

THE GOLDEN RULE

- Articles of Seventh Angel

THE GOLDEN RULE

*A compilation of the writings of Pastor Russell on
The Golden Rule.*

*“Therefore, all things whatsoever ye would that men should do to you,
do ye even so to them.” Matthew 7:12*

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REPRINT ARTICLES

R5883

THE PRINCIPLES OF LOVE AND JUSTICE CONTRASTED

NOTHING is more necessary to the peace and prosperity of the Church of God than that its members should have a clear *understanding* and *appreciation* of moral principles, with a full determination to be *controlled* by them. Even among Christians there are often differences of opinion with reference to principles of action, which greatly interfere with spiritual growth and prosperity. Such difficulties most frequently arise through failure to distinguish between the relative claims of Love and Justice. Therefore, we consider it profitable to examine these principles and their operation among the children of God.

Justice is sometimes represented by a pair of evenly poised balances, and sometimes by a square and compass, both of which are fitting emblems of its character. *Justice* knows no compromise and no deviation from its fixed rule of action. It is mathematically precise. It gives nothing over for "good weight" or "good measure." There is no grace in it, no heart, no sympathy, no *favor* of any kind. It is a calculating, exact measure of truth and righteousness. When justice is done, there are no thanks due to the one who metes it out. Such a one has merely done a *duty*, the neglect of which would have been *culpable*, and the doing of which merits no favor or praise. And yet, firm and relentless as this principle is, it is declared to be the very foundation of God's Throne. It is the principle which underlies all His dealings with [R5884 : page 115] His creatures. It is His unchangeable business principle; and how firmly He adheres to it is manifest to every one who understands the Plan of Salvation, the basis of which is the satisfaction of Justice against our race. Though the arrangement for the satisfaction of Justice cost the life of His Only-begotten and well-beloved Son, so important was this principle of Divine Justice that God freely gave Him up for us all.

JUSTICE, BEFORE GENEROSITY

The principle of *Love*, unlike that of *Justice*, overflows with tenderness, and longs to bless. It is full of grace, and delights in the bestowment of favor. It is manifest, however, that no action can be regarded as a *favor* or a manifestation of *love* which has not underneath it the substantial foundation of *justice*. Thus, for instance, if one comes to you with a gift, and at the same time disregards a just debt to you, the gift falls far short of appreciation as an expression of love; and you say, "We should be *just* before we attempt to be *generous*."

And this is right; if Justice is the foundation principle in all of God's dealings, it should be the same in all of our dealings; and none the less so among brethren in Christ than among those in the world. As brethren in Christ, we have no right to presume upon the favor of one another. All to which we have a *right* is simple justice, though we may *waive* those things that are really our *rights*. But in our own dealings, we should strive always to render justice--justice in the payment of our honest debts to each other, justice in our judgment one of an other (which must make due allowance for frailties, etc., because we recognize in ourselves some measure of similar imperfection), and justice in fair and friendly treatment one of another.

As we have just said, there is no obligation to demand justice for ourselves, and we may, if we choose, even suffer injustice uncomplainingly. We *must*, however, if we are Christ's, render justice so far as we are enabled to recognize it. In other words, we are not responsible for the actions of *others* in this respect, but are responsible for *our own*. Therefore we are to endeavor earnestly that all our actions, our words and our thoughts may

be squared by the exact rule of justice, before we offer even one single act as an expression of love.

JUSTICE, EQUITY, A CHRISTIAN QUALITY

It would appear that many Christian people spend years of their experience without making any great progress. One difficulty leading up to this condition is a failure to recognize the basic principles underlying the Divine Laws, which apply to us from the moment we are adopted into the Lord's family. The first of these basic principles is justice. We need to learn more and more clearly what are our own rights and the rights of our fellow creatures in the Church and out of the Church. We need to learn how to measure the affairs of ourselves and of others with the plummet of justice, and to recognize that we must not under any circumstances or conditions infract the rights, interests or liberties of others--that to do so would be wrong, sinful, contrary to the Divine will, and a serious hindrance to our growth in grace. Secondly, we must learn to esteem love next to justice in importance in the Divine Code. By *love* we mean, not amateness nor soft sentimentality, but that principle of kindness, sympathy, consideration and benevolence which we see manifested in our Heavenly Father and in our Lord Jesus.

