities superior to what you would have if you had a pastorate in some congregation of Christendom. You could only reach fifty to one hundred, or maybe five hundred at the most, and you would reach them perhaps once or twice a week, while as it is many of you are finding opportunities for private conversation seven days in the week and some of you are doing “sharp-shooting” as we call it, and some are doing volunteering—carrying the printed message—and some are doing colporteur work, taking the books around and showing them to people.

I should say, lest some should mistake this matter, that all of this work that is done by the Watch Tower Bible and Tract Society, and the International Bible Students’ Association, which is simply another branch of the same work is all done as pure philanthropy. There is nobody makes a penny out of it. I do not make one cent, either by royalty or premium, and the Society in publishing these books loses some money every year as the years go by. You can readily see that when I remind you the books are disposed of at the rate of 16 cents apiece, bound in cloth. You can see there would be no profit in them. But anyone can have that book sent to him in China for 25 cents, including postage, or anywhere else on the face of the earth. Nobody makes any profit. And when we count in the money for foreign translations, there is a loss of thousands of dollars every year. Where is it made up? My dear friends, there are always people saying I would like to get some money into this work. I remember one brother of the Reformed Presbyterian Church who called on me and said, “Pastor Russell, I would like to ask you a question, and hope you won’t think it is impertinent.” “Oh, no, go on.” “How do you get the money? You do not ask any collections, and do not charge any admission fee—how do you get the money?” I said, “Brother, if I tell you I fear you will think I am trifling with you. But I will tell you the strict truth. People bring money and send it through the mails, and say, ‘Will you let me have a chance to have some share in that work?’” He looked at me as though he thought I would take him for a child, a novice. I said, “Brother, it is strictly true. People are anxious to get some money in; we never ask anybody for a dollar or a cent, but people are anxious to get some money into the Lord’s work.”

One brother said to me, “Brother Russell, if you ever get short of money, remember I have got some, and would be pleased to give it.” I said, “Brother, you will never have me ask you for a cent as long as you live. I made up my mind long years ago that whenever

the money stopped coming I would understand that the Lord wished me proportionately to slack down on the work; but as long as the money keeps coming I will try to spend it.” So I have been spending it. We are spending money all the time, and gladly, cheerfully; it is not ours at all. We spend it economically, too—very economically. Indeed if you will read the Society’s report every year you there see what you can get done in the way of printing, and you will find that we do our work most wonderfully cheap. Nobody is cheated, everybody gets his proper wages and amount of money, but it is done on a large, wholesale scale, and we know what the things cost, and we expect to get them at a reasonable price—and we do.

Now all have the opportunity of harvest work. After having a good week’s visit together here on the precious things of God’s Word, I hope as you go to your homes it will be with fresh spiritual strength and courage, and with fresh zeal, and that you shall carry your earthen vessels full of the Lord’s spirit and pour it out like the widow’s cruse of oil at your homes and all around, and fill up everything with the Truth, wherever there is any interest, and whoever has an ear to hear. I do not say that you should bore anybody; I do not think that is the proper or wise thing to do. As soon as I find a person has no ear to hear I stop—not too abruptly, but I simply cut it off there gradually, knowing that I am only wasting my breath. I have no breath to waste, and nobody else ought to have. If people are not interested in what you have to say, think nothing the worse of them. Understand their ears are probably filled with the sand of business or pleasure, and their eyes are full of desire. Do not worry them. Maybe the Lord has not called them. You are not to give them the call except in the sense of presenting it. Jesus did not say, Whoever you make an ear for may hear; but, Whoever has an ear let him hear. So you are merely looking for those who have ears. I have found some dear friends who were disposed to take chisel and mallet and say, If you haven’t an ear I will give you one. That is a mistake. It doesn’t reach into the heart then. We want to be wise in this matter and merely seek for those who desire the Truth. The Lord has people—we are finding more of them every day—who hunger and thirst after righteousness, after the Truth. Nothing else will satisfy them. That is the kind the Lord wants to hear now. What about the others? Oh, well, the Lord has a splendid time coming for them. They will miss a whole lot. There is a special blessing for the church that does not go to any other class, for the Lord is nevertheless rich in mercy and has plenty of blessings to shower upon all the human family very soon. How glad we are for that!

I heard of the resolution that was passed here the other day respecting moving pictures, and other pictorial means of reaching the public. I was very glad to see so many of you seemed to take an interest in that matter. I have noticed especially for the last three and a half years how much this matter of pictorial teaching is doing in the world, and I have said, Every other people are making use of it except the Truth people as far as I can see, and is there not some way we could do something to get it before the people and thus teach what the Bible says on these various subjects? I thought of one plan, and thought

of another, then some of the plans I thought of did not seem very practical. Then I started out to work up a plan. I have been working at that plan now for about two years and one-half, and we have produced some pictures that are very wonderful, we think. We have gotten copies of pictures from all parts of the world, pictures that were never before shown in public at all as far as we know, and that would be very interesting to the whole public. Everybody would want to see them, wherever shown, because they are beautiful pictures interesting in both detail and subject matter. And with all of this we want God's great plan of the ages to be seen—the things past, the things present, and the things to come, just as the Bible outlines it—part of it by moving pictures, and part stereopticon views, part lectures, and these lectures will be delivered three times a day. To preach three times a day and keep it up every day would need a good throat, wouldn't it? So we have arranged to have the phonograph do the preaching, and the pictures and the whole thing will be working automatically, as it were. It will take some hands to attend to the matter, but it is still another part of the harvest work, a part which we believe will be very interesting to you all. We cannot all engage in that, and I want to say just here that I would not like to have any engage in this work who are colporteurs and who are meeting with success. We want to keep it away from them. Why? Because we think there is no way they could do better than the way they are now serving; we would not want to stop the colporteur work for a minute; that is too valuable a service, as the vote I told you about showed more to have been reached that way than any other, and a large number here this morning were reached through the colporteur work. But this is still another part of the work, you see, that the people in general may have an opportunity of coming into touch with the Lord and His Word and get their faith back. People are losing faith in the Bible. They have had the story of Jonah and the whale shown up to them to be a foolish story, and many other things in the Bible shown up as contrary to reason, and we wish to show that on the very face of it these are very logical and true things and the Bible is a book worthy of all consideration, and that the man of God through the study of it may be thoroughly furnished unto every good word and work.

I should tell you another thing, just very briefly, and that is about the New York Temple. You will hear about it somewhere else, and I will tell you now. The New York Temple is a building that came into our possession in a very remarkable way. It looks as though it was the Lord's providence, I do not know anything else. We had been trying to secure the use of some building in New York for public meetings, and they were all so thoroughly taken up with business of one kind or another that it seemed not to be successful. And then when we had about given up all hope here we came into possession of a building partly finished and practically bought for no money, bought on credit and practically self-supporting—it seems too much of a miracle to tell you all that; it just reads like a miracle. The Lord is not working any miracles, I guess, but it is pretty near like a miracle, and so now that building already has mortgages on it and the mortgages are going to finish the building and give us possession of it. We will have the whole Temple. It will be very nice and hold a good number of people—not as many as we

could wish it might hold, but probably a little over 1,300 is the capacity of it. We would have liked it to be at least twice that large, but we cannot have everything we want and we are thankful for what we have.

This matter of the moving pictures and the teaching of the Word of God pictorially to the people has appealed to me so strongly it is my present thought that I will use all my influence with the Society, and I believe it will be successful, so that building may be entirely devoted to the Picture Gospel—the proclamation of the Gospel through pictures to all the millions of people who are living in New York and vicinity, and to the other thousands who may be coming there day by day, and that every day in the week, Sunday, Monday, etc., morning, noon and night, there will be the Gospel preached there, and we expect that the house will be crowded all the time. The question is between using the Temple that way or using it for the voice preaching and we concluded how this would reach more people than we could use, with our voice, or that of any other of the brethren could reach. But we have to say that we are not to count our chickens before the eggs are hatched, or at least showing some signs of it; but the building is nearing completion and we expect to have it ready for operation this summer—or at least by September, and expect to have the first exhibit, or one of the first exhibits of this new moving picture arrangement that you have voted for and endorsed. I was glad to know of your endorsement; I believe it is one way in which the Lord is going to bring a knowledge of His Bible to more people than ever before—all classes of people and especially Christian people that should be deeply interested in the Word of God or what the Bible says. But the whole world in general is interested, and there are more people perhaps proportionately outside the Church that are interested in the Bible than some of us have been inclined to think. Many of the churches are not having very large audiences but this does not mean that the public has lost all faith in God. On the contrary, for some reason there is a large number not wishing to attend church, and these we are trying to reach, and there is no need for any jealousy on the part of those ministers who have congregations—not at all. We are not especially reaching their congregations; we are reaching the unchurched millions, if you please, through the newspapers and through the large gatherings that are being held in various places—very few of them being church members, comparatively; there is no competition at all. We wish all who have the message of God's blessing in proportion as they have the pure message. Some have it more pure and some less pure, but it is a matter of comparison. We are thankful for all the various means God is using for making known the riches of His grace, and you and I are glad we may have a share in being co-laborers for the Lord in the present time. And if we are faithful in the present use of opportunities, he will account us worthy to share with the Master in the Kingdom when the power of the Kingdom shall be exercised to make the knowledge of the glory of God fill the whole earth. He that is faithful in that which is least of the things of the present time would be faithful in greater things, and they are the ones who will have a share with the Master. Show your faithfulness to the Lord—not to me. I cannot know how faithful you are. You may be ever so faithful and

have so many difficulties in the way that what you do might seem slight, or you might be able to do much more. So let us each do in the sight of the Lord what we believe would be pleasing and acceptable to Him, and then wait for Him to say, “Well done thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities (Luke 19:17). We are to be members of that Kingdom class, and that class is to rule the world, and whether you will have ten cities, or five cities under your authority, I do not know or whether I will I don’t know; we are leaving all of that to the Lord; He will do what is best, and we will be thoroughly contented, satisfied, when we awake in His likeness and share the glorious things He has promised to the faithful.