

## GOD'S STANDARDS TO BE UPRAISED

Reign of Sin and Death in the  
Eve of Its Power.

DAY OF THE LORD AT HAND.

Pastor Russell Announces Mankind's  
Redemption Through the Messiah's  
Glorious Kingdom—Darkness of the  
Ages Will Be Dispelled by the Rising  
Sun of Righteousness—Noted Preach-  
er Addresses a Great Multitude In  
the London Tabernacle.



London Taber-  
nacle, Lancaster  
Gate W., Oct.  
22.—Pastor Rus-  
sell spoke here  
twice today to  
large audiences.  
We report one of  
the discourses  
which treated on  
the difference be-  
tween human and  
Divine standards  
of measurement.  
He said in part:—

When we were  
children the days were longer and the  
years seemed interminable. The hol-  
days of the year stood out before us  
prominently, but seemed seldom to re-  
turn. Gradually all this changed as  
we reached the zenith of our energy.  
Now the days chase each other and  
we marvel at the brevity of life. How  
God regards time we might not know  
if He had not revealed the matter in  
His Word. As we read, "A thousand  
years in Thy sight are but as yester-  
day," and "A day with the Lord is as  
a thousand years". Our minds assent  
it must be so! And God's people are  
blessed in proportion as they are able  
to take the Divine viewpoint of life  
and all of its affairs.

From the Divine standpoint, then,  
we see that the six thousand years of  
earth's history, from Adam's day until  
now, are merely the work-day portion  
of a great week whose Seventh Day or  
Sabbath of a thousand years is "the  
day of Christ," "the last day," "the  
day of judgment" or trial for the  
world; the day in which "every knee  
shall bow and every tongue confess to  
the glory of God"; the day in which  
"the righteous shall flourish and the  
evil-doers shall be cut off in the Second  
Death," the day during which God  
will "pour out His Spirit upon all  
flesh," as He now grants it to His  
servants and handmaids.

In the Divinely arranged custom of  
the Jews the new day began at sunset.  
Thus we are in the evening or begin-  
ning of the great Seventh Day of the  
Divine Week—the day which means so  
much of blessing, uplifting, privilege,  
opportunity of Divine favor to our-  
selfs.

Our race was generated by Father  
Adam as well as condemned to death  
through his disobedience. What the  
race needs is another father or life-  
giver, and this is exactly what the  
word Savior signifies—Life-Giver, Fa-  
ther. The Redeemer, at the cost of His  
own life, became the purchaser of  
Adam and his race with a view to  
their resurrection, their resurrection  
from sin and from death. Is not one  
of the Redeemer's titles "The Everlast-  
ing Father"—the Father who gives  
everlasting life? Unquestionably He  
has not yet fulfilled this glorious office  
of Life-Giver to Adam's race. He will  
fulfill it, however—"In His Day."

The awful shock which God's people  
are warned to avoid so far as possible  
by following peace—peace and benevo-  
lence—will merely prepare the way for  
the glorious blessings of the great Sev-  
enth Day, in which man will rest from  
his own schemes and endeavors and  
come fully under the control of the  
great King, Messiah, whose rule of  
righteousness for human uplift has  
been prophetically pictured for centu-  
ries.

**The Picture In Retrospect**  
Still looking from the Divine stand-  
point at the six great thousand-year  
days in which sin and death have  
reigned, we perceive that one effect  
has been as foretold to Mother Eve.  
"I will greatly multiply thy sorrows  
and thy conception." We perceive  
that our race has multiplied much  
more rapidly than it would have done  
had it remained perfect as at first, for  
the first children, even in the days fol-  
lowing the fall, were frequently born  
when the father was an hundred years  
old.

We have already referred to the les-  
son respecting the sinfulness of sin  
which comes to all mankind—most  
fully, most consciously to those fa-  
vored by contact with the people of  
God who have received the Divine  
Revelation. The enlightened ones have  
been but a small proportion of the  
whole. After two thousand years of  
the reign of sin and death God fore-  
told in an obscure manner the blessings  
in the strife to the tomb, slain by the  
great associated monarchs which the  
Bible declares are now reigning—Sin  
and Death.