In proportion as we grow up in the Lord, strong in Him, it must be along the lines of these elements of His character. More and more we must appreciate and sympathize with others in their trials and difficulties and afflictions; more and more we must become gentle, patient, kind toward all, but especially toward the Household of Faith. All the graces of the Spirit are elements of love. God is love; and whoever receives of His Spirit receives the spirit of love.

These two basic principles must cover all of our conduct in life. Justice tells us that we must cease to do evil--that we must not speak a word nor do an act that would work injustice to another, nor even by look imply such injustice; that we must be as careful of his or her interests and welfare as of our own. Justice must govern all of our dealings with others. *Love* may permit us to give them *more* than justice could require, but *justice* demands that we must *never give them less* than due. No matter if they do not require justice at our hands, no matter if they are willing to take less than justice, no matter if they would say nothing if we should take advantage of them, no matter if they would not appreciate our degree of justice, still our course is the same. We have received of the Lord's Spirit, and must act from this standpoint and not from the standpoint of others who have not His Spirit or who are more or less blinded and disabled from dealing justly.

LOVE AND JUSTICE BOTH CONTROL

If justice must mark our conduct toward others, so love must be used by us in measuring the conduct of others toward us. We may not apply to others the strict rules of justice which we acknowledge as our responsibility to them. Love, generosity, demands that we accept from others less than justice, because we realize that they are fallen, imperfect, not only in their flesh, but also in their judgments. Furthermore, we see that the great mass of the world has not received the Spirit of the Lord at all, and therefore cannot appreciate these basic principles of justice and love as we appreciate them. We must in love look sympathetically upon their condition, as we would upon the condition of a sick neighbor, friend, parent or child. We must make allowance for their disordered condition, and think as charitably as possible of their words, conduct, etc.

This does not mean that we are to be blind or oblivious to true conditions, and permit ourselves to be deprived of all that we possess or earn; but it does mean that we should take a kind, sympathetic view of the unrighteousness and injustice of those with whom we have

dealings. We should remember that they are fallen, and that they have not received the grace of God as we have received it; and that they are not, therefore, to be measured by the line of strict justice, but rather that their imperfections are to be allowed for reasonably by the elastic cord of love. It is our own conduct that we are to measure by the law of justice, the Golden Rule.

HOW LOVE MAY OVERFLOW THE MEASURE

How clearly the Master sets forth these conditions, urging upon us the Golden Rule as the measure for our conduct toward others, and that in measuring their conduct toward us we shall be as generous as we shall wish our Lord to be in His judgment of ourselves, in harmony with His statement, "With what judgment ye judge, ye shall be judged"! A right appreciation of these basic principles, justice and love, by the Lord's people, and worked out in the daily affairs of life, would lift them above the world. It would save many an altercation, many a law suit, many a quarrel, and would make of the Lord's people shining examples of kindness, generosity, love, and at the same time examples of justice, right living, sterling honesty, etc.

Love is not, like justice, an exact principle to be measured and weighed. It is three-fold in its character: it is pitiful; it is sympathetic, in the sense of kinship of soul--affectionate; it is reverential. These different forms of love are exercised according to the object upon which love is centered. Pity-love is the lowest form of love; it takes cognizance of even the vile and degraded, and is active in measures of relief. Sympathetic love rises higher, and proffers fellowship, comradeship. But the reverential love rises above all these, and delights in the contemplation of the good, the pure and the beautiful. In this latter form we may indeed love God supremely, as the personification of all that is truly worthy of admiration and reverence; and love our fellow men in proportion as they bear His likeness. The Divine Law demands love, both to God and to man.

Although we owe to every man, as a duty, love in one of these senses, we may not demand it one of another; but love *overflows* justice. Love shakes the measure, presses it down, heaps it up. The lack of love is not to be complained of by the Christian, however, but when bestowed it is to be appreciated gratefully and reciprocated generously. Every one who craves love should crave it in its highest sense--in the sense of admiration and reverence. But this form of love is the most costly; and the only way to secure it is to manifest that nobility of character which calls it forth from others who are truly noble, truly like our Lord Jesus.

The love begotten of sympathy and fellowship is also very precious. But any sentiment that comes merely in response to a demand, is deprived of love's choicest aroma. Therefore never demand love, but rather by manifestation of it toward others court its reciprocation. The love of pity is not called out by the nobility of the subject, but rather by the nobility of the bestower, whose heart is so full of love that it overflows in generous impulses toward even the unworthy. All of the objects of pity, however, are not unworthy of love in the higher senses; and some such often draw upon our love in every sense.

A SELFISH, ONE-SIDED VIEW

To demand Love's overflow of blessing--which is beyond the claim of justice--is only an exhibition of covetousness. We may act on this principle of love ourselves, but we may not claim it from others. If we do, we manifest a lack of love and the possession of a considerable measure of selfishness. Some seem to see clearly where brotherly love should be extended to themselves, but are slow to see their own obligations in this respect.

For instance, two brethren were once rooming together, and through a failure to consider the relative claims of love and justice, one presumed upon the brotherly love of the

other to the extent of expecting him to pay the entire rent of the room. When the other urged the claim of justice, the first urged the claim of brotherly-love, and the former reluctantly yielded, not knowing how to refute the claim, yet feeling that somehow some Christians had less principle than many worldly people. How strange that any of God's children should take so narrow, so one-sided, so selfish a view! Cannot all see that love and justice should work both ways; that it is the duty of each not to oversee others in these respects, but to look well to his own course, to see that *he* manifests brotherly love; and that if he would teach others, it should be rather by example than by precept?

LET LOVE REIGN SUPREME

Let us beware of a disposition toward covetousness. Let us each remember that he is steward over the Lord's goods entrusted to *him*, and not over those entrusted to his brother; that each is accountable to the Lord, and not to others, for the right use of that which the Master has placed in his hands. There is nothing much more unbecoming and unlovely in the children of God than a disposition to petty criticism of the individual affairs of one another. It is a business too small for the saints, and manifests a sad lack of that brotherly love which should be especially manifest in broad and generous consideration, which would rather cover a multitude of sins than to magnify one.

The Christian is to have the loving, generous disposition of heart--a copy of the Heavenly Father's disposition. In trivial affairs he is to have so much sympathy and love that he will take no notice, just as God for Christ's sake deals with us and does not impute sin to us, except as it represents knowledge and wilfulness. With such a rule operating amongst Christians, a determination not to recognize as an offense anything that is not *purposely* done, or *intended* as an offense, would be a great blessing to all, and the proper, God-like course. The transgressions to which our Lord refers in Matthew 18:15-17, are not the trivial affairs of no consequence, are not evil surmisings and imaginings, are not rumors, are not fancied insults, but positive wrongs done us, and on account of which it is our duty, kindly and lovingly and wisely, to give some proper rebuke--some intimation that we recognize the wrong and that it has grieved us and hurt us and needs correction.

The *disposition* to forgive should be with us always, and should be manifested by us at all times. Our loving generosity, our kindness and our desire to think no evil or as little evil as possible, should be manifested by all the words and acts of life. This is God-like. God had a kind, benevolent, generous sentiment toward us even while we were yet sinners. Nor did He wait for the sinners to ask forgiveness, but promptly manifested His desire for harmony and His readiness to forgive. The, whole Gospel Message is to this effect: "Be ye reconciled to God." Our hearts should be so full of this disposition toward forgiveness that our faces would not have a hard look, nor our words of reproof a bitter sting. We should *manifest* the loving forgiveness that we should have in our hearts at all times.

May love and justice find their proper, relative places in the hearts of all of God's people, that so the enemy may have no occasion to glory! The Psalmist said, "O how love I Thy Law [the Law of Love whose foundation is justice]! It is my meditation all the day." (*Psalms 119:97*.) Surely, if God's Law were the constant meditation of all, there would be fewer and less glaring mistakes than we often see! Let us watch and be sober, that the Adversary and our fallen flesh may not gain an advantage over us as New Creatures. Let SELF be more and more eliminated and LOVE reign supreme.

R2589 [sel]

THE ROYAL LAW--THE GOLDEN RULE

--MATT. 7:1-14

"Whatsoever ye would that men should do to you, do ye even so to them."

"Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them." The word "therefore" shows the connection between this and the preceding features of the lesson: it signifies that this will be a test or rule by which we may discern when and to what extent we are misjudging the motives of others, and officiously endeavoring to perform the very delicate operation of removing their splinters. This verse is therefore known as the "Golden Rule,"--the rule which God would have his people use in respect to all the affairs of life--especially in their relationship and dealings with the "brethren." When disposed to find a fault, or pick a flaw, when disposed to condemn another or to criticize another's faults, or to hold him up to odium, we can generally know of the propriety or impropriety of so doing or thinking by asking ourselves the question: Would I wish the brother to do, to say or to think thus respecting me, if I were he and he were I?

This rule, closely followed, will very generally be a guide, and yet we have known instances in which the Lord's people seemed so anxious for an excuse for slander, for evil speaking, for gossip, that they found some kind of a way of excusing themselves for the violation of the Golden Rule, even when they remembered it and at heart wished to obey it. Let us be very careful, dear brethren, how we handle the Lord's rule--that we do not handle the Word of God deceitfully --that we do not blind and deceive ourselves respecting its true importance--that we do not thus vitiate and impair our consciences--that we do not thus thwart our prayers for the holy spirit. For the holy spirit can flow into our hearts only as the channel is open; and the channel can be kept open only by keeping this Golden Rule continually at work at its full gauge. This Golden Rule and all these lessons, that seem so new because presented by the great Teacher in a clearer and sharper light than ever before, were nevertheless the gist or essence of the Mosaic Law, and of the Lord's teachings through the prophets.

R4826 [sel]

RIGHT HABITS OF THOUGHT

"Things that are *just*." Here we have another limitation. That which is *just* is that which is *right*. Justice and righteousness are synonymous terms. Very often that which is just is supposed to be the same as that which is lovely; as, for instance, The Golden Rule, "Do unto others as you would have others do unto you." This is not the rule of *love*, but of *justice*. We have no right to do unto others anything that we would not that they should do to us. In keeping the Golden Rule, therefore, we are not keeping the great Law of Love, but we are taking a step in the right direction. No one should begin to think about *love* until he is *just*. Love would be something more than that which is right. Love is more than justice. We have no right to expect more than justice. Whatever we receive more than justice is love, favor.

JUSTICE SHOULD BE THE RULE OF OUR LIVES

In thinking on those things suggested by the Apostle, we should think, first of all, on our own course. We should critically consider whether we are always thinking on these

things which are right, just. We should never be prejudiced in the matter. Justice should be the rule of our lives, of our conduct. Again, in thinking on these things, we might naturally think in respect to the conduct of others. We could think about the influence, for instance, of various things. We could allow our minds to dwell much on the injustices practiced about us and elsewhere; on how much injustice is done in Africa against those who could rule themselves better; on how much injustice is done in business, etc. Thus there could be a great deal of muckraking. But this should not be the subject of our general thoughts. We should think of the good things, the higher things, the happier things; not only the good things of this life, but the blessed things of the life to come; and thus have our minds running along the lines of justice at all times.

R4567

THE GOLDEN RULE

--MATTHEW 7:1-12

Golden Text:--"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets."

"NEVER man spake like this man." Perhaps the nearest teaching to this Golden Rule was the maxim attributed to Confucius, "Do not do to others what you would not have them do to you." This latter is a grand teaching, but it is far inferior to the former, which is sublime. Christians are not to be negative, but positive. They are not merely to follow the standards of others, but to set standards; they are to raise up the Lord's standard before the people. It is not for the followers of Jesus to say, "We will endeavor to keep within the bonds of human law," but rather, "We will live according to the Divine Law, so far as possible. We will esteem that human law represents the standard of the majority of fallen men and not the Divine standard."

Our Savior tells us that we will be tested along the line of our love for God and for our neighbor. God through the merit of Christ's sacrifice has provided forgiveness for our past sins, and now purposes that as his children we shall be taught the lesson of mercy, kindness, forgiveness toward others. Hence he tells us that only in proportion as we exercise benevolence towards others need we expect his benevolence in respect to our weaknesses and shortcomings. The principle of justice is involved in this. Whoever is kