



# Foreword



**D**EAR FRIENDS: Greetings! At the beginning of this year it was thought that the San Francisco-Oakland Convention would be the only General Convention for the year 1915, and so, when arranging for the publication of the 1915 Souvenir Report, we arranged to report only that General Convention and the Western Tour.

However, soon after that Report was well under way, the Watch Tower Bible & Tract Society arranged for other General Conventions, the importance of which seemed to make necessary the preparation of another Souvenir Report, which we have styled a "Supplement" to the 1915 Report.

This Supplement will contain a report of much of the proceedings of the Springfield, Mass., convention, the Portland, Maine, convention, matter from various conventions in Canada, and the Hershey, Pa., convention.

Additionally it will include a number of messages from various brethren in many of the foreign countries, messages which were delayed in reaching us in time for the main report. These we feel sure will be found very interesting and tend to enlarge our interests and sympathies for our brethren in the various lands, and bind us closer with the cords of love.

Lastly, we wish to call your attention to a very valuable article, just prepared especially for this Supplement, by Pilgrim Bro. Paul S. L. Johnson. This article is in the nature of drills upon character building, based upon his various lectures which have appeared in the various Souvenir Reports from time to time in the past especially in the year 1912, a number of copies of which we still have in stock. (See special price for the 1912 Report at the back of this Supplement.) These special drills by Bro. Johnson will be found exceedingly helpful to the friends in general in mastering the principles of character building covered by his lectures.

Praying the Lord's blessing upon this Supplementary Report, I remain,

Yours in HIS service,

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(Please make a note of this my new address.)

## “OVERCOMING.”

(Discourse by Pastor Russell. Springfield, Massachusetts Convention which began July 15, 1915.  
From 1915 Convention Report, Supplement, beginning on page 8)

**P**ASTOR RUSSELL delivered a very interesting address. He spoke as follows: My text is found in Revelation 2:26, 27: *“He that overcometh, and keepeth My works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of My Father.”*

The Bible tells us that our Heavenly Father purposed in Himself, from before the foundation of the world, all of the great Plan of Salvation which He has since been carrying out. He will make no changes in His Plan; He knew the end from the beginning. (Isaiah 46:9, 10; 55:8-11.) Such a wise, gracious, Almighty God is ours. Although He had this purpose before the world was, the Scriptures show that He did not make it known, except very vaguely, until the time of Abraham. This, you remember, St. Paul points out to us, saying that God first made declaration of His Purpose to Abraham, He first preached the Gospel to him (Galatians 3:8), because he had proven faithful, loyal, obedient, trustful. He said, “Abraham, in thy Seed shall all the families of the earth be blessed.” It is My purpose to bless the whole world of mankind, and all of that great blessing shall come through your posterity.

Then God seemed to ignore His own promise, and century after century passed without anything apparently being done. In the meantime, the natural seed of Abraham through Isaac had gone into bondage in Egypt. Four hundred years after the Covenant with Abraham his seed were still in bondage, with that Covenant yet standing. Then God sent a message through Moses to this effect: You are the natural seed of Abraham. Are you ready now to have fulfilled to you the promise which I made to your great-great-grandfather, Abraham? You can readily imagine how this people felt. “Are we *ready*? Does God think we are not? Have we not been waiting all this time, and thinking *He* was not ready?” They indicated that they were ready. God purposed that Moses should be their leader to bring them out of the land of Egypt, across the Red Sea, and onward into the land of Canaan, where they supposed they would accomplish great things, and become so great and mighty a people as to conquer the whole world and rule in righteousness to bless and uplift mankind in general.

### NATURAL ISRAEL’S FAILURE TO INHERIT PROMISE.

When God had brought Israel to Mt. Sinai, He indicated to them that before they could as the seed of Abraham bless the world, they must demonstrate their faithfulness, their fitness. He would give them His Law in a great Covenant, and if they would keep that Law Covenant, then they would have the right and should receive the opportunity to become the blessers of the rest of the world. You remember that God gave them the Ten Commandments through Moses at Mt. Sinai. Then there was Mt. Gerazim and Mt. Ebal, with a valley between; and you remember that the blessings were read from Mt. Gerazim and the cursings from Mt. Ebal. The people were promised that if they were faithful to God all these blessings should come upon them, but if they failed, the curses should be theirs instead. If they would keep the Law and remain loyal to the Lord He would make them a great power in the world to bless other nations. More than that, they should have everlasting life. “He that doeth these things shall live by them.”

We remember that Israel said, “All these things will we do.” We are ready, we appreciate the offer, and wish to be the blessers of mankind. Oh, the honor we shall have! I can imagine

that they increased in stature as they thought about it, that they inflated their lungs as they dwelt upon the thought of how great they would be. It must necessarily be a great people who could conquer the whole world and bless it. They could see no other way to bless the world than to conquer it first. They were only a little nation among others older and stronger surrounding them.

But they could not keep the Law of God, because the Law is the measure of a perfect man's ability. No fallen man could keep that law, which included so much; as the Savior said, "Thou shalt love the Lord thy God with all thy mind and heart and soul and strength, and thy neighbor as thyself." None but a perfect man could do all this. They did not realize how imperfect they were. But as the days and months and years went by, they learned that they were not able to bless the world.

You remember that God gave them an annual Atonement day. He said, so to speak, on this day, "I will wipe off the slate again, and you may try on a clean slate for the coming year." They tried year after year in this way. These yearly typical sacrifices were arranged for them which could never take away sin, but which in a typical way represented them as brought back into harmony with God for another opportunity for life through keeping the Law. Finally they became very much discouraged. They saw that they were not accomplishing anything along this line. They did not have everlasting life any more than other people, or than they had before they entered into the Covenant. They were in no condition to bless the world. Their nation was not prospering very well, though they had struggled along century after century.

#### GOD'S PROMISE OF A NEW COVENANT.

Then God sent Israel word through His prophet, saying, "The day is coming when I will make a New Covenant with the House of Israel and the House of Judah." Under that New Covenant, "I will remember your sins and your iniquities no more. I will take away the stony heart out of your flesh, and give you a heart of flesh." Oh, what a promise was this! It has not been fulfilled even yet; will it ever be fulfilled? Yes, and soon. We see, in the light of St. Paul's testimony, that God has had an arrangement to get ready an antitypical Moses, an arrangement for the making of "better sacrifices" than those of bulls and goats, by reason of which He will effectually and finally take away sin.

God is getting ready to do this not only for fleshly Israel, but for all the families of the earth. He will not only remove the embargo of original sin which has stood against the race, but He will take away sin perpetually, under the New Covenant, during the thousand-year period at the beginning of which the New Covenant will be inaugurated. The Jews are still waiting for the New Covenant. "It shall come to pass after those days that I will make a New Covenant with the House of Israel and the House of Judah, not according to the Covenant that I made with their fathers when I took them by the hand to lead them out of the land of Egypt," but, "I will make a New Covenant" with a better Mediator than Moses, and "better sacrifices" to cancel sin and bring the sinners back to the place where I can make satisfactory arrangements with them.

The point we have in mind is not the difference between the Law Covenant and the New Covenant, between the Covenant made with the Jews in the past and the Covenant to be made with them and the world of mankind in the future, but the fact that God had made certain promises to that nation, and that they had hoped to have the promises fulfilled in them, but failed to get what they had hoped for. What were those things? They hoped to be a nation of overcomers, a victorious nation, and that God would bless them and exalt them

very highly, so that they might subdue the world and bring all in subjection to Jehovah; that they might impress the Law given at Mt. Sinai upon all nations, and be judges, rulers, to do the work God purposed for the world. This is what they failed to do.

#### GOD'S PURPOSE TO BE OUTWORKED IN CHRIST.

What did God do about the matter? Did He say, "Israel has failed, and no other nation will do better, and I may as well give the whole matter up?" No, He said nothing of the kind. We have not that kind of a God. We have a God who knows what He is about. He had His plan completely arranged from the beginning, and it has met with no reverses at any time. When there was any failure it was what God foreknew, and had foretold prophetically. It was no surprise to God that Israel failed. What did God do then? In due time, He sent His own Son into the world.

Was that a new thought? No; this was already purposed by the Father from before the foundation of the world—that His Son should come to earth, become a man, and die as a Ransom for the sins of the whole world. In His case, the Law manifested the One, and the only One, who could and did keep the Law. Jesus was approved by the Law. He came as the natural seed of Abraham, of the tribe of Judah, born under the Law and obliged to keep all the terms of that Law. Unless He could keep the Law, He could never be the promised Seed of Abraham; He could never bless the world. But there was no fault found with Him, thank God! He was wholly obedient to the Law of God and fulfilled the requirements of the Law Covenant to the uttermost.

Did Jesus bless the world as the natural seed of Abraham? No. Why not? It was not the natural seed of Abraham, in the special sense, that was to bless the world. Suppose this perfect man, Christ Jesus, in whom was no sin, had attempted to bless mankind as a man. What kind of a blessing could He have given them without first redeeming them? You see, He could not have given men the blessing which God designed them to have. He might, indeed, have set up a kingdom, established upon wise principles. He might have been recognized as a great teacher and reformer. The world might have bowed down to Him, acknowledging their willingness to serve Him as their King. Still, they would have been under the death sentence.

Jesus as a man could not have set them free from that sentence, "Dying, thou shalt die." Millions had already gone down into the tomb. Although Jesus kept the Law perfectly, He could never have blessed all the families of earth as a man in any permanent way. He might have told them how to eat better, how to clothe themselves better, how to speak and act better, and how to do everything more wisely, but still that would not have brought the blessing of everlasting life which God designed man to attain. Jesus would have had everlasting life Himself by keeping the Law, but He could not have given everlasting life to a single individual. He might have awakened some of the sleeping ones out of death by the use of His power, but He could not have kept them awake, because He had not this right, since the sentence against Adam and his posterity was, "Dying, thou shalt die." Hence it was necessary that Jesus first attain relationship to God as the spiritual Seed of Abraham before He could be the One to save and bless the world.

What did He do? Ah, He gave His life as the Ransom-price for the sins of the whole world, a Ransom for Father Adam, in whom all the world were condemned. Inasmuch as all men died in Adam, the sacrifice of the one perfect man, Christ Jesus, was sufficient to accomplish the redemption of the whole human race, which was in Adam's loins when he sinned. What beautiful harmony we find in God's arrangements! As Bible students, we know

that the word, “ransom,” was used in the Bible, when speaking of our Lord’s sacrificial death for man, signifies a *corresponding price*. It was the perfect Adam who sinned, and it was the perfect man Jesus who gave His life as Adam’s Redemption-price.

It was not enough, however, that Jesus laid down His human life. There must be something more. Jesus must receive a spirit life. But why not receive back again the earthly life? Because, if He took back the earthly life which He had laid down, He would need it for Himself, and He would have no life to appropriate for Adam and his race. He would merely have died and been resurrected to human life again. His death would have been of no avail. But we see the beauty in God’s plan. God arranged that in permitting Jesus’ earthly life to be unjustly taken away, He would give Him a new life, on a new plane of being, as a New Creature. Then, as a New Creature, having received life as a divine being as a reward for His faithfulness, He would still have to His credit the earthly nature, the human life, which He had not forfeited by sin. Thus He had a right to two lives. He needed the one for Himself and the other to give for Adam and his race. He needed the two; nothing less would do, you see.

#### GOD’S WONDERFUL NEW NATION.

The Plan of God having carried out thus far, the next thing in order was that Jesus should start a new nation. A new nation? Yes. When God spoke to Abraham about his seed, He intimated that it would be a nation, and not merely an individual. The natural seed of Abraham as a nation were hoping for much, because a nation was mentioned. When the suggestion was made to them that they might not be fit to be God’s special people, they said that that could not be. They supposed that they had the inside track; that since God’s Word could not be broken, and they were the natural seed of Abraham, He would have to take them. But He would not have them if they were not in the right condition of heart. They were probably quite surprised when Jesus declared that God could raise up children from the stones rather than take the unworthy. God would fulfil His promise, but not through them as a nation.

We might not have understood the matter had it not been that God’s providence revealed it through the apostles. The Apostle Peter states, writing to the Church of Christ, “Ye are a Royal Priesthood, a holy nation, a peculiar people [a people for a purpose], that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light.” This is God’s arrangement, then. Where is He getting this nation? He is selecting its members individually, not taking a whole nation, as He did with the Jews. He said to them, Stand aside now; I will show you that I purpose to make a new nation. This is what God has been doing for 1900 years. It is to be a new creation as well as a new nation—a new creation “created in Christ Jesus unto good works.” That is why God gives us some good works to do. He is making us co-workers with Himself. “Ye are God’s husbandry”; “Ye are God’s workmanship,” according to the teaching of Christ.

#### CALL OF GENTILES TO SHARE ISRAELITISH PROMISE.

My hearers know what I mean by the teaching of Christ. I do not mean the teaching of any sectarian system. All who come into harmony with the Lord according to the terms of the Covenant made with Him come under Christ Jesus as their Head. His teachings are found in God’s Word, the Bible. It is this one Church of Christ that is the New Creation. We do not know who the members are, but the apostle says, “The Lord knoweth them that are His.” I will do my best to recognize the Lord’s children wherever I find them, whether white or black, male or female, rich or poor, ignorant or learned. I will do my best to appreciate them.

I might make mistakes, and you might make mistakes, but the Lord will not make a mistake. He knows all who are His. "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise."

It was this class that God referred to away back in Abraham's day, when He declared that the Seed of Abraham should bless all the families of the earth. And you and I are of that Seed, if we are in Christ. How beautiful and wonderful it is that God is thus founding the new nation. But, you may say, we are not Israelites, and the promise was to them. Yes, we are Israelites, if we are in Christ. According to the Law, the Jews could claim nothing, because they could not keep the Law. We as Gentiles could claim nothing because we could not keep the Law. But God did not place us under the terms of the Law Covenant.

How, then, do we come in? The apostle explains that the Jews died to their hopes concerning their Covenant; all hope of accomplishing the desired end through that Covenant must be abandoned. God gave the Jews an opportunity to try for many centuries, and they failed. So there would be no use trying to bless the world under that Covenant. One who did keep that Covenant, and who therefore has all the rights coming from the keeping of it, is choosing us to be His Bride. It is God's proposition. No matter how poor a maiden may be, or how rich a king, if he accepts her as his wife she is his joint-heir in all his possessions. The honors that are his are shared by her as his queen. That is exactly the picture God gives us of Jesus and His Bride.

Those Jews who could get nothing through the Law, because they could not keep it, and who were living in Jesus' day, could become united to Him as members of The Christ—heirs of God and joint-heirs with Christ Jesus. We who were Gentiles, and had no rights at all as Jews, have been invited by this great King to become fellow-heirs with the faithful of the Jews, to share with them all that they will receive through Christ. Good. Thank God for the door opened to the Gentiles also! So Jesus, for 1900 years, has been selecting this Bride class to inherit with Himself the Promise made to Abraham.

#### CHURCH OF CHRIST ARE UNDER GOD'S LAW.

But has God given over all of the conditions made with Natural Israel and said, Never mind; I do not care for My Law any more? No, not at all. Are we, then, obligated to keep the law? Yes, we are thus obligated. We Gentiles, who were never under the Law? Yes. How? This way: God is still of the same mind as in the beginning. No one will be fit to bless others unless he himself is in harmony with God through His Law. But we are not under the *Law Covenant*. According to the flesh we could not keep God's Law, but we can keep it according to the spirit. Covered with the merit of Christ, "the righteousness of the Law—its just requirements—are fulfilled in us." Who? Those who "walk not after the flesh but after the Spirit."

God in His arrangement tells us that He has reckoned us dead to ourselves, to our fallen nature. He knows our blemished bodies could never keep that perfect law. He knows that you and I as human beings could not keep it. But if we are willing to give ourselves over entirely to Him, to use all our strength in seeking to live according to His will, we may be accepted through Christ as members of that wonderful new nation, which when developed in the School of Christ will be fully qualified and equipped for bringing in the grand blessings long ago promised to all the kindreds of earth, both the living and the dead.

We lay ourselves at His feet and say that we will be glad to do anything in our power. Then what does God say? "Come, and I will accept you through Jesus Christ. His merit will cover your imperfections. I will beget you with My Spirit and you shall be New Creatures in Christ, to whom 'old things have passed away and all things have become new.'" We rejoice

to have such a precious relationship. The God of Heaven has received us into His family. He has raised over us the banner of love. Instead of being sinners, we are now justified freely by His grace from all things from which the Law could not justify us. There is naught against us on God's Record.

What else have we? As New Creatures we have entered into a Covenant that we will keep the Law of God. Is that true? Yes, my dear brother. What about our imperfect flesh? God says that He will judge us according to the spirit, the intention. If our hearts are loyal, if our endeavors are the best we can put forward, He will cover our defects with Christ's sacrificial merit. The blemishes are not ours willingly. If we do all in our power to overcome, these imperfections will not be counted against us.

God keeps us clean by continually applying the virtue of Jesus' blood as we ask for it. He recognizes us as His children, who have come into the schooling condition under our Elder Brother, the Lord Jesus Christ. Here we receive the necessary lessons, experiences and assistance, to the end that we may be prepared to be the teachers and rulers of the world by and by. It is an individual work. It will be a collective nation when completed and we are changed in the First Resurrection, brought to perfection as New Creatures. It is to be a royal nation, a royal family on the spiritual plane then.

#### THE GREAT WORK GRANTED THE "OVERCOMERS."

We have been aspiring to the same great work that Israel aspired to. They aspired to be God's people to break in pieces the Gentiles. The Lord declares in the 2nd Psalm that the heathen (the peoples) shall be broken with a rod of iron; that they shall be "dashed in pieces as a potter's vessel." God will overthrow present governments, institutions and arrangements and establish a New Order of things. He says, "To him that overcometh will I give power over the nations; and he shall rule them with a rod of iron," etc. The appeal to God's people to be "overcomers" is an individual one. We cannot get into the Kingdom by classes or nationalities, or by churches or sects, or by any other way than individually. That is the way the Lord puts it in our text, "To *him* that overcometh."

What have we to overcome? You have not to overcome your will, because you did that before you came into God's family at all. God would not accept you until your will, according to the flesh, was dead. So the Bible puts it. After giving up your will, He begat you by His Spirit to be a New Creature. This new mind, this new will, this new disposition, this new spirit, is the one that is now animating you. What have we to overcome, then? Many things. There is the spirit of the world about us, which is altogether different from the Lord's spirit. It is the spirit of selfishness, a spirit sometimes more noble and sometimes less noble, but always a selfish spirit. It is an ambitious spirit, ambitious in wanting to get pleasure and the good things of life, the world's approval, and everything of a worldly kind.

#### DECEPTIONS OF THE FLESH.

You find that spirit all around you, in the office, the factory, the stores, in the newspapers, and everywhere. The suggestion of selfishness comes from every side, "Serve the present system and the interests of the present life; live for present things." Then your own flesh has certain suggestions for you. It suggests, "You have a natural appetite in this direction, and in that; gratify it. God would not have given you the desire if it were not right." These tendencies have come down to us through 6000 years of sin and selfishness, and these things we are to overcome.

These tendencies toward pride, show, vanity, to vie with other people to see whether we can get as much money as they have, or more, or as good an automobile as theirs, or better, are of the spirit of the world. They are the motions of sin in the flesh, as the Apostle Paul expresses it. You have these in your flesh. You do not have them as New Creatures. The New Creature must operate *through* the flesh, but the flesh is not you. You must make a distinction between you and your flesh. The flesh suggests to you that these would be the things desirable, the things pleasurable. "Come now, don't be an extremist," it urges. It is in making such propositions as this, bringing such pressure to bear upon us, that the flesh tries to turn us away from the narrow way.

It says, "That way is too difficult; do not make such sacrifices; God does not expect it of you." Oh, the flesh knows a lot about what God doesn't expect of you. It is always telling you that God does not expect this or that, and that He wants you to enjoy this or that advantage. But never mind what your flesh says. What does *God* say? The flesh will try to deceive you, to get you to see things its way. The flesh is an enemy that you will have a great battle with. But this is not all. You have the Devil also. There are many evil impulses which the Devil has nothing to do with except indirectly from the fall, and the general evil influences which he has set in motion. They may come from our own minds, and from the world, with which we must also wage a warfare. But there are plenty of contrivances of the Devil. Many of these have come through the theological teachings of the various religious systems. They are some of the Devil's traps by which he seeks to ensnare us and keep us from walking in the narrow way, to keep us from becoming the Seed of Abraham.

#### ARE WE CONQUERORS—"OVERCOMERS?"

Abraham's Seed are to be conquerors. We are to love God with all our heart, to the best of our ability. Are you doing it? Are you trying with heart and soul to attain to what God wills for you, to use your best powers in doing that which would be pleasing to God? Or are you giving your best to something else, and giving God the fag ends, just at about the close of your life? Are you giving Him just a minute or two of prayer, after spending the whole day seeking the things of this world and in making provision for the flesh? What kind of a way would that be to serve God, my dear brother? The Lord is expecting you and me to be overcomers. He says, "To him that overcometh will I grant to sit with Me in My Throne."

The Seed of Abraham is to uplift mankind from degradation and sin and bring them back to God. The necessary preparation is this work in ourselves. We are not expected to perfect the flesh, but we are to so bring our minds into subjection to the will of God that we can truly say, "This is the best I can do." God will be very pleased with that, I think. When you have done the best you can as a New Creature, be sure that God will ask no more. You are to "*overcome*," to be "more than conqueror," if you would be a winner of the great "prize" of the High Calling.

We have many and varied besetments from the world, the flesh and the Adversary. The very first thing in seeking to do the will of God is that we be just. That is the basis of character. We not only want to love God with all our heart, but we also wish to love our neighbor as ourselves, to do unto others as we would have them do unto us. That is the Golden Rule, and Jesus sets it forth as a standard that God requires us to observe. God is looking to see to what extent you will observe the Golden Rule; to what extent it enters into your life. You owe every man justice. That comes in before love. Then, after you have rendered justice, have kept the Golden Rule, pile on love. But you must not give anything less than justice.

I would like you to notice that all these things begin at home. I have known people who would be just to a penny with the butcher and the baker, who would feel that they might take advantage of the members of their own family. You ask, "How could that be?" You must find the explanation. But it is surely a fact. Many husbands are less just to their wives than they are to others. Many wives are less just to their husbands than they are to other people. Many parents are less just toward their children than they would be in dealing with the children of others. Many children are less just to their brothers and sisters and parents than they would be to other people. All this is wrong, and the sooner we see wherein it is wrong and correct ourselves the better. You say, Circumstances are different in different cases. My husband would take advantage of me if I treated him justly; or, my wife would take advantage of me if I treated her justly.

That is the way with the great nations. They do not trust each other. The British said, "The Germans are getting ready to swallow us up." The Germans said, "The English are jealous of our prosperity; they would like to grab more territory and make a greater British Empire." But you and I are responsible to God. Never mind about the other person. Leave others to Him. If you have acted in harmony with God's Law, and it has caused you great disadvantage, the apostle declares that "the spirit of glory and of God resteth upon you," and you will have the victory in your heart. Let us keep this in mind.

The nation God is electing must have hearts that are just and reverential and loving, desirous of doing His will. I think all the overcomers will have the characteristic of justice. God says that justice is the foundation of His Throne. Do you think He would permit Messiah's Throne to have any other foundation? Do you think that you and I will be permitted to sit in the Lord's Throne if we do not have justice deeply imbedded in our whole being?

#### CHRISTIANS MUST GO BEYOND GOLDEN RULE.

Is that the end, the keeping of the Golden Rule? No, dear brother, that is the beginning. You are to go on and have as much love as possible, a sacrificing love. Be sure that the Law of Justice is reigning in your heart, that you are doing according to the Golden Rule, then pile on love. The Spirit of the Lord is manifest in all who possess it. You can see it. How can we see the Spirit of God? We can see it in the life. God's Spirit is the spirit of meekness, gentleness, patience, long-suffering, brotherly-kindness, love. Ah, that is the spirit we are of. That is the overcoming spirit. It is to attain to this, dear brother, that the Lord has invited you; and to that end He is encouraging you.

Remember, the Lord knows your imperfections. If you are coming along slowly, He knows if there have been impediments in the way. He knows all about your affairs. He wishes you to be a conqueror, that you may be granted to sit with Him in His Throne and rule the nations. Are you a conqueror, my dear brother? To what extent are you conquering? This represents an inward fight against the perversity of the natural mind. These selfish tendencies manifest themselves in the home and family relationships and more or less percolate into the Church of God. In these various experiences and testings we are to see that we manifest the spirit of love, in our words, our thoughts and our doings, that, as the apostle says, we may be copies of God's dear Son.

#### BIBLE PREDESTINATION.

You remember the Apostle says that God has predestinated us. What a strong word! Yes, that is what he says. We did not know its meaning at one time, because we did not then search the Scriptures. We thought that certain individuals would surely get to glory, according to

God's predestination. But the Bible says that all who will be of the predestinated class must become copies of His Son. That is important for us to remember. We hope to be of that class, do we not? Ah, yes! If we have been following the Lord's way, if we have tasted His mercy in the forgiveness of our sins, if He has led us beside the still waters of His grace and truth and in the green pastures of His favor, if we have the Lord Jesus as our great Shepherd, shall we now make shipwreck, when we are *so near* the Kingdom? No, no! We will not think of turning back. We will go on, cultivating more and more of the Spirit of the Lord. If we make mistakes we will strive to correct them, and make apologies, always making sure that we are serving the Law of God in our hearts. We will see that in heart we daily cultivate the fruits of the Holy Spirit.

So shall we be God's dearly loved children. So shall our Father's blessing be with us. So shall He give us an abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ. So shall we have that great resurrection "change" that will make us like our dear Savior. So shall we attain to the condition of glory, honor and immortality. And so shall we attain the character and power that will enable us to rule the nations with kindness and love. Oh, it is a wonderful Kingdom that God is preparing. The members of that Kingdom class will have God's Law of Love deeply engraved in their hearts. Thank God for it. You and I will be there, I hope. A little while, and we shall see His face!

#### RE THE "CHANGE" OF THE CHURCH.

Some request of me, "Brother Russell, please tell us—How long will it be before we shall see the Lord?" I cannot tell you, dear brethren. If God were pleased to tell us, we would be glad to know. We have gone, I understand, the full limit of time—so far as He has revealed. If He wishes to tell us further we will be glad to receive the further knowledge as soon as He gives it. In the meantime, we are not having anxious thoughts; we are not at all worried. We are restful, peaceful. We are calmly sinking more and more into His will. And I think I see this disposition manifested more and more also in all parts of the great Harvest field.

Let us look at the type. We have pointed out in Volume 2 of *SCRIPTURE STUDIES* that Elijah was a picture of the True Church. At the close of Elijah's experience, when God would take him away, He said first, "Elijah, go here; then, go yonder; then, go thither." Thus He sent him here and there, and Elijah went. He went from Gilgal to Bethel, and nothing occurred. Then he went to Jericho; then to Jordan. Still, nothing occurred. The two prophets, Elijah and Elisha, continued on. Where were they going now? There was no place designated for Elijah to go. They were simply walking on and talking. That is what we are doing now. We have passed the four points, 1874, 1878, 1881, and 1914. We have come to the place where we are simply walking on.

What would you take to turn back? No one could induce you to go back. You would not take the whole world for what you have gained. You have the best thing there is. I think we are like the disciples of old, when they said to Jesus, "To whom shall we go? Thou hast the words of eternal life." That is it. There is no chance of eternal life anywhere else. "Hold fast that thou hast, that no man take thy crown."

Jesus pointed out that one of the features of overcoming that every child of God must contend with is a tendency to lose faith in Him. "This is the victory that overcometh the world, even your faith." It is not credulity, believing something that God has not said. It is faith in something He has said. He has told us about the Plan of salvation. He has told us about the Seed of Abraham, and the work this Seed has to do. Hold fast to your faith; walk humbly with God, and you shall gain the "prize."

Elijah and Elisha went on, and, behold, a fiery chariot approached, and parted them asunder. Elijah was taken up quickly into the heavens. What does this mean? We will know better by and by. I think, however, that it means something that we can approximate now. Fire nearly always indicates tribulation or trying experiences. St. Peter speaks of the fiery trial that is to try us. The fire there, to my understanding, means that the Elijah class shall yet pass through fiery experiences. Will it hurt them? You cannot hurt those whose minds are stayed on God, and who are just waiting to pass beyond the veil. They are so anxious to go to the Lord that if they know that He has sent the chariot, they will not mind what kind of a chariot it is.

We do not read of Elijah's crying and wishing to get out of the chariot. The Elijah class will be glad to be in that chariot. It is the chariot of deliverance. I think it will be a severe trouble for the church. I am not trying to alarm you. God's saints are safe in His care, come what may. I do not know whether it will be this year or next year or just when it will be, but I think it is not far off. Elijah's going up into the heavens in a whirlwind also symbolizes trouble. First, the fire of separation; then the whirlwind and chariot experience. Ah, when it comes, His grace will be sufficient, if we are being filled more and more with love, if our faith and obedience are daily increasing. According to our faith will it be unto us, by the Lord's grace.

## “SOWING TO THE SPIRIT.”

(Discourse by Pastor Russell. Springfield, Massachusetts Convention which began July 15, 1915.  
From 1915 Convention Report, Supplement, beginning on page 37)

I HAVE taken my text this afternoon, dear friends, from the Apostle's words, "*Whatsoever a man soweth, that shall he also reap.*" I believe that there is a very important lesson centering in those words. There are certain things in our lives and in our characters that we have nothing to do with. You had nothing to do in sowing yourself in your character that which you received from your parents. You had nothing to do with Adam's sin. You have to do only with what you, yourself, sow. As to all the other things that have come to us by heredity (no matter where, or how, or when it came), if it has come not by our own volition, but is something outside of us, then it is all covered by the great arrangement which our Heavenly Father has made. In Christ He has made provision for covering all the imperfections coming through the fall, so that we are not responsible for anything but what we sow. He will attend to what Adam sowed. We see how definitely God has arranged this, and not along any lines of preference, but He has provided a just sacrifice for the unjust sinner, for, as by man (Adam) came sin and came death, so also through the man Christ Jesus comes deliverance from those things which were upon us through Father Adam.

Now this is not only applicable at the present time to the church, but it will also be applicable to the world during the millennial age. The whole world of mankind will not be held responsible for what their fathers sowed. We now suffer for the things which our fathers sowed. You will, in the present life, have to do with these things and suffer these things, but in the new life only what you do counts. So with the world. They will have to do with what they do or sow. The seed of the wilful sowing will bring a certain crop, and the same as sowing wheat will bring wheat, the sowing of one kind of grain will bring that kind, just so with the sowing in the moral sense. Whatever we sow that we will reap. "Whatsoever a man soweth, that shall he also reap."

What are the things the world are sowing at the present time? We see the world sowing to selfishness—to self-gratification. Nearly all the world is sowing to selfishness. What are you doing? One might answer, I am trying to serve my tastes, and preferences for food, and for clothing, and for everything under the sun. He is trying to satisfy his desires. As a matter of fact, most of the natural man's desires are to sinful things to his injury. Why? They are so because he is a fallen creature. He still has in his brain a capacity for some good things, but these things are not so near to him because he has received a selfish bent, and thus the selfish powers are more active than the other powers. But the higher powers of the mind lie in the top of the brain, such as the sense of right and wrong, reverence, good qualities, those that the Lord approves, those that are the highest blessing. Whoever can live in the top of his head instead of down in the cellar or base of the brain, his will be the nobler life. There are the organs that belong to the flesh. Some people live for food, live for drink. Some are fond of drinking; some are fond of eating. Some do not care for these things. If we did not have that quality in our minds we would not like to eat, and then it would be a mere matter of form, but we have a love for food, we have a good relish for the dinner, and this leads along to thankfulness to the Lord from whom they came. Now, that organ being in control and being served particularly and continually, it would mean that the person only lives to eat and drink. He lives down there in that part of his head. He would not have the highest joys. That is an extreme, an overbalance of the brain. It is right for one to have this quality of relish for food.

God wanted us to have it. It is only when it runs to an extreme that it is undesirable. It runs to an extreme because we have gotten unbalanced. We got unbalanced away back in Eden, and we have had six thousand years of development in that direction, so that, by this time most of our heads are empty. We have been too busy with the eating, planting and building, and we have been living more like horses, and dogs and animals. What does the dog do? He spends most of his time running around looking for a bone. The horse has to pull the wagon lest he get the whip, but he wants the oats. These things are alright. There is nothing wrong in a man enjoying his food. It is when we make this to be about all there is in life, it is when we sit and loll around to kill time, and just do this, that and the other thing as it comes along, it is this that shows an empty head. Some very fine people spend much time in playing cards and dancing. I cannot play any game of cards. To me it seems that those who have time to burn, to kill or to destroy, and spend so much time in merely thinking about these things—things on the same level with the horse and dog—they are living on a very low, animal plane. They do just about like a fine animal would do, like a fine dog would do; not like a cur would do. They are too particular for that.

But God has given man his brain so different from the other animals. Our brains are so arranged that we can calculate. We have the quality and the powers of the mind to reason out matters along theoretical lines. We can study mathematics, dynamics, astronomy, geology, political economy; we can discern between right and wrong; we can know God's will and study His word. Animals cannot do those things. The average natural man does not care to think about God. He does not want to think about dying, about hell. He ought to think, there is a great God; He has a sympathy and love for me, and I would be glad to know what He has got to say. It would be natural to ask what God has for us, and to reason, it must be something good, because God is good; something great, because God is great. He is also wise, just and loving. Therefore, if things were right, man would be feeling after God—feeling after Him if haply they might find Him. They would want to know about the divine plan of the ages, how sin came into the world, how God had sympathy, how He sent His Son to be our redeemer—to make satisfaction for our sins, how His sacrifice makes satisfaction for our sins now and how it will, in due time, make satisfaction for all the world, and how it is that we now know this beforehand so that we may be associated with Jesus in blessing the world bye and bye. How their eyes would open when they would hear that! Why do they not do that? Because false doctrines have come in. Where did they come in? They came from Satan and from the fallen angels. The god of this world has blinded men's minds. Saint Paul says that the god of this world has blinded the minds of men. They do not believe because their eyes are blinded; because Satan does not want them to see the glorious goodness of God. How could it be seen? Shining in the face of the Lord Jesus Christ. If they could only get a glimpse of the goodness of God in Christ, it would convert the whole world. Why then, does not God do this? He intends to do it in the millennial kingdom. It is to open the blind eyes, unstop the deaf ears and cause all men to know the Lord from the least to the greatest. Why, then, does He not do this now, and why did He not destroy the devil in the beginning? fallen man may inquire; but, he is asking questions too deep for him. He is trying to get out into the deep things where he cannot swim. God has allowed Satan to take his course. God will take control in due time. He let our first parents know that they would die. It was Satan who said they would not die. If they chose to believe Satan, that is their own responsibility. God allowed them to take that way. Why should He do this? Because He wished to give a great lesson. To whom give it? First of all, to the angels. The angels are learning every day. The angels desire to look into these things, as the Apostle assures us. They are watching right along, and

through the six thousand years in which God has permitted evil, the angels have been looking on. It was a great test to them at first. When some saw the power of Satan at the first, and God did not correct him, they concluded that God did not have the power to correct him. So, some of them decided to follow Satan. Did God want this? Yes; because if their hearts were not loyal He did not want them associated in the Kingdom regulations; so He let them have the test. He let them take their own course, and now they are over with Satan, they are finding that God has the power, and they have demonstrated that they are not in harmony with Him. The other angels were, for a time, bewildered, but they trusted God anyhow. They are finding out that they took the right course. All the while, God had the power, but He simply did not exercise it. They see how foolish it would have been for them to have chosen sin. They can see that, doing the right thing is better than doing the wrong thing. All the holy angels are perceiving that they did the right thing, even though for a while it looked as though God could not stop Satan, and could not restrain sin and save the fallen race.

Then, the world of mankind has been going down into death, but the world is not lost, we see. In one sense of the word, it was lost, but not lost from God's standpoint, because He knew all the time where they were, and all the time He had a plan for them. They were always only asleep in death, so far as He was concerned, because God, before He revealed His plan, had it in mind for man. In fact, He had it all in mind before the foundation of the world. In that plan Jesus was the very essence and center of the divine program. He was to be the great ransom sacrifice for all, and after that, the great King of glory to lift mankind out of death. All this was known to the Father from the very beginning, and Jesus was the Lamb slain from before the foundation of the world. It is a good thing to find out how great a God we have; to learn that He is not only all-wise and all-powerful, and also all-just, but still more precious to find out that the very essence of His character is love, love.

Now then, this great plan which He is carrying out has a still further purpose in developing sympathy in us, and otherwise benefitting mankind. He is letting the world go down to the tomb, but no one is suffering very much. This has been going on for more than six thousand years, but no one person has suffered for that length of time. Many have been taken away very suddenly; some have died of consumption; others have been killed with bullets; and still others have died from poisonous gases. But, what if they did? It did not last very long. It is not like roasting through all eternity. But, for a person to suffer for a few days, to have a toothache, a corn, a heartache, a headache, or what not, it may do them good for aught I know. I think it will. I think my corns even, have done me good. How? It may develop patience and give us sympathy for other people. All of our aches and pains only give us sympathy for others. If you did not have any, you could not imagine what was the matter with the people when they talked about having aches and pains. But now, since we have had aches and pains, corns, bruises, etc., we know what they are and can sympathize with others who have them. Then, besides, these experiences are only for a moment—light afflictions, as the Apostle views them. These things are giving the world a great lesson, and then, they are not going to eternal torment. They are simply falling asleep. It is better that they fall asleep than that they should stay awake; better under present conditions. Better for themselves if they were inclined to do right, for the reason that their experiences were not so prolonged, and not so much of a conflict. Better also for those who know how to do wrong, and to do evil, who know how to make bombs, and all kinds of deadly instruments for injuring their fellow creatures. If they were not cut off, I do not know what they would know in a thousand years. Some would get all the money in the world. It is a good thing they are dying off, my dear friends. We are glad, however, that they are merely falling asleep, and not dying like a dog.

God has a glorious future for them. We are content to see it more and more, that our Heavenly Father has a most wonderful plan. There are some things that we do not fully appreciate, but we are sure that our Father knows what He is about. We need not worry. We see enough to fully convince and satisfy us. We rest it there. That's the way I do. Don't bother about this and that. It doesn't make much difference to us. You ought to think about it, but don't worry about it. Don't worry about anything but about pleasing the Lord. If you do not please the Lord, then you have something to worry about. If not, go right along and trust also in Him.

But these things are going to have a beneficial effect upon the world. The world go to sleep with certain knowledge and certain experiences. Even those errors God permitted to come in—even they will work out some good. How could they ever work for good? In this way: Imagine some of the poor people awakening in the resurrection day and having the next thought be the one with which they fell asleep. They will, therefore, be looking for the devil's horns. They will come out, saying, where am I? Where is the devil? No devil around at all. Where is the fire? No fire around. You had a bad dream; that is what you had. You had a nightmare. Why, those things told you when you were alive on this side—they were simply some scare things which the devil used to drive you away from God. They are the very things that made you hate God, but the Bible tells about the love of God, and nothing about these evil, bad things. They were made up in the dark ages. They are doctrines of the devil. Cheer up, brother, you are just entering into the best time in your life. Are you deceiving me? Oh, no; no deceiving here. Satan is bound for a thousand years that he might not deceive the people any more. You are going to have a good time for a thousand years, trying to get into harmony with God, getting to know Him to whom to know is life everlasting. Will I become an angel? No; you are too late for that. You knew some saintly people when you were alive, did you not? Yes; my father and mother were very devout people. Well, they are in the Kingdom and ruling things now with Jesus. They are joint-heirs with Jesus and are reigning with Him. I am not, then, to be an angel? Oh, no; that was only the call during the Gospel Age, during which anyone who would walk in the footsteps of Jesus might have a change of nature and have a special resurrection to the heavenlies. What can I get? Restitution. What is restitution? It means to restore you, to bring you back again to what Adam was when God created him in His own likeness. Can I become perfect and lose my imperfections? Yes; they will all gradually disappear from you, and you will be getting more and more nearly perfect every day, week, month and year, until, by the close of the reign of Christ, you will be absolutely perfect (if you have been going on), and in that condition, if you will remain in harmony with God, you will have everlasting life given to you by the Father himself. This is not too good to be true, but too good not to be true. You did not know God before; you only knew the devil. You are now getting to know God's side. He is good. Follow God and be one of those who will live for God. In the past you sowed to the flesh. You wasted your time. You practiced and did things you ought not to have done. You used your being and whole body improperly. You were sowing wrong; were you not? If you had lived over that life as you could have done, you would have been better than you are. You are quite degraded because you took the course you did. I can show you some much better than you because they sowed better than you. You could have died a noble woman or man, but don't cry over spilled milk. Now is your opportunity. You have learned a lesson. Now put it to good use. Hereafter, try to live in harmony with God's will, and this will be sowing properly, and by and by you will get a good crop in the end. But you will have all these things to contend with because you had more knowledge than you put to good use. But never mind the past now. Jesus has died for

your sins and made full satisfaction for them—not for those blemishes which came from your own wilfulness—you will have to make up for them yourself. Other things than these Jesus satisfies for, and now, go on and make progress, and help others along the right way. Some who will come forth then, will love God more because of the horrible doctrines that they were taught during their previous experience.

Having looked at the world, we come now more particularly to the church, and to the other application which the Apostle has made: Whatsoever a man soweth, that shall he also reap. This principle applied to the church means that, whoever has intelligence of mind, whatever such an one sows in life, whatever he sows is the kind he will have, that is the crop he will reap. Applying this specially to the church; if we live according to the spirit, we shall reap life everlasting; and if we sow according to the flesh, we shall reap corruption—death everlasting. Is that more applicable to the church than to the world? Yes; because the church has more enlightenment than the world. Some in the world are brighter than some in the church, naturally. Not many wise, rich, noble are called. But whatever they have, in proportion as they have knowledge, they have an opportunity of getting information that God gives to His people, but not to the world. When? When they become His people. When they consecrate and become living sacrifices, Jesus takes them and makes them acceptable. Then God gives the begetting of the Holy Spirit, and whoever is begotten of the Holy Spirit, after that begins to have an enlightenment of the mind, and so it was in the case of our Lord Jesus Christ. When Jesus had made His consecration at the River Jordan, and had gone down into the water and had symbolically gone into death, when He came out then the Holy Spirit came upon Him like a dove, and John the Baptist made his remark. We read further that, when He then came up out of the water, the heavens were opened up to Him. All the higher things began to open to his mind—things that He did not see before—things not seen by the natural mind—things to be seen by this power of the Holy Spirit. Just as soon as the Spirit came upon Him, then He began to make rapid progress. He then went into the wilderness for forty days. He was not tempted of the devil for forty days, but was there having a Bible Student's Convention for forty days, and was the only Bible student present. His was a very great mind. He had been studying the Bible all His years, but had not understood it, except certain things—not the deep things, because the natural mind cannot understand the deep things of God's word. Not until He was begotten of the Spirit could He discern spiritual things. He knew the various features of the law, had read the prophecies, and knew they were there, but He did not understand them fully. He was familiar with the writings of Moses, and had read about the serpent lifted up in the wilderness, but did not know what it meant. He had read about the bullock and the sacrifices made on the day of atonement, but did not know what they meant. He was acquainted with the prophecies relating to the Messiah, but when He read about Him being led as a lamb to the slaughter, He did not know what it meant. But just as soon as He had made His consecration and His eyes of understanding became anointed with the Holy Spirit, all the higher things began to open up before Him. What did He begin to see? He was driven of the spirit into the wilderness—not driven of the devil—but driven by His own spirit, His own mind, His will. He went there to get away from everybody. He wanted to see things, and He went into the wilderness so as to get away from anything that might confuse Him. He knew all about the Bible. In His own town He had been the regular Bible reader. Not many could read at that time, but He, being a perfect man, was a very fluent and able reader. The leader would hand Him the book when He came into the synagogue, and He would read for them. Now then, during all these years He both read and heard read the Bible, page by page, lesson by lesson, so that by the time He had reached the

age of thirty years, He had heard the Bible, in entirety, read many times. Everything He would hear would be fastened in His mind, and He would be able to repeat any part of the Scripture, anywhere, at any time. I have known people with fallen heads who could repeat whatever they heard. But a perfect mind would be able to repeat anything and everything it had heard. He did not need a Bible or a concordance to refresh His memory or to run references. He went away into the wilderness to think over the things which He knew were in the Bible. Those things therein which He had previously wondered about, He now began to see into and understand. He was now illuminated. He was so busy in His Bible study that He forgot all about eating. After forty days He was an hungered. He was so busy thinking He had no time to get hungry. But after forty days, during which He had studied the whole Bible until all those things became clear which had previously been obscure to Him, He became hungry. He did not understand everything, for He afterwards said, "Of that day and hour knoweth no man, neither the angels nor the Son, but the Father only." He did not know the time for the setting up of the kingdom, because it was not for Him to know. God had not given this out, as yet. But He knew all that was due to be known. He told His disciples that, as His Father would reveal things to Him, He would reveal them to His followers in due time.

Our Lord Jesus Christ had the illumination of the Holy Spirit, and thus was an illustration of how all of God's people would receive an illumination. Not in the same degree, however, because His life was a perfect one, and far beyond that of fallen man. He had left the glory He had with the Father and had humbled himself to come down and be made flesh. He was perfect now as a man, and He was having the illumination of a man, and this was instructing and guiding Him. His entire life from that time on was one of daily guidance by this spirit of continuous enlightenment. This enlightenment was with respect to the Father's will, as to what was His Father's will, for He said, "I come to do My Father's will in heaven." He was on earth and His Father was in heaven. He had come to this earth that He might do the will of His Father in heaven. What did He do? He sowed to the spirit. How? This way: The Father's proposition to Him was that, He should present His body a sacrifice, and be faithful even unto death. He was not to settle beforehand how it should be done. All that was for the Father to direct. He kept looking into the word of God, and His mind was kept open to see what the word instructed Him to do, and thus He was guided by it. He ordered His life by God's will. He did the things that the Bible said He was to do. This led Him to be out of accord with the people of His time, and this meant that those who would be in harmony with Him, would be out of harmony with men. They were to have only one Master. He had the one Master—even the Father. He has set us an example that we should walk in His steps. You and I having received this invitation to be like Him and to cast in our lot with Him, and to consecrate our lives as He did, we are also called to share with Him the sufferings of this present time, and also the glory that shall follow. He had the sufferings and the glory—one depends upon the other—and He has invited us to have a share with him in these sufferings here below during the present time, that eventually we may have a share with Him in the resultant glories above in the future. We have accepted this offer. We have consecrated. We have received the illumination. What illumination? Your mind began to open to see things more plainly than ever before, and you are now seeing things that your neighbors, children, parents, and others do not see, as the case might be, because you have the mind of Christ, because you have the illumination of the Holy Spirit. This illumination shows to you the will of God, and it does this to you because you have taken the right steps, and He has accepted you and has given you this earnest of your inheritance—the Holy Spirit; and through this Holy Spirit you are able to discern the will of God, which causes you to be separate and

different from the world. Blessed are your eyes, for they see, and your ears, for they hear. Others did not hear, or see. The great majority who heard Jesus did not comprehend His teachings. Those who could comprehend, blessed were they. It is for these illuminated ones to sow to the spirit, and not to the flesh. They are to use their wills, and their talents, and their influence for the spiritual things, and not for the natural, earthly things. They have given up the earthly things. They need, of course, to have the necessities of life. Your Father knoweth what things you have need of, and He has promised to give you what you need. You cannot tell Him what you will need. You are not wise enough. He knows, and all will be well. He is our Father with the knowledge of what things we need. If He should grant us so many earthly blessings and privileges, we should feel all the more fearful lest we should make a mistake in using them. If you have only one hundred dollars, you have only the responsibility for the one hundred dollars. If you should lose one hundred dollars by mistake, you are responsible for that. That is to say, you are responsible only for what you have. Whatever may be your talents, they are given to God, and you are to use them, and according as you use them—that is the sowing. You are either sowing these for the earthly, natural things, or else you are sowing them for spiritual things. Which way are you using them? If you sow to the spirit, you are using your time, talents, etc., to the best of your ability, then God is very gracious in dealing with you. How much can we do? Nobody knows really just all he can do. We must surely do, the best we are able, and then leave the matter with the Lord. But if we should give our lives over to the flesh, to live according to our own natural preferences, in the base of the brain, minding natural, earthly things, and give your time and attention to pet cats, dogs, pony, automobile, and the pleasures of every little thing of that kind, and your own gratification in various ways, then, even though you do not murder, steal, or lie, you will be living after the flesh. If you live after the flesh, you shall die. Yes; you will die for that. How is that? You say you are no murderer, no blasphemer; how would God have us die if we should live after the flesh? Well, you have consecrated yourself. The world has not. You have been begotten again of the spirit. Others cannot come into the condition whereby we may die, now. We have given up these natural things that we might get the spiritual things. The giving to us of His spirit is the indication of our acceptance by the Father, whereby He says, I beget you to a new nature; live according to the spirit and you will attain to the spiritual resurrection. You have given up all the earthly things, so, if you turn around and break your contract with the Lord, and mind earthly things, then you will die. Would that not be as favorable for us, as for those who shall be on trial in the future? I believe it would. In the future, while no one may live a thousand years unless he be obedient to the terms of the kingdom, and unless he shall turn his heart to the Lord and seek to do His will, and manifest outwardly the Lord's spirit, yet he would not be accounted worthy of everlasting life at the end of the thousand years. They must all have the spirit by that time, for during that thousand years He will pour out His spirit upon all flesh—the spirit of the Lord in the human nature. The human nature perfected is able to have God's spirit working in his body. If, at the end of the thousand years, anyone chose to live according to the flesh, selfishly, he would not be granted everlasting life. But I do not believe, if we chose the spiritual things, He will begrudge us the gift. He is willing. It won't do for one to say, if I can only crowd in, in some little place, that will do me. No one will enter in in that way. It will either be an abundant entrance, or none at all. If you are worthy, you will get the abundant entrance. If not, no entrance at all. The bride must be without spot or wrinkle or any such thing. That will be our time of triumph when the great Redeemer shall present us blameless and unreprouable in the Lord's presence, because we have manifested the Lord's spirit. You have lived according to the spirit

of the Lord, not according to the will of the flesh. You have been willing to sacrifice all these earthly things. Then, the Lord says, you are a jewel. I gave you these trials to polish you. I wanted polished jewels. I have given you these trials because I loved, you. The more I gave you, the more I loved you. A very fine stone gets the most attention, and extra care. After being polished on one side, it will get polished on the other side. And thus it is with God's chosen ones. He wants them to shine forth through all eternity. Ye are God's workmanship—just what He is making. He made you. God did not make everything. He made the Lord Jesus—nothing else. All else was by and through Him. But now, He steps out and does His work. Christ is the great elder brother, but the whole matter is the Father's workmanship. We are His children. We are begotten by His spirit, and we are to reflect His glory throughout all eternity. He is showing us His favor now, but this is going to continue in the future. In the ages to come He will continue to show the exceeding riches of His grace in His kindness toward us through Christ Jesus. There will be plenty of opportunity. I do not know what the Father is to do. But, for the present, here is a great contractor, and you are working on his building. He does not tell you about other buildings, but about the one you are working on. He might have many others, but that is not your business. Our Father has many other things to do. We will not sit down through eternity and be idle. I cannot imagine any great being being idle. Inferior beings might do that, but any great being will always have plenty to do. Our Father is great. What will we do then? We see this great world whirling about us at night. What are those stars? By the use of great telescopes we now see that these are suns—hundreds, thousands, millions of them. Astronomers tell us that they figure about one hundred twenty-five millions of these suns, and around each one of them revolves a planetary system like our own, which would make about one billion worlds. Are these empty? So far as we know—yes. So far as we know, His work will extend to these planets. The foundation may have been laid and we are to have a work to do in connection with them—all under our Father's direction, and in association with our Lord Jesus. In the ages to come God will continue to show the exceeding riches of His grace toward us, and His loving kindness in Christ Jesus. I tell you, my dear brethren. I am getting to know my Heavenly Father better, and as I find out more of His loving kindness, it begets more of this loving kindness in us. Not that we first loved Him, but He first loved us. The more we see, the more we love in return.

Here we are. What are we going to do? Shall we sow to the flesh and reap corruption, and reap death? Certainly not. On the other hand, are you going to sow to the spirit and reap life everlasting? Yes, we want to do that. How much? There are different degrees. Remember what the Scriptures say: He that soweth sparingly, shall reap also sparingly. You are sowing to the spirit, are you? How much? If we sow abundantly, we shall reap abundantly. There will be a great difference in the reaping. As star differeth from star in glory, so great will be the difference in the rewards of God's people. Jesus illustrated this himself. He showed that some will have dominion over two cities, others over five cities, and still others over ten. There is a difference; isn't there? Yes, indeed. That is only for all those that sow bountifully. Those that sow sparingly will not get a share of that at all. Many spirit-begotten ones will not get the Kingdom part. They will come in as bridesmaids. The Lord invites us to be His bride. Let us not be content to be anything else. In order to be in that class we must have the Lord's own spirit. In a small degree? No. We must be filled with the spirit. We must be copies of God's dear Son in order to get the best of the blessings which God has promised.

“GREAT DAY OF GOD NOW AT HAND.”

(Discourse by Pastor Russell. Springfield, Massachusetts Convention which began July 15, 1915.  
From 1915 Convention Report, Supplement, beginning on page 55)

WE WHO KNOW THIS SHOULD WALK WORTHY OF OUR GREAT VOCATION.

RESPONSIBILITY OF ENLIGHTENED CHRISTIANS—PRESENT HEAVENS AND EARTH ABOUT TO BE DISSOLVED—NOT LITERAL HEAVENS OR LITERAL EARTH, BUT SYMBOLIC—SHAKING PROCESS ALREADY BEGUN—“PEACE! PEACE! WHEN THERE IS NO PEACE”—COMPARISON OF EARTHLY AND HEAVENLY VALUES—OUR FULL SALVATION ABOUT TO BE REVEALED—NECESSARY DEVELOPMENT OF CHARACTER.

PASTOR RUSSELL spoke as follows: My text, dear friends, is from the words of the Apostle Peter: “*Seeing, then, that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the Day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat?*” (2 Peter 3:11, 12.) The marginal reading omits the word “unto” after the word “hasting.” The word “unto” is supplied by the translators in an endeavor to make the rendering more clear. But this does not give the right thought, evidently; for we could not hasten the Day of the Lord. The Plan given us by God was fixed before the foundation of the world. In translation from the Greek it is frequently necessary to supply certain words in order to give the correct thought. In this case another word would better have been supplied, we think. “Hastening the preparation for the Day of God,” more nearly gives the apostle’s thought.

We can hasten our preparation for the wonderful things coming; we cannot hasten the Day. “What manner of persons ought we to be,” indeed, in view of the fact that we are looking for the marvelous things God has foretold, and which are now beginning to come to pass in this our day? For the Day of the Lord is now present. It is very hard, but it is necessary, to realize what manner of persons we should be and then to be such persons. We should be saints, faithful to the Lord in all things. We should be giving as much of our time as possible to the perfecting of ourselves and to the building up of one another in the most holy faith. The apostle intimates that we should be examples “in all holy conversation and godliness.” If this was needful in His day, what force His words should have to us now!

This word “conversation” in the old English takes in the sum total of holy living—our words, our acts, our general conduct. It has thus in the Scriptures a wider meaning than is given it today. God’s people would be helped by the thought that the great Day of the Lord was at hand. So St. Peter says in view of this, “Seeing that all these things shall be dissolved, what manner of persons ought we to be?” The Day of the Lord was at hand in the apostle’s day; it is on hand today. How paltry all the things of “this present evil world” should appear to us, who see the disintegration of the Present Order already under way!

What were the “things” to be dissolved that St. Peter referred to? He had just been specifying them: “The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the things that are therein, shall be burned up.” Yet we, as the apostle says, “look for a new heavens and a new earth.” He is not speaking of the literal heavens, but the symbolic heavens—the ecclesiastical heavens, the present church organizations. The Prophet Zephaniah also speaks of this same great burning time of the Day of the Lord (Zeph. 1:14-18; 3:8, 9).

#### THE ONLY TRUE BASIS OF PEACE.

Even now the present heavens, the nominal church systems, are in great commotion, in much distress; preachers and people are wondering what these things mean that are now taking place—"What is it all coming to?" They have been telling everybody that the world is getting better, that all will soon be converted through the churches. They have been saying, "Peace! peace!" but instead of peaceful conditions have come riot and war (Jeremiah 6:14-19). There has been no real basis for peace. Christians who are hearkening to God's Word are the only ones who have a real basis for peace. In the Lord's Word, and in the Lord's spirit we have the things that make for peace. "Blessed are the peacemakers, for they shall be called the children of God." "Blessed are they which are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven."

With the world the disposition is: See that nobody does you up—fight your own battles. Life is a battle for all mankind. Some fight for a living and others in more open warfare. All are more or less contentious to have the best they can get. But the true Christian's fight is in his own body principally—against selfishness, a love to have our own way, our own natural desires. God is not selecting a class different from people in general in this respect. On the contrary, not many great, learned, noble, wise, has God chosen, but chiefly "the poor of this world, rich in faith." That does not give us any room for pride.

We find that we have something to contend with in this natural meanness of our fallen human nature, while the world imagine that they have something to be proud of. "No one shall get ahead of me if I can help it" is their sentiment. The Lord gives His children different instruction, but not instruction merely; for if that were all, it would be very much harder for us than it is. He gives us a noble incentive and assistances all along the way. Those in the world are scrambling for some very small baits. A thousand dollars would be quite a fortune to some, because money represents time, strength, wisdom, etc. But you know everything is estimated by comparison. If you had never seen any value greater than a dollar, you would look at a dollar with open eyes. Most of us have seen ten-dollar bills and some have seen one-hundred and one-thousand-dollar bills, so that one dollar does not look so large. God has set before us a wondrous "prize," and some of us have seen its glory and are running for it. What prize has He set before us? Oh, glory, honor, immortality, joint-heirship with Christ in the Heavenly Kingdom, riches such as no earthly being ever dreamed of! He has not only shown these things to us, but has given us the offer of obtaining them.

#### INCOMPARABLE VALUE OF HEAVENLY RICHES.

We see a great many people who hope some day to have a great deal of money, to be very rich. Now, the Lord comes right in here and offers to you and me and to every one of us who have the hearing ear something beside which a million dollars or many millions would be as nothing, absolutely insignificant. He offers those who become His children riches of grace, of life, of glory and exaltation far above angels, cherubim or seraphim, and still farther above humanity, and this riches to be eternal. Is all this offered to us? Yes. Are you sure? Of course we are sure; we have the Lord's Word for it, repeated in many places. The Lord through the Apostle Peter said, you remember, that by the exceeding great and precious promises He had given us we might be made partakers of the divine nature (2 Peter 1:4). Why did He make us this wonderful offer? Because of His love for us and because He has an infinite purpose to be outworked. We are to be transformed, made New Creatures, meet to be partakers of our glorious inheritance.

As St. Paul says, "All things are yours." Why, the whole world would be insignificant in comparison with the Lord's rich promises to those who follow Jesus in the narrow way. Some

live and toil for forty and fifty years to accumulate a fortune, and they generally die before they get much besides worry and care out of it; and at best it is all very disappointing. But God has promised that He will give His children everlasting life on the very highest plane, and honor and glory and joy beyond compare. How rich we feel who have accepted God's great offer and are complying with His terms! You do not feel like quarreling about an acre or two of land, do you? Let others scrap about these things if they will. You are so rich! Why should you waste any time quarreling over these earthly baubles?

Our future is all dependent upon our becoming copies of God's dear Son, our Lord Jesus Christ. We would surely lose the prize if we were to set our affections, our hearts, on earthly things. "Set your affection on things above, not on things on the earth." Are your affections going to home and business, to cats and dogs and canary birds, or to the things above? Do you think chiefly of these earthly things, and then when you engage in prayer try to turn your affections above again? We will not succeed thus in making our calling and election sure. Perhaps you are like the Apostles Peter and James and John when the Master invited them up into the mountain with Him, where He was transfigured. When they got there they did not want ever to go down again. Peter wanted to build tabernacles there. So some brethren when they get to a very uplifting meeting or convention of believers want to stay. They think they could be certain of spiritual victory in such surroundings. But we cannot always remain up on the mountaintop. We must return to the valley below for our testing and proving and crystallization of character and for service for God.

The apostle in our text calls our attention to the fact that we not only have the Heavenly things, and that they are far better and grander than the earthly things, but also that the Present Order is to be dissolved, as we have seen. Let us not become entangled with them. One might gain a high office, he might get a lot of money, have many servants, a fine mansion, automobiles, etc. But when he saw all these things slipping from his grasp, taking wings, how differently he would feel! How foolish his course in clutching for these transitory bubbles would appear! How he would long for a solid rock on which to stand! This will be the case with many. All these earthly things are bound to go down in the great cataclysm of trouble now just ahead of us. In this time of the Lord's Second Presence His saints are to be glorified with Him. We look from the divine standpoint at the dissolving and shaking of all the things of this present dispensation. The only thing that will not be shaken down is the Kingdom of God. Let us then serve the Lord faithfully and realize the value of the unshakable things which will thus be ours.

Everything unjust, untrue, false, in any sense of the word, everything imperfect, will be shaken down; they are all going to be burned up. The newspapers say that there is a great conflagration in Europe. The things of the present time—ecclesiastical, social, financial, political—will all become "as the chaff of the summer threshing floor, and the wind shall carry them away" forever. Then the New Order shall come in. The true Church of God will be the "new heavens"—all of God's saints. Then there will be a "new earth," a new social Order. This will gradually bring in perfection. Mankind will be delivered from sin and death. All may become complete through Christ.

Christ Jesus will always be the Head of the Church, although after our glorious "change" we will not need the robe of His righteousness, imputed justification. This "change" of the Church is, we believe, very near at hand. Knowing all that is so soon to come to pass, is it any wonder that the apostle urges us to watchfulness and saintliness? Our salvation, our full deliverance, is ready to be revealed now in this last day. Yes, it is right upon us. For about 1,900 years the Church of Christ has waited and prayed for these things to come to pass.

#### NECESSARY CHARACTER-TRAITS IN THE SAINTS.

It is very important that we heed the apostle's words in our text, "Seeing, then, that all these things are to be dissolved, what manner of persons ought we to be in all holy conversation and godliness?" We hope to be copies of God's dear Son. And what was His character? Oh, He had the Father's spirit in all things! He made the Father's will His own. So we are to have the Father's spirit and to make His will our own. We are to have the mind that was in Christ Jesus, the mind of the apostles and all the true saints. The Scriptures tell us how the Lord's Spirit manifests itself. It is manifested in meekness in our intercourse with the brethren, in a humble appreciation of ourself, in contentment with everything our God gives us, in a delight to have Christ as our Teacher.

It is manifested in gentleness. There are some people who are gentle because, naturally, they do not know how to be anything else, because they have not sufficient character to be anything else. Some are born in the putty class. But God is not calling putty people. These will gain character during the Millennium; but now God desires those only who have a strong individuality and a love of righteousness. Others are not appealed to by the Lord's Message. The class that appreciate the Lord's Word are those who have real character, something of a will of their own by nature. You could not give up your will to God if you had none. The condition upon which we may become disciples of Christ is to surrender our wills. From that time on we must keep them surrendered. There is no harm in a person's having a strong will. He will make one of the best soldiers in the Lord's army if that will is turned in the right direction. This class that God is calling have a will, a good, strong will. But this will must be trained to full obedience to the Lord. It must die to self. We are learning this daily in the School of Christ.

If you are inclined to practice patience for a while and then get tired, remember "you have need of patience, that having done the will of God you might receive the promise." The Lord has been patient with you. We must become like our Father and like His Son. We must learn patience—it is not there naturally. You may feel inclined to say, The Lord must accept me just as I am. But the Lord will not take you into the Kingdom just as you are. He accepted you as you were at first, but He expected you to overcome, to develop as a New Creature. If you wish to be in the Kingdom class you must attain the character-likeness of Christ.

But why does not the Lord make us perfect by His own power, without such painful effort on our part? I answer, the character you develop is stronger for your struggles, and it is your own. It is a part of our necessary schooling to develop character. Why do we put children to school? It is because by those lessons they will be exercising their minds, thus making their minds stronger for every subject, fitting them for the responsibilities awaiting them later. So it is with us.

Meekness, patience, long-suffering—these are some of our lessons. Ah, says one, I can suffer some, but I would not be long-suffering. To be long-suffering means to bear long and be kind, to be very patient toward others, very kind in your home toward the husband or toward the wife, toward the children, toward your brothers and sisters. This is sometimes hard. You say, I am the brightest one in my family. But remember, "There is none righteous [perfect], no, not one." If you have not found out that you have many imperfections, you have not learned the first lesson in the School of Christ.

We each have heads of different shape, and brains whose quality varies. But when we give ourselves to the Lord we all need a course of vigorous training. We are all very defective. We must have experiences that will reveal to us our own individual weaknesses and faults, that by divine help they may be corrected as far as possible. I think that is what the Lord wants

every one of us to know—how much and where we lack, what we need in order to build ourselves up into Christ. You want to know what part of your character needs the most attention. In order to thus build ourselves up we look to that perfect Law which shows us just what a perfect character is—meek, loving, forgiving, patient, etc.

LET US WALK WORTHY OF OUR NOBLE CALLING.

If you are prayerfully striving to do the best you can, God is pleased. He sees this in you, and will love you very much. He will approve you. But the Lord will not make any mistake. He will not say, “Well done,” unless you have done well. “What manner of persons ought we to be?” Oh, dear brethren, do not compare yourselves with the world, not even their noblest ones! They are not begotten of God’s Holy Spirit; they are sinners. We are called to the highest of positions, we have been begotten of the Spirit for a special place of great exaltation in God’s family. We are to look for every indication of God’s stately steppings in this great Day of the Lord. Jesus only are we to see, that our characters may become conformed to His.

Our deliverance is at hand. “When ye see these things begin to come to pass, then lift up your heads, for your deliverance draweth nigh.” Hasten to prepare yourselves for this Day of the Lord, when all these things being dissolved the New Order is about to be ushered in. Where will you be when the saints are gathered beyond the veil? Will you be among them? Thank God, we have the most wonderful hope in the world! We are the antitypical Elijah class. We have come nearly to the close of our earthly pilgrimage. Let us then be true to God, waiting in patience and faith for our glorious “change.”

## “TRIUMPH OF LOVE OVER JUSTICE.”

(Discourse by Pastor Russell. Portland, Maine Convention which began Aug. 12, 1915.  
From 1915 Convention Report, Supplement, beginning on page 78.)

**T**HE Apostle says “Mercy rejoiceth over Justice.” This text signifies that love gained the victory over justice, because mercy is merely the outward or actual expression of love, and so we might reason in what way does divine mercy or love gain the victory over divine justice, and in so doing, I believe we will be learning something for ourselves, because we should be copies of God. We are to study His method, His manner, and His many ways, in order that we may have His wisdom, and, in proportion as you and I receive His spirit, His mind, in that same proportion we will have the spirit of sons. When, therefore, we shall see how God’s love gains the victory over His justice, we shall learn how it ought to be with us, in order that we might become like Him.

In the case of divine love and divine justice, we are to remember that our Heavenly Father is perfect in all these qualities and attributes. His justice is perfect, and His love is perfect, but, inasmuch as these are inherent, invisible qualities of the divine nature, we could not study them unless they were manifested. They have been manifested. It is the manifestation of these qualities, therefore, that especially interests us. We are not to think what He is to do to attain perfection, because we know that He has always been perfect, but we are to see how these attributes manifest themselves, that thus we may learn valuable lessons.

It seems to me, and increasingly so, that there is no lesson that the Lord’s people need to learn more than this particular lesson of the relationship of justice to love, and how we may practice them as God practices them; and yet, with some variations too, for He has some rights which we do not have.

In the case of God, we see that His love operated in the very beginning when He created His Son to be His Logos, and it was afterwards seen in angels and man. Then we see that the fall of our race brought into operation divine justice, for it was justice that decreed that man, on account of his disobedience, should not live, but die. “Dying, thou shalt die” was the fiat of justice, and at the same time, love was obliged to agree with that. When justice decreed that death must result from transgression, love responds, and says, “Yes; that’s the proper thing.” Love agrees that it is altogether proper for man to die as a result of sin, not only because it is right for God to be just and He must be in harmony with His own law, but also because it would not be good for man to live everlastingly in an imperfect, fallen condition. If He had allowed him to live on in imperfection and not die, we can hardly imagine what a tremendous power he would have had in the world by this time. Even as it is, we see that some of our race in three score years and ten are able to cultivate such qualities of mind and character as to give them the ascendancy over the remainder of the race, and were they permitted to live on indefinitely, they would undoubtedly bring all the others into captivity to them. They might become so powerful as the years go on that one might become a giant and be able to do whatever he might desire to do, and thus be very tyrannical. Except man should exercise the attributes of his character in harmony with those of the divine nature, because of the great injury he would do to others of the race, he ought not to be permitted to live. And thus, in the divine arrangement, we see love agreeing with justice that sinful man ought not to live, but die. Then again, when our whole race came under the sentence of death, God might have cut us off much more quickly than he did, had He not had in mind the very plan which we are now learning—the divine plan of the ages. Man was to learn certain

lessons during the present in order that he might profit by them in the future. So, now, we see that God has arranged a very reasonable and loving way in dealing with the sinner in harmony with His great plan. In His wonderful plan He has arranged to redeem man from this death condition, because He intends to restore him in due time. All of the experiences of the present life will have a bearing upon the members of the fallen race during the time of their restoration in the age to come. He has planned it, so that we may have these experiences and learn these needful lessons and then go down into the tomb—and thus, quietly, for six thousand years, the world has been getting its first lesson in its education along the line of sin—as to what a terrible thing sin is, how hard it is to control, what its downward tendencies are, what it means to encourage it in one's heart, how hardening of the heart inevitably results from its practice. Thus twenty thousand millions of our race have had a great schooling time for six thousand years.

It seems to me, I can see a great deal of wisdom in His plan. His love was not inactive, but since He could not show man any love—could not resist justice in this matter—love had already arranged a plan whereby redemption would come, whereby love would triumph over justice. After justice had reigned for six thousand years, during which the world had learned its lessons with respect to the heinousness of sin in all its various forms, and had consigned its subjects to the silence of the tomb—the triumph of justice—love redeeming became love restoring, calling them forth from the tomb during the thousand years of its reign, so that ultimately when death and hell shall have delivered up all that were in them, and death shall be no more, love will have triumphed over justice, and so we read, “O death where is thy sting; O grave, where is thy victory? But thanks be unto God [God is love] who giveth us the victory through our Lord Jesus Christ.”

This is one of the wonderful things I see in the Bible—the more wonderful, the more I understand it. God always maintains His justice, and He always maintains His love, and we are being blest by both. Justice having triumphed over the world for six thousand years has brought our race down to sheol, hades, death, the tomb. Love, in the meantime, began to operate in harmony with justice, and has given the great sacrifice of Jesus, and at the time of the return of the Lord, has arranged through His reign of a thousand years, to awaken them from the sleep of death, to raise them from the tomb. We can thus see in the Bible proposition what a great equality or balance God has manifested. Since twenty thousand millions of souls have sinned, it would, in some way, require twenty-thousand-million redeemers, but when we see how God is operating, we wonder at His arrangement. He saw to it that only one man would ever be condemned to death. Through one man condemnation came upon all men. “As by man came death, by man came also resurrection of the dead.” One man was a sinner; one man was a redeemer. Beautiful! We never heard of anything like this except in God's plan. Just think of a great plan covering six thousand years in which the salvation of nearly twenty-thousand-millions of human creatures is involved, and yet, all so easily and perfectly poised and balanced that through the disobedience of one man sin would enter the world, and death by sin, in order that, in due time, the redemptive work of one man might fully offset the degrading work of the other one, and thus balance the account of the great day of justice, wherein all were condemned in one, by the sacrifice of the one redeemer, through whose sacrifice love provided for the recovery of all from the power of death, so that death would no longer have any dominion over them—justice and love co-operating to produce that great balance—love gained the great victory! While justice will never be cheated out of its part, yet love gains the victory and provides the way out of the difficulty, and does this at the expense of the one by whom the whole plan has been consummated. While the

penalty is upon all, but one has been required to pay the penalty. This had to be done by His sacrifice. How is that? Is that not unjust? Oh, no! The Bible assures us that God stated the proposition beforehand to Jesus, and Jesus was in full agreement with it—not merely the man Jesus, but primarily it was made to the Logos, the Word, the Messenger—Michael, the God-like One. In this whole matter then, He acquiesced. It was even presented to Him as a great bargain, that, by the purchase of the whole race through His sacrifice, He might obtain the great honor and glory of Messiah—the opportunity of blessing the thousands-of-millions of humanity who were condemned to death; and then, what more? Oh, much more, viz., that He would be exalted to the divine nature through all eternity, far above angels, principalities, powers, and every name that is named, and ALL OF THIS IS THE GREAT TRIUMPH OF LOVE OVER JUSTICE. While justice remains forever inviolate throughout eternity, yet love gains the victory, and justice and mercy rejoice.

My dear brethren, when we see what the Bible teaches about the divine plan, it gives us the confidence in the Bible that we can get from no other quarter. It is the study of the Bible from the outside, by those who try to pick things to pieces, and the employment of their brains against the Bible, that proves that the professors of our day are the worst of all times. It is only when we perceive from the inside, that we see the strength of the Bible. No human mind ever made such a plan. It is surely divine. It is surely biblical. We did not discover it. It was shown to us in due time. We know it is of God; and the book that contains that message is surely the Word of God, and it must be that all those holy men of old spoke and wrote as they were moved by the Holy Spirit. Wonderful message! God's spirit indicted this message. The many men who uttered the words did not know what they meant. They were meant for us, not for them. They were written for our instruction upon whom have come the end of the ages. And then, we could not understand their words until something occurred to us, and that something was that we received the begetting of the Holy Spirit with the subsequent and consequent enlightenment, and this brought these things to our attention and enabled us to understand their meaning. So the Apostle writes to some, you remember, "After that you were illuminated." We now understand what it means to be illuminated. The illumination is primarily the work of the Holy Spirit of God which we received when we came into His family at the time of our consecration unto death. This illumination of the church had its beginning at Pentecost. Up to that time the spirit had not yet been given. The early church had to wait until Jesus had finished His sacrifice for sin, had ascended up on high as the great High Priest to appear in the presence of God for us, to sprinkle the blood of His sacrifice upon the mercy seat on our behalf, and become the Advocate of all those who would follow in His steps, having made satisfaction for their sins, and by the imputation of His own merit to the consecrated, and thereby making them acceptable to the Father—not until then could they receive the begetting of the Holy Spirit. But ever since then this Spirit has been with the church, begetting each one who would come into the same class. This, however, is not all, for after that comes the illumination as the result of the begetting. Because we are sons, God has sent forth the spirit of His Son into our hearts, whereby we cry ABBA, FATHER. Not only does this illumination enable us to understand things previously hidden from our eyes, but thereafter all the word of God becomes food for us, that we may grow thereby in grace, in knowledge, in justice, in all the qualities of the divine character, that thus we may become more and more like our Father who is in heaven.

Having then seen how divine justice operates in the blessings of mankind up to the present time, we will now look further and see that divine mercy is about to gain a great victory for the whole world. It will require the entire thousand years of Messiah's reign before

mercy will have triumphed over justice. All through that thousand years, dear friends, we perceive what love will be doing for the world of mankind. It will be doing everything that can be done to lift man up from degradation. It will all come through the Lord Jesus Christ, who will be God's agent of justice and love, through whom the blessings will come through all that thousand years; and then, the church will be associated with Him in His kingdom, glory and honor—associated with Him in this work of love. It will operate through us also. In order that we may be of that same character, we must not only be begotten by the spirit, but must also manifest this spirit, must be quickened by it, and eventually in the first resurrection be born of this spirit, share His glory, and be associated with Him in this work of love for mankind during the entire thousand years, at the conclusion of which, this uplifting work of divine love will have been accomplished. The world by that time will have received its blessings. All through this wonderful plan the principles of absolute justice and absolute love will be observed—both operating in full harmony. Christ is the connecting link between them—His sacrifice, the connecting link, making it possible.

How will God's justice during the future operate toward the world of mankind? Some have difficulty in thinking along this line—that the world in the future will have its sins forgiven. Is it not true that God has a reckoning? Will He not hold against the world something for wrongs committed in the past? Will the murderer have the same opportunity as those who have been more noble in their lives? Where will justice be represented in the future in His dealings with men? We believe that God's dealings will be associated with justice all the way through; that, while love will be specially operative during the whole of the millennial age, yet justice will never be violated. Will mankind, in the future, be punished for sins of the present time? Yes, and no. No; not in the sense that we are punished for sins in the past, for this would nullify the work that Christ accomplished in His death in making satisfaction for Adamic sin. Satisfaction having been made by Christ for the believer's sins, he is no longer punishable for them. The same principle will operate in the future.

For the present, we will consider the church. Suppose a man or woman had lived in such a way as to have gotten himself or herself into a very bad condition of body, mind, or what not. These things will have more or less of a penalty upon them after they have become Christians. Suppose Mr. A., B. or C. had been living a profane life in some way—a dishonorable life. Suppose that God's grace now reaches them and they learn the provision that God has made in Christ, and see that God is ready to forgive their sins and cleanse them from all unrighteousness; they accept His terms, and we say, their sins are forgiven. What do we mean? We mean that God no longer holds any displeasure against a person who has come into harmony with the divine authority. Whenever anyone comes into harmony with God in His appointed way, His justice is no longer opposed to such an one in the sense of condemning him. Nevertheless, he will have in his body or mind certain punishments resulting from his previous sinful course of life. In the event he has lived a sinful life for a long time, then will the evil be that more deeply entrenched in his mortal body, and he will consequently have all the greater fight to overcome these deeply imbedded tendencies to sin. Whereas, in the case of one who has previously lived a good, moral life in all good conscience, that one will have just that much less to overcome. If, through evil deeds, the mind of a person has become poisoned, that person will have to battle all his life against the seeds of error thus sown, not in the way of a direct punishment for his wrongdoing, but in the way of a natural law of punishment, because the new creature is to be developed in the flesh wherein the bad seeds have been planted. It is like a piece of land which had been given over, for a long time, to some kind of weed, in which case the roots will have become deeply entrenched

in that time. This land may afterwards be changed into a wheat field, and you might sow wheat in that field, but we know from experience that the weeds will be there also, and the wheat will not do so well because of this previous foul condition when it was given over for the time to the weeds. It is even so with our hearts and our bodies. After we have given them to the Lord they are what they were before, only He has accepted them as new creatures. His grace has provided a way whereby our sins are covered, and they are no longer chargeable to us, but the evil seeds are still there, and that individual who has a large planting in early or later life, will have to his dying day a great battle against these poisonous weeds, and that will be proper punishment for the wrong course which he had previously pursued. Thus it is that justice is not relieving us of anything, but mercy is passing our sins by and counting us as new creatures, while justice continues to operate. You and I know full well that, to whatever extent we yield our minds to sinful practices, to that same extent we become favorable to the wrong conditions for the growth of wheat. The weeds are there. It behooves us to fight a good fight against these wrongs and errors entrenched in our minds. We are new creatures, but we must fight a great fight against the weeds in the field. We must be all the more on guard against every sinful, evil thought of mind so that we may be pure in every word, deed and thought. All new creatures know that this battle is on.

So it will be in the future. The world will get retribution for their sins the same as we do for ours. While their sins will be set aside so as not to exact a penalty on account of being turned over to Christ, yet every member of the human family, insofar as they know wrong and do it intentionally, will be under a poisonous influence, and it will require years and years of the millennium to get free from it. Should we think that God would give the world any more than we get? Surely not. We are glad for all that God has done for us, as well as for what He intends to do for the world. The opportunity is ours now, but it will be to the world in the future. There will be a difference, however, for whereas our sins are covered for a certain purpose, theirs will be blotted out.

This matter of covering our sins is to permit us to be treated as new creatures. This covering lasts from the time we become Christians on during all of our experiences unto the end of our journey here below. If one should become a Christian at the age of thirty years, and should then live to be sixty, that one will have thirty years during which to fight against these bad seeds. Each Christian will have to battle against all such evil tendencies clear down until the end of this present life, and thus each one will have had a great conflict, and, by that time, will have demonstrated to the Lord to what extent one has been loyal and true in really striving against sin.

It is not merely striving against error, but against sin. We have all been under a cloud of error in times past. Our minds have been in error. We all see that. But this is not the main thing. It is important indeed to have recognized this condition and come out into the light, but this is not the main thing. It is important only in a relative way. The most important thing is to get rid of SIN itself. There are errors of mind, of doctrine, of thought, of morals, of character, of justice by practicing injustice—all of these things had been going on in common life from childhood. We did not know what they really meant. Nobody preached about them; parents did not teach about them; but now, we see very clearly what the Bible has to say about these things. Now, God wishes His people to be free from the doctrinal errors, but He especially wishes them to be free from any sympathy with sin, unrighteousness, iniquity, or injustice. In other words, God wishes you and me to be very loyal to the Golden Rule. That is the first proposition; and to learn that lesson is sometimes the experience of years. I know some who are highly esteemed, and yet they seem to be lacking along this line—not referring,

however, to anyone present. Very many have not practiced JUSTICE in their lives. They are unjust in their dealings with their families—husbands deal unjustly with their wives, and vice versa, parents deal unjustly with their children, and children with their parents—in some, it seems that injustice is the rule rather than justice. From the time we become followers of Jesus, and see how justice is written in the law, from that time we begin to know that He expects us to observe the Golden Rule. We should begin right in our own families, with our parents, our children, our companions in life. This should, and will affect all the little affairs of life. Time would fail to enumerate them. It will affect our walk—the way we walk in the house—the way we clean our shoes at the door, in fact, everything we do, or say. It applies everywhere and in everything. Do unto others as you would they should do unto you. If we could get that thoroughly worked down into our hearts and lives, it would indeed prove to be one of the greatest blessings in our lives, not only to ourselves, but also to many others. There are brethren, and there are sisters, who, from outward appearance, and sometimes I know these things from letters (I do not intend to judge), but from their letters I know that many are not as far advanced as they might be in this respect. Measure not by the world. The world does not know this rule. We are not to measure them by this rule. We are not to expect from them as much as we do from ourselves. Neither should we measure ourselves by other Christians. Some who are called Christians are morally inclined, and we appreciate their characters, but we are not to measure ourselves by them, because many of them have never been begotten of the spirit at all, and have never come into the school of Christ at all; so, we should not measure ourselves by them, but by the word of the Lord which says, “What manner of persons ought ye to be in all holiness of living and Godliness.” This statement of the Apostle implies that we are a special class, different from every other people in the world—a peculiar people, as he elsewhere puts it—not in dress, but zealous for good works, zealous for everything that is right, laying down our lives for the truth, in the service of others, not only endeavoring to say nothing to our families that would injure them, but rather studying to give something to them. This is the principle. I notice that some who seem to be exact in their dealings with the world—they would not keep one cent from the world that was due them, and yet, in dealing with themselves and their loved ones, they appear to be very careless—treating them in a wrong way. But in following the Golden Rule, we are becoming more and more like our Heavenly Father. He only does to others what He might wish them to do to Him. No roasting then, nor anything of that kind. Let us keep the Golden Rule in mind, and it will furnish us with the very essence of the teachings of God’s word. First and always, treat others as we would wish to have them do to us, and afterwards do a little more, but never come short on this fundamental. We should indeed give more than this, but NEVER LESS. Love will cause us to do more, even as it did in the case of our Lord Jesus Christ. He kept the Golden Rule inviolate in every instance. He never did less than that, but more. He gave His life for others, and that is what all of us are to do. We engaged to do this. This is our covenant. Follow the Golden Rule, and then, do more. We are to give up our lives for our brethren. This is the Bible thought. It is one that should appeal to us even from the human standpoint as being the highest ideal. A young Jew who had come into the knowledge of the truth was explaining how he formerly felt before coming into this knowledge. He was studying music in one of our larger colleges. One evening a rainstorm drove him into one of the meetings of the friends. He was favorably impressed by what he saw and heard. He therefore returned. In time he was more impressed, and subsequently received the truth, and made a full consecration of himself to the Lord. He said, I had been thinking for quite a while before I went into that meeting, before I believed in Christ, before I became a Bible student,

thinking of what I would do with my life. I said, I would like to make some noble use of this life. Various persons came before my mind. For myself, I had tried to keep the law all my life, but I wanted to know how I could make the best and noblest use of the life I had.

This young Jew wanted to know how to make the most of life. He was just the right kind. He thought that some people had done great things, in making money, some were great musicians, etc. He considered those in the world who had been the best pianists, best singers, etc., and reflected, what if I had been some celebrity in music. Oh, I would like to sacrifice my life for something. That is natural. It was to that young man. It is to many until other things become entrenched in their minds. There is a great tendency that way with children at about the age of twelve. It is then that we should give them a helping hand from this viewpoint. They are seeing different things. Without any talking, they are thinking—thinking about great men, great women, what they have done, what they would like to do, etc. They are watching the great ones, and wondering about them. All of these things appear before the child's mind. They learn something about requirements after a thing has taken place. They learn how people use their lives. They think how Jesus did, how the Apostles did, how other great ones have done, and they become desirous of doing some great thing—be a great millionaire, or what not, or they would like to sacrifice their lives for some noble object, just as this young Jew did. All of us who have become leaders of the people—we not only have had these things come before our minds, but we have made them our object—the same as did this young Jew. We have found the right thing—to sacrifice our lives for some noble object. All of us who have had this ideal, and made full consecration of ourselves to the Lord, should never forget this. Let us progress along this way of sacrificing our lives for the truth in following in the footsteps of Jesus. As we progress, we will learn better what God wishes of us. We said we would give up all to the Lord. We did not know all that it meant when we gave our hearts to the Lord. Many things were hidden from the eyes of our understanding, but as we have gone on step by step, the Lord casts upon our pathway the information that we must suffer with Him. But even though we may have learned that it is our privilege to sacrifice our lives for Him, yet, the greatest thing to learn is what He will do for us. God is doing most of it, after all. We are not to do it all. God is the one who is doing the really great things. Our hearts are stirred by His precious promises. We feed upon them and meditate upon them. We are enamored of the things that eyes have not seen nor ears heard. Thus we grow stronger, taller, and become heavier in weight as Christians, day by day and hour by hour. With our desire to grow ever increasing, we see the necessity for our meetings together, for our building each other up in the most holy faith. We see things more clearly. Other things pass away from our vision. We get better and clearer views of things as we continue to grow. And thus it is in regard to these great principles of love and justice and their bearing upon our lives in every respect. As we advance in knowledge, they become clearer and clearer to us.

This same principle will operate in the millennial age. The Lord Jesus will operate with these persons as they are. They will come forth as they are. Justice will not turn them over to Him perfect, but as they went down. The lower down they were, the more steps they will be required to take to climb up. All the assistance necessary to enable them to climb will be given them under Messiah's kingdom. Thus some will have more to overcome than others. Confucius, for instance, will come forth in the millennial kingdom, and will be a towering giant among the people in that day. The people will then see a heathen man who lived without our opportunities, who heard no church bells, attended no church, etc., and they will be surprised at what a strong character he will be. They will say, as they behold him, if we had only availed ourselves of the privileges and opportunities we had beforehand, we might have

had a place among the glorified in heaven, and yet, when they consider themselves in the light of their past experiences, they will conclude they are in their right position, and stimulated by the example of Confucius, et al., and encouraged by the assistances of that time, will be encouraged to progress as fast as possible. Jesus said, it will be more tolerable for the people of Sodom and Gomorrah in the day of judgment than for the people of Bethsaida and Capernaum, because the former had had less opportunities than the latter. These latter ones will come forth more tainted in their minds, their characters weaker, and somewhat less inclined to hearken and obey, whereas those who had not heard the message of God's love, it will be new to them and they will be all the more inclined to give heed. It will be more tolerable for them than for the others. It will be a tolerable time for all, but more so for those who have never heard and who have never known.

Coming down then, dear friends, and putting these into practice in our own lives, let me suggest that, from the time that we have made our consecration, and have learned that God justifies us freely from all sin through our Lord Jesus Christ, we note that there is a tendency among the Lord's people, some in one direction, and others in another, to violate, unintentionally, these fundamental principles of justice and love as existent in the divine character and manifested in His dealings with His people, and we do not wish while speaking to one class to have the other misapprehend what we say.

There are some, who, by the natural condition of the brain and organs of the brain, have little self-esteem, and so are easily discouraged, and consequently need encouragement. They find themselves imperfect, and whenever they would do good, evil is present with them. We cannot do the things that we would. Now, some of them have small self-esteem and are likely to become discouraged. When opportunities for service are offered, they are inclined to the thought—others can, but I can't; I feel so weak and unworthy; I don't seem to be able to do anything right. These need to be encouraged and to be assured that God knows their endeavors in doing the best they know how, and He will not exact any more than they are able to do.

There are others who have plenty of self-esteem, and they are inclined to say—Now God won't expect too much of me, He won't expect too much of me because of the conditions of myself from birth—and those content themselves with doing less than their best. Christ died for their sins, they say, and God's grace is very wonderful, and I want to lead a good, pure life, and do what I can, but they do not live up to the highest standard.

Remember, the Lord is going to judge His people, and will do so according to what He knows about their ability. Mercy will be granted for every imperfection that is unintentional, but no mercy will be extended toward those things we could avoid. Whatever ability we possess, we are responsible for, and God is going to hold us responsible for not doing the best we could with what we have, so that there is some danger of not attaining to the best He has to give. Those who are living up to their opportunities and privileges should go on with courage, doing the best they can with what they have, exercising full faith, and having full confidence in the Lord, for He has promised a sufficiency of grace to cover every imperfection. We may thus receive a blessing. But there must be no excuse for anyone to be careless in living in neglect of his duties and responsibilities. God is not mocked. He that doeth righteousness is righteous. Be not deceived. We are all imperfect in the flesh, but the New Creature is the one who will be held responsible for not doing his best. It is the New Creature who is careless respecting his conduct, indifferent to the requirements of the golden rule, and the additional exercise of love—it is he who will be held responsible and will not receive the "Well done; good and faithful servant," unless he should exercise greater care respecting

these important matters. God will have none in that special class who will not measure up to the standard of their full requirement. If we are to be judges of the world, we must be in a condition to be just judges. Therefore, we must pass through this schooling. Do the best you are capable of, is what He expects of you and me—nothing more, but THAT!

Let us rejoice in the wonderful provisions of divine grace, sufficient in supply for our every need, through Jesus Christ our Lord, and let us feed upon His promises, while we follow His providences, and DO OUR BEST. Let us rejoice and follow the Lord, and follow the Lamb.

## “THE LORD IS MY SHEPHERD.”

(Discourse by Pastor Russell. Portland, Maine Convention which began Aug. 12, 1915.  
From 1915 Convention Report, Supplement, beginning on page 87.)

**I** HAVE before my mind, dear friends, the first verse of the twenty-third Psalm:  
*“The Lord is my Shepherd; I shall not want.”*

Amongst the people of the world, in all the great families of the world, the aristocracy, they have coats-of-arms that represent their own ideas, and differentiate them one from another. Some use figures of lions, others have various kinds of birds and peculiar beasts, so that when you look upon them you might wish that you might never fall into their clutches. But no family that I know of has ever yet adopted the symbol that God has adopted for His, viz.: the lamb, the sheep; and there is nothing ferocious about the lamb or sheep, nothing great about it. The Lord is my Shepherd, and that means that I am His sheep. It is a very wonderful suggestion, dear brethren, that the Father of Mercies, the Almighty One from whom comes down every good and perfect gift, the One who is so high, and in comparison with whom we are so small, that He should be willing to take charge of, and care for us. I am so thankful that He has been willing to take me in charge. I am not anxious to escape from Him. I am anxious to abide in His care, and abide so fully that ultimately, under the care of this Shepherd I may attain unto all the blessings which He has in reservation for all His faithful people. We do appreciate this great favor which God has bestowed upon us, and the more we consider it, the more we appreciate it. When I have before my mind such a great God, a man in comparison would be something like comparing a man to an ant. You pay little attention to the little ant. You have no special interest in its welfare, for it is of no account to you. And I believe, my dear brethren, that, when we compare mankind with God, there is a still greater contrast. We are like the small dust in the balance, not worthy to be accounted of. In the grocery store the salesman will not stop to take off every little mite of dust on the scales. It is not worth paying any attention to at all, and that is the illustration that suits our case. How little and insignificant we are when we can be compared to the small dust in the balance! Nevertheless, God has favored us, and made a great plan, not only for our redemption and eventually for every member of our race—not only that, but especially do we see God’s particular love and care manifested in that He has invited us to become partakers of the divine nature, to be associated with our Lord Jesus Christ, and have a share in His glory, honor and immortality. It seems more wonderful every time we think of it. The matter grows upon me all the time.

It seems strange indeed that our Heavenly Father should have adopted such a plan. It seems so strange to what you or I would have thought. You would never have thought of such a plan, that would include the high calling of God which He has given to us. You and I would expect, if He had some great gift to offer, that he would do well if He had offered it only to the Lord Jesus Christ. He did indeed give Him the first opportunity. His Son who had always been faithful to Him, He desires to give Him still greater blessings, in connection with the blessing of others. He said, “I will test Him out further, and if He be willing, He shall have the best I can give,” and so the first offer was made to the Lord Jesus Christ, who, by faithfulness and obedience unto death became the Head of this Company, which He intends to bring from a lower nature to a higher. Then observe the conditions upon which this offer was made. He would grant Him the blessing only after thoroughly proving Him, and His trial would take place in the midst of the adverse conditions prevailing in the lost world that He would come to redeem by sacrifice, and from which fallen race His footstep followers would be selected,

to whom the Father in His great plan, would say: "I will also give to them an opportunity to become associated with Jesus in this great work." This latter part of His wonderful plan would never have occurred to our minds. We would never have thought of taking humanity into the plan in such a way and stooping down to those who were fallen creatures, and after they had been under the curse and in a fallen condition for four thousand years, after all that, to make an offer to these fallen sinners, and give them an opportunity of not only having their sins forgiven and of being reconciled thru the death of His Son, but also of becoming followers of His Son, and by passing thru the necessary trials and experiences, to become joint-heirs with him. We could never have conceived such a plan. Therefore,

"We stand all astonished with wonder,  
As we gaze on this ocean of love;  
While over its waves to our spirit,  
Comes peace, like a heavenly dove."

It may be well for us to notice, dear brethren, that our Father has a plan in which Christ shall be the First One. Our Father, the Shepherd, has made a plan whereby His Son shall be His representative and our shepherd, and whereby we may come in as the first flock of His sheep. There will be others who are not of this particular fold, but the sheep of this fold are the ones in which we are specially interested. The sheep of the next fold will be those who shall receive restitution blessings. The sheep of this first fold are the ones referred to in our text, for they, with our Lord Jesus as head, can truly say of Jehovah at the present time, "The Lord is my Shepherd."

To Jesus, because of His loyalty, He gave the first opportunity to become a partaker of the divine nature on the divine plane. There were none before of this divine nature. All were of a lower nature. The Logos, being next to the Father, was still upon a very different plane of being. He was indeed above the principalities, powers, and every name that is named, including the cherubim and seraphim, but still He was not of the divine nature, and it was to this divine nature that God wishes to exalt some. He wanted to have some on that higher plane. But, at the time this went into effect God had already created Jesus, and thru Him all the ranks and orders of angelic beings even down to man. His next creation, instead of going downward, was to be upward on a still higher plane—the divine—and thus, in harmony with this purpose, we see that in Christ we are to be God's new creation, as the Apostle explains. So God gave the only-begotten of the Father, the One thru whom all other beings were created, the first particular offer—the offer that He might demonstrate to the Father His love, His devotion, His loyalty. But, you say, has He not always done that? Yes; my brethren, He has always demonstrated it under favorable conditions, among the holy ones in harmony with Jehovah, in which there was no requirements of sacrifice. But now God has put Him to a special test, and made to Him a special offer at the same time, and the two must go together. If He will be loyal even unto death, among the unholy ones out of harmony with Jehovah, then He shall have the exaltation far above angels, principalities, powers, dominions and every name that is named; and the Apostle sums it all up, after he has told how the Lord accepted these terms, after He left the glory He had with the Father before the world was, He was made flesh, and dwelt among us, and being found in fashion as a man, He humbled himself and became obedient unto death, even the death of the cross—he sums it all up by showing that He was found worthy, in that He, for the joy that was set before Him, endured the cross, despised the shame, and is now set down at the right hand of the divine majesty on high—not a seat or place, but a position, an honorable situation. Just as we say that General Kitchener is at the right hand of King George—his right-hand man, placed at his right hand,

the most prominent man in Great Britain at the present time, representing the King; not meaning, of course, a literal seat, but a place of service, an honorable position next to the one who gave him this honor. So, our Lord Jesus Christ was to have the honor of being next to our Heavenly Father. At what cost? We may not have known at one time what the cost was, but, looking in the Bible, we are learning what it cost. He needed to be tested. Are you sure that He was tested? Where is the evidence? Well; I see evidence of it all thru the Master's life and experiences—every trial and test that came. For instance, every High Priest before he could enter the most holy, was first to offer sacrifice and take the blood, and offer the incense at the golden altar in the holy, representing perfect human nature, and then, after offering the incense, and it was satisfactory, the high priest would then pass under the second veil into the most holy—the veil representing death itself. If any high priest did not fulfil every requirement to the letter, he would die as he passed under the veil. That priest was a type of the Lord Jesus Christ, showing that he would have perished if He had not fulfilled every requirement to the very letter. This being the requirement, He indicated that there was a great distress upon him, even as the Apostle has written: "Who in the days of His flesh, when He had offered up prayer and supplications, with strong crying and tears, unto Him that was able to save Him from death, and was heard in that He feared." What did He fear? He feared lest His death would be an utter destruction. He feared that, in passing under this veil it would mean death to Him as the priest, and that consequently He would never rise again. He knew that He was on trial, and that it was a trial that would eventuate either in life or death everlasting. Knowing this, he appreciated the life and other blessings He had, and in a very marked degree appreciated His life on the higher plane. Why did He cry? Because He wanted to know if He had been faithful. He wanted to know if He might expect the resurrection change. He was heard. How did He hear and answer? God sent an angel to minister unto Him, and to assure Him that He was all right. From the moment that Jesus got that assurance, we remember what courage He had. None of the disciples had such courage as He from that moment on. Thru all that night and next day He was the calmest of the calm. To the weeping one he said, "Weep not for me, but weep for yourselves and your children."

A picture that goes away back before our Lord came into the world, a picture that shows God's plan, recorded in figurative language, was shown to Saint John on the Isle of Patmos, in which he beheld Jehovah—God sitting upon a throne, and holding in his right hand a scroll, written within and on the back side, sealed with seven seals, and he heard a proclamation made, Who is worthy to open the book, and to loose the seals thereof!? Saint John waited to see. He listened, and looked, and he saw no one—no one was found worthy to open the scroll or to unloose the seals thereof—no one in heaven or earth. What does that mean—no one in heaven nor earth found worthy? It means that, among all the angels, including the Lord Jesus, the Logos, there was none among them, neither was there any one among all the angels, including the Lord Jesus, the Logos, there was none among them, neither was there any one among men, to whom God could entrust His plan. No one found worthy. What does that mean? It means, not only that no man was found worthy because all were sinners, but further that no one had ever yet proven himself worthy of this great honor, of carrying out this great plan which God has. In that symbolic language, the scroll represents all things that God had prepared in His mind before the foundation of the world, respecting what He would do with reference to the church, respecting also the great work for the world in the millennial age, and respecting the future things that Messiah would do. All these things were represented by the scroll in His right hand—the hand being symbolical of power. On one occasion, after His death and resurrection, His disciples came to Jesus saying, Lord, wilt

thou at this time restore again the kingdom to Israel? And he said unto them, "It is not for you to know the times or the seasons, which the Father hath kept in His own power." God had not communicated it, as yet, to any one. On another occasion Jesus said to His disciples, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." The Father had not let it go yet out of His hands. Even Jesus did not yet know. He had not proven Himself worthy, as yet, and for this reason it was withheld from Him. Saint John wept when he realized that God had some great purpose to reveal and execute, but there was not found any one in heaven or earth worthy to attend to that matter and carry it out perfectly. He knew that we had missed some great blessing because no one was found worthy to carry out God's plan. Then it was that one of the elders said unto John, "Weep not; behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." The Lion of the tribe of Judah had shown Himself worthy. When had He done that? Not before He came into the world. He was born of the tribe of Judah, but had not yet become the Lion, or Strong One. Our Lord was the Lion of the tribe of Judah from the time He made a covenant with the Father at the river Jordan. There He became the strong one of Judah, although He did not finish His sacrifice until Calvary. It required, in one sense of the word, the entire three-and-one-half years of Christ's ministry to demonstrate Himself to be this strong One, and so, in the picture in Revelations, we read, "Weep not; the Lion of the Tribe of Judah has prevailed to take the book, open the seals, and to know what is therein." He is the One through whom it is to be accomplished. John says, I looked to see what it meant, and behold, "A lamb stood, as it had been slain"—(A lamb newly slain, says the Greek)—the Lamb thus representing the Lord Jesus and His sacrifice. By that sacrifice of Himself, He had prevailed and was found worthy, and then, as John looked and saw the Lamb, the people were heard, saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing." There it is! There is where Jesus became worthy—not without blood, not without sacrifice, not without being tested by the Father, not without coming off conqueror and thus proving Himself to be worthy to be the Father's representative in opening the scroll. Even if we were of the world, and not of the church, how glad we would be for the redemption in His blood, how glad that God will ultimately recover all from the death curse and bring them back again to harmony with Himself by restitution processes during the millennium, during the reign of Christ! But we who are of the bride-class, when we think of being invited to come and join in with the Savior, and be partakers with Him, both in the suffering of this present life, and in the glory that shall follow, how glad we are! And this is indeed our privilege and portion, dear friends, in carrying out the Father's plan. We might well rejoice that, by the Christ of God, we have heard the glad message; we have been invited to become footstep followers of the Lord Jesus, and to prove ourselves worthy to be joint-heirs with Him in the kingdom, even as He proved Himself worthy, by the laying down of our lives in the service of the truth. Oh, but you say, it seems to me, Bro. Russell, nobody is worthy. True indeed—unworthy without our Redeemer. But aside from all the mercy of God, this call comes in as a special thing over and above justification. There is something else, and you must be worthy according to this call, and prove yourself worthy, or never get it. The worthiness is just the same as that of our Lord Jesus, who has provided for the covering of our blemishes thru Father Adam and the fall. The test is the same as in the case of our Lord, viz.: loyalty to the truth, faithfulness to God, putting away all selfishness, seeking to do only the will of our Heavenly Father. You can't do God's will as perfectly as He could. Therefore it is important for us to do what is possible for us, and therefore the blood

of Jesus cleanses us from all unintentional blemishes, but we are required to have the same spirit, the same mind, even as the Apostle Paul admonishes us, "Let this mind be in you which was also in Christ Jesus." What mind? The mind to do God's will, the mind willing to humble ourselves in order to do the will of God. And the Apostle further says, that, "If any man have not the spirit of Christ, the mind of Christ, he is none of His." He has not get that same mind that was in Christ Jesus, that same spirit, that same disposition.

So, you see, it is important that we realize our need of justification, and to note the difference between justification and the high calling. I am sure that not many Christian people see the distinction clearly. The Bible everywhere teaches that we are to be justified, freely, from all things. It is God that justifies, and not you that justifies yourself. It is God who does that. This justification comes thru our Lord Jesus. Being justified by faith in His blood. So that it is not of works, lest any man should boast, but it is by faith in the Lord Jesus Christ. That justification merely brings us to the threshold. It would make us worthy to be sacrificers. He will not go any further than that for you. You must present your bodies. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." He does not say brethren, you have nothing to do with this matter, and you have no sacrifices to make, and Jesus does all the sacrificing. His sacrifice made good for Adamic sin—that sin of Father Adam which came down upon us all in the way of imperfection of body, mind and morals. The effect of Christ's death for you and me is the same as He will give to all eventually—justification to perfection to human nature. In the world to come He will help them up out of imperfections, but in the case of the church, He simply imputes a sufficiency of His merit to make up for what they lack, in order that they might be acceptable sacrificers, and become eligible to the High Calling of God in Christ Jesus which is held out during this gospel age.

The word justification means to make right. Take for instance a pair of scales. Put something into one side, and something of equal weight on the other side, and thus make them balance exactly. Thus mankind has become a sinner in Adam on the one hand, and Jesus has become our Savior on the other hand and makes things right. Just so. That is to be done for all men, because Jesus Christ, by the grace of God, has tasted death for every man. But, neither before Jesus came, nor since Jesus came, have the heathen been justified; neither has anyone been justified except a special class—the church. God has willed that the whole human race shall go down to the tomb unjustified in sin, and wait until the millennial age, and in that millennial day Jesus who died for them, will be their justifier. He will make it right for them during the thousand years. He will bring them up from the tomb, help them up the highway during the thousand years, and at the close of that time, will present them to the Father blameless. He will not present anybody to the Father in any other way than blameless. So the whole world, at the end of the millennium, will be presented to the Father because He will have justified them, made them right. He gives to the Father the ransom price for them, which is His own death. The penalty was Father Adam's death, and Jesus has given His sacrifice, and in due time He will make application of it for the world, which is His purchased possession. Jesus paid the very price that was due by Adam, and God dealt only with Adam so far. He is not dealing with the world, as yet. Only Adam was condemned to death. Only one found to be a sinner, and only one condemned to death. All others were simply condemned in him. Therefore, only one man needed to be ransomed, and it only took one man to redeem the whole human race. As by a man came death, so by a man came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive—every man in his own order.

But now then, in this gospel age you and I have a different kind of justification. That will be the actual justification then—actual perfection in body, mind and morals, but now, with us, God, in His manifold wisdom, has a different plan, so that from the time you hear the Lord, and the time you accept His conditions, you receive justification by faith—not the real thing. It does not make perfect at all. We have the same brain, the same mind, the same everything, we are not changed a bit. It is merely a matter of faith. But why will God call us right when we are wrong? He does not call your body right. He does not justify and bless it. What does He do? You and I in order to obtain this invitation, accept the One who is pointed out to be our Advocate. We have an Advocate with the Father. The world is to have a Mediator by and by. Now the Church has an Advocate. We have an Advocate, Jesus Christ the righteous. We come to the Father through Him. We give ourselves by consecration in Christ to God, realizing that God's arrangements are all in Christ. We say, Father, I have heard that you will have mercy for the world in the age to come, and it will be extended to them thru Christ—His death being the basis; I heard of the time, but I also heard that now, in advance, during the gospel age, those of mankind who hear and will respond are privileged to come, and so I come. Dear Heavenly Father, I understand that I must trust myself to you thru Jesus and so I do, in the name of Jesus, surrender myself to thee, and engage to do His will and to walk in His steps, and seek thru Him to be acceptable in thy sight. The Father says, that is the way I want you to do, and Jesus says, very well, since you have made that kind of a consecration, I will accept you, even your body which is imperfect. I will make it all right. My merit is sufficient for the sins of the whole world, so I will simply impute to you—not give, but impute—my merit. What effect will that have? That will make it as though your blemishes were covered—no longer recognized by God, because the merit of Christ has been imputed. This is called a wedding garment—a plain, white garment to be put on by all those who are invited to the house, given to all those who come to be disciples. He gives his figurative wedding garment and we put it on. Now, we are not appearing in the filthy rags of our own righteousness, but in the robe of Christ's righteousness. We are accounted now as New Creatures. When we gave up our own wills and God accepted that sacrifice, and we received the spirit of begetting, we became new creatures in Christ. Old things passed away, and behold all things became new. This robe covers the flesh, which is imperfect. The new creature needs no covering because he has not sinned. It is only because the new creature has not its new body, that it needs this old body. The new creature has this old body as a tabernacle, in which we do groan. This was not so before you became a Christian, but only when we became new creatures. The body is the house in which the new creature shall temporarily reside and progress. God has prepared a heavenly, spiritual body for every one of those who are His people. He will give us this spiritual body in due time, but not now, because He wishes us to progress in these old bodies. The Father says, you just keep this old body for awhile, and let me see how you will make out with it. Let me see how you will fight against the flesh. You are not to fight with carnal weapons, but with the weapons of my spirit. We have the helmet of salvation, the girdle of truth, the breastplate of righteousness, the shield of faith and the sword of the spirit, with which to fight. We are all surrounded by the imperfections of the old nature, and this makes it necessary for us to wage a continual warfare, and fight a good fight, and come off conquerors.

So then, here we are new creatures in Christ, and yet we wear the robe to cover the imperfections of the flesh.

God is not looking on coldly and indifferently, but as a father pitieth his children, and a good shepherd cares for his sheep, so the Lord with respect to those who have become His

children and are seeking to walk in the footsteps of his Son, He is deeply interested in them. The Father Himself loveth you. Oh, that is one of the most precious texts in the Bible, and one of the most wonderful ones as well. He might feel an interest in us, but to think that God loves us, if we have become members of the Us class. God so loved the world (that is a broad love) that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but will ultimately get everlasting life, but this love God has for the church is a special love such as He had for His own Son. They are as dear to Him as the apple of His eye. What tender care has one for the eye. He sees that nothing will hurt his eye. The eye has the attention of the whole body when in trouble. So it is with God's care for the members of the church—they are as dear to Him as the apple of His eye. We are glad of this special love which causes God to put the robe of Christ's righteousness upon us—a beautiful figure of speech. Our Father is not looking upon us as sinners at all, but as new creatures. The flesh is covered by the robe, but the flesh is not to be preserved. Your body has been presented as a sacrifice. It is to be consumed. It is wrong though to suppose that God will give me the best of everything for my body, and will so guard me as to prevent any injury to my body. It is the new creature that the Father is preparing for glory—not the natural man; and He is doing this by means of those precious promises, which are made to the new creature. The old man is perishing. God will not give us restitution; that is for the future. We who have received the high calling cannot get restitution. It is like the child who cannot keep the penny and get the cake also. If he gets the cake he must give up the penny. No more can we get the glory of the high calling and at the same time hold on to earthly things and blessings. We have become heirs of the heavenly things and have been begotten again as spirit beings like the Lord Jesus Christ. Earthly restitution will be for mankind in general in the future. Therefore, let us not think that God is offering restitution, and that we can accept such things. We are to sacrifice, and if you find that you have no sufferings for Christ, you have reason to question whether God is dealing with you as with sons. God delivered up Jesus freely for us all, and He allowed His enemies to smite Him, to spit upon Him, to put the crown of thorns upon His head, to mock and crucify Him. God allowed all this. It was truly said, The birds of the air have their nests, but the son of man hath not where to lay His head. His Father permitted all this because He was dealing with Him as His son who had been begotten to a new nature, and who was demonstrating His worthiness by obedience to the things which He suffered. It will be so to us if we are true to the Lord, even as it is written, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Unless we have been chosen, we are not sons, but bastards. He did not choose angels, but all who have received the begetting of the spirit now, who have been received to become joint heirs with Christ—He chooses every one of them, because of the great, and honorable and high position to which He has called them. It is such a wonderful thing, that God wishes to test the loyalty and faithfulness unto death of every one who will be in that glorious company. So, then instead of thinking that you are having a great number of trials, that you are always in some kind of trouble, and that you are peculiar in that respect, you will rather think, I wonder how it is that the Lord lets me have so few of these terrible trials; I would think that He would want to prove me more. He has not yet proven how much I must suffer for His sake in order to demonstrate my loyalty. That is what the experiences of Jesus and the Apostles proved. Not many therefore will prove themselves to be worthy. "Fear not, little flock, for it

is your Father's good pleasure to give you the kingdom." It is only a little flock that the Lord is calling now. He is the Shepherd of the little flock, who walk in the narrow way. "Straight is the gate and narrow is the way, and few there be that find it." The Heavenly Father is the Great Shepherd, and He is the one who has called us. We are following Jesus because God has pointed Him out to be the Captain of our salvation, whom He made perfect through suffering, and thus it must be with every one who follows him—he must be called, proven, and found faithful through suffering unto death. The Father is deeply interested in all this, and so the text says, "The Lord is my shepherd."

I remind you, dear friends, you whom He has called, if indeed it be that you have heard His voice, that Jesus did nothing but what He heard from the Father, even as He said, My message is My Father's message. So, whatever message He gave us, is the message of the Great Shepherd, the Father. This message coming from the Heavenly Father is for the purpose of calling us to be His sheep. "Gather my saints together unto me," saith the Lord—that is the Father's word—"Gather my saints together unto me; those that have made a covenant with me by sacrifice." Thus saith Jehovah, but what kind of a covenant is this that we make with him? It is one by sacrifice. You see your calling then, or, as the Apostle puts it, "Ye know your calling, brethren." Do you know your calling, brethren? We are not called to be Lutherans, Methodists, Baptists, Presbyterians, etc., but called to be sons of God. "Gather my saints together unto me, those that have a covenant with me by sacrifice"—this is the call. Not gather them together unto Russell, Luther or Calvin, but unto God. Who are they? Those who have made a covenant with Him by sacrifice—not a covenant with the church, but with HIM by sacrifice. It is not a general covenant. It must be made by sacrifice. There are those who will come into covenant-relationship with God without sacrifice, but those who come now, and are of the sheep now called, they are called to sacrifice. There are no exceptions. If you are not a sacrificer, than you are not one of them. The Lord's true sheep have heard the shepherd's voice and have presented their bodies to be living sacrifices, holy, acceptable unto God, because Jesus, our great High Priest, has made an atonement for our imperfections. He has become our surety, our Advocate with the Father, and He makes us acceptable and we become sacrifices. We must be satisfied as to what we will do. Jesus at the age of thirty came to John at the river Jordan. He came as soon as He was thirty years of age to John at Jordan, and there and then presented Himself to the Father. What He did on that occasion, you know—we all know. The Prophet speaking for Jesus and telling what were the sentiments of his heart, says, "Lo, I come to do Thy will, O God"—everything written in the Book. What book? The Book of the Law. The Book of the Prophets. Everything which God had caused to be written respecting the Messiah, Jesus was ready to do. There was the serpent on the pole lifted up in the wilderness by Moses, even as it is written, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up;" there was the bullock slain by the High Priest Aaron on the Day of Atonement in connection with the tabernacle service; and there was the lamb that was slain every spring at the Passover time; all this was written in the book concerning Him, the Lamb of God. Also He would be led as a lamb to the slaughter, and as a lamb before her shearers is dumb, so He opened not his mouth. And so Jesus says, at the time of His consecration, "I come to do Thy will, O God, as it is written of me in the Book." He could not understand at the time all that was written in the Book, but He said, "I come to do Thy will, O God"—everything written in the Book, whatever you have written there, show it to me, dear Father. I cannot see it clearly now, but whatever there is, I will delight to do it. No matter how severe, nor how great a sacrifice it will require, I will do it. No matter how severe, nor how great a sacrifice it will require, I will do it. And then, Jesus

symbolized his consecration unto death by His baptism in the river Jordan by John, showing forth His death and consequent resurrection. This same figure comes to you and to me, and becomes an outward confession that, whatever is written in the Book concerning us, and comes to us His providence, we will be glad to do. We are rejoicing to do the will of God, and desirous that His will be done in us, even as it was done in our Lord and Master. This is the only kind of sacrifice God will accept. One says, I have consecrated myself to be a Christian, and I think I will be a pretty big Christian, too. Such may have their ideas about consecration, too. Others say, I will consecrate myself to God and will try to do some kind of mission work. God did not ask them to do that. That will not be an acceptable sacrifice. I will consecrate myself to work for God in the temperance field. God did not say you should do it, but we should consecrate ourselves to God and put no restrictions, whatever, around our sacrifice. "Thy will be done in me," whatever that will might be, should be the sentiment of our hearts.

So then, my dear brethren, we see what God has arranged for us, and how reasonable it all is, and thus we have been invited to become partakers of Christ's sufferings now, in order that we may become sharers in His glory that shall follow. It has been an invitation, not a command. A command would not have been right. God set before you a great prize. It was set before you. He did not command you. He made no threat, used no force. If we do not wish to come without being forced, we cannot come at all. He has merely set forth His message, and wherever that message goes, it appeals to certain hearts only. It is like the wireless messages that go forth from the telegraph instrument. Waves of sound go out miles and miles clear across the Atlantic Ocean. They go from New Jersey clear over into Germany. It is not every one that can catch the message. The sending instrument is tuned to a certain key. If you have a good co-hearer, or receiving instrument, and yet, do not have your co-hearer properly tuned, you cannot receive the message at all. If you have a good co-hearer and get it in line with the message that is coming in, you can get the message. It is often necessary to tune it up higher and higher before it gets in tune with the sending instrument. And so, you and I have to be in tune with the sending instrument. And so, you and I have to be in tune with God before we can hear His message, and we must continue to keep in tune with Him, if we shall continue to receive messages from God. They pass over the heads of millions of people, and they do not hear. Eyes they have, but they see not; ears they have but they hear not. "Blessed are your eyes for they see, and your ears for they hear." Many in Jesus' day having co-hearers that were not properly attuned to receive the message, did not receive the words of Jesus. They did not hear from His lips God's message. Their thoughts were not in tune. Instead of thinking that, whosoever will humble himself shall be exalted in due time, they were attuned to the other thought that, whosoever will exalt himself now shall be exalted hereafter. So it is today. God is only finding the humble and sincere ones, those who are in tune with the Infinite One. I trust that we have been in tune to receive the message which our great Shepherd has sent to His sheep, that we have become true co-hearers, and that we are keeping our instruments in tune with the Infinite One, so that we are able to hear the message more and more, and are abiding in the love that rejoices to lay down our lives in His service, continuing therefore in the spirit of Christ and of all them who shall ultimately be accepted in Him. In the eighth of Romans we read that God has foreordained that all those who would be of the church class in glory, must be copies of His dear Son—else we will not get that prize—no one else will get it.

Now, my dear brethren, I cannot tell you when we will reach the end of the race course. As far as I can see, judging from the Word, we must be near, very near, even at the door. We are certainly down to the time referred to by Jesus as characterized by "Men's hearts failing

them for fear”—every financier and statesman is fearful—it is a fear respecting the future rather than for the things present. The things coming upon the earth are causing perplexity. When we see these things beginning to come to pass then are we to lift up our heads and rejoice: rejoice that your deliverance draweth nigh. The time for the glorification of the church is close at hand. When the door shall once shut, no one else will ever enter therein. The door of mercy for the world will then be thrown open wider than ever, but the door to the bride to enter into the marriage will be closed forever. So, then, if we hope to be joint-heirs with Christ, suffering now and glorified shortly, now is the time to make our calling and election sure. Sure! It is not sure, yet, is it, my dear brethren? It is not uncertain, but sure upon the terms to which God has agreed. He will never fail you. It is absolutely certain with Him. The only uncertainty is with ourselves. If you are faithful to the best of your ability, God asks for nothing more. All things are yours if you abide in Him. Continue in the same spirit of the Master, growing in grace and in knowledge, and becoming stronger and stronger, His grace will be sufficient for you, for His strength will be made perfect in our weakness, and all things—the trials, the sufferings, the persecutions, the misunderstandings—all shall work together for good to those who abide in His love, the called ones according to His purpose. This applies to us, dear brethren, I hope, and as we see the terrible trouble drawing nearer, I hope we are becoming stronger in the Truth and stronger in His service, and will be pleased to lay down our lives in His blessed service.

Look at the type of Elijah. At the close of his life, he being a type of the church, he was taken away by a whirlwind to heaven. That is a picture of the church being taken away. Elijah was a type of many things to the church, but we now notice, that at the close of his life previous to his departure, knowing that his time was at hand, God sent him thither and thither and beyond. He went here and there as God directed. Wherever God said go, he went. After thus going from place to place, as directed by the Lord, he finally came to the last place, and there God did not say anything further as to where he should go. And thus it has been with us. God said to us, go there, and we went. Then to another place, and we went, and then came down to 1914, and now he is saying, go to the last place. Of Elijah we read, “As they went on—beyond the place where the Lord last sent them—as they went on, behold there appeared a chariot of fire, and horses of fire, and parted them asunder; and Elijah went up by a whirlwind into heaven.” All of this, I think, is a picture. The church is to be taken into glory. It will not be by a literal, fiery chariot, but by a symbolic one. So we see, some kind of a fiery trial will come. We do not know exactly when, but we will be in expectation. We know what to expect. The fiery chariot parted them, and then Elijah went up in a whirlwind—a whirlwind of trouble. When the wind blows from four corners, it represents general strife. We do not know just what it means, but we will watch every day. We do not know how soon it will come, but we are waiting for it. I am looking for it and am anxious to get into that whirlwind. All the faithful ones must pass thru that experience. I am giving you this as a consolation. This is what is coming, no matter how. Don’t make a chariot of fire for yourself. The Lord will make the chariot of fire. Leave everything in the Lord’s hands; do not worry; leave all with the Lord. Do your best and leave everything else with Him. He will bring it all to pass, and will do exceedingly abundantly above all that we can ask or think, thru our Lord and Savior Jesus Christ.

## “OUR BODIES TEMPLES OF THE HOLY SPIRIT.”

(Discourse by Pastor Russell. Portland, Maine Convention which began Aug. 12, 1915.  
From 1915 Convention Report, Supplement, beginning on page 108.)

This applies only to the true church, not to the world.

Church in the flesh in the tabernacle condition—church beyond the veil in the temple condition—each member of Christ now a temple—“Be ye holy, for I am holy”—Defiled temples to be destroyed—future temple of glory.

**P**ASTOR RUSSELL gave a very interesting address, from the text, “*Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are*” (1 Corinthians 3:16, 17). He said in part:

In times past, the Israelites had a Tabernacle, built by God’s command and under His definite and specific instructions. This Tabernacle was used in connection with their worship and sacrifices. It was the center toward which all the people looked as the avenue of communication with God. God’s presence was indicated there in the Most Holy by the Shekinah glory. The Temple was erected later, after they had come into the Promised Land; it was erected under Solomon, for the same purpose, and also by God’s command. The Church of Christ is the antitype of this tabernacle and of this Temple. The Apostle Peter explains that we are now living stones of God’s great Temple, which is being prepared for construction. There is no Temple of God now, in the fullest sense, though each saint of God is spoken of as a temple of the Holy Spirit. The Church is now marching from the temporary Tabernacle condition into the Temple condition. The Temple is to be the Church glorified, in its permanent condition.

God is now getting ready, then, this great Temple, through which He will teach and uplift and bless the world by and by. We are instructed as to what our business is, while in the flesh. Our first business is, as living stones, to gladly submit ourselves to the great hammering and chiseling processes of Almighty Providence, preparing, polishing, and making us ready for a place in that glorious Temple of the future.

The word “temple” is used by the Apostle in three different senses. There is the great completed Temple. Then we are now the Temple of God in the prospective sense. Wherever God’s people are met, they are counted as the Temple of God, because He is already in our hearts. The Holy Spirit dwells in us. Again, each individual saint is a temple, because each heart that is illuminated by the Lord’s presence becomes a temple, or tabernacle, of God. The Holy Spirit being in you, your body is a temple, however imperfect it may be. God is tabernacling in you. In the next age, that glorious Temple which God is now preparing will be the Temple of Glory, the great meeting place between God and men. The glory of the Lord shall soon fill this Temple; for its preparation is nearly completed.

Let us note how the Temple construction was illustrated in the type, when King Solomon built the natural Temple. The stones were all prepared in the quarry. Each stone was chiseled and shaped, polished, and marked for the place it was to occupy, so that when all the stones were ready, the Temple was put together without the sound of a hammer or an ax. All the hammering was done at the quarry. This represents beautifully how the Lord is doing all the preparing and polishing of each of our characters here in the present life. If we are not fitted and polished here, we will not be a stone in that great Temple.

#### HOLINESS MEANS WHOLENESS, COMPLETENESS.

It is God who is doing this work in His people. As the Apostle Paul says, “Ye are God’s workmanship, ye are God’s husbandry.” He is working in us through His providences in our experiences, as we come in contact with the world day by day. But this work of God is being done through Christ. All of these providences are so supervised of Him as to produce in us the right kind of character, if we submit heartily to the disciplinary process. What is the right disposition? It is the disposition of holiness. What is holiness? It is completeness. The thought is like that of our word “whole.” God’s people are to be complete in character, lacking nothing.

Such is not our condition when we start in the Heavenly way. No, we come to the Lord as sinners. That is the only way we can come; for we cannot cleanse ourselves. It is quite the proper thought that every one in the world should seek to cleanse himself in word, thought and deed to the best of his ability. Every one should make his life as clean as may be. Every one should try to put away all filthiness of the flesh and spirit. But not every one has a disposition to do so.

Those who come to the Lord are told, You cannot be of this chosen class unless you are holy. This is the prime qualification. The Father in Heaven is holy, and He is calling upon you to be holy, if you would become His son. This is at first a reckoned holiness only, but it must by degrees become more and more actual. As His children, you must be exercised by the Spirit of God or you cannot remain in His family. Each one of us had to agree to this before we could come into His family at all. Moreover, we had not only to turn our backs upon sin, but also on many things that were not sinful. We relinquished the human nature with all its rights and privileges. It was not sin alone that we renounced.

Everything that you had of value had to be consecrated to God before you were accepted. But even all this was not enough to secure God’s favor. Why not? Because you were imperfect, and could not be accepted as a sacrifice upon the Lord’s altar. You needed the great High Priest to impute His merit, that your offering might be presented to the Father. That is the way we came. Holiness not only represents an avoidance of sin and purity of heart, but a complete giving up of our will to do the will of the Lord—to be WHOLE. And in the Gospel Age this means sacrifice, a denial of self.

#### THE TEMPLE OF YOUR BODY.

I trust that many who hear these words have given themselves fully to God and have been accepted in the Beloved One. All such are realizing that they are God’s temples. St. Paul in the same Epistle (1 Corinthians 6:19), says: “What? Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?” This thought should be having a greater influence upon us day by day. How clean the home should be in which God dwells! The Apostle calls attention to the fact that the Lord declares He will dwell in His people and walk in them. What manner of persons, then, ought we to be? How careful we should be as representatives, ambassadors, of God! If God were coming into your home, how clean you would want every corner of every room to be! You would say, “We cannot make it too clean!” You would scour and burnish everything to make it appear well. We would do that if even an earthly king were coming to our home. Then, if the Heavenly King is coming, and to dwell, how pure and clean should His dwelling-place be!

This is the least that we may do if we would have Him abide with us. I believe that you will wish to be cleaner in word, in thought, and in conduct by reason of thinking of yourself as God’s temple, and that He is willing to take up His abode in you. If we do not seek to be

cleansed, He will not remain. That is the condition upon which He enters, and upon that condition will He abide with us.

“If any man defile the temple of God, him will God destroy,” declares our text. It does not say that he will be sent to eternal torment for all eternity. We have read those things into the Bible which were not there. “Destroy” is a plain English word. There is no excuse for any misunderstanding. The difficulty was that we had the doctrines, the creeds, of the Dark Ages in our minds, and when we read “destroy,” we had a sort of transformer in our heads that made it mean “fire” and “torment,” and that sort of thing. To be destroyed is sufficiently terrible as a penalty of wilful sin, and this will be the fate of the incorrigibly wicked.

What is life worth to you? Is it worth anything? Yes, it is worth everything. And the glorious life offered the Church is beyond all computation. You are coming to see more of the lengths and breadths and depths and heights of the great love and Plan of God. It is so wonderful! You rejoice to have a share in the joy which God’s true people have now, and your hope I trust is strong that you will have a share with Jesus in His thousand years’ reign in the Millennial Kingdom. Suppose I had the power to offer you the whole world if you would give up your hope of the Kingdom. Many of you, I know, would say, “The world I never could get much out of; it has always been a disappointment. I would not exchange my hope for all the world could offer!” That is right, brother. To be in harmony with God, and to have the hope of being associated with Jesus Christ as a part of the great Royal Priesthood, to help uplift the world out of sin and degradation, back to perfect life and perfect happiness, is truly worth more than all this present world.

Our work throughout eternity, too, will be most glorious. The work of the thousand years will be only the beginning. When the world is turned over to the Father at the end of the Millennial Age (I Corinthians 15:24-28), there will be a great future work for Christ and the Church to do. God has not told us the particulars about those “ages to come” beyond the Millennium, but He has given us the great Book of the heavens to study. There by the aid of powerful telescopes we see millions of worlds. If God “formed the earth not in vain, but formed it to be inhabited,” we may be just as sure that He formed all of these other worlds for a definite purpose. If they are to be inhabited, agencies will be needed for the ordering of these worlds for habitation, and for their later training and instruction.

When Christ and His Bride shall have brought the earth and mankind back to perfection, they will have become properly prepared for their work of the everlasting future. Is there anything in the Bible which refers to their future beyond the Millennium? Yes. The apostle, in his letter to the Ephesians, chapter 2, v. 7, says, “That in the ages to come, God might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.” So we know that a glorious eternity of happiness and blessed service awaits us in the limitless ages beyond the thousand years.

What would you take as a child of God for the Millennial Age and its blessings? You could not estimate its value. What would you take for the joys of your everlasting future in the ages to come? Nothing that could be imagined by the human mind. I am going to come nearer home. What would you take for the comfort and blessing that you have as a loyal disciple of Christ every day, right here and now? You would not take a goodly sum, and the sum will increase as you grow in knowledge of the Lord and in appreciation of Him.

The apostle says that if we defile the temple of God, He will destroy us. That would be a terrible thing, would it not? What is it to defile the temple of God? We could not defile the future Temple of Glory when completed. And no one who will be a part of it will desire to defile it. The great Temple of Glory will be secure from defilement. But you may now defile

your body, which has become a temple of God. If we willingly consent to the defilement of our body, it would be indicative of a depraved and wicked condition of mind, and we would be subject to the condemnation of our text. You will be very careful how you deal with the brethren, will you not? The Apostle tells us of many being defiled by a root of bitterness springing up. What if you or I should do something that would cause a root of bitterness to spring up in other children of God.

The Bible does not say how much or how little of defiling will condemn us, but we wish to be like the man who responded to an advertisement for a driver of a family carriage. A careful driver was wanted. Different applicants had been asked, "Are you a good driver? Do you drive carefully? How near to the edge of a precipice can you safely drive?" and each man had declared his qualifications, and one had said that he could safely drive so many inches from a precipice, and another could go even a little nearer. Finally the man in question was asked, and he replied, "I always keep as far away from a precipice as possible." The employer said, "You are the man I want."

#### A CLOSING WORD OF EXHORTATION.

So with you and me as servants of God. It is not a question of how near we can come to defiling some member of the Church of Christ without actually stumbling him, or of defiling the whole Church, by starting a root of bitterness or a slander, and then seeing if we can check it before it has accomplished the undoing of the brethren. "Let us fear lest, a promise being left us of entering into His rest, any of us should even SEEM to come short of it." Any suggestion of coming short would be dreadful, would it not? We may be either stumbling others or encouraging them. Our attitude should ever be to do all we can to help others. It is true that some will stumble over you, no matter what you do, but that you cannot help. If you are doing all that your powers will permit to be a helper in the Body of Christ, you cannot do more.

We are to build one another up in the most holy faith, not merely in doctrinal matters, but in character, by a noble example, by love and encouragement and helpfulness. We are to have the faith that goes with holiness. The two properly go together, when all is rightly arranged. Are you helping to build the brethren up in our most holy faith? Are you encouraging them in the good way? Are you saying and doing what will help lift the burdens of the brethren, or rather the contrary? Shall we not all be more faithful, loyal sons, knowing that we are temples of God, and that these temples must be holy?

I trust that in the near future we shall have a glorious entrance into the Heavenly Temple, when the living stones are all brought together. Is there anything more? Yes. Then the glory of the Lord shall fill the Temple. I do not know just what this will signify. It means some wonderful blessing that God will give the Church after they have passed beyond the veil and received their spirit bodies. We do not fully know what the "Marriage Supper" means. The union of the Bridegroom and the Bride will take place. Then our Bridegroom will present us to the Father, unblamable and unreprouable. Then the Great Company, those who have "come up out of the great tribulation," who have "washed their robes and made them white in the blood of the Lamb," will be brought in, and then will take place what is pictured by the Revelator as the "Marriage Supper." It will be a great festival. We know it will be grand, and we want to be there. We long to enter into the joys of our Lord.

Do what you can, dear brethren, to keep the temple of your body pure, that you may be a living stone in that great Temple of the future. Do what you can to help any one who is endeavoring to come near to the Lord. Be ruled by the Lord's Spirit. Do nothing to offend,

to stumble, one of these little ones that belong to Christ, not even one who seems to be the smallest or most insignificant of them. If the Lord considers one worthy to bring into His family, and to give him the begetting of His Spirit, we should consider that one worthy of being treated as a brother or as a sister. You cannot do less without dishonoring the Father and the Lord Jesus Christ. May the grace of God more and more help us and keep us. We trust that in the coming days we shall have His choice blessing, and shall be indeed “made meet for the inheritance of the saints in light.”

## “FAITHFUL IN TRIAL.”

(Discourse by Pastor Russell. Portland, Maine Convention which began Aug. 12, 1915.  
From 1915 Convention Report, Supplement, beginning on page 114.)

**S**AINTE Paul pointing down to our day says, “*The fire of that day shall try every man’s work of what sort it is.*” He proceeds to say that some have built with gold, silver and precious stones, and that their work shall stand the fire, whereas there are others who have built with wood, hay and stubble, and that their works shall be burned up, even though they themselves shall be saved, if they have built upon the rock. They shall suffer loss in the destruction of their works, but they themselves shall be saved because they have built upon the rock foundation. The Apostle shows us in this that he is pointing down to the end of the age—to our time.

Now, we notice, dear friends, that, all through the Bible our time is referred to as “That Day,” the day of Christ, and the day of Jehovah—the various names given to this period of time as indicating a special change from the old order to the new order.

Saint Peter when speaking about this same time speaks about it as a time of fire, saying, the heavens shall be on fire, the earth also, and the works therein shall be burned up. By this we do not understand him to mean the literal earth, the literal heavens, the literal things in the earth, but rather to the symbolical earth, and the things therein, and the symbolical heavens. By the earth he means the social order; and by the heavens he means the ecclesiastical order of things. These pass away, but, in their stead we will have a new order of things. He says we are looking for the new heavens and the new earth wherein will dwell righteousness. We acknowledge that there is much wrong in the present heavens—the present ecclesiastical system of the world. We are all subject to the imperfections belonging to our race and to ourselves as Christian people. We recognize more or less wrong because of the doctrines that came in during the dark ages. We are looking for a new heavens and a new earth. The new heavens will be the new church. The new earth will be the new social order. We shall constitute the light of that new order of things. The church will be the light in that day. In the time of harvest the wheat will be gathered into the heavenly barn. The resurrection change will gather them together on the heavenly plane, and then shall the righteous shine forth as the sun in the kingdom of their Father. We are hoping that we will be that new light and have much to do with the new organization of things. When we see the fire coming upon the world and upon the churches, we say, things are all imperfect anyway; things are not satisfactory. We are not to judge others—not at all. We are merely to judge our own selves. We need not judge them. We have enough to do to judge ourselves, and can’t do that perfectly.

Looking forward then to that day, the Apostle says, there will be a fire in that day. The same fire that the Apostle Peter has reference to, when he speaks of the heavens burning. Saint Paul says the fire of that day shall try every man’s work of what sort it is. Present institutions are to be consumed, and the church shall be destroyed, because the great majority of the members of churchianity are built with wood, hay and stubble—the very things that fire feeds upon—things that will be consumed and go up in smoke. Nothing but the true and real shall stand in this day. The fire will try every man’s work of what sort it is. Every man building with the wood, hay and stubble of error will surely be unable to stand the trial of this day, but those who have built themselves up in the most holy faith (gold, silver and precious stones used to represent such), they build up true characters—they shall stand. They are the kind that God has called for—the kind that they profess to be—real, true,

genuine—all this class are builders with gold, silver and precious stones. They will all be protected in this day. They will all be spared. The fire of this day will not consume them. This fire, of course, is not to be literal fire. The fire is just as symbolical as the wood, hay, stubble, gold, silver and precious stones. And we see, as we look about us, dear friends, there has been a great deal of building of faith structures—character structures, with very flimsy material. Many have claimed certain erroneous things to be doctrines of Christ. Only one thing is right, and that is the truth of God’s word. Those who build with that will be able to stand all kinds of tests. We are finding what things are true now. In proportion as we have built up ourselves in the true things of God’s word, in that proportion we have strength of character, strength of faith, and we know in whom we have believed, and we have a reasonable hope that makes us not ashamed because God’s love has been shed abroad in our hearts. But before this, we were building with more or less of wood, hay and stubble of human theory, traditions, and teachings of various kinds. As an illustration, some thought if they had been sprinkled in infancy, that this would constitute them members of the Church of Christ. They thought that, because of having water sprinkled in their faces, and a few words mumbled over them, that this would somehow protect them, keep them, and they would be heirs of all that God has to give. We can now see how foolish all this is. We no longer think along that line. We are seeing wonderful things in the Bible. We see now the real meaning of baptism, and that it is not applicable to infants at all, but only to those who surrender their wills to God, who consecrate their all to the Lord, and signifies the death and burial of our wills. This is an illustration of what kind of teachings we once had. We also thought that eternal torment would be the portion of nearly all, that our Heavenly Father was the worst being in all the world, and while trying to say “God is Love” were all the time imagining Him as doing what no human being would do.

We are glad then, dear friends, we found out in due time the difference between building up characters with proper things, and the building of them with false things. We are glad we have been changed over, and have been privileged to build up our characters with the gold, silver and precious stones of the Word of God.

And now the day has come, we are in this time, and the fire is testing us. Some are being burnt up, that is, their works are being destroyed, their false structures are tumbling down. If you ask the majority of Christians today, what do you believe, how few can tell us what they believe. They would say, I b-e-l-i-e-v-e, I believe, in the Lord Jesus Christ. Good! Good! We are glad you believe in the Lord Jesus Christ. What do you believe about Him? Well, I don’t know, but that He is the Father, the Holy Spirit, and the Son; that He is his own Father, and His own Son, and at the same time they think of Him as being another person. Poor things. We were once there. What more do you know, we ask? Well; I don’t know much more—not much more. I believe Jesus died for me. Do you believe He died for you? Oh yes. Do you realize that His death was a ransom? I don’t know what the word ransom means, they will respond. Think of it! Don’t know what the word ransom means. They have certainly built with wood. A little fire destroys it entirely. A little wind blows them away. And some of them were good characters, too. The majority of us now in the Truth were consecrated beforehand. And so we should think of some of these who are still holding to these foolish things. We should think of them very generously and very kindly, as being children of God, building upon the rock foundation. For all that, they do not understand what the rock foundation is, they are nevertheless, in a way, holding on to the Lord Jesus Christ. I am glad they believe that much, even though it is not enough. Glad they have gotten on the foundation and have been begotten of the spirit at all, if so be that they have. I fear that many who call themselves

by Christian names have never been Christians at all—have never known what it means to be a Christian, because they have never taken the steps the Bible tells us of. Ask them—did you ever make a full consecration of yourself to God? No; I don't know what consecration means. Think of it, my dear brethren, not to know the first steps to be taken to become a Christian, to come into the Father's family. Think of it! After eighteen hundred years of preaching every Sunday, after attending so many prayer meetings, after hearing, seeing and doing all kinds of things, with a quarter of a million clergyman occupying their pulpits, and after sending so many missionaries to the heathen, and then after all, to think that they know so little—not even the first steps—it is sad indeed. It reminds me of what Saint Paul said in his day, "For the time you ought to be teachers (they had had some opportunities), but you need that someone should teach you again the first principles of Christ." They were babes in Christ, and not able to see how much God has provided, just as the babe is not able to eat the strong food, but has need of milk. The simpler truths have indeed been provided in God's word, but we should go from these and get clearer and clearer understanding of His gracious provisions which He has made to enable us to make our calling and election sure. That is what God intended.

With all these conditions about us, we see that many are losing all that they have ever built. They are beginning to see that nearly all that they have been taught are fables. To fill our minds with the doctrines of devils is a serious matter, and that is what has been done. The children's minds have been filled with these false doctrines, too, so that instead of thinking of God as a kind Father—instead of that, we find, they have been taught things that cause them to dread God. As an illustration, I recall a story I read in a newspaper of a little child and its conception of God. A Sunday school superintendent in addressing the Sunday school, asked the question, "What will be the first thing you will do when you get to heaven?" One little girl held up her hand, and the superintendent asked, "What will you do, little girl?" She answered, "I would run and get behind Jesus so that the Father won't see me." What a pity! To think of God sending nearly everybody to eternal torment who didn't walk a straight chalk line. That was the result of teaching such things to little children, as brought out by that Sunday school superintendent. This also is the result of our catechisms, and of all our orthodox teachings. We sing "Jesus loves me." We have changed it to read "Father loves me," because, in the song as it originally read, the love of Jesus is put in contrast with the lack of love of the Father.

As we look out today, we see that the nominal church people are members of the church because it is fashionable to be so, the church is a good club, a good place to keep in touch with business men, and business women. They are only social Christians. They think very little, if they think at all, and they are woefully ignorant of what the Bible teaches. They will tell you, when asked about points in the truth, I have wondered about this, and about that. It is all a mere matter of wonder. But it is no wonder, for "to you it is given to know the mysteries of God's Kingdom." Then, there is another class of Christian people who are really Christians and spirit-begotten ones, who are bewildered and are coming to be more greatly bewildered all the time. As matters shall go on from bad to worse, and as they see that "All around their souls give way," they will know that something is wrong. But what is wrong? Their teachings are wrong. They have built upon what the creeds say instead of what God says. We were all too careless. We were too much like the heathen in that respect. We ought to inquire, where is the evidence for what you say. Give me the word of God for what you say. We are now doing this, and we are getting God's words and reasons, and are content with them. As we build up our faith on that word, what a wonderful faith we have. It is compared

to gold. What does gold symbolize? It symbolizes that which is divine—divine things. Everything in the Tabernacle was of gold, representing God, the divine nature. So God has given unto us exceeding great and precious promises that by these we might become partakers of the divine nature. We cannot now be gold, but we can build up our faith with the gold. God has given us the promises, and it is for us to take them, use them, and let them work in us both to will and to do of His good pleasure. Is that the idea? Yes. We see then how important it is to have the real word of God. How weak we are when we have the words of men. That makes our hearts weak. The wonder to me, is, that people have any faith when they have been taught by men. But when, from the Scriptures, we see that we are the seed of Abraham, and that, if faithful, we shall be joint-heirs with Christ in the Kingdom, according to the promise “To him that overcometh will I grant to sit with me in my throne,” that is something real to us. It must be a real throne. It will be. Messiah’s Kingdom is a reality. It is not a mere picture. It is something real. We are glad of this, my dear friends. It gives us confidence before God, as we begin to see His great character—how He has been planning from before the foundation of the world for blessing every member of our race. That is the God to go to in the time of trouble, the kind you can go to when you are sick or distressed. He is the One you can trust. He sympathizes with you—a real God. David says, in respect to Him, “My heart cries out for the living and true God.” There are many false gods. We want the living and true God. We have found Him, and we have His word. Now this real God—His words come to us and transform our hearts and characters. They build us up in the most holy faith. It is a faith that is full of holiness. It is a faith that is teaching us that God declares that we must have His own spirit—the spirit of His Son. While He provides for the covering of our imperfections through the merit of Christ, nevertheless He requires of you and me and everyone, that we must have His spirit, the desire to do His will. His promises will work in us first to will right, and then, to do right. We will never succeed in doing all that we would like to do. We cannot do the things that we would. We would be perfect, but we can’t. That is the only excuse for not being and doing perfectly, and that is, because we can’t. We would if we could. But we must have the mind to do right, the fixed will and endeavor to do His will, for anything less would be coming short. When you and I are willing perfectly, and are doing our very best to be so, the mercy of God has provided, very graciously, a covering of all our blemishes in the flesh which we have received from our fathers. To represent those who are thus building upon God’s word, the Apostle uses the most valuable things, gold, silver and precious stones.

Now the fire is on us. What kind of fire? A fire of doubt, a fire of bewilderment, a fire of error. The professors in our colleges, and our leading scholars, are telling us that the hope of the world lies in evolution. It is all a mistake, they think, to say that we were created in God’s image. Instead of that, they teach that we began as microbes, and these microbes developed into a tadpole, the tadpole into a frog, the frog into a monkey, the monkey into a man, and the monkey made progress for hundreds of thousands of years (some say more, some less), and finally he landed into some chair in some college. They are welcome to believe that and boast about their pedigree and lineage if they choose, but that won’t do for us. Now, they say, we are very high up. Man is able to do wonderful things nowadays. He can build up railroads, cast up highways, carry water around the earth in trenches, lay great cables, and communicate by wireless telegraphy. He is able to do so many things. Here is the proof of it, they say. What do you say? Well, those who have not the understanding of God’s word are not able to get the right view of things. They cannot tell what is wrong with all this. They accept what the professors tell them. Then go to the minister and ask him about evolution. Reverend, is it

right, do you think? Yes; our professors have this pretty well established. Do you believe in evolution? Yes, they say, our professors did not say this in so many words, but we came to see it for ourselves as we progressed. We saw it in the textbooks, and as we listened to lectures, and read the books more and more, we finally came to see it for ourselves. Then you don't believe what the Bible says about Adam and the fall, the death penalty resulting, etc? Oh, no; no intelligent person believes that now. No one now believes it that way. This Genesis account contains some good lessons, and we can get some good lessons from it if we would take the time, but it is not to be believed at all. Then, Doctor, don't you think Jesus and the Apostles when they referred to these things were wrong? Well, you know, I am not to contradict Jesus and the Apostles. They certainly did teach something about the deluge and such things, but we now know better. Under such teachings, what do you think about the condition of the people? Nine-tenths of the ministers do not believe in the fall, and consequently cannot believe in a redemption from the fall. Neither do they believe in a restitution from the fallen condition. Neither do they believe in the selection of the church to be joint-heirs with Christ in glory to do this restitution work. So, you see, the whole thing is nil in the average mind. An Episcopal minister to whom I talked a while ago—came into the truth. He gave up his parish in the Episcopal church in the United States because he could no longer teach their doctrines, and had to go to work to make a living for his family, while he preached on Sunday. He said to me, "I went to see one of the chief ministers in our city. I asked him many things about what he believed. Do you believe this, do you believe that, I asked, but receiving such evasive answers, I finally said, 'Oh, you don't believe in anything, do you?' 'O yes,' he said, 'I believe in Jesus.' 'What do you believe about Jesus? Do you believe he was miraculously born?' Well, you know, we cannot believe just that; He was a wonderful man. But what do you really believe about Jesus—what was there so wonderful about Him?' 'Oh, He was so divinely human.' 'Oh, that is all tommy-rot,' I said, 'divinely human?' What do you mean by that? You are just trying to bluff me, just as you throw dust thereby in the eyes of the people.' 'Well,' he said, 'while Jesus said some very nice things, I think he lost His opportunity for doing good by dying on the cross.'" Now, we know, that there is not an atom of truth in all that. When the great teachers hold these things, what do you think the people have? The stream can hardly rise higher than the fountain from whence it springs. The people are not very definite in their faith. The minister only takes his text from the Bible; that's about all. One took his text from Shakespeare and thought he was taking it from the Bible.

At the conclusion of a meeting in the Boston Opera House at which there were about four thousand people present, an editor of a paper came to see me. He said, "I was much interested in that great audience—that was such a wonderful audience, and then, so many of them stayed two hours to listen to it all. I can't understand it. Explain it to me. You know we have some very able ministers here in Boston—some very able men, such as Reverend so and so, Doctor so and so. If they had out on the same day some forty, fifty or sixty people, they would think they had a very fair audience for a hot, summer morning, and yet, with you there were four thousand crowded in, and some turned away, on a hot day. How do you account for it?" We answered: The Bible tells us about a time when there would be a famine in the land, not for bread or water, but for hearing the Word of the Lord. Those people were hungry, were they not? They had not had a square meal of victuals for a long time. There was a time when they were fed on the doctrine of eternal torment, right here in Boston. Then people became too intelligent to believe such things. Nobody believes that now—that God prepared for this before the foundation of the world. Now the professors tell you that your

great, great grandfather, a great way back, was a monkey. Cheer up, they say, you are getting along fine. You may not attain unto perfection in this life, but some of your children will in due time, when they have mastered certain things. You ought to rejoice because your children in the future will know all these things. Do you think this will satisfy people? No, not a bit. No wonder, then, the people are hungering. They want the message that God gives them. When the people see that the bankers, merchants, et al., are backing up these ministers and churches who teach these things, and then see that the Bible does not back up such doctrines, they do not know what to do, but they are hungry and want something that will satisfy the longing of their souls. Because of prevalent conditions, only a special few are able to see the truth at the present time. Only these are able to build with the gold, silver and precious stones.

The fire of that day will destroy all false works, all errors and false doctrines. They are going down, and going down rapidly. The Salvation Army still holds on to eternal torment, as do also the Plymouth Brethren, but very few people any longer believe it. The Salvation Army and the Plymouth Brethren do show that they believe it by their efforts to keep people out of it. I appreciate this. If I still believed it, I would go wild trying to help people to escape it. I am thankful my eyes are opened so that I can see better. How glad we are that every such thing is passing away. In this time of great shaking, everything that can be shaken will be shaken, and only those things that cannot be shaken will remain. We have the unshakable things. We have received the Kingdom which cannot be shaken. Let us have confidence and rejoice that our eyes have been opened to see these things. Having received them and holding to them, indicates that we have made our connections with the Lord, and that our wireless is operating. We are in communication with the Head, and He is giving us answers. This wireless telegraphy beautifully illustrates our relationship to God. The power house sends out waves that jump through the air, sometimes for thousands of miles. One such sends messages clear across the Atlantic Ocean. They use different tuning instruments. If you would take or receive a message you must have what they call a co-hearer. They catch these vibrations, but only certain ones—only the ones they are tuned up with. Unless your co-hearer be properly attuned, you would not get the message. Tune up your instrument more and more until you get in tune with the sending instrument, and you can get the message well. So God sends forth His message and very few receive it because only a few people have co-hearers—the begetting of the spirit, and some who have the co-hearers are not in tune with the sender. That is for us to do—to come into tune with God. What is this tune with God that enables us to receive His message? We get the instructions from the Word of God—the Bible. It tells us what to do. It teaches us to make a full consecration of ourselves to the Lord. This consecration becomes acceptable to God through the great Redeemer who is our justification. We must come into the school of Christ and learn of Him, and by obedience become more and more copies of His dear Son. Let your nay be nay, and your yea, yea. Say what you mean. Do not try to deceive God or man. Speak the things that are true. How shall we act? According to the golden rule. Do unto others as you would that they should do unto you. Many in the body of Christ have not built themselves up with these precious things as they should do. If you have a piece of wood in there instead of the golden rule, it will burn out. We should use this golden rule in dealing with our families, our neighbors, our butcher, our baker, and with everybody. Use this with all. Measure your conduct in life by it. You must see to it that you do to me as you would have me do to you—not the reverse. You are not responsible for me, but for yourself. This golden rule comes in then. It represents the divine law. Nothing less is satisfactory to God. You need not say that you are acceptable to Him, and

pleasing Him unless you are living up to the golden rule. It must be used every day. Saint John was told to measure the temple with a golden reed. So then, the church is being measured by this golden rule, the golden rod. You are to do the measuring for yourself. Thus we are coming nearer and nearer to the golden standard God has given us.

Is there anything beyond the golden rule—anything beyond? Yes; you can do more. You cannot properly do less. But what more can one do than practice the golden rule everywhere and at all times? You can give up your own rights—relinquish your own rights in the interest of others. That is love; that is sacrifice. The golden rule first; sacrifice afterwards. Cases have come to my attention in which parents have been very unjust to their children by not observing the golden rule; cases in which husbands have not treated their wives according to the golden rule, and yet claiming to be followers of Christ. To follow the golden rule is the very least that we should do. Oh, but, you say, this would never do with my husband, or this would never do with my wife. Leave that with God. God points out the path and we must not lean to our own understanding, but take His will—take God's standard—the golden rule. It should regulate all my conduct and all my affairs with everybody, and thus God will be pleased. You will thus grow in grace; you will grow in knowledge. Then, you will ask; is there not something else I can do? Yes; you can sacrifice. All such are building with gold, silver and precious stones, and are building characters that will pass through the fiery trials that are now here. We have had some already, but do not know how many more are coming.

In their picture of fiery trials concerning the church—Elijah and Elisha—God has used them as types, as pictures. Their experiences were typical of experiences that would come to God's people—Elijah representing the overcomers of the church. God sent him from place to place. When God sent him to a place, he would go, and then God would send him to another place. He knew that he was to be taken away, but he did not know where it would be. While Elijah went from place to place as directed by God, he was expecting his change, and waiting for it, and in this was a type of the church expecting its change but not knowing just when or where. The Lord did not say to Elijah, Go to this place and there you will be taken up. The Lord said go there; then go beyond; but He did not take him up. And then, we read: "As they still went on"—going beyond the place where the Lord last sent them—"as they still went on, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." What does this mean? In a general way, it seems to me this fire always seems to represent trouble. This represents a destructive trouble. We are expecting to be taken up by some kind of a fiery trial, pictured by that chariot. We don't know just how, nor when, but just as Elijah and Elisha were still going on, so we are still going on. Where would you go if you did not go on? If I did not go on, I would not know where else to go. This is all I know to do. Can't go back to sectarianism. At one time some of Jesus' disciples said to Him, "This is a hard saying; who can receive it; there is no sense in what He is teaching; we will not be His disciples any longer," and they left Him. Then to the twelve, he said, "Will ye also go away?" They said, "Lord to whom shall we go? Thou hast the words of eternal life." So it is with us. We have started out to follow the Lord. He is giving us the Word, and while some have turned back who were unable to understand Him, let us go on! To whom else can we go. There is no one else to whom we can turn.

As they two went on the chariot of fire separated them; so some kind of fiery tribulation will suddenly appear. I know not where; whether in Canada, the States, or where. We will be true to the Elijah picture, true to the Lord, and then, when His time comes, whatever kind of an experience it will be, we will welcome it. We have been expecting the fiery trouble to come. What is the difference, how? Whether by bullet, or what not. Our times are in God's

hands. "Precious in the sight of the Lord is the death of His saints." He is not indifferent. He is not careless. No accident will come to the Lord's faithful people. In the case of the Lord Jesus, he waited for his hour to come. Until then nothing could come. Our course is not marked out so definitely as was His, but in God's arrangements, we have our place the same as the Master had. We have a place and His providence is over all such. May we then, dear friends, go on like Elijah; waiting on the Lord; content to abide His time; not feeling discouraged or disappointed. We wish the Lord's time, His way, everything to be as He would have it to be; and thus, we shall ultimately have a share in His glorious blessings.

“GOD’S BENEDICTION UPON HIS TRUE PEOPLE.”

(Discourse by Pastor Russell. Canadian Provinces Convention which began Aug. 19, 1915.  
From 1915 Convention Report, Supplement, beginning on page 122.)

CONDITIONS POSITIVE FOR HAVING AND FOR ABIDING UNDER THIS BENEDICTION.

WHAT THIS MEANS TO SPIRITUAL ISRAEL—IT DOES NOT PROMISE EARTHLY PROSPERITY AND LUXURIES—BUT IT MEANS FAVOR, REST, PROTECTION, JOY—WITH GOD’S BLESSING, LET MEN DO WHAT THEY MAY—THOSE THUS BLESSED MUST BE SYMPATHETIC AND HELPFUL—THE ONLY TRUE GOSPEL—THE NEW COMMANDMENT —“LOVE ONE ANOTHER AS I HAVE LOVED YOU”—OUR PROPER LOYALTY TO OUR KING AND OUR COMRADES—CULTIVATION OF THANKFULNESS ESSENTIAL—CLOSING WORDS.

**W**E GIVE below the gist of an earnest address delivered by Pastor Russell at a recent convention of the I. B. S. A. His text was, “*The Lord bless thee and keep thee; the Lord make His face shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace.*” (Numbers 6:24-26.) He said:

What a blessing there is in these words, if they shall be fulfilled in us! While many of these Scriptural blessings were pronounced in olden times in respect to the natural Israelites, we are not to forget that natural Israel was a picture of spiritual Israel. All of God’s blessings to them are still more abundantly applicable to the Church of Christ, which is the Spiritual Seed of Abraham. If the Lord shall bless us, what will it mean? Will it mean, as it did to natural Israel, that we shall have temporal prosperity? Will we have fine houses, automobiles, and various luxuries? This is by no means certain, for this is not the promise. The blessing of the Lord to Spiritual Israel is of a far higher kind. The Lord’s blessing was very richly with our Lord Jesus, was it not? His blessing was richly with the Apostles. Yet they did not have fine houses or chariots or great luxury of any kind.

Therefore in wishing you the blessing of the Lord I am not wishing you earthly prosperity, but rather whatever the Lord may see to be best for you as His child. The Bible treats the Church of Christ from the standpoint of a New Creation; not according to the flesh, but according to the Spirit, does God deal with us. The Bible keeps continually before our minds the thought that those who have consecrated their hearts and lives to the Lord are dead, so far as the flesh is concerned. They are to be dead to fleshly hopes and ambitions and pursuits, and alive toward God, alive to the Heavenly promises and ambitions, to the glory, honor, immortality, promised to the faithful, alive to the things God has set before us in His precious Word. It is to this class our text is applicable.

“The Lord bless thee and keep thee; the Lord lift up His countenance upon thee and give thee peace.” What does this mean? It means that God will look graciously toward you, will give you His favor, His protection, His blessings. There is a beautiful hymn which we often sing:

“Sun of my soul, my Father dear,  
I know no night when Thou art near;  
O may no earth-born cloud arise  
To hide Thee from Thy servant’s eyes!”

It is a beautiful thought to have the light of God’s countenance upon us, with no earth-born cloud between us and the Great One who inhabiteth Eternity, from everlasting to everlasting, GOD. It is inspiring to think that this Almighty One is our Father, and that everything that could be expected from an almighty, gracious, loving Father He is prepared to do for us, according to the promises of His Word, if we are His children, if we have

accepted His terms in Christ. It does not matter to us, therefore, whether men shall bless us or whether they shall curse us. They cursed the Lord Jesus and they cursed the Apostles. It was largely the chief religionists who did this. Our Lord said, "Marvel not if the world hate you; ye know that it hated Me before it hated you." This hate came particularly from the religious world. "If ye were of the world," Jesus continued, "the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

#### GOD SEEKS NOT WEAKLINGS, BUT STRONG CHARACTERS.

Our Lord proceeds to tell us that it is only a natural thing that darkness should be opposed to light, both physically and morally. It has always been so. Physical darkness cannot be in the same place with light. Light swallows up the darkness, so to speak. Spiritual light works in the same way; if not quenched it will scatter the darkness. In proportion as your life radiates the light, in the home, at your work, or in any other place, there will be opposition from those who are under the dominion of the Prince of Darkness, who do not wish to have the light reveal and thus rebuke their darkness, who do not wish to have the Lord's way, because they have ways and plans of their own that would be crossed by the way of the Lord.

But it is not for us to succumb to opposition by lowering our banner, but to overcome, to be faithful to the light and let it shine before men, while still it is called day. Only to the overcomer is the proposition made that he shall sit down with Christ in His Throne. The Lord is not looking for a company of weaklings, without any moral and spiritual backbone. Those who will be with Him on the Throne must receive the new spirit, the new disposition, the new mind, the mind of Christ, and must maintain it. While these will not be contentious in the objectionable sense, they will nevertheless "contend earnestly for the faith once delivered unto the saints," as the Apostle enjoins. They will do this not with fleshly bitterness, however. They will at the same time be developing the fruits of the Spirit, which are patience, gentleness, long-suffering, brotherly kindness, love. These are the fruits that must appear in those who have received the Spirit of God. We are to rule our spirit, to exercise self-control, and also to be strong in the Lord and in the power of His might.

Our main overcoming is in ourselves, overcoming our own natural preferences, weaknesses, the spirit of the world in ourselves. This is our first victory. Then there are things that we are to overcome in the way of opposition from the Adversary and his minions. We may never, as the Apostle says, give place to the Devil, never for a moment yield to that which would be in opposition to the Lord and His cause. We are to be very zealous, and ready to lay down our lives in the support of "the Truth as it is in Jesus." We are not to contend about little matters that are purely personal, and that would not affect the Truth. We should be ready to waive any preference we may have where no principle of righteousness is involved. Where principle is involved, however, we must stand fast. We may not compromise principle.

We can see what injury the compromising spirit has wrought in the world, when we look back to the time when the bishops of the Church began to call themselves "apostolic bishops;" when the divine arrangement was set aside and the creeds of men substituted for the Word of God. The Apostle Paul says, "The Word of God is sufficient, that the man of God may be perfect, thoroughly furnished unto every good work." No matter who may seek to teach us, we must not receive the teaching except as it is proven to be in full accord with the Word of God. Men have been in error in the past, and are often in error now. We are to look for a "thus saith the Lord" to be back of all teachers and teachings. If any one comes to us with any doctrine that cannot be proven by the words of Jesus or the Apostles or the

Prophets, let us not accept it. St. Paul warns, “Though an angel from Heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.” And he repeated this warning. Even the angels are not to be the teachers of the Church, as we have seen from the arrangement that God has given, as shown in His Word.

As we seek to be overcomers, to be wholly faithful to the Lord, and as we trust His promises, we abide in His love. As our Lord Jesus said, “If ye keep My commandments, ye shall abide in My love.” He did not force these commandments upon us. He pointed out to us the opportunity and privilege of becoming His disciples. Then we voluntarily said, “Dear Lord, we desire to be Thy disciples; we desire to give up all earthly interests that we may share with Thee in Thy sacrifice; enroll us amongst Thy followers—this is our prayer.” Then having been accepted of the Lord, He says, “Now, in harmony with your own request, I give you these commandments; they are your directions as to how you are to walk in My ways. You wish Me to be your Teacher; here are your instructions. If you wish to be faithful disciples, and to continue in My favor and love, keep these commandments.” While our Lord endorsed the Ten Commandments given to natural Israel, He made plain that the gist of them all, the spirit of the whole, boiled down, was contained in the one broad command, “Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength, and thou shalt love thy neighbor as thyself.”

#### OUR “NEW COMMANDMENT”.

Then He said, “A new commandment I give unto you.” This was an additional command. It went beyond the Law. It is this: “that ye love one another as I have loved you.” Ah, this means sacrificial love! “Greater love bath no man than this, that a man lay down his life for his friends.” This is the love that our Lord Jesus had for us. If we have the same love for the brethren that He manifested, then we have the self-sacrificing love. The Apostle John says, “Hereby know we love, because He laid down his life for us; and we ought to lay down our lives for the brethren.” Do we take in the thought? Our Master laid down His life on our behalf—that is the measure of His love, and we are to love as He loved. If we are true disciples, true followers of Jesus, we will be willing to lay down our lives for the brethren. We are to love and desire to help all who love the Lord. We are to be forbearing and long-suffering with their frailties. Otherwise we cannot remain under the benediction of our text.

The Apostle says that if we bite and devour one another we are in danger of being consumed one of another. There would be a continual clash and warfare, and we would die as New Creatures. The proper thing is to have so much oil on the jewels that they will not cut one another. In that way they will glide along together without friction notwithstanding the rough corners. We need much of this lubricating oil of the Holy Spirit. I trust that we are all learning more and more to appreciate the good qualities of others of the Lord’s people, that we are learning the lesson that if God has chosen anyone, and is showing that one His favor, we have sufficient reason for loving him.

Whether we can see anything in that brother or sister to admire or not is another question. If the Lord saw enough in you to love, so that He made you one of His children, I must treat you as a brother, or as a sister, no matter how uncleanly or uncouth your flesh may be by nature. I must love you because you belong to Him. I must be patient with you until you learn better, because I recognize that the Lord must have seen honesty of heart in you or He would not have received you as His child. If God sees something in your heart beyond my sight, and I can see only the flesh, I must trust Him and say, “The Lord who knows the heart sees something in this dear one which I do not see, and I must be patient, very loving,

very helpful, because the Lord has accepted Him as a member of the Body of Christ. That is enough for me.” This does not mean that we are to ignore serious faults in the brethren, and make no kindly efforts to assist them to overcome these, but it does mean that so long as they give evidence of trying to do the Lord’s will we should be patient and sympathetic and brotherly with them.

#### THOUGHTS FOR CHRIST’S SOLDIERS.

Look at the armies of the warring nations across the water. See what heroism they are manifesting in fighting for their various countries. I have thought of so many lessons to us as children of God that may be learned from this war. We are all soldiers under one great Captain, Christ Jesus. We are enlisted under the banner of the Heavenly King. We have not enlisted for a few years, but until death. We have not gone into this war to escape hardship and trial. It is a battle all the way down to the close of life. When victory has been gained we will have lost our lives as human beings. We see how those men over there, because of patriotism or some motive or other, endure most terrible conditions. In cold winter weather they stand in the trenches half filled with water and snow, charging out amid a hail of bullets and shells, and in the face of asphyxiating gases.

If men will endure all this from love of country, what should I be willing to endure for my Heavenly country? If these men do these things for earthly kings, princes and captains, what shall I do for the great Ruler of the Universe, who is my Captain and my King? How shall I fulfill my obligation as a soldier of the Cross? I feel that it should work in me greater courage as I see how those men labor under such unfavorable circumstances and conditions, in contrast with the favorable conditions which I enjoy. I should feel ashamed of anything like cowardice, of anything of disloyalty, when I see these earthly creatures, without any such hope as I have, without any backing of the Holy Spirit, displaying such courage and loyalty to their rulers. If they so endure, “What manner of persons ought we to be?” as the Apostle says?

No matter what may have been their station in life, as these soldiers get into the ranks they are fighting for one general cause. If they had difficulties with one another before, or grudges one against the other, all of this is left behind in their desire to serve the common cause. They must stand together in their fight against the common foe. They may not bicker and quarrel with each other. They are enlisted under the direction of one captain or one general, and they are fighting for the one emperor. Likewise you and I have a common foe. And we are all brethren, children of one Father. What should be our course, then, in dealing with the brethren, in holiness, in helpfulness, in sympathy, in love? Do not we all have trials of our own? Yes. Do not all the brethren have difficulties and trials? Yes. Then let us be loyal to them and loyal to our King. “Let us show forth the praises of Him who bath called us out of darkness into His marvelous light,” by being true soldiers in the army of Christ.

#### CLOSING WORDS OF BENEDICTION.

May the blessing of this text be your portion—“The Lord bless thee and keep thee.” I trust that each of you are enjoying the Lord’s blessing day by day. It was by giving up your own will that you are accepted by the Lord at all, and He will not hold you if you desire to leave at any time. It is a voluntary matter. “The Lord make His face shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace.” What kind of peace is this? As the Scriptures show, the peace of God is not the peace that comes from having no enemies to overcome, no difficulties. We have enemies within and without,

and we will have, down to the end of our sojourning. The Master said, "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you." He declared that His peace would be of a kind that we might have in the midst of afflictions and tribulations.

"Let the peace of God which passeth all understanding" rule in your hearts, "and be ye thankful." What great reason there is that we should cultivate thankfulness! The more I study the matter the more I see how much I have to thank God for. If our heart is full of thankfulness, all murmuring and repining will be crowded out, because there will be so much, discerned to praise the Lord for that there will be no room for ingratitude. We will want to note all of the blessings, great and small, as we go on in the narrow way. If we have trials, difficulties and perplexities, we realize that all these are working out for us a far more exceeding and eternal weight of glory. Thus will the Lord bless us and keep us and cause His face to shine upon us. Thus will He lift His countenance upon us and give us peace.

Dear brethren, I leave you here. May the Lord indeed bless you richly, and may we all be more and more prepared for the great General Convention, which the Apostle speaks of in Hebrews 13th chapter as "the General Assembly of the Church of the First-born." You and I hope to be there. We would lose a great deal if we lost that grand Assembly. What would all other things count for if we lost that great General Convention of the Church of the First-born, whose names are written in Heaven? We surely want to be of the faithful, loyal ones, for only those will be in that General Assembly. May the Lord grant each of us more and more the wisdom and grace and strength that is needed to enable us to press on in the narrow way unto the end. "Faithful is He that hath called you, who also will do it." He will do "exceeding abundantly above all that we can ask or think, according to the riches of His grace" and loving-kindness in Christ Jesus our Lord.

## “THE ARM OF THE LORD REVEALED.”

(Discourse by Pastor Russell. Canadian Provinces Convention which began Aug. 19, 1915.

From 1915 Convention Report, Supplement, beginning on page 134.)

### MANIFESTED AS YET TO ONLY A SPECIAL CLASS.

THE JEWS SAW NO BEAUTY IN JESUS—THEIR EYES WERE BLINDED—HIS WONDERFUL REPORT—THE HUMBLE POOR BELIEVED—“ISRAELITES INDEED”—SIT DOWN AND COUNT THE COST—THE GOSPEL APPEALS TO THE LOWLY IN HEART, THE HEAVY-LADEN—MORE TRUTH NOW REVEALED—BUT ONLY TO THE FAITHFUL—TYPE OF ELIJAH—FOUR PLACES TYPED FOUR POINTS OF TIME—THE CHURCH AWAITING DELIVERANCE.

**P**ASTOR Russell delivered a characteristic and very interesting discourse from the text, *Who hath believed our report? and to whom is the arm of the Lord revealed?* (Isaiah 53:1) He said in part:

These prophetic words were used of our Lord Jesus Christ. The Prophet goes on to say, “He shall grow up before him as a tender plant, and as a root out of a dry ground. He hath no form nor comeliness, and when we shall see Him there is no beauty that we should desire Him.” All of this was very true of our Savior as respects the Jewish view of Him. And the message that was given by Him was not generally believed. And His message is still not acceptable to many. There is today “a form of godliness without the power,” that is very popular; and this has been true for many centuries.

The name of Christ and the cross have been linked by many with the persecuting spirit, which Jesus never owned, never acknowledged. This class have never received Him, have never believed our report. They have been driven away by the intolerant, unchristian spirit and teaching of the many who professed the name of Christ. One would naturally expect, however, that the ones who would respect and receive the message that Jesus was the Savior, that God had sent His Son into the world, would have been the Jewish chief priest and other zealous religionists, the most prominent men in the Jewish nation. Surely they would say, We are glad to receive God’s Son whom He has long promised, One able to deliver us. Have we not realized our need of being delivered? The Pharisees were especially the “holiness people” of the Jews, and one would think they would have received Him.

Our natural thought would be that these would be in the right attitude of mind, would be waiting for Messiah to manifest Himself, and that when He came and spoke to them about the goodness of God and showed forth the power that the Father was exercising through Him, to heal the sick and raise the dead, they would see what wonderful blessings were theirs and would rejoice. But were they in this attitude? No, they were not. The Scriptures declare that “they hid, as it were, their faces from Him; He was despised and they esteemed Him not.” This is the statement of our context.

“We are looking for another kind of man,” they said, “a great general, one that looks like Goliath of old. We do not want any such leader as this Jesus of Nazareth! He is too humble, too attentive to the poor and to sinners. He associates with the common people. None of the priests and Pharisees would do this. We would not want to be known as His followers. There is one Levite among this base lot that follow Him, a kind of renegade, a tax gatherer, and a lot of ignorant fishermen. *He* is not the Messiah that we have been expecting. When the real Messiah comes, He will be a great man!”

#### PRIDE AND SELFISHNESS BLINDED ISRAEL.

So Jesus “came unto His own (people) and His own received Him not. But to as many as received Him, to them gave the power (privilege) to become sons of God” (John 1:12.) Who was it that received Jesus? Who believed the report? And did he have any good report to give? Oh, yes! He reported that God is love, that God was now ready to graciously bless the Jewish people, that He had come to seek and save that which was lost, to give His life a Ransom for many, and that He was now calling as many as were appreciative to become members of His Bride, to be heirs of God, joint-heirs with Himself, to bless the world—to fulfill the promise made to Abraham. The majority would not believe. They said, “He is not the kind of man that could ever fulfill that promise!”

Why did they say this? Because they were not in the right condition of heart, They were proud, selfish, self-conceited. They said, We are the great nation of the Jews. True, we are now under the Roman yoke, but our nation will be very great some day; God’s promise will be fulfilled in us. When Messiah comes, He will soon deliver us from the yoke of Rome! They had plenty of pride, but not the qualities that God required—meekness, humility, teachableness, gentleness, brotherly-kindness, love.

#### THE MEEK RECEIVED THE MESSAGE.

But those who received Jesus had to a large extent these qualities that were so essential. Let us look at the personnel of the Apostles. Take Peter, James and John, who had never had experiences to make them think they were great men. They were poor fishermen and were naturally humble. This was nothing to their credit, for they had nothing to be proud of. They were men of strong character, but were unlearned and were of the common people. They were meek. There is a blessing in being meek. “Blessed are the meek,” and they must cultivate that quality more and more.

How meek Jesus was! One might think that Jesus had some excuse for being dignified and rather autocratic in His manner. But not so; He associated with the common people. He might have said, You do not know how great I am. I have come from Heavenly glory. You should not treat Me as an ordinary person. But there was no suspicion of pride in His actions. Meekness and lowliness of heart were characteristics of Jesus. The Report, the Message He gave, was calculated to reach the ears of the meek.

So we find this in the case of one of these, Nathaniel. He was a true Israelite, looking for the light, for the Truth. When one of his brethren who had just been called to follow Jesus said to him, “We have found the Messiah,” Nathaniel at first was skeptical. He did not treat him arrogantly, but was ready to be convinced. When Philip said, “Come and see,” he went. He had been in prayer under a fig tree. He desired to be led of God. This was just the right spirit, just what Jesus desired. So Nathaniel came to Jesus, trusting in the Lord, saying, “I am going to keep my eyes and ears open and see.” As he drew near, Jesus said, “Behold, an Israelite indeed, in whom is no guile!” Now, thought Nathaniel, perhaps that is just meant to catch me. How do you know me, and what do you know about me? he asked. That was a very proper question. Jesus answered, “When thou wast under the fig tree I saw thee.” That was enough; he was convinced now. The power that could know him and see him under the fig tree was a divine power. No one was around when he knelt under that fig tree. Here was proof positive given to him that Jesus was the Messiah.

Jesus wanted disciples who had faith in God, and therefore He commended Nathaniel for the prayer. “Who hath believed our report”—our doctrines, our teachings? The Nathaniel class, those who promptly believe and act, on proper evidence. See what a noble band Jesus’

followers were—not noble because they were worldly great; they were not Cardinals, Bishops or Reverends, not great from any standpoint except in the qualities which Jesus approved—loyalty to God, confidence in His promise, a meek looking to Him for guidance. In this sense they were peculiar, different from the remainder of the people.

#### RIGID TERMS OF DISCIPLESHIP.

In seeking those who would be Christ's disciples, we are not to try to make it too easy for them. Tell them rather of His arrangement—"If any man will come after Me, let him deny himself and take up his cross and follow Me." It will mean the surrender of his own will. Sit down and count the cost, says our Lord. If you think you have too much to give, do not give it at all. The Lord would not accept any such disciple. How different is this from the preaching we generally hear nowadays! Practically all the preaching of our day seems to be an effort to get people to come into bondage which they do not comprehend, and then tell them, after they are in, You cannot get out of the church now or you will go to Hell.

The proper advice is, Do not start to be a Christian until you understand what it means and have carefully weighed the matter. It is a great proposition. You are dealing with God. To be Christ's disciple will mean the surrender of everything you have, yes, everything, even your life, if you are to fulfill the terms of your covenant. Your new will must govern everything under your control. Do not put your hand to the plow and then look back. This course was characteristic of the Lord and His disciples, and of those who believed their report. They have always been of humble mind, also, not many great, noble, wise, learned or rich. Pretty hard on us, isn't it? No matter; if we get that "prize" it will change us from being of the mean things. And that change is now going on in all of us.

I have had people tell me things about themselves that perhaps they had never told others, people who wondered if it was possible for them to be accepted of the Lord. They realized that they had been truly mean, that they had done many things they should not have done. They wanted me to tell them if that would be a bar to their getting into the Kingdom, if they should now give their hearts fully to the Lord. What did I tell them? "The blood of Jesus Christ cleanseth from all sin." Ah, there is something in God's Message that is not paralleled in all the world! It reaches a special class—the "down and outs."

Jesus appealed especially to these and said, "Come unto Me, all ye that labor and are heavy-laden, and I will give your rest. Take My yoke upon you and learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls." That means something. That is the Message of the Lord, and it appeals to the right class. "Who hath believed our report?" Many who have been heavy-laden with sin, many who have been weary and burdened with doctrines of devils, with strife and weakness.

"They heard the voice of Jesus say,  
'Come unto Me and rest,'"

and they came to Him as they were, and they were received and blessed and given life and peace, just as we were when we came.

Sometimes the little all that is given to God is meaner and sometimes less mean, but with Him even the meanest is acceptable if the heart is honest and sincere. "I beseech you, brethren, by the mercies of God," urges St. Paul, "that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." How are they holy? They are holy because God counts us complete in Christ. It is not that we are really holy in ourselves, but Jesus' merit covering us constitutes us holy in God's sight. Jesus makes up for each one exactly what we lack.

This is the class to whom the Arm of the Lord is revealed. What is this Arm? The Arm of the Lord represents the power of the Lord. The arm has long been a symbol of power. God's Arm, or Power, was revealed in Christ. God purposes to bless the whole world, to lift all mankind up out of degradation and sin back to Himself. Oh, what Power! That will be Power indeed, to make the whole benighted world know God! And He will do this through Christ Jesus. Is this Power revealed to you? Yes, to your eye of faith, if you are His.

Even back at Jesus' First Advent this power was revealed to the natural senses to some extent as the people saw Jesus heal the sick and lame, cast out devils, and raise the dead. But it was only "the finger of God" then. It was merely a little of Divine Power. Then Jesus told them of the power He would Himself manifest in the future that He would bring them all from their graves. "All these things did Jesus, and manifested beforehand His glory." How many people really saw the power of the Lord? Only the one class—the teachable class. How did the others view the matter? With their prejudiced, blinded minds they said, "He casteth out devils by Beelzebub, the prince of devils." If the heart be wrong, even the power and glory of the Lord may be misread.

#### GREATER DEVELOPMENT NOW DUE.

We have come down to the time now when the Lord's blessing is nearly due to be poured out upon all flesh. God's true saints may now have a great deal of knowledge of God's Plan. The Arm of the Lord is being revealed to us more fully than ever before. It takes great faith to believe that God's Arm will eventually be revealed to all mankind, but we are getting the eyes of our understanding opened. Not everybody as yet has the eye to see—only the few. "Blessed are your eyes, for they see, and your ears, for they hear." It is only the blessed ones who now see and hear.

It requires something more than a natural mind to discern these things. Remember what our Lord said to Peter when he declared his faith in Jesus as the Messiah: "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed this unto thee, but My Father which is in Heaven" (Matthew 16:17). Why did the Father reveal this to Peter? Why was he able to understand the Message of Jesus? Because he was honest at heart. He had the hearing ear, not merely the outward ear. He heard with his heart. So Jesus intimated that all those who received Him had the right kind of ears, and that Satan had blinded the minds of the others, lest the light of the glorious Gospel of Christ should shine unto them.

We have 1,600,000,000 people in the world today. How many of these has Satan blinded? 1,500,000,000, and a good many more, some partly blinded and some completely. Our own eyes are not yet completely opened. "I pray for you," says the Apostle Paul—not for the world but for the Church—"that the eyes of your understanding opening (a progressive work, the Apostle intimating that with the Church our eyes are opening wider and wider), ye may be able to comprehend what are the lengths and breadths and heights and depths, and to know the love of God, which passeth knowledge." Is God's love so great as this? Oh, yes! Satan does not want us to see how good God is, because the more we see of God's love the more it will transform us.

Most people are skeptical on this subject. They will say, "I do not understand the matter. I cannot see how the Lord can ever recover the dead if they are really dead." They do not see the Arm of the Lord. God does not want any to see it now except those who are in the right condition of heart. None but the right kind are ready to receive the Lord's Message. If we are being blessed of Him thus, let us show forth His praises. Our enemies blink their eyes as they look toward the light. It blinds them. They say all manner of evil against those who let the light shine.

#### THE ELIJAH CLASS SOON TO BE DELIVERED.

We should not be surprised at this. If this class could not see the light that shone from Jesus, how could they see our light? If you suffer persecution because of this, the glory of God is resting upon you. That means that you are having added blessing. If a little persecution is good for you, more persecution is better, if you are able to bear it. But, one may say, we are living in a civilized time. We will not have still more persecution, will we? Yes, I think so. We have been looking into the Lord's Word for some time, and have seen that the Prophet Elijah is a type of the Church in its earthly experiences. The taking up of Elijah was evidently designed to be an illustration of the taking away of the last members of The Christ from the earth.

We do not know just how our taking away is coming, but we can say that it is not for us to live ten, twenty or thirty years, and die in the ordinary way; for then it would be some time until the Kingdom would be established. The Lord's people of our day, waiting for the time of their deliverance, first had the date 1874 in their minds as the probable date of the glorification of the last living members of the Church. That was the due time for the Lord's Second Coming, as pointed out in recent years from Bible chronology. But the Church was not taken then. Then they watched for 1878. This was a date of importance, but it was the awakening of the saints who slept. They were awakened spirit beings, to be forever with the Lord.

From this time on those of the faithful ones who remained were not to sleep, but the moment of their death would be the moment of their "change." Why? Because the Kingdom was from that date in process of setting up. The Lord deferred the organization of the Kingdom class until our day. He let His saints sleep until the Morning of the New Dispensation. We have been in that New Day ever since the end of 1874. We have not seen visions nor heard voices, but we have the testimony of the Bible, which is sufficient that the man of God may be thoroughly furnished. What the Bible says is that we who are alive and remain at the Coming of Christ will not need to sleep, and so at the moment of death each one will receive his "change."

It will not be as with the world, who will be brought gradually to human perfection during the Millennium, but our change to be perfect spirit beings will be instantaneous, "in the twinkling of an eye," as it was with the sleeping saints— "sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spiritual body." This process of change has been going on since 1878, but not very many of the living saints have had that experience. Comparatively few have been changed, it would seem.

I do not know all of the Lord's saints; "The Lord knoweth them that are His." He may have a good many that I do not know personally. But He has given us a standard for estimating. See I Thessalonians 5:1-6; Daniel 12:9-10. Let us look at the picture of Elijah. It seems to be very forceful, meaningful. In his case the Lord took him away into the heavens, not into Heaven. Jesus said, "No man hath ascended into Heaven." He was the Forerunner. It was not then due time for the Church, and Elijah was not of the spiritual class. God wished to make of him a type of those who would go into the Heavenly condition at the close of the Gospel Age, when the resurrection of the Church was due. Therefore Elijah was taken up into the heavens and out of human sight. If we draw a parallel to the case of Elijah, we may suppose that many of the Lord's saints now living will go together. Where will we go? To a meeting with the Lord in the air. Air signifies spiritual power, just as Satan is now "the prince of the power of the air," the one who exerts spiritual power as "the ruler of the darkness of this world." God's spiritual power is to be manifested to the world through Christ and the glorified Church.

#### FOUR CHRONOLOGICAL POINTS OF TIME.

The experience of Elijah on the day he was to be taken up seems to symbolize something that we are soon to expect in our own experiences. We had thought that when the time would come, the parallel of the anointing of Jesus, perhaps that would be the time when the Church would be glorified. But it was not. It was the date of our Lord's Second Advent. Then we came to the spring of 1878, a parallel to the resurrection of Jesus. We said to ourselves, What should we expect here? Would not this be the time for the Church's change? But the living saints were not taken then, but we saw later that that was the date for the awakening of the sleeping saints.

Then we looked a little further, to 1881, which corresponded to the opening of the door of the Gospel to the Gentiles, to Cornelius, the first Gentile convert to receive the anointing of the Spirit. The Church was not taken there, but it was the date for the close of the general Gospel Call of this age, as we afterward saw. The only date remaining that was pointed out in Bible chronology was October 1st, 1914, approximately. We watched with interest for that date. We expected that the Church would be taken then. The time came. The great war broke out which the Scriptures had shown to be due at that time. But the Church was not glorified. We had merely drawn an inference. But we are still going on rejoicing in the Lord. We never were rejoicing more. We are not disappointed; we wish God's will to be done.

But there is a correspondency to the experiences of Elijah in all this, as we now see. On the day of his taking away he was sent by the Lord to four different places, first one then another, but he was not taken at any one of them. He was sent to Gilgal, Bethel, Jericho, then Jordan. After Elijah, and Elisha who accompanied him, had crossed Jordan, they went on, talking as they walked. Where were they going now? No place was designated. God had not spoken of any other place. Elijah was simply waiting, just as we are doing now. Then, behold, suddenly a chariot of fire and horses of fire appeared and separated them, and a whirlwind caught Elijah away into the heavens. Will the correspondency come to us this year? I do not know. God has kindly veiled our eyes. As long as He takes care of us and gives us plenty of spiritual food we are content. I know of no others who are having so good a time. Others in general are worrying and fearing.

#### FIERY CHARIOT NEXT, THEN THE WHIRLWIND.

We have much encouragement from the Lord, talking about His Plan, getting more like Christ, more ready for the Kingdom, each day. The next thing to look for is not another date. The next thing is the "chariot." I understand it is to be a chariot of fire, a chariot of trouble. But we wish to be carried to the Lord in His chariot. Elisha was left behind. We do not want to be left behind. We do not want, either, to do anything rash in order to get into the chariot. We are not needlessly to bring on persecution. Jesus would not tempt God by jumping from the pinnacle of the Temple. Let us keep right on doing the Lord's business, waiting for the chariot, trusting that the Lord will take us in. I believe the chariot is not very far away. I want to keep my heart in the condition to get into it. You want to keep yours in condition. We are to have richly those fruits of the Spirit of which the Apostle Peter says, "If these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of the Lord, and so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."

But the chariot first only separated between Elijah and Elisha. Then comes the whirlwind. That is another way that God pictures trouble, the letting loose of the winds of strife. The whirlwind took Elijah away. We are expecting some kind of fiery trouble soon that will

separate between the Lord's people—the "chariot." When the time comes, we will know what it is, just as they knew back there. Then will come the whirlwind. I think this will mean our death. Did we not all consecrate ourselves to death? Yes, if we are truly the Lord's. Then we are not to be surprised nor sorrowful when it comes. Whatever "chariot" and "whirlwind" may be sent, we will be glad and rejoice, because it will mean our journey Home to the Heavenly Kingdom, and into the presence of our Lord. Let us, therefore, be faithful, dear friends, until our deliverance shall come.

## “FAITH IN GOD’S LEADINGS.”

(Discourse by Pastor Russell. Hershey, Pa., Convention September 5-12, 1915.

From 1915 Convention Report, Supplement, beginning on page 154.)

**I**would take for my text today, dear friends, the words of the Lord through the prophet Malachi: “*Ye have said, It is vain to serve God; and what profit that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up (put in power); yea, they that tempt God are even delivered.*”

These words seem to describe a condition of things that very considerably prevail at the present time. There are very many that are saying these very things.

We look back over a generation or two and we perceive that many of God’s people, even though they did not have the light and knowledge that we have today, even though they did not have the blessings of today—a great many Christian people of a generation ago were very sincere, very earnest, and very devoted to the Lord, so far as we can judge from their words and conduct. God’s name was taken very reverently by them. Songs of praise to God were sung on Sunday. The Sabbath day was kept because they thought God wished it to be kept, and many things were done in the way of Bible Study and all that; and then came a time when prosperity had come to the world in a large measure, when the people of God were zealous and the Bible seemed not to make as much progress as the worldly people. Those who did not reverence God got along better in the world than they did, and then they began to say, What profit is it that we serve God? What advantage is it to us? It is really a disadvantage, for many of those people that thus trifle with God, they are being established in influence and power, and we are not prosperous in our worldly affairs. And then again, they say that, they are careless respecting God’s ordinance and God’s will, and yet, they are getting along much better than we who are trying to walk reverently before the Lord. The proud seem to be the ones that the Lord is blessing. It is as though God had said—Blessed are the proud; they that work wickedness shall be set up; they that tempt me shall be delivered. As a consequence, we find today, just as in the days of Malachi’s prophecy—only it was then with the Jews—we find a great tendency to worldliness, and little attention is paid to religion, which is only of a formal kind, and not too deep. Attend more to business, they say, more to the lodge, more to such things, and you will get along much better; God is not paying much attention to the people who are trying to please Him. This is so, in general, not only here in Canada, but all over the world. So, there is less piety today, except among certain classes. Those who have reverence for God, and are being strengthened, are coming to be known as Bible Students, and it is separating them out from all denominations. We are looking for as many as are sincere and genuine, and God has some encouragement for them, giving them to see some of the heights and depths, and lengths and breadths of His great plan. We will wait patiently on the Lord. In His own time and way He will give us the blessings that He thinks are best for us.

So, then, this class is more particularly represented by the next statement, “Then they that feared [reverenced] the Lord spake often one to another.” You see they became separated from the masses and were brought together; and now they speak often one to another. They talk to each other about these good matters. They have a fellowship of spirit, and often sing,

“Blest be the tie that binds,  
Our Hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above.”

These are the experiences we are having as spiritual Israelites. We are not being blessed necessarily in outward things. Perhaps, as a whole, we have less than the average person of the world. Yet, when have I seen any of the Lord’s saints begging for bread? Never. Yet I have not seen very many great and wealthy. It would not be well for us to have too many of the good things of this present life. In harmony with my own experience, so long as they were in business and prosperous in their worldly affairs, they were inclined to have a worldly spirit, and God greatly favored them by taking from them much of their earthly prosperity. One dear brother told me: “I was in the grocery business. Every moment of my time was necessary to make my business a good success. I was putting all of my life’s energies right into it. From a Colporteur I got the Scripture Studies, but I put them on my shelf because I had no time for them. Brother Russell, the Lord gave me a great fall. I broke my leg, and after it was set and I had to wait for the bones to knit together, I said, I can’t attend to my business, so now is the time to read those books. I did read them, and I want to say that, all that God had given me previous to that time, could not compare with the blessings that came as a result of breaking my leg. I would have gone on the same old way, except this had taken place.” So we see that God is giving us what He sees is best, for us as new creatures. He is not thus dealing with the world. The world is indeed subject to a general supervision and a certain restraint, in that He says “Thus far and no further,” but He is not treating them as a shepherd deals with his sheep. He treats them more as goats. Let us thank God because we as His sheep are under His special care. Wisely and tenderly He holds back from us some of the good, earthly things. It is in harmony with this, that Jesus says, I am the vine, ye are the branches. Every branch in me that beareth fruit, the Father pruneth it that it may bring forth more fruit. He prunes the vine that it may bring forth more fruit. I inquired of some who had made a success of cultivating grape vines, and they informed me, that it is the tendency of this vine to spread out everywhere and have plenty of branches, and the strength of the vine is inclined to go out that way. The result would be a few grapes but not very large. But when the vine-dressers wanted this vine to produce better fruit, they would break off the suckers, and anyone who is a husbandman can tell whether it is a fruit vine or whether it is a sucker. He breaks off the sucker. And then when the vine shows the signs of fruit, he will break off the vine entirely a little beyond the bunch of grapes. This looks as though he was spoiling the grape vine. But is he spoiling it? No; he is bringing the juice right into that very bunch of grapes. If you want a vine that will produce much fruit, you must know how to do it. Now, our Lord says, in connection with that parable, “Herein is my Father glorified, that you bear much fruit.” He wants the fruit. The leaves represent profession. Of course, you have to have some leaves. So it is right to have a good profession, but our lives should not be all profession and no fruit. No. No. The Lord wants fruit from the vine—good bunches of fruit. The Father will be glorified by your bearing much fruit. Anyone who would understand the growth of grapes, would get out large quantities of grapes. He is the good husbandman. So, in this way, the Father wishes you to bring forth much fruit. This will be to our advantage and to His glory. These branches that have no fruit buds at all, but are called merely suckers, are illustrative of those who come into the church, make a profession, and never produce any fruit. They are not really of the church class. God only calls fruit-bearers. Those who have

the real matter at heart and have a desire to bear much fruit, if the Lord shall knock off some of the tendencies to go out and take in the worldly things, we are not to think that this is strange. The Lord will pinch off this tendency to worldly things, and this will be for your good, not for your injury. You have noticed how the little branches take hold of anything they can reach. So we have a great many things that we are inclined to take hold of: a little pet dog, flowers, a little ground, a little business; taking your strength and energy away from the one thing that is the most important to you. That is the way with the vine. If the Lord shall cut off some of these tendrils, this is to our advantage.

But we should bear in mind, that the Lord is not thus dealing with everyone, but only with a special class. We need to make a sharp distinction between the church and the world. We often hear the expression, The Fatherhood of God and the brotherhood of man, as though we were all one brotherhood and all members of the family of God. This might be true from a worldly standpoint, but it does not represent the real truth of the matter. When father Adam was created in the image of God he was the son of God and had a chance of bringing into existence a race of sons. But when he disobeyed God he was cut off from sonship, and his children are therefore not sons of God. The contrary thought of the Fatherhood of God and brotherhood of man is nothing but a worldly tradition. The Bible does not speak of the brotherhood of man in such manner. This thought is contrary to the Bible. We have a general relationship one to another, so that we are to do what we can to help those in trouble, even as the Bible says, We are to do good unto all men as we have opportunity, but especially to the household of faith, because the household of faith are the real sons of God. God having discarded Adam and his family, has adopted a new family. When? Where? And How?

This new family began with Jesus. He was begotten again with the Holy Spirit. None preceded Him. Jesus was the first one who was begotten with the Holy Spirit. It came at the time He made a full consecration of Himself. From that time on, He was a new creature—begotten to a new nature—the divine nature. This nature was perfected when He was raised from the dead. He was put to death in flesh and quickened in spirit, as the Apostle puts it. Jesus was the first, and so, opened up the way for a certain class. Many? No; not many. It is a little flock. God does not wish many. God is limiting the number. Do we know what the number is? Well; He has intimated that the bride of Christ will be made up of 144,000. It will be limited to them. Why should he limit it? In the same way that we might limit the number of invitations to a wedding to a certain number. In the army, so many men constitute a regiment. It is limited to that number. Say, one 1,010 shall constitute a regiment. When you get that number, it is full and you can no longer join that regiment. So God has provided for a certain class, and only the required number can come into that class. It has taken all the Gospel Age to find this class. God has been sending out the message for 1,800 years. Simply telling them the message. Those who have responded and make their calling and election sure, when that number has fully come in, then the door will be shut. No more can then get into that class or company.

So then, dear brethren, those who are now being begotten are members of the bride class. It is not open to any and all. It is limited to those who respond in this way. He is dealing in a general way with the world, in that He says, Thus far and no farther, but beyond this general supervision, He is not dealing with the world at the present time. He will deal with them in the Millennial age. But now He deals with the elect of God, and this is the class that is spoken of as being the sons of God. All who are begotten of the Holy Spirit are the sons of God. The world is not begotten of the Spirit. Not all Christians of all denominations are begotten of

the Spirit. Very few of them claim to be spirit-begotten. I am sure you will find some of the best of them know very little about spirit begetting. Our Methodist friends years ago used to make much of this, and spoke of most of the people as being born again. They misrepresented the matter. What they really meant to say, was, that those only are the sons of God who have been begotten of the Spirit, and that those thus begotten to sonship must grow in character, grow in grace, grow in the likeness of Christ, and then, in the first resurrection they will be born again, and be sons of God in the full sense. Jesus was the first-born from the dead. So with us, we will be born in the first resurrection. Those are the only sons who are the sons of God. Is that according to the Bible? Yes; none others are called sons of God. John 1:12, is one of the Scriptures on this point, "But as many as received Him, to them gave He power to become the sons of God. Jesus came unto His own, and His own [people, the Jews] received Him not." They had wrong expectations. They were not Israelites indeed, because they did not have the true Israelite spirit. The majority of them rejected Him. They were not true Israelites. Some were Israelites indeed, were loyal to God in their lives, and of them the Apostle speaks when he says, "To them gave He the power, or privilege, of becoming the sons of God." That privilege came to them at Pentecost. They did not have this privilege before. He put His Spirit upon them and they acted as His representatives beforehand, but not until Jesus had finished His sacrifice and appeared in the presence of God for us, not until then would God recognize them and give them the Holy Spirit. He said, tarry; I have made you to be my representatives to go into all the world to witness, but tarry at Jerusalem until ye be endowed with power from on high. After Jesus had ascended up on high and there presented his sacrifice, and had been accepted, then the Father granted Him the privilege of recognizing these as His children. The effect was the begetting of the Holy Spirit the same as Jesus was begotten at His baptism.

So it has been all the way down. As many as are the sons of God, they have received the Spirit of God, and if any man have not the Spirit of God, he is none of His. We did not get the Spirit in the same manner as Jesus did at the river Jordan, but the effect was the same. That was an outward demonstration for the benefit of John the Baptist. Neither did we get the Spirit in the same manner as did the disciples at Pentecost. That was an outward demonstration for a double purpose. It taught the Jews that the Father was specially with these, and it convinced the church that they were received of the Father. And then, what was that blessing they got? It was the gift of the Holy Spirit. This gift came to everybody who became a Christian. Some had several gifts. St. Paul could speak with tongues, could interpret tongues, and had the gift of healing, etc. Everyone in the church had a gift bestowed upon him as an evidence that he had been accepted by the Lord. But this did not continue. Why not? Not because the church fell away, but because the church progressed and grew in knowledge. They were then in the primary department, and had primary lessons and illustrations the same as you give a child primary lessons. Thus it was with the early church, and after the early church passed away, the church passed into another stage; and so the Apostle says, "Whether there be tongues, they shall cease; whether there be prophecies, they shall fail"—they shall all pass away. Then would come the fruits of the Spirit. As soon as the church had been established by the gifts of the Spirit, then came the period for the fruits of the Spirit, and it is this fruitage of the Spirit that has constituted the riches and blessings of the church ever since. All down through the Gospel age, those who have been begotten of the Spirit, are expected and exhorted to bear the fruits of the Spirit. These fruits are "meekness, gentleness, faithfulness, longsuffering, patience, brotherly kindness, love. If these things be in you and abound, they make you that ye shall neither be barren, nor unfruitful in

the knowledge of our Lord Jesus Christ, and so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour.” These fruits were the important things. Not [all] those who have the gifts of the spirit will get into the kingdom. That was something from the outside. The Apostle showed a difference between the gifts and fruits of the Spirit. St. Paul shows that a man might have these gifts of the Spirit and not really be any account at all. He might give all his goods to feed the poor, but if he did not have the real motive of love, (the fruit of the Spirit is love), it would profit him nothing. He might give his body to be burned in some religious cause, but if it were not prompted by love, God would not appreciate it. Though one might speak with the tongues of men, or of angels (He had already spoken of the speaking with tongues as a valuable gift of the Spirit), if he should speak with these tongues, and did not have love, it would avail him nothing. The gifts by themselves would count for nothing apart from the necessary character, but if these things were done from the motive of love, they would be acceptable to the Lord, they would then be pleasing to Him. If one should speak the truth at the cost of self-sacrifice, that would show that one had a large development of the fruits of the Spirit. The fruit of the Spirit in an individual manifests itself in an effort to do God’s will.

Now then, all the way down, this class has been bearing fruit, more or less, and our Father is being glorified by bearing very much fruit. The fruit grows gradually. The next day after giving your heart to the Lord, you will not have a large bunch of grapes. So with the vine. It does not grow grapes at once. The fruit buds first appear, having small flowers, and very shortly these flowers pass away and the little grapes appear. You can see these under the microscope. Afterwards they develop and grow. So it is with the Christian. This is the will of God, that we should develop these fruits—the fruits of the Holy Spirit. What kind of fruits are these? Are these merely the distribution of tracts? That might be a sign of good fruit—that you were willing to distribute tracts. Would preaching be an indication? That might be a very good sign. But the fruits of the Spirit are really more than these activities in the Lord’s vineyard. They are those qualities of heart such as meekness, gentleness, etc. God is more anxious to know how meek you are than the number of tracts you distribute. God is more anxious to know how much love you have. These two things really go together. Our service for the Lord depends very much upon the growth of the Spirit. At first you might have a feeling of pride. Must I give this tract? I cannot do that. Why not? You did not have enough meekness to go out with the tracts. As the meekness grows, the person will get out with the tracts. Not the tracts but the meekness is the thing that counts. You might be sick and not be able to give out tracts, but if you have the spirit of meekness and the desire to do it, God looks at that spirit or intention. If we get these fruits of the Spirit well developed, such as meekness, gentleness, patience, brotherly kindness, love, they will cause us to be that much more active in God’s work. But at first we may have the activity without the proper spirit. You may have noticed this perhaps in some of your earlier efforts to serve the truth. When I first began to see the truth, I would go up to some of my friends and hit them with the texts of Scripture, and would knock them down with the texts. When they got up, I noticed that they were not especially friendly. They would keep away from me so as not to get hit again. I said to myself, you are not getting the people to understand the Bible, they are simply shy of you, you have knocked them down; I must have this thing wrong; I must be doing it in a wrong way. I then began to study how to do it better, how to speak the truth in love, instead of knocking them down, to just get them to sit down themselves. If one sits down and finds out where he is wrong, that one is getting a blessing. You have, no doubt, noticed that in your experiences the same as I did in mine. Sometimes it is the husband who

has this wrong way, and sometimes it is the wife. They have asked me why they did not have better results. I have generally told them that it is because they did not handle the Scriptures right. If you jack people up they will feel sore about it. We are to avoid this knocking way, and this pin-pricking presentation of the truth, and we must try to cultivate the Lord's way and spirit. His spirit is love. And by the time your heart becomes imbued with the spirit of the truth, you will not be thinking about showing off, but will rather forget about yourself and want to honor the Lord. If you are going to be somebody, God can't use you in His service. We must be nothing. Just as we often sing:

“O, to be nothing, nothing,  
Only to lie at His feet,  
A broken and emptied vessel,  
For the Master's use made meet.  
Emptied, that He might fill me,  
As forth to His service I go;  
Broken, that so, unhindered,  
His life through me might flow.”

This is very important. The Apostle puts meekness first. If we have not that, we cannot make any progress. We must have meekness if we are to be used of the Lord. I don't know what may be your difficulties. We all have them—imperfections. But we should fight a good fight with ourselves. You do not need to fight the Germans, Russians, French or English, but fight yourself. Get yourself into the full line with what the Lord wants, and the Lord, by His providence, will help you. You might be inclined to get discouraged. Brother Russell, said one of the friends to me, at the beginning of this year I was desirous of making a good start for the year. I said, which one of the fruits of the spirit do you think you lack most? I believe that I need patience more than any of the others. I need all the others, of course. So I prayed that the Lord might grant me a special blessing this year in the way of cultivating this quality of patience, and asked Him, for those experiences that would help me to develop patience. Well, he said, I had the queerest experience. For three months I was wondering why I was having more trials every day. It seemed that I was getting more trials on the line of patience than anyone. I could not understand it. Finally, I thought of my prayer for patience, and I began to see that the Lord was giving me these, so that I might cultivate the quality of patience. As soon as I saw that, it made me rejoice that I was having these trying experiences, in order that I might cultivate more patience. I then began to rejoice in all these various trials. It turned out very fine at last.

This is an illustration. It may be that your imperfection is along the line of meekness. He might try you along this line so as to show you how much you lack in that respect; or, it may be along the line of gentleness—you being rude and not doing things in a kindly way. The Lord may be giving you these tests or trials in order to give you an opportunity of developing those fruits in your character. So with the tests of love for the brethren, for the family, for one's neighbors. The Lord might hide His face from you for a time to give you a test of love for Him. All these things work together for good to them that love God, to those who are called according to His purpose. That is not the world, you see. The world are not called according to His purpose. Those referred to are the ones who have heard and accepted His invitation. They are the ones who are called according to His purpose. Everything is working together for good to them. This does not mean the world, although He is making everything in the world get ready for Messiah's kingdom. For the present, it means the church, for they

are the ones who have consecrated their lives to the Lord. They are the ones who are desirous above everything else of becoming copies of God's dear Son. With these then, the Lord is now dealing. When does this matter begin? It began with their begetting. When will it end? It will end when they die.

But can't one say, I have fought a good fight, and have finished my course, before one dies? Must we be wondering all the time? You may have this confidence. You have entered into a covenant with the Lord. You have given to Him your time, talents, strength, everything. He has given you in exchange for them the begetting of the Holy Spirit, his providential care, and His exceeding precious promises respecting the future. Are you still in this condition? Are you still seeking to walk in the footsteps of Jesus? Surely then, all is right for you. Do not be afraid. Do not say, I am afraid He will back down. If anyone backs down out of the contract, it will be you, not God. Faithful is He that calleth you, who also will do it. God is sure to carry out His part, so that the failure can be only on our part. Thus we may have confidence according to conditions. What am I to do? If our hearts condemn us not. If your heart condemns you, then it is not all right with you. For what does your heart condemn you? If you have not been living up to the full extent of your ability, then your heart condemns you for that. God is greater than your heart. So, what your heart condemns in you, God will condemn. What does that mean? It means that it is time for you to get right while you can. If you are to have a share with the bride class, you must be more zealous. You must be studying your character. You must see to it that you develop these various qualities. It would mean that you resolve that, I am going to see to it tonight: how much I have cultivated these fruits: the faith that goes with love, the patience that goes with love, the brotherly kindness that goes with love.

(I want to refresh your memory, dear friends, and bring some influence to bear upon your hearts and lives that will be for your good and God's glory.) You should say, throughout this day, I am going to keep watch over my thoughts, what my hands are doing, how my time is spent, what my words are. That would be a terrible thing to have to be so careful about these things, wouldn't it, Brother Russell? Oh no; not if you have a proper love of the bridegroom, the proper appreciation of what He has done for you, and the proper appreciation of what He will still do for you. If you have not worked all this embroidery on your robe, you will be glad to take all these stitches with care. This is your wedding robe that you are preparing. Every stitch tells me of the love of the one who gave me this robe. It tells me about the bridegroom, and the bride class. It all brings up thoughts about God, and about Christ, and about the glorious things He has in reservation for those who love Him—love Him more than anything else. This is the class mentioned in our text when it says, "They that reverence the Lord spake often one to another;" at the Conventions, in Dawn studies, prayer meetings, every Sunday for worship; they want the Watch Tower, they love to study the Studies in the Scriptures, and know all the various parts of the plan; they observe the daily Manna texts: that is the way they will do. They that reverence the Lord spake often one to another. What of it? "And the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared (reverenced) the Lord and thought on His name." What does He hear when He comes into your meeting? Did he hear you say anything proud or boastful; anything slanderous or unkind; talking about other people's business? Did He see you study His Word, and desire to develop the fruits of the Spirit? Then be glad and rejoice. You have that much evidence that you are on the Lord's side. And if you are seeking in everything to do His will, you have the full assurance of faith. Continue in that way and you are sure to get the prize. If you will continue that way, it is absolutely sure that you will get the prize.

God has not required anything from you that is impossible. Just do to the best of your ability what you have agreed to do, with that full assurance of faith, the fine needlework on the embroidery of your wedding garment, and this fellowship with the Lord's people—that is a very happy condition. No one else is in such a good condition. Some have their lodges, various kinds of meetings and socials, but they are not very deep and heart-satisfying. They are pretty empty things. They are froth and foam. We have the best there is—those that speak often one to another. You will remember the Apostle Paul in speaking to us, says, “Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching.” So much the more. Of course you can go to an extreme in attending meetings, but we are not likely to go to an extreme. You have duties at home toward your families and you are not to neglect these, but, having these special privileges, you are to accept them, and thus grow strong in the spirit.

When the Lord hearkened and heard, what did He do? A book of remembrance was written before him. It is not the thought that God had to write down so as not to forget, but it gives us the thought that He does not forget, and that He loves that class. He loves the world with a broad, sympathetic love, but He has a special love for the church, those who have consecrated themselves to Him at the present time. “The Father Himself loveth you,” and in one of the Psalms, it is written, that we are as dear to Him as the apple of His eye. Think how carefully you would guard your eyes. If anything is going to hurt them He will take care of it. That is a beautiful thought. “They that reverence the Lord, spake often one to another, and the Lord hearkened, and a book of remembrance was kept of those that thought on His name.” In olden times the name stood for character more than it does now. Now we give names too often at random. Too many times we give the name meaning King, or meaning Noble one, to a person who may be very ignoble. But in olden times they were very particular to attach names to the one to whom it would fit. They called His name Jesus because it was He that would save His people from their sins. God's name. What does it stand for? It stands for all that great character of God. Not very many people think about the character of God. Why not? Because the religious teachers have described His character in such a way as to make it very undesirable to think much about Him. They have the thought that He is going to punish people so much, that the name Jehovah stands for one who is to be feared for His great power in throwing them over to the devil, rather than one who is to be loved because of His great love for all His people. But with His dear children, this is not so. They love God and study about His name and character. They think about His care for them. They are trying to be like their Father in heaven. And He is showing to them His character more and more. Some of the lengths and breadths, and heights and depths of His love divine is being shown to this class, and they are wanting to know more of His character all the time, and consequently are trying to learn more of His plan. In that way we are learning more about His character by knowing more about His plan. When we see the plan of God for the church, and for the world, we are then thinking about His character. So, by and by the world will be made to know about this great plan. The light of the knowledge of the glory of God will fill the whole world. We get this knowledge of Jehovah's character beforehand; because in coming into the family of God we have entered the school of Christ, and He is teaching us and showing us these things, and they are written in the Bible for our admonition upon whom the ends of the ages have come, in order that by knowing Him in the full sense we may be ready for everlasting life.

What does the Lord think of this class? “They shall be Mine saith the Lord in that day when I make up my jewels.” Here is the possessive case. “Mine” saith the Lord. I have taken

a long time to select them and care for them and husband them as a vine that they might bear much fruit. Like one who cares about precious jewels, he takes care that no one shall steal them. So with the Lord. They shall be Mine, saith the Lord, in that day when I make up my jewels. I will make them up. I will care for them. How will He make them up? This is the picture. The one who handles jewels first sees that they are properly polished, but they would not look well except they were mounted. The mounting has much to do with the beauty of the jewels. God is now cutting these jewels. Jesus was the first Great Jewel. The twelve Apostles were twelve large jewels, fine-grained and beautifully cut. Some small, and some large ones have been cut all the way down during the Gospel age. Now, we have this privilege of being jewels. God is going to mount them presently. He is going to make of them a diadem, set in gold, symbolizing divine nature; the mounting is to be done in the resurrection. It will give them the proper setting in the divine nature. The resurrection work is the work of mounting. According to the statement of the prophet Isaiah, "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Is He going to wear it? That is what people generally do with them. Will God wear them? Will God do this? Oh no; we could not add to the charms of God's perfection at all. He needs no diadem of any kind to glorify Him. Ye shall be a royal diadem in the hand of our God. We will be in His hand. We will be shown to the angels, and to men, as a piece of fine work that God has done. He did not use force about it either. These are some of the poor daughters and sons of Adam. See what I have made of them, and in doing so, God did not pull, or push them, but simply directed them by the spirit, the exceeding great and precious promises. Promises. No driving nor throwing. Just the promises. Some did not care for the promises, and consequently did not come. What about them? They can stay away. God is looking for those who want to come, just as a piece of steel is attracted to the magnet.

According to the best knowledge we have, the knowledge of God's word, we have now come down to the close. The bride will soon be complete. Today? I don't know. Next month? I don't know. Many months? I cannot tell. "God kindly veils mine eyes." Don't you wish you could tell? No; the flesh would say that. The spirit says, I do not want to know anything that God does not wish me to know. I am sure I am better off without the knowledge, since it has not pleased Him to give it. If it had been better to have this knowledge He would have given it

We have seen that Elijah is a type of the gospel church. Elijah's experiences correspond with those of the church in many ways. Read the second volume on this. We have pointed out there wherein Elijah may be viewed as the type of the church. You remember, at the close of Elijah's experiences God sent him to this place, to that place, and to the other place, and then was the time when He would take up Elijah, but God did not take him up at any of these places. So God sent us to look at [1874], and then to 1881 as a specially marked time in His great plan. He then sent us to look at the close of Gentile times, but He did not say that we would be taken up at that time. So it was with Elijah. He sent him here, there and beyond, but God did not take him at any of these places. So God has not taken us at any of these places. We do not know where we are now. He has not given us any other time. In the case of Elijah and Elisha, we read, "And it came to pass, AS THEY STILL WENT ON, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." It was while they were still going on that they were separated by a chariot of fire. The Elijah class is the bride class, and the chariot of fire is a symbol of trouble. Fire is always a symbol of trouble. This does not look like being carried to the skies on flowery beds of ease. It is more like a bed of thorns. I don't

want to alarm anybody. I trust you will not have any alarm in connection with anything the Lord has given. That Chariot is something that will come very suddenly. It will catch away the elect class, leaving the non-elect class in the church like Elisha. Elisha was left and Elijah was taken, and so, some fiery experiences will come upon those who will be taken.

I am not prophesying. I am a poor guesser. As far as I can understand what is written, I am pleased to talk about it, but when I don't understand, I shall just wait awhile. A large bump of imagination may cause us to make God's Word mean most anything. But we are content to wait. Whenever God has anything to say, I believe He will make it so clear and so plain that we will have no difficulty in knowing about it. But no prophecy is understood very long before its fulfillment. Hardly any prophecies were understood until they were fulfilled. Jesus told His disciples about the lifting up of the serpent in the wilderness, but they did not understand it until after His resurrection. It was after He appeared and explained that it behooved the Son of man to suffer, before they could begin to understand. It was after its fulfillment that they were able to understand. So, I think it will be with us. The Lord does not wish us to see very long in advance, but when the chariot comes, I hope we may be in it. I think it means great tribulation. The whirlwind means what? Not anything good. It generally signifies trouble of some kind. We are having a great whirlwind now. Whether that one will take us up, or not, I don't know. It may be. I don't know. God kindly veils mine eyes. So on we go, not knowing, not wishing to know what God does not wish us to know, but content that Our Father who has lead us these years, will lead us still.

And thus, my dear brethren, I trust our experience will go on favorably for us and prepare us for what is coming. So far as I can observe, God's people are being well exercised by their experiences. I feel God is favoring me in enabling me to do some more work on the robe, and to receive some more polishing. We will leave it all in God's hands. May He do with us what seemeth to Him best.

“NEW CREATURES—PERFECT IN HOLINESS.”

(Discourse by Pastor Russell. Hershey, Pa., Convention September 5-12, 1915.  
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THEIR HOLINESS NOT OF THE FLESH, BUT OF THE SPIRIT,  
AND THROUGH IMPUTATION.

HOLINESS MEANS COMPLETENESS—ONLY THE CHURCH ARE HOLY NOW—JEWS FAILED TO BE HOLY—HOW CHRIST’S FOLLOWERS FULFIL THE LAW—VARIED FUTURE OFFICES OF THE CHURCH—DEVELOPMENT OF THE NEW CREATION—PRACTICING ON THE OLD BODY—JUDGED BY HEART ATTITUDE—ATTITUDE—SELF-DISCIPLINING-ATTAINING THE SPIRIT OF A SOUND MIND-LOVE THE BOND OF PERFECTION.

**O**UR TEXT is “*Be ye Holy, for I am Holy.*” (1 Peter 1:16.)

The word “holy” is related to our word “whole,” which signifies to be complete, not broken, not partial. Viewed from this standpoint, this is a wonderful exhortation. Our Lord Jesus also exhorted us, “Be ye therefore perfect, even as your Father in Heaven is perfect.” Very properly we notice who are thus addressed. It is not the world; for the Bible is not addressed to the world. The world in its fallen condition, out of harmony with God, and not seeking to know God’s will, is not in a position where God can thus address them. They are aliens, strangers, foreigners, as the Lord speaks of them through St. Paul. They have neither part nor lot in the things of God at this time. The world by its wisdom knows not God. His great Plan, so far as the world of mankind is concerned, is yet future. The world is loved sympathetically by the Heavenly Father, and they are ultimately to have a glorious place in His provision, but not yet.

During the long period of time from Adam to the making of the Covenant with Israel, God recognized no nation of people. They were cut off from fellowship with Him. He did, indeed, speak through a few, such as Enoch, Noah, and Abraham, and He made certain declarations to them not clearly understood by any at that time. None were permitted to come into covenant relationship with God, except in the sense that Abraham did, and through animal sacrifices, which typified the great sacrifice for sins yet to come. Then came God’s dealings with the one nation of Israel. He separated them from all other nations, and said, “You only have I known [recognized] of all the families of the earth.” He commanded them to be holy. He gave them His law, and promised that if they would keep the law they should have everlasting life; they might have those gracious privileges which God mentioned to Father Abraham; namely, that through them all the families of the earth might be blessed. They thought they could keep God’s Law; they thought they could be holy; but they found they could not.

This holiness was briefly comprehended in the command, “Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, and thou shalt love thy neighbor as thyself.” What holiness, what completeness, that would be! But the difficulty with the nation of Israel was that they could not keep the Law Covenant because they were imperfect. No imperfect man could keep a perfect law. They could not be holy—that was the long and short of it.

You remember that God permitted them to offer typical sacrifices year by year for over 1,600 years, and thus they renewed this arrangement yearly on the annual Day of Atonement. This arrangement made them acceptable to God for the ensuing year, and thus they were

kept in covenant relationship with Him. They tried over and over again to keep the Law, and continually failed. The Apostle Paul tells us that not a single Jew during all that time was justified through keeping the law. "By the deeds of the Law shall no flesh be justified" in God's sight.

#### HOW CHRISTIANS CAN KEEP GOD'S LAW.

Then came the Gospel Dispensation. Jesus, by His life and by His preaching gave forth a message of mercy, a message of peace, even to those Jews who could not keep the Law, saying still to them, "Be ye holy." They had tried to be holy during all those many centuries but had failed, and how could they be expected to be holy now any more than before? How could they be complete, lacking nothing, any more than previously? Ah, there was a secret, which Jesus disclosed to the earnest and sincere, the "Israelites indeed!" The reason why any could keep the Law after Jesus came, while the Jews could not, was that Christ accomplished an important work, applicable to those who become His disciples. The Jews could not succeed, but we can. How can Christians keep God's Law when the Jews could not? Are we wiser or better born than they? Nay, verily. Naturally "we are all children of wrath, even as others." How, then, do we keep the Law?

In the absolute sense we cannot keep God's Law any more than could the Jews. You have proven to your satisfaction, no doubt, and I have proven to my satisfaction, that we cannot keep that perfect Law in the sense that we would have no imperfection of word, thought or action. We do not in that sense keep the Law. What, then, did the Apostle mean by saying that "the righteousness of the Law is fulfilled in us?" He means that God has made an arrangement through Jesus which legally cancels our imperfections, and makes them as though they did not exist. Thus, by keeping the Law in spirit, and having Jesus cancel the infirmities of our body, which is merely our temporary property, we are perfect before God, we keep His Law.

#### DIFFERENT OFFICES OF THE GLORIFIED CHRIST.

We see, first of all, that the Lord Jesus, according to the Father's Plan, laid down His life as a Ransom, a corresponding price, for the life of Father Adam, and this included all the race of Adam, because they fell in him, before they were born. Father Adam sinned and the penalty was death. That penalty must be met. Adam died, and all his children have been born under the conditions of sin and imperfection and death during the past six thousand years. They have been dying because sin entered into the world by one man's disobedience, as the Apostle explains. What, then, did Jesus' death accomplish? This: through His death He secured the right to annul Adam's death sentence and to take possession of all the world of mankind. Thus Adam and all his posterity will be awakened from death. Otherwise the entire race would have to suffer eternal death; for the penalty of sin was not merely dying, but remaining dead forever.

When will Jesus take possession of the world? At the beginning of His Messianic Kingdom. Mankind are something like a scrap-heap of old machines, engines, boilers, etc., all rusted and twisted out of shape. They do not seem fit for much of anything. But the One taking control has infinite power and ability to rejuvenate and reorganize all of these defective beings. This will be His work during the thousand years of His reign. It will affect all the dead as well as those now having a measure of life. He will bring mankind up out of the conditions of sin and degradation and death, back to the perfection lost in Eden, redeemed by Himself at Calvary.

Why has God not yet done this work for the world? Because this is not His Plan. God purposed to allow sin to demonstrate for six thousand years its awful fruitage, and then to bring in a great Sabbath Day, the great Millennial Sabbath of a thousand years, and in that time to do a work for mankind which they cannot do for themselves. He is to do this work through Jesus, His appointed Channel. In the meantime He has been selecting and preparing the classes who will be His agents, under Christ, to accomplish His great work for man—first an earthly class and then a spiritual class. God has purposed that Jesus shall be the great King of the world, and that the spiritual class, the Church, shall be associate kings under Him.

Moreover, the Heavenly Father has purposed that Jesus and the Church shall be a Priesthood to bless and instruct the world over whom they will reign as Kings. Such a work was the portion of the priests who were appointed under the Law of Israel. They were teachers and helpers of the people. This Priesthood that God is preparing has Jesus for its great High Priest and the Church as under priests. They are also to be the judges of the people. These different features of their future work were shown in type in the anointed priesthood of Israel, in their anointed kings, and in their judges. The Apostle says, “Do ye not know that the saints shall judge the world?” (1 Corinthians 6:2.) The Christ, Head and Body, are also to be the world’s great Prophet, the antitype of Moses. (Acts 3:22,23.)

All this shows us that the Church is separate and distinct from the world at large. As Jesus said, “Ye are not of the world, even as I am not of the world.” “I have chosen you out of the world.” There are two different camps. What God will do for the world through Jesus in the incoming Age, by restoring whosoever will to all that was lost in Adam, bringing them back to human perfection, is something very different from what He is doing for the Church now. The inheritance of the faithful Church is to be spiritual, not earthly. It is the Church that is now called upon to be holy.

All the world, in due time, will be called upon to be holy. That will be the rule of the Millennial Age. All mankind will then have the standard of holiness set before them, and by the assistance of The Christ, Restitution to perfection will be accomplished in all who will then be willing and obedient, and they may become holy as was Adam in his perfection. He was holy until he sinned. Jesus was holy in the perfection of human nature while on earth. The whole world will be expected to come up to the condition of holiness, of completeness, nothing lacking, nothing imperfect. The merit which Jesus has, by virtue of His faithfulness to the Father even unto death, gives Him the right to purchase the human family and help them back to that condition of completeness, of perfection, where they can be holy as God is holy. The angels evidently are holy as God is holy. They have no sin, incompleteness or imperfection.

#### GOD’S NEW CREATION —HIS CROWNING WORK.

What, then, is the difference in the call to holiness now extended to those who have an “ear to hear” God’s present Message? The point is right here. It is not our flesh that is holy. It is the New Creature that is holy. Our human imperfections are covered by the imputed righteousness of Christ. This unique dealing with the Gospel Church is for a specific purpose. We understand that God, who had already created various ranks of angels and other spirit beings, and who then created man, a little lower than the angels, had it in His Plan before the foundation of the world that He would in due time have a New Creation, different from anything created before, and that this would be the greatest, most wonderful creation of all.

This New Creation, God tells us (2 Peter 1:4), is to have the Divine nature, which is His own nature. It will not only be higher than the human nature, which in perfection is the

image of God, but it will be higher than the angels, who are also in the image of God. It will be higher than seraphim and cherubim and all forms of spirit life. It will be the very pinnacle of life, spirit nature in its highest form.

It is this New Creation that God first began to develop in the person of the Lord Jesus Christ when He was here upon earth, and at the time of His baptism. The Father's purpose in sending Him into the world was, first, that He might be the world's Redeemer; second, that He might become the Leader of the Church. The Apostle declares that "in bringing many sons to glory"—not bringing the world back to the earthly sonship lost in Adam; for he was not then discussing the world's salvation; but in bringing the Heavenly sons to glory, honor and immortality—it pleased God to "make the Captain of their salvation perfect through suffering." God has made Him to be Head over the Church, which is His Body. The Church is a body in the same sense that Congress is a body. Jesus will be the Executive Officer. The work of the Gospel Age has been to gather the members of this Body. The blessings promised to the world cannot go to it until this work of gathering and developing the spiritual Body of Christ has been completed. We believe that this work is now almost accomplished.

The Bible tells us that for the joy that was set before Him Jesus endured all His sufferings even unto death. No doubt He had some of the joy before He left the Heavenly condition and humbled Himself to become a man. He had set before Him by the Father the joy of being the greatest servant of God, of doing His will and of redeeming the world of mankind. For this joy He despised, or set at naught, the shame, and was crucified, for which cause the Father supremely exalted Him to a place at His own right hand. Jesus did not need any one to be His Redeemer, to make good for Him, because He was able to keep the Law. He was perfect before He came into the world, as the Father was perfect, and in the same sense. He came into the world as a perfect babe. He became a perfect man. "He knew no sin." "He was holy, harmless, undefiled, and separate from sinners."

The Bible explains how Jesus could be so different from the remainder of the race. It was because He was specially conceived and born; He had a different Father; He came not from Adam. His life came from the Father above. It was transferred from a pre-human condition. He had an earthly mother, and received the human nature thus. But He had a separate, distinct life from Heaven, and therefore His perfection. As a man He was whole, complete.

After our Lord had finished His sacrifice in obedience to the Father's will, and had been resurrected, and had ascended to the Father, the next thing was the calling of the Church. The Father alone could do that, and it was the Father's purpose, after the Son had made reconciliation for iniquity. Therefore, although Jesus gathered and taught some disciples, even these were incomplete, not yet New Creatures. He had to speak to them from the viewpoint of faith, of their prospective sonship. They did not receive the begetting of the Spirit until Pentecost, because, as the Apostle explains, "Jesus was not yet glorified." He must first die and be resurrected, and then ascend on High and appear in the presence of God and be recognized as the One who had fully kept the Divine Law, as the One whose sacrifice was all-sufficient to be a satisfaction for sin, as the One worthy to be the Head of the Church, the Channel through which the blessings would come to all His "fellows," the members of His Body, who will be associated with Him in the Kingdom.

#### THE HOLINESS OF THE SAINTS.

Now we see what the Apostle means when He says, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." We should rejoice to know that

if we offer to God the little we have, Jesus will make up what is needed to make our sacrifice fully acceptable to the Father. When the Holy Spirit comes upon one, an unction from on High, it constitutes him a son of God, on a new plane. He is no longer counted as a human being; he has been begotten as a spirit being. But he has no spirit body as yet. He still has the old body, the brain. A new will is there, a new mind. We have the mind of Christ. We had the mind, the disposition, of Christ to present ourselves as a sacrifice, but when we were begotten of the Holy Spirit we received from the start, the embryo, of a new nature. We became New Creatures in Christ.

This New Creature must use the old body to practice on. The Lord says, in effect, "I will not give you the new body now but I will give you an earnest, or hand-payment." When you make a purchase of real estate you are expected to pay something down to bind the contract, and you may pay the remainder when you get the deed. So when we enter into this contract with the Lord He binds the contract by giving us the begetting of the Spirit, the beginning of our glorious inheritance. If we continue to walk humbly and faithfully before Him, and seek to do His will as we agreed to do, we will be more and more filled with the Spirit, until eventually God will complete the matter by giving the birth of the Spirit. That will be the resurrection "change." The new mind will then be transferred to a Divine spirit body. Then the New Creature will be complete.

During the present life the New Creature must dwell in this earthly tabernacle, the human body. "We who are in this tabernacle do groan, being burdened." (2 Corinthians 5:4). Why do we groan? Because, first, this tabernacle is twisted and weak and unsatisfactory in various ways; and second, because an earthly body is not adapted to the cravings and aspirations of a spiritual mind. With the new body the New Creature will be complete. Now the New Creature has the mind of God, desiring in all things to do His will, but the body in which it is tabernacling has inclinations and desires toward sin and toward earthly things. The New Creature desires to live separate from and above sin and all the things of the flesh. So, as the Apostle tells us, there is a continual warfare between the old nature and the new, the flesh lusting against the Spirit, and Spirit against the flesh.

The human body is your body in the sense that a dog may be your dog. The dog is yours, not you. It is not the same with the world. They do not have a new mind. They have not received the begetting of the Holy Spirit. They merely have a natural mind in harmony with a natural body.

But the fallen human body of the saints cannot do the things that the New Creature would have it do, and never will do these things perfectly. How, then, can we be holy? We become holy by having Christ's merit imputed to us, and this merit keeps us holy. The Bible speaks of this imputation of Christ's merit as a robe to cover us, constituting us acceptable to God. We are entirely acceptable if we have this wedding garment on. If we take it off, we lose our lives as New Creatures. But so long as we have the merit of Jesus covering our unintentional blemishes that belong to the fallen nature, that we are not able to overcome, the Father does not regard us from the standpoint of sinners, but from the standpoint of our new nature. "Ye are not in the flesh but in the Spirit, if so be that the Spirit of Christ dwell in you."

It is the New Creature that is to be holy like the Father in Heaven; it is the New Creature that is to be perfect as the Father in Heaven is perfect—not the flesh. Does this give us liberty to sin with our bodies? God forbid. "How shall we who have died to sin live any longer therein?" says the Apostle. If we made a voluntary surrender of our lives, if we consecrated ourselves unto death in opposition to sin, how shall we live in sin, how shall we find pleasure

in sin? If we enjoy sin it is a sign that we do not have the Holy Spirit. The mind of the Lord does not enjoy sin. We are to make a clear destination, however, between the impulses of the flesh and the desire of the heart. Any one of God's people might be overtaken in a fault through the impulses of his fallen human nature, and under stress of circumstances be led to do or say something that he did not approve. But so surely as he is a New Creature he will wish to make amends for his fault, toward fellow men or toward God, in order to come back into full harmony with the Lord.

#### NEW CREATURES TO JUDGE THEMSELVES.

God is judging us according to our heart. "Man looketh on the outward appearance, but the Lord looketh on the heart." The world cannot know all about you and me. They may say, "I do not believe there is any difference between us." They may think our position is all hypocrisy. But we must not judge them. They are looking at things from the natural standpoint, and when they see that we have said or done something that is unkind or improper, they draw their conclusions accordingly. We wish to do the Lord's will. That must be the attitude of our heart. If we willingly consent to sin, we are partakers of the sin. If we have love for sin, a sympathy for sin, it would be a sign that we have lost the spirit of holiness.

If we are overtaken in a fault, then, what shall we do? We must correct this. The Apostle says, "If we would judge ourselves, we should not be judged; but when we are judged, we are chastened of the Lord." (1 Corinthians 11:31, 32.) We see that St. Paul's thought is this: If you and I as New Creatures are seeking to be holy as God is holy, we will watch our words and conduct and try to keep a strict rule over our body; that if the mortal body makes some break and gets temporarily from under control, we will get after it and will make it do something in the way of punishment; we will correct the body to make it remember for the future. Suppose you had a dog quite well trained, so you thought you had him well in hand. If he were to break away some day and do something you did not want him to do, you might put a muzzle on him and chain him up. You might give him a little switching also, and all of this would be to make him remember that he must not do so again.

So the New Creature, when he finds that his old creature has transgressed, must bring it back into proper subjection, and then give himself some kind of chastisement. A little child had a mother who was quite wise in knowing how to deal with him. Of course, all children cannot be dealt with alike. But to punish her child when disobedient this mother had the custom of sending him into a certain closet, where he was made to sit for a half hour or so to think over what he had done and to make up his mind to do right thereafter. One day the mother missed Johnnie. She looked all over the house for him. By and by she found him in the closet. She said, "Why Johnnie, I did not send you in here; why are you here?" Johnnie replied, "Me is taking some thinks." He was administering punishment to himself. That is certainly the thought. If we as God's children would judge ourselves, the Heavenly Father would not need to send chastisements upon us. If we neglect this, if we are heedless, He will send the chastisements, because He does not wish us to be "condemned with the world."

All true Christians should be on the alert to note God's providences. Nothing can come to us by accident; for all things must work together for our good. If anything occurs to God's consecrated people, it must be something that would be good for them or that He has permitted to teach some lesson. If we meet with what would appear to be an accident, if we get into some dilemma, if some peculiar experience comes to us, we should say, "Is this something to teach me a special lesson or is it a chastisement from my Father for wrongdoing?"

The Apostle intimates that even physical sickness in one of the Church may be accounted for in this way. I do not mean, however, that all our sickness can be thus accounted for. We read of one of the Lord's faithful children who "was sick nigh unto death," because of overwork in the Lord's service, which had seemed necessary, and there is no intimation that he was miraculously healed. But every experience of a faithful child of God works out for his good and the Lord's glory.

Every child of God needs to be disciplined in order that his character may be developed. Even the Lord Jesus had disciplining, we remember. They were never punishments for sin in His case. And it is for us to be on guard to see that our disciplinings be not in the nature of punishments, so that we may get the greatest benefit from them. "If we judge ourselves, we shall not be judged." How shall we judge ourselves? We made a suggestion recently in the WATCH TOWER respecting the keeping of a careful watch on our thoughts, of starting out properly in the morning, and seeking during the day to cultivate the Spirit of the Lord, the spirit of love. We suggested that at the close of the day an examination be made to determine to what extent we have been successful, to what extent we have walked in a manner pleasing to the Lord, and have been faithful to our opportunities of service. By so doing, we will be able to judge ourselves.

We should first go direct to the Lord for forgiveness if we have done anything displeasing in His sight. Next we should seek to make good any wrong we have done to another. If some one has been wronged, and we cannot make it good, we should try to make amends in some way, so as not to profit by that which was wrong. In these ways the body will be taught that it must do right. It will not be pleasing to the old creature to humbly make acknowledgment to the Lord and to those who may have been wronged, and then to make restitution where restitution is in order. But it must be done.

I am reminded of a story. It is said that a Christian man, who had been by nature inclined to be penurious, was driving along a country road. He saw a poor man and was about to pass him by. Then he thought, "I will give this man a quarter." He was about to give him the money when he thought, "Oh, a nickel will do." But he caught himself and said, "See here, old flesh of mine, you are mean! You could give a quarter, you know you could. You were going to cheat me out of a blessing. Now I will give the man a half dollar." And he did so. So in this way the New Creature can discipline the old body. The Lord will look down and see how anxious we are to do His will; how we are striving every day to keep as near as possible to His standard, and His love will go out to us more and more as He sees this spirit demonstrated in us.

#### HOLINESS INCLUDES WISDOM, JUSTICE, LOVE.

There is another part to this matter of holiness, or wholeness. How much it includes! We are to study God's character and see what His wholeness, or completeness is. You and I as New Creatures are coming to see how wise is our Heavenly Father. So we will try to be wise also. The Bible explains how the Lord's children are to be wise. They are to have "the spirit of a sound mind." Our minds were not sound, being blemished through the fall, but the new mind is loyal to God. The Scriptures tell us what God's will for us is, what His mind is, and we are to copy Him. As we see that God plans ahead, we become wiser by planning ahead.

But did not Jesus say, "Take no thought for the morrow?" Jesus said that you should take no *anxious care* for the morrow. You may think about tomorrow and plan about it. God knew His entire Plan before the foundation of the world. He thought of the morrow and did not create the world recklessly. We should not bring children into the world recklessly nor do

anything else recklessly. We should be as wise as possible in what we do and say. It would make a great change in men's lives if they all tried to be as wise as God is wise.

A brother came to me and said, "Brother Russell, I owe so much to Present Truth. Not only has it made my heart happier, but it has changed my entire life. I am a carpenter. As such I am occasionally sent here and there by the firm which employs me. They have increased my wages; they say I am doing better work. I am sure I can think better and reason better." He was learning to be wise, to be more Godlike, and it was profitable to him even in earthly matters.

I think of another brother, a rather bright looking man above the average in appearance. I said to him, "What is your occupation?" He answered, "I am foreman for such a building firm." "Have you been long at this?" I asked. He replied, "I was working at it before I came to the knowledge of God's Word, but I was not foreman; I did not then know how to read. My study and reading has been altogether in the SCRIPTURE STUDIES. My firm has now put me in as foreman. All the business of the firm passes through my hands." Thus the knowledge of God applied to his life made this man wiser in respect to his avocation. We have a wise God. If we try to be holy, it will include this quality of wisdom.

It will include another quality—that of justice. What a wonderful thing justice is! My appreciation of justice is growing every day. I see that it is the most wonderful thing in the world to be simply just. Some say, "Anybody can be just. I would not take a penny from any man." But it means more than this. It means not only not to take a penny, but not to take a thousand dollars. There are people who would take a thousand dollars or ten thousand or a million who would not take a penny. A penny would not be sufficient inducement. But to be just includes not only financial matters, but it means to be just with our neighbors, with those to whom you sell and those of whom you buy. It means to give right value, and to be willing that those you buy from shall have a decent profit on their sale. It means that you will not haggle them down until they will not have a reasonable profit. It means to deal justly, generously, as you would be dealt with.

Moreover, the Christian may be unjust in his thoughts of his neighbors. You have no right to think evil of any one. That does not mean that you should trust everyone indiscriminately. Keep your eye open, but do not think evil. It is unjust, and we wish to be copies of God. Some of the Lord's people are lacking in complete justice. Their old bodies have minds badly twisted, and the New Creature has not yet discovered what the trouble is, and has not taken the matter fully in hand. I believe we need to practice on this, to think along the lines of justice. Let us try more and more to criticize our own deeds and thoughts, because, unless we have this quality of justice well developed as New Creatures, how can we expect to be fitted for a place in God's Kingdom? If we are not just, how could we be fit to judge others then?

We need also another quality, and that is love. This is the bond of perfection, the great completeness of all. Nothing would be complete without love. *Love* comes in as the crown, the climax. "God is Love." He has Justice, Mercy, Wisdom, Power, but He IS *Love*. That is the essence of His character; that is the dominating feature. But He will not be loving at the expense of Justice, in the arrangements He has made for mankind. So let us copy God in His love. Love extends into every avenue of life. It is an essential quality of holiness.

Finally, all these noble qualities are to find their outgrowth in the Church of God, which is the Body of Christ. We should make up our minds, too, to Love especially all who are the Lord's. Not all of the Lord's people are just what we would like to have them. But God has not given us the work of making them over. He will attend to that. Our chief work is with ourselves. We are interested in the brethren, however. We are all soldiers under the one great

Captain, we are members of the same Bride class, all called with the same Heavenly Calling. We have all been begotten with the same Holy Spirit, have one Father and one Savior and Elder Brother, if we are in the School of Christ and are learning of Him. How we should love the brethren, then! The Bible puts this as one of the unmistakable evidences that we have passed from death unto life—if we love the brethren.

It is not enough that we have said, I desire to be a child of God, I would like to sit with Christ in His Throne. Any reasonable person would like to be with Christ in glory, honor and immortality. If we hope to be of that class, we must qualify ourselves for that place. We have promised to give up our human nature and all our earthly interests. We have consecrated ourselves to be dead to these and alive toward God. It is pointed out to us in God's Word what it is to be holy as our Father is holy, to be perfect as He is perfect. Then let this mind be in us which was in Christ Jesus our Lord. "Humble yourselves under the mighty hand of God, that He may exalt you in due time."

“HEAVENLY WISDOM vs. HUMAN FOLLY.”

(Discourse by Pastor Russell. Hershey, Pa., Convention September 5-12, 1915.  
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“THE WISDOM OF THIS WORLD IS FOOLISHNESS WITH GOD.”

WORLD’S ERRONEOUS VIEWS OF THE CHURCH’S MISSION—TRUE WISDOM FOOLISHNESS  
IN THEIR EYES—PAPACY’S MONUMENTAL ERROR—LATER COURSE OF PROTESTANTS SIMILAR  
—INFIDELITY OF THE EDUCATED CLERGY OF TODAY—FEW HAVE HEARING EARS—MESSAGE  
NOW ONLY TO THE MEEK—NOT REFORM WORK, BUT GATHERING OUT AND UPBUILDING  
THE ROYAL PRIESTHOOD CLASS OUR PRESENT MISSION.

**P**ASTOR RUSSELL’S text was: “*Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore, let no man glory in men.*” (1 Cor. 3:18-21.) He said:

Our topic for today is Wisdom, and our text points out the strong contrast between worldly wisdom and the wisdom that is from above. The Apostle draws a very sharp line indeed, and from the world’s standpoint his words must seem like a very strange statement—“The wisdom of this world is *foolishness* with God. Let no man deceive himself. If any man seemeth to be wise in this world, let him become a fool that he may be wise.” There is a great deal of worldly wisdom among men on every subject. We can see that when Christians have yielded to the spirit of worldly wisdom they have very generally made a great mistake. The world has its own way of viewing every matter—religion as well as other things. The world has taken what they consider a very practical view of things at the present time. They are saying, “We must keep things running on in the present way. The existing order must not be changed. If any one has received a different idea from the Bible, he is very foolish.”

From the viewpoint of the world the Church is merely to keep things from going from bad to worse, to keep society as moral as possible. You and I know that nearly all the preaching of today is along the lines of worldly wisdom. The preachers preach civic reform and morality of life. They are now leading men to war, contrary to the Word of God, which tells us not to war with carnal weapons; that we are to be followers of peace, lovers of peace, and are to be known as peace-makers. But worldly wisdom says, “You must approve yourself to the government; you must stand for what everybody else wants.” Worldly wisdom is very different from Heavenly wisdom. We are to seek to learn God’s wisdom.

WORLDLY WISDOM DEVELOPED AN APOSTATE CHURCH.

The Apostle James tells us that “the wisdom that is from Above is first pure, then peaceable [mark that], gentle, easy to be entreated, full of mercy and good fruits.” That is the wisdom God’s true children wish to have, that is the wisdom our text enjoins upon us. St. Paul declares that if we have the spirit of the world, and worldly wisdom, it is foolishness with God. What is worldly wisdom trying to do? Some centuries ago worldly wisdom among the leaders in the Church concluded that it was time to set up the Kingdom of God. There was knowledge enough at one time so that they might have known that the Kingdom would not be set up until the Lord Jesus Himself should come. But after the Church had studied and observed for two or three centuries and Christ did not appear to establish His Kingdom, they

feared something was wrong with their hopes. They thought that they must take the matter into their own hands and appoint a representative of Christ and begin the Church's reign. So ever since they set up their pseudo-kingdom of Christ they have been claiming to reign and expecting to conquer the world.

The Church became prosperous by getting in with governors, kings and emperors. Their numbers began to greatly increase. Heathen tribes came pouring in.

The Emperor of Rome, Constantine, said, "I will associate myself and my Empire with the Church, and that will help me and my people; it will strengthen the Empire." The Church had become so prosperous that the government could not get along without it. And the Church came to the conclusion that the government was dependent upon it. They thought, Surely this is the auspicious time for the Church to become the ruling power in the world. It was because they had neglected the Word of God and followed earthly wisdom that they sought to set up the Kingdom in the absence of Him who was to be its Lord. What neglect of the Master's words! In His parable of the Nobleman He had pointed out that the Kingdom of Heaven was "like unto a nobleman who went into a far country to receive for himself a kingdom, and to come again." And he said, "My kingdom is not of this world"—arrangement, order, else "would My servants fight." "If I go away, I will come again."

But neglecting the instructions of the Lord, they set up a kingdom. They said, "Christ, of course, is the real King, but He must have a representative." They established a reign of popes, and called the pope "Vicerent of Christ." The word vice-gerent is derived from two Latin words—*gero*, to carry on, and *vice*, instead of. They said, The Bishop of Rome, the highest official we have, shall be the Pope. They then separated and exalted a "clergy" class as the Church, and termed all the others "the laity." So in the Catholic Church to this day only the dignitaries—the Bishops, Archbishops, Cardinals and Popes—are the Church; they are the Hierarchy. All the others are only children of the Church. They said. As a spiritual Kingdom we will delegate authority to earthly kings. We will permit them to reign over their respective countries if they will recognize the Pope of Rome as the supreme Pontiff over them all. That was worldly wisdom. They dictated terms to these earthly rulers, and all the kings recognized the Pope as a spiritual Emperor whom they must obey. They said, "Christ's Kingdom has come, His representative is at Rome, and all nations must be in subjection to this Kingdom. " Worldly wisdom! It was far from the teaching of the Bible.

That worldly wisdom continued. If any earthly prince failed to keep in harmony with the Pope he was censured. If he did not repent, he was told that his kingdom would be taken from him and another prince appointed to take his place. So Germanic kings and others did penance when they had offended the representative of Christ in the world. Then came a split, in the time of King Henry VIII of Great Britain. He said, "See here! this Pope of Rome objects to my having a fourth wife, and I want a fourth wife. We will do without the Pope, and I will be the representative of Christ myself to the British people; I will be the head of a new Church, and it shall be called the Church of England. Now all of you English Bishops must stand by me or it will go hard with you. I will reward you if you are loyal to me. You shall be members of Parliament, and you shall be called hereafter, Lord Bishops." So we have since had another Kingdom of God (?) in Great Britain.

Luther had gotten in with the Germans, who had come into line with the Reformation work, and they said, "We will appoint you as head. We will back you and your system." Later, the emperor became head of this Lutheran state church. So today we have the German Kaiser as the head of the Lutheran Church, supposedly representing God's Kingdom in that country. In Russia, we have the Czar representing God's Kingdom (?) in the Greek Catholic Church.

The Pope of Rome declares that he is the only proper representative of Christ and that all these others are in rebellion. The Church of England claims to be the only true Church. And so with the others. We see the confusion they are all in. All are fighting, each thinking they are fighting for God's Kingdom. It is all because worldly wisdom got the control. The kingdoms of this world are not God's Kingdom, any of them, and never were.

#### BECOMING FOOLS THAT WE MAY BE WISE.

The only way to become truly wise is to become foolish from the world's standpoint. The Apostle Paul tells us that we "are counted fools for Christ's sake," because we wish to follow the Lamb of God, because we wish to guide our faith and actions by the Word of God. Not only are we counted fools from the standpoint of the world at large, but also from the standpoint of the educated clergy. How so! Because nearly all of the educated have now repudiated the Bible. They have the spirit of the world. Believe the story of Adam and the fall? Nonsense! This is the worldly wisdom they have gotten from the colleges of our day. Every college, for the past thirty years, has been turning out Higher Critics and Evolutionists. They say that man has developed from a frog or a tadpole. They even go farther back, and say that he started from a microbe, and has evolved to his present state of development. You are not worldly-wise if you believe in the fall of Adam, and the redemption from the fall through Jesus Christ as our Ransom-price. And foolish people you are if you believe the story of the Deluge, and the story of Jonah and the great fish! It is no matter if Jesus did speak of Noah and the Flood and give it His endorsement. No matter if He did declare that Jonah's being in the belly of the fish for three days typified that Jesus should be three days in the bowels of the earth. No matter if He did speak of Adam and his race as being the "lost sheep," and declare that He "came to seek and to save that which was lost," that He came to "give Himself a Ransom for many." None of the great and wise believe these Scriptural stories and declarations! Oh, no! They are not so foolish!

You see the Apostle had the right gage on the matter. How many of us are willing to be a fool for Christ's sake—a fool in the eyes of the *wise people*? But the worldly-wise who are measuring these plain statements of the Bible according to their own ideas, according to their own foolish reasoning, are coming to naught. The Apostle Paul declared that the time would come "in the last days" when these wise (?) men should "proceed no further, for their folly should be made manifest unto all men."

#### WORLDLY WISDOM NOW BEING DEMONSTRATED.

This time is rapidly nearing, indeed we are now entering into these days. Look at the things being done today in those countries declaring themselves to be Christ's Kingdom. See how these so-called kingdoms of Christ are acting—like devils, mad men! The Germans have the shibboleth, "On to victory! God is with us!" So also with the Austrians. So with the British, and the Russians, etc. Yet each is desiring commercial supremacy and control; and for their own selfish interests they are fighting each other to the death.

Ah, yes, the wisdom of this world is foolishness with God! By the time this war is over, and the succeeding revolution and anarchy shall have utterly overthrown all these false kingdoms, the world will recognize how foolish they have been. What has the wisdom of this world amounted to? How vain have been all their hopes and ambitions and schemes! How their pride and ambition for power will soon be humbled into the dust! "The lofty looks of man shall be humbled, and the Lord alone shall be exalted in that Day." (Isaiah 2:10-22; 28:21-22; 13:6-13.)

The world has its own conception of what constitutes a Christian. You will notice when worldly people speak of Christians, the matter of whether or not you go out slumming or promote social reforms, whether you seek to improve the conditions of labor, etc., weigh considerably. The majority think we should be out haranguing the lower element of society rather than spending time and effort upon those already church members. Many Christian people have that idea. They think the Christian is to preach Hell or do something to terrorize the people and get them into the Church. They have been doing that for centuries, and how many of the people have they truly led to Christ by such methods? Look at Europe today. Away in the past the emperors said, "We want the people to be subject to the governments. Can you Christians bring it about? If you can, you are the ones we are looking for. How will you do it? We will tell them that if they are not obedient they will be sent to a place of eternal torture, was the answer. We will tell them that this is the Bible Hell. We will fix up a Purgatory, too. Don't fear, we will make these places hot enough for the people, and they will believe it all and be afraid to disobey." Thus by false doctrines suggested by heathen religions and enlarged upon, they drove the people into the churches. These very nations are now engaged in this most terrible war of all history.

You would never suspect that all these are saints, yet only saints are Christians, the Bible plainly declares. This driving of people by the millions into an outward profession and form of religion by telling them that they will go to Hell if they do not come into the Church, has had its legitimate effect. This is readily seen as we look across the water today.

You know they had the theory back in the days of St. Augustine that nobody who was not baptized with water was in the Church, and that anybody not in the Church would go straight to eternal torment. Hence the movement by him to "baptize" babes into the Church, through water sprinkling, which they called baptism. We are glad that we have a real God, One whom we can worship in spirit and in truth. Wrong teaching led these people to put all these little babes into their church organization and declare them church members, this expression being loosely used, for only the Hierarchy were really the Church, the "priesthood." All of this is contrary to the Bible and is the wisdom of this world, a deception of the great adversary. When we come to see the Plan of God, how different it is! We see that God has not commissioned the Church to convert the world. This wrong idea, as we have seen, crept in back there when the Church was exalted to a position of power. They said, We are now ruling, and we must bring the whole world into subjection, we must make them children of the Church. They quoted those Psalms prophetic of the Millennial Kingdom to prove their authority to thus rule. They set out to compel everybody to become a Christian, overlooking the fact that such is not God's Plan at all; for a Christian is a follower of Christ, one who walks in His footsteps of sacrifice. Only the Gospel Age Church is called to do this. God's Call to any to be disciples of Jesus has been a still, small voice which only a few have heard and heeded.

#### THE MEEK, THE CONTRITE, NOW CALLED.

Jesus said to His disciples, "Blessed are your eyes, for they see, and your ears, for they hear." Of all the Jewish people the only ones that saw and heard what the Lord was telling them were about five hundred brethren, up to the time of His death. All the way down the Gospel Age the masses have not been able to hear. The time for the whole world to hear has not yet come. All will hear when the Millennial Kingdom is established and the knowledge of God covers the earth. All will then have an opportunity to come into harmony with the Kingdom of God. Now the Message is, "He that hath an ear to hear let him hear." If you find

one who has a hearing ear, tell him the blessed story. If you meet those who do not have the hearing ear, do not worry about it. Their time is not yet. Go on to those who have the ear to hear.

Among what class may we expect to find the hearing ears? The Bible shows that the meek are the ones who now have the hearing ear. The average man and woman have not an ear for the Truth. Let me remind you of the words of Isaiah 61, used by our Lord Jesus in His preaching. He preached in the right way. The 1st verse reads: "The Spirit of the Lord God is upon Me, because He hath anointed Me to preach good tidings to the meek, He hath sent Me to bind up the broken-hearted." The Bible does not tell us to go out and seek to reclaim thieves and murderers and criminals generally, but we are to present the Message to the meek, the contrite. You see the difference. And what shall we tell those who are teachable. We used to think that when we had told them that Jesus died and rose again for their salvation there was nothing more to tell them. When they had heard this they were to go out and tell some one else about Jesus—how they were to escape eternal woe through Him.

The Bible Plan is very different. When we have heard of God's great Plan, and believe that Jesus died for us, our salvation is only begun. If we are properly exercised, this leads us to a consecration, to the giving up of our whole life to God. But the majority never think of consecrating their lives to the Lord. There are a great many very nice people who are not of God's family. The Message now is only for those who are meek enough to hear His word and act upon it, and this means sacrifice.

The Spirit of the Lord God that is upon Jesus' followers, as upon Him, has commissioned, or ordained, us to "bind up the broken-hearted." There are plenty of people going around with hammers to break others' hearts. We are to tell them of God's love. His mercy, His Plan. We are to tell them how He will give beauty for ashes and the oil of joy for the spirit of heaviness. That is our commission. In doing this we are developing along the lines that God designed. We are called to walk in the "narrow way." No one is called merely to live a decent life. The Call is to be members of the Body of Christ.

#### CHURCH'S PRESENT WORK NOT WORK OF REFORM.

Worldly wisdom would lead us to another course altogether, and we are, therefore, to fight against the spirit of the world. Some say, "Come, let us consecrate ourselves to working for temperance." Temperance is a good work, but did Jesus work for temperance? Not at all. Jesus was on the side of temperance, and so are we, but it is not our present mission to reform the world. It is worldly wisdom, the worldly mind, that wants to go slumming or to engage in civic reform. Did Jesus or the Apostles spend their time in trying to clean up society? Not a bit of it! What was their work? Their work, first of all, was to find those having ears to hear the Gospel Message calling out the "peculiar people" for a special future work, and second, after finding them, to instruct them and build them up in the most holy faith. If we are to be true followers of Jesus we are to note what He did, how He used His time, and then do likewise.

## “FULLNESS OF GOD—HOW ATTAINED.”

(Discourse by Pastor Russell. Hershey, Pa., Convention September 5-12, 1915.  
From 1915 Convention Report, Supplement, beginning on page 193.)

LOVE THE PASSAGE—WAY, BUT ONLY COVENANTERS HAVE THE KEY.

A MOST PRECIOUS TEXT—EMERGING FROM DARKNESS INTO LIGHT—TRUE SEEING AND HEARING—HOW BIBLE TRANSLATORS WERE BIASED—ILLUSTRATIONS OF THIS—JUDGMENT VERSUS DAMNATION—THE BIBLE “DAY OF JUDGMENT”—THE COVENANTERS AND THEIR BLESSINGS—OTHERS BLINDED BY “THE GOD OF THIS WORLD”—ONLY THE HUMBLE NOW CALLED—SPIRITUAL COMPREHENSION OF THE SAINTS—THEIR FUTURE GLORY.

**H**E SPOKE from the text, “*That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.*” (Ephesians 3:17-19.) He said in part:

This is to me one of the most precious texts in the Bible. It gives us a breadth and depth of thought, a deep inhalation, as it were, of God’s greatness and love. The Apostle was writing to those who had been Christians for some time. The Church at Ephesus was a noble Church. St. Paul felt it worthwhile to pray for them that they might have this still larger appreciation of God.

The quality of Jehovah’s character that especially touches our hearts is His love. Doubtless we are particularly impressed along that line because of the misrepresentations that we received in earlier life. Children born of parents who have long enjoyed the knowledge of Present Truth, having never been taught the doctrine of eternal torment, etc., often take the Truth as a matter of course. They have never believed anything else than the Truth and it seems to them the natural and proper thing. So it would have been with all if we had not been perverted in mind through false teachings until it was difficult to believe in the love of God as presented in the Scriptures. But having come out of darkness into God’s marvelous light, our appreciation of His love is the stronger by reason of the contrast with our former misconceptions.

I believe it will be so in the next Age, when mankind are delivered from their heathenish ideas—not only the heathenish ideas of those without any knowledge of Christ, but the heathenish ideas taught them by woefully misguided Christians. When the world come back from the grave with all their false ideas in their minds, and find out about the real God and His gracious Plan, it will be such a revelation that they will be made the more appreciative because of the wrong thoughts they had before.

In chapter 1 of this Epistle St. Paul prayed for the Ephesian Church that the eyes of their understanding might be lightened more and more. In time past we wondered whether the world could be fully responsible before God; whether they had heard enough of the Gospel to give the Heavenly Father reason for roasting them forever. Did they hear a church bell ring? Did they hear someone sing a hymn? Did they hear somebody read from the Bible? Yes. Very well; if they are not saints, they are bound for Hell, was the orthodox teaching. How absurd! Hearing with the outer ear is really the smallest part of real hearing, is it not? Jesus in His day spoke of some who had ears, but could not hear, who had eyes, but could not see. Then He said, “Blessed are your eyes, for they see, and your ears, for they hear.” Those who followed the Lord Jesus—something more than five hundred altogether—were the only ones in the Jewish nation at that time who had ears to hear.

FEW HAVE REALLY HEARD THE GOSPEL.

While many have heard the sound of a church bell, have heard sermons and hymns, a comparatively small number have really heard the Gospel. Notwithstanding the fact that men were born in sin and misshapen in iniquity, will God torture them through all eternity if they do not turn around and do contrary to their natural instincts? Have we not been wrong in our heads? Surely we must have had a screw loose somewhere or we would not have believed anything of that kind.

It takes a long time to get wholly free from what we have learned in childhood from the catechism, and from our hymn books, as well as from the twist given to many Scriptures. As an illustration, we have every reason to think that the men who translated the King James Version of the Bible were very conscientious, but they had their minds thoroughly poisoned. It is impossible for a person with his mind poisoned not to let the poison get into his pen, if he is writing. They seemed to feel that the Bible did not have enough Hell in it, and they wished to put in all they could.

One illustration of this is found in the 5th chapter of John, 29th verse. In verse 28, Jesus was saying, Marvel not at the things I have told you about My Kingdom; “The hour is coming in which all that are in their graves shall hear the voice of the Son of God and come forth; they that have done good unto the resurrection of life.” I suppose the translators thought that the Lord was going to send everybody to everlasting torture, so in the next clause, “they that have done evil unto a resurrection of judgment,” they gave the translation, “resurrection of damnation.” They had to get the damnation in. They supposed, though it was not in the original, that this thought should be there, and that they, as translators, should put it into the English text. They did so. But there is no “damnation” in the Greek. The word is *krisis*—judgment.

These translators had been taught that there is a place of torment; and here was a text that seemed to imply that everyone would have an opportunity of some kind—that those in harmony with the Lord would have a life-resurrection, while the others would have an awakening to a process of judgment. They thought they must make it a hot time someway, so they put it “damnation,” and scared the rest of us. What would a resurrection of damnation be? We were told that the people were in Hell as spirit beings; and that after they had been roasted for a long time as spirit beings, they would have a resurrection and get more substantial bodies, so that the flames could get a better hold on them. How ridiculous! How absurd! Whenever people ignore the Word of God they get into some absurdity.

Those translators were not stupid men. They were seventy of the most intelligent preachers, the most highly educated men of their day. They agreed to render the word *krisis* as “damnation,” although this same Greek word occurs four times more in the same chapter and they did not render it “damnation” in any of the other four instances. But to give the proper translation in verse 29 would interfere with their eternal torment theory. The Revised Version, you will note, sets the matter straight. It renders the word as it should be—“judgment.”

What is the resurrection of judgment? It is the resurrection that comes to the world during the Day of a thousand years in which Christ is to reign. That whole period is the Day of Judgment, as St. Peter tells us. “God hath appointed a Day in which He will judge the world in righteousness by that Man whom He hath ordained”—Christ Jesus, the Head of the Church, and the members of His Body. They are to be the judges in that thousand-year Day. All the world at large will have their opportunity in that Day of Judgment.

We, the Church, are now having our day of judgment, from the time we give our hearts

to the Lord and make a covenant with Him until the close of life. It is a matter of life or death with us from the time we make this covenant. We shall have a chance for life in the next Age, if we have now covenanted to sacrifice our time, our talents, our influence, our riches, our all, in the Lord's service.

#### GOD'S SPECIAL COVENANT WITH THE FEW.

In exchange for our hopes of human Restitution, God has given us the first payment, a hand-payment, so to speak, of the reward of the Divine nature, in that we have received the begetting of the Holy Spirit. Now old things have passed away; old hopes have passed away. While Jesus is prepared to give Restitution to the world, you and I who are now God's children cannot get Restitution. (John 15:19; 17:14.) We have given up Restitution, that we may have the hope of being partakers of the Divine nature, which God has invited us to share with His Son.

All who have made that covenant with God must have had their eyes opened previously or he would not have made the covenant with them. He does not make a covenant with the heathen—the unenlightened world—but only with those who have an intelligent knowledge of His offer and the terms of its attainment. How was it with yourself and with myself? We had first to learn something of God. We had to learn that He is a Rewarder of them that diligently seek Him. We had to learn how to seek Him. We learned that there is a strait gate and a narrow way that “leads to the life”—the life offered during the Gospel Age only. We learned that Jesus is that “Door,” or “Gate”; and that we must come to that Door and present ourselves intelligently. The eyes of our understanding were opened, or we could not have done this.

But our discernment of these things was not complete at the time we saw enough to lead us to present our bodies as living sacrifices unto Him. It was not until we had been covered with the robe of Christ's righteousness to make us acceptable to the Father, and begotten of the Holy Spirit as New Creatures, that the higher things opened before us. “The heavens were opened, and we began to understand the deep things of God.” (1 Corinthians 2:10.) This special blessing is restricted to those who have come into this special relationship to God and to Christ, through this Covenant of Sacrifice.

God spoke of this class and their covenant in times past, saying, “Gather My saints together unto Me, those that have made a covenant with Me by sacrifice.” It is not Catholicism, not Methodism, nor Lutheranism, nor Episcopalianism, nor Russellism, but, “Gather My SAINTS together unto Me.” If we have not made this covenant, we are not of the saints referred to. These are the true Covenanters.

#### JESUS THE ONLY WAY OF SALVATION, NOW OR EVER.

The whole world is still out of relationship with God. They lie in the Evil One. (1 John 5:19, Rev. Ver.) God is not giving them an opportunity now. He is giving the opportunity only to those who have come in the appointed way, by faith in the Lord Jesus Christ. Others are aliens, strangers and foreigners, “without God and having no hope in the world.”

Do we see the difference? Without knowledge we could not come. In the future the whole world will be enlightened. Knowledge is to be given them. It will be true then as now that no man can come unto the Father, except by the Son; that without faith no man can be received by the Father; that all must receive the Lord Jesus Christ and believe in Him. “There is no other name given under Heaven or amongst men” whereby any can be saved. But all will have their eyes and ears opened in due time regarding that Name, so that all may be saved, if they will. (Isaiah 35:5.) Thank God for this!

What has stopped the ears now! What has blinded the eyes? What has hindered men from knowing of God and His salvation? The Apostle Paul says, “The god of this world.” This god is Satan. Jesus tells us that Satan is “the Prince of this world.” How does he blind men’s minds? By misrepresenting God’s glorious character, putting darkness instead of light, error instead of Truth. Through misleading and deceiving, this great Prince of Darkness has sought to keep the people away from God. Why has he done this? The Apostle says, “Lest the light of the glorious Gospel of Christ, who is the Image of God, should shine unto them.” When the light of God’s goodness shines into a heart, it begins to scatter the darkness. If Satan can keep out the light of God’s goodness he will keep us away from God. But if this light gets into the heart, it will draw us nearer to God every day and hour.

#### POOR OF THIS WORLD CHIEFLY CALLED.

It is a matter of great importance to have the eyes of our understanding opened, “that we may be able to comprehend with all saints,” as the Apostle says. The word “comprehend” means, to fully take in, to encompass. We cannot fully encompass. We cannot fully encompass God; He is too great. What can we comprehend, then, with all saints? On this subject of the goodness and love of God the saints are to have comprehension; other people will not get much on this subject. Are the saints brighter than other people? The Bible says they are not. “Not many mighty, not many wise, not many noble, not many rich, not many learned,” but chiefly “the poor of this world, rich in faith.” These are the ones who are to have the comprehension, which comes only to those who possess God’s Holy Spirit, received through His begetting. It is this that influences our minds.

We have the same brains that we had before; but when the Holy Spirit begins to set things in order in our minds, when it gives new principles to work on, it enables us to produce better thought from these brains than would have been possible before. Thus our minds become more and more sound, just as under the hand of a master musician even a defective musical instrument might be made to yield something acceptable, which an inferior player could not produce.

The Apostle tells us that God has chosen the mean things of this world. It is a pretty hard expression to human pride, but it helps to keep us humble. This is what we need. The heady and high-minded are not so susceptible to the influence of the Truth as are the humble class. It is to the humble ones that the Lord’s Word appeals; and they are simple enough to take it. The wise of the world say, “God did not mean that; He must have meant something else in harmony with my wishes and desires.” The simple-minded take God’s Word as it is, and consequently receive increasing light. “God is light; and in Him is no darkness at all.” The Bible reflects His light. In proportion as we get this light from the Bible we can understand God’s love and Plan.

#### THE HEAVENLY ILLUMINATION AND ITS EFFECT.

There is a supernatural illumination which all receive who receive the begetting of God’s Holy Spirit. The Apostle says in his letter to the Hebrews that the Church “endured a great fight of afflictions, after they were illuminated.” When did the illumination begin? When they received the spirit begetting, which is granted during the Gospel Age, and only to those who surrender themselves entirely to God through Christ. This is the thought of the Apostle when he prays for the saints that the eyes of their understanding opening, opening, opening—a gradual opening is the thought of the Greek—they might be able to comprehend what are the lengths and breadths and depths and heights of God’s love.

Our Lord Jesus made His covenant with the Father in line with the Scripture which says, "Gather My saints together unto Me, those who have made a covenant with Me by sacrifice." Here was the first saint of the Gospel Dispensation. He said, "I delight to do Thy will, O My God!" Thou hast invited Me and I have come, in harmony with Thine arrangement. Jesus was now thirty years of age, which was as early as He could present Himself to God sacrificially. Then He was buried in the water to symbolize that consecration. His human nature was there buried in symbol. His rising from the water represented symbolically His rising to newness of life as a spirit being. God then gave Jesus the begetting of His Holy Spirit. John, who baptized the Savior, testified that he saw the Spirit come down in bodily form like a dove and rest upon Jesus. He says that he was told by the Lord before he saw it that the one on whom the Holy Spirit would be seen to thus come would be the Messiah, the Anointed of God.

In connection with this we read that as Jesus came up out of the water, "the heavens were opened unto Him." What did that mean? Could Jesus see clear up into the sky? Not any farther than before, we presume. The word "heavens" means higher things. It does not refer to the vault of heaven, but to the things of God's Word. They opened to our Lord in the sense that He began to understand them as never before. During the thirty years before that time He had been one of the few who could read. Sabbath after Sabbath He had read the different lessons of the Law, and was familiar with the letter of the Scriptures.

Could Jesus understand the deep things of God? No; for He was then only a natural man. He had not been begotten of the Spirit. He was limited by the Law so that He could not present Himself at an earlier age than thirty. Immediately upon reaching this age He was about His Father's business, consecrating His all to God. (Hebrews 10:7.) The Father there gave the Holy Spirit, which began at once to operate upon Him. This illumination of the higher things came to Him—all those things contained in the Law and the Prophets bearing upon Him and His course as the Messiah.

Jesus had often wondered about these matters. Here He saw the description of the glory and grandeur of Messiah's Kingdom; and there were other statements, apparently about Himself being led as a lamb to the slaughter. He had read about Moses lifting up the serpent in the wilderness, of the killing of the sacrifice of the Day of Atonement—the bullock and the Lord's goat—and of the scape goat. The question with Him was, Which types refer to Me? What am I to do? It was not for Him to know until He became thirty years of age, and made His consecration. Just as soon as He had done this He received the Heavenly illumination.

Jesus then went away into the wilderness where for forty days He thought on these things that He had considered so many times before but could not understand. Now He could see how He Himself was pictured by the serpent that Moses lifted up in the wilderness; how He corresponded to the Passover lamb, and to the bullock of the Atonement Day; how He was the One to have "His grave with the wicked and with the rich in His death." This illumination that came to Jesus comes also to His followers. We are to follow His steps.

#### HOW WE ARE TRAINED FOR KINGDOM SERVICE.

There will be no unprepared persons in God's Kingdom. No one will be there who is not fit for the place. Although we are favored in that covering of our sins, the invitation to become associated with Christ, and the assistance which God renders in the way, are all of grace, nevertheless God expects us to co-operate with grace, and develop in our heart and life those qualities which He points out as being His own. St. Paul mentions this fruitage of the Holy Spirit—"Meekness, gentleness, faith, patience, long-suffering, self-control, brotherly kindness, love." Love is the sum of them all. You say, "I have some of these, but not in

perfection.” None of us have. We cannot do perfectly so long as we have imperfect bodies; but we can show skill.

If a master musician sits down at a broken-down instrument we detect his skill, in spite of the defective medium through which he operates; and we say, “If he had a perfect instrument I am sure he would produce delightful music.” So the Lord is not expecting us to produce perfect works with these defective bodies, but to do our best. If the Lord sees that our intentions are perfect, and that we are trying to put into practice the good principles we have learned, so far as our abilities will permit; if He can see that we are so handling the old instrument as to get out of it the best that we can produce, then He will say, “I am satisfied; I will soon give you a new body, and then you will do perfect works.” Some of your neighbors may not understand, and it may be that your family will not; but if you have God’s Spirit, He will know how to reckon with you.

God wishes us to be faithful to Him, to prove our loyalty, to learn more of His character, to understand more and more what is His will, that it may have its proper influence upon our hearts and lives. As the Apostle says, “The love of Christ constraineth us.” As He manifests His love toward us He wishes us to reciprocate. This is implied in our text. Let me quote it again: “That you, being rooted and grounded in love, may be able to comprehend what is the length and breadth and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.”

O this blessed fulness! Are you realizing it? If so, “the Spirit of glory and of God resteth upon you.” Go on, dear fellow pilgrims in the narrow way! A little while, and we shall see His face. A little while, and all our trials will be ended. A little while, and all the things that now appear so grievous will seem but “light afflictions, which were but for a moment,” and which worked out for us “a far more exceeding and eternal weight of glory!”