Well the Prophet express the  
truth of our observation, saying, "We  
have not wrought any deliverance in  
the earth." (Isaiah xxvi, 18) A few  
have gained fabulous riches, name or  
fame, place or power, but the majority  
during all this period have gone down  
in the strife to the tomb, slain by the  
great associated monarchs which the  
Bible declares are now reigning—Sin  
and Death.

And even the comparatively few who  
have gained eminence and whose vic-  
tories are most loudly extolled in hu-  
man history have fallen also—many of  
them in the very prime of life—all of  
them in comparative childhood. Why  
is it that man should not live for a  
hundred years when we have the  
Divine assurance that even under the  
Divine sentence Father Adam resisted  
death for 930 years—so vigorous was  
his constitution?

**Wearied Children Fall Asleep**  
From the Divine standpoint the chil-  
dren of Adam, born in sin, shaped in  
iniquity, of a few days and full of  
trouble, fall asleep in death—like chil-  
dren wearied in their play; albeit it is  
a play grim with tragedy, in which  
each actor performs his part most  
realistically.

From the Divine standpoint human  
ambition and strife and energy are  
accomplishing a useful purpose, even  
though the efforts are usually selfish  
and often brutal. The lessons now  
being learned by Adam's children will  
not all be lost. The greater mellow-  
ness of heart and human nature

the majority of those who have thus  
battled selfishly for even fifty years  
suggests that, as a whole, our race  
might do better work in a second cen-  
tury than in the first. Moreover, the  
Scriptures indicate that the great drama  
of sin, selfishness and passion being  
enacted by humanity is furnishing  
a lesson to angelic hosts respecting  
the exceeding sinfulness of sin—  
its downward tendency—its bitter  
fruit and the hopelessness of any to  
escape therefrom except by Divine  
assistance.

**Next the Lesson of Good**

The forbidden fruit of Eden was  
from the tree of the knowledge of good  
and evil. Doubtless the Creator would  
eventually have given a full knowledge  
of both good and evil to our first par-  
ents. They were merely forbidden an  
immediate plunge into knowledge to  
their own disadvantage. Craving  
knowledge before its due time, Mother  
Eve disobeyed her Maker and enticed  
her husband also into disobedience.  
The result has been that instead of  
learning the philosophy of good at first  
and of evil later, they and their race have  
been precipitated into lessons respecting evil first,  
with the knowledge of good to come later.

The holy angels, who have never  
transgressed, the Divine law, have  
continually the lesson of good—an appre-  
hension of the Divine character, the  
principles of righteousness, etc. Their  
lessons in respect to evil they are  
gathering by observation instead of by  
experience—the way recommended to  
our first parents by the Creator, but in  
their ignorance rejected.

But God foreknew the course which  
His human children would take under  
the influence of temptation; He fore-  
knew that they would fall into sin and  
therefore would experience its penalty,  
sorrow, pain and death. While His eye  
has pitieth His poor creatures for six  
thousand years, nevertheless He has  
allowed His great original Plan of the  
Ages to move along slowly to a grand  
climax—the Plan which He purposed in  
Himself from before the foundation of  
the world.

That climax in human affairs, we be-  
lieve, is near at hand. It marks a great  
change in Dispensation. The six  
thousand years, the reign of sin and  
death, are to be completed by a ter-  
rible time of trouble which might not  
improperly be termed the natural re-  
sult of human selfishness (sin) oper-  
ating under the influence of the great  
principles of the New Dispensation  
now being ushered in. Selfishness, as  
represented in the accumulated finan-  
cial power and energy called trusts and  
combines, is about to come into con-  
flict with selfishness (sin), represented  
in the combining forces of humanity,  
labor unions, etc. The head-on collision  
which thinking people foresee, and  
which the Scriptures graphically por-  
tray, will give to society an earthquake  
shock; more than this, the graphic pic-  
ture is of a world-conflagration which  
will involve the heavens, or ecclesias-  
tical powers, as well as the earth, or  
social system, and the mountains, or  
kingdoms of the world. The picture  
would be too terrible to paint, and  
useless as well, were it not for the sil-  
ver lining to the cloud.

The awful shock which God's people  
are warned to avoid so far as possible  
by following peace—peace and benevo-  
lence—will merely prepare the way for  
the glorious blessings of the great Sev-  
enth Day, in which man will rest from  
his own schemes and endeavors and  
come fully under the control of the  
great King, Messiah, whose rule of  
righteousness for human uplift has  
been prophetically pictured for centu-  
ries.

**The Picture In Retrospect**  
Still looking from the Divine stand-  
point at the six great thousand-year  
days in which sin and death have  
reigned, we perceive that one effect  
has been as foretold to Mother Eve.  
"I will greatly multiply thy sorrows  
and thy conception." We perceive  
that our race has multiplied much  
more rapidly than it would have done  
had it remained perfect as at first, for  
the first children, even in the days fol-  
lowing the fall, were frequently born  
when the father was an hundred years  
old.

We have already referred to the les-  
son respecting the sinfulness of sin  
which comes to all mankind—most  
fully, most consciously to those fa-  
vored by contact with the people of  
God who have received the Divine  
Revelation. The enlightened ones have  
been but a small proportion of the  
whole. After two thousand years of  
the reign of sin and death God fore-  
told in an obscure manner the blessings  
in the strife to the tomb, slain by the  
great associated monarchs which the  
Bible declares are now reigning—Sin  
and Death.

Well the Prophet express the  
truth of our observation, saying, "We  
have not wrought any deliverance in  
the earth." (Isaiah xxvi, 18) A few  
have gained fabulous riches, name or  
fame, place or power, but the majority  
during all this period have gone down  
in the strife to the tomb, slain by the  
great associated monarchs which the  
Bible declares are now reigning—Sin  
and Death.

And even the comparatively few who  
have gained eminence and whose vic-  
tories are most loudly extolled in hu-  
man history have fallen also—many of  
them in the very prime of life—all of  
them in comparative childhood. Why  
is it that man should not live for a  
hundred years when we have the  
Divine assurance that even under the  
Divine sentence Father Adam resisted  
death for 930 years—so vigorous was  
his constitution?

**Work of Human Rescue**  
But if any hoped that world-wide  
blessings would immediately spring  
up as the result of Jesus' work, he  
was mistaken. On the contrary, Jesus  
Himself was combated by the Prince  
of darkness and his deluded subjects.  
And the same principle has obtained  
for nearly two thousand years—all  
followers of Jesus have been obliged  
to take up their cross and suffer for  
righteousness, for godliness, in the  
midst of a crooked and perverse peo-  
ple, amongst whom they have shone  
as lights and whom, to some extent,  
they have assisted in enlightening  
civilization, etc.

Thus the six days of the week, so

far as light, truth, knowledge of God  
is concerned, have all been dark days.  
The lights which God provided in His  
followers have been as candles set  
upon candlesticks. They have indeed  
reproved the darkness, but they have  
been powerless to scatter it. Nor did  
God so intend. His declaration  
through the Prophet is, "Weeping may  
endure for the night, but joy cometh  
in the morning." (Psalm xxx, 5.)  
Again, "Darkness covers the earth,  
gross darkness the people;" but "the  
Sun of Righteousness shall arise with  
healing in His beams."—Isaiah ix, 2;  
Malachi iv, 2.

**Next the Lesson of Good**  
The forbidden fruit of Eden was  
from the tree of the knowledge of good  
and evil. Doubtless the Creator would  
eventually have given a full knowledge  
of both good and evil to our first par-  
ents. They were merely forbidden an  
immediate plunge into knowledge to  
their own disadvantage. Craving  
knowledge before its due time, Mother  
Eve disobeyed her Maker and enticed  
her husband also into disobedience.  
The result has been that instead of  
learning the philosophy of good at first  
and of evil later, they and their race have  
been precipitated into lessons respecting evil first,  
with the knowledge of good to come later.

**God Has Not Neglected Us**

From this Divine viewpoint God is  
not slack concerning His promises.  
Only six days of the week have yet  
passed. The glorious Seventh Day in  
which the great Mediator between God  
and men will assume His Kingdom  
powers is just at hand. Instead of  
thinking that God is neglecting and  
forgetting to fulfil the Messianic promises,  
we should with the eyes of faith  
realize that He is working all things  
according to the counsel of His own  
will. We should consider the matter  
from the standpoint that God has ex-  
ercised great patience with humanity  
in not blotting out the race; He has  
been long-suffering. And this assures us  
that the Unchangeable One would  
prefer that none of His creatures  
should perish in death, but rather that  
all, if they would, might turn unto  
Him and live.—Ezekiel xxxiii, 11.

The great opportunity for the masses  
of our race to turn to the Lord and at-  
tain everlasting life will be after the  
darkness shall have passed, when the  
Sun of Righteousness shall be shining  
forth; after the Highway of Holiness  
shall have taken the place of the Broad  
Road to destruction; after Messiah, the  
great King, shall have dethroned Satan,  
the Prince of darkness from the  
world's control; after the Prince of  
Peace shall have established peace  
upon a proper basis. Who cannot sing  
heartily with the poet:

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

**Waiting For the Mother**

Our race was generated by Father  
Adam as well as condemned to death  
through his disobedience. What the  
race needs is another father or life-  
giver, and this is exactly what the  
word Savior signifies—Life-Giver, Fa-  
ther. The Redeemer, at the cost of His  
own life, became the purchaser of  
Adam and his race with a view to  
their resurrection, their resurrection  
from sin and from death. Is not one  
of the Redeemer's titles "The Everlast-  
ing Father"—the Father who gives  
everlasting life? Unquestionably He  
has not yet fulfilled this glorious office  
of Life-Giver to Adam's race. He will  
fulfill it, however—"In His Day."

Speaking to His faithful disciples,  
His followers in the narrow way, Jesus  
promised them, "In the regeneration  
ye shall sit upon twelve thrones." (Mat-  
thew xix, 28.) That regeneration pe-  
riod corresponds exactly to St. Peter's  
"times of restitution," or years of  
restoration (Acts iii, 19), and both of  
these periods agree to the general  
teachings of Scripture respecting a  
resurrection at the last day—Messiah's  
day—the thousand years of regeneration,  
resurrection, restitution, which will be-  
gin with the resurrection of the saints  
and end with the resurrection of all  
mankind.

Speaking to His faithful disciples,  
His followers in the narrow way, Jesus  
promised them, "In the regeneration  
ye shall sit upon twelve thrones." (Mat-  
thew xix, 28.) That regeneration pe-  
riod corresponds exactly to St. Peter's  
"times of restitution," or years of  
restoration (Acts iii, 19), and both of  
these periods agree to the general  
teachings of Scripture respecting a  
resurrection at the last day—Messiah's  
day—the thousand years of regeneration,  
resurrection, restitution, which will be-  
gin with the resurrection of the saints  
and end with the resurrection of all  
mankind.

Speaking to His faithful disciples,  
His followers in the narrow way, Jesus  
promised them, "In the regeneration  
ye shall sit upon twelve thrones." (Mat-  
thew xix, 28.) That regeneration pe-  
riod corresponds exactly to St. Peter's  
"times of restitution," or years of  
restoration (Acts iii, 19), and both of  
these periods agree to the general  
teachings of Scripture respecting a  
resurrection at the last day—Messiah's  
day—the thousand years of regeneration,  
resurrection, restitution, which will be-  
gin with the resurrection of the saints  
and end with the resurrection of all  
mankind.

Speaking to His faithful disciples,  
His followers in the narrow way, Jesus  
promised them, "In the regeneration  
ye shall sit upon twelve thrones." (Mat-  
thew xix, 28.) That regeneration pe-  
riod corresponds exactly to St. Peter's  
"times of restitution," or years of  
restoration (Acts iii, 19), and both of  
these periods agree to the general  
teachings of Scripture respecting a  
resurrection at the last day—Messiah's  
day—the thousand years of regeneration,  
resurrection, restitution, which will be-  
gin with the resurrection of the saints  
and end with the resurrection of all  
mankind.

Speaking to His faithful disciples,  
His followers in the narrow way, Jesus  
promised them, "In the regeneration  
ye shall sit upon twelve thrones." (Mat-  
thew xix, 28.) That regeneration pe-  
riod corresponds exactly to St. Peter's  
"times of restitution," or years of  
restoration (Acts iii, 19), and both of  
these periods agree to the general  
teachings of Scripture respecting a  
resurrection at the last day—Messiah's  
day—the thousand years of regeneration,  
resurrection, restitution, which will be-  
gin with the resurrection of the saints  
and end with the resurrection of all  
mankind.

Speaking to His faithful disciples,  
His followers in the narrow way, Jesus  
promised them, "In the regeneration  
ye shall sit upon twelve thrones." (Mat-  
thew xix, 28.) That regeneration pe-  
riod corresponds exactly to St. Peter's  
"times of restitution," or years of  
restoration (Acts iii, 19), and both of  
these periods agree to the general  
teachings of Scripture respecting a  
resurrection at the last day—Messiah's  
day—the thousand years of regeneration,  
resurrection, restitution, which will be-  
gin with the resurrection of the saints  
and end with the resurrection of all  
mankind.

Speaking to His faithful disciples,  
His followers in the narrow way, Jesus  
promised them, "In the regeneration  
ye shall sit upon twelve thrones." (Mat-  
thew xix, 28.) That regeneration pe-  
riod corresponds exactly to St. Peter's  
"times of restitution," or years of  
restoration (Acts iii, 19), and both of  
these periods agree to the general  
teachings of Scripture respecting a  
resurrection at the last day—Messiah's  
day—the thousand years of regeneration,  
resurrection, restitution, which will be-  
gin with the resurrection of the saints  
and end with the resurrection of all  
mankind.

Speaking to His faithful disciples,  
His followers in the narrow way, Jesus  
promised them, "In the regeneration  
ye shall sit upon twelve thrones." (Mat-  
thew xix, 28.) That regeneration pe-  
riod corresponds exactly to St. Peter's  
"times of restitution," or years of  
restoration (Acts iii, 19), and both of  
these periods agree to the general  
teachings of Scripture respecting a  
resurrection at the last day—Messiah's  
day—the thousand years of regeneration,  
resurrection, restitution, which will be-  
gin with the resurrection of the saints  
and end with the resurrection of all  
mankind.

Speaking to His faithful disciples,  
His followers in the narrow way, Jesus  
promised them, "In the regeneration  
ye shall sit upon twelve thrones." (Mat-  
thew xix, 28.) That regeneration pe-  
riod corresponds exactly to St. Peter's  
"times of restitution," or years of  
restoration (Acts iii, 19), and both of  
these periods agree to the general  
teachings of Scripture respecting a  
resurrection at the last day—Messiah's  
day—the thousand years of regeneration,  
resurrection, restitution, which will be-  
gin with the resurrection of the saints  
and end with the resurrection of all  
mankind.

Speaking to His faithful disciples,  
His followers in the narrow way, Jesus  
promised them, "In the regeneration  
ye shall sit upon twelve thrones." (Mat-  
thew xix, 28.) That regeneration pe-  
riod corresponds exactly to St. Peter's  
"times of restitution," or years of  
restoration (Acts iii, 19), and both of  
these periods agree to the general  
teachings of Scripture respecting a  
resurrection at the last day—Messiah's  
day—the thousand years of regeneration,  
resurrection, restitution, which will be-  
gin with the resurrection of the saints  
and end with the resurrection of all  
mankind.

Speaking to His faithful disciples,  
His followers in the narrow way, Jesus  
promised them, "In the regeneration  
ye shall sit upon twelve thrones." (Mat-  
thew xix, 28.) That regeneration pe-  
riod corresponds exactly to St. Peter's  
"times of restitution," or years of  
restoration (Acts iii, 19), and both of  
these periods agree to the general  
teachings of Scripture respecting a  
resurrection at the last day—Messiah's  
day—the thousand years of regeneration,  
resurrection, restitution, which will be-  
gin with the resurrection of the saints  
and end with the resurrection of all  
mankind.

Speaking to His faithful disciples,  
His followers in the narrow way, Jesus  
promised them, "In the regeneration  
ye shall sit upon twelve thrones." (Mat-  
thew xix, 28.) That regeneration pe-  
riod corresponds exactly to St. Peter's  
"times of restitution,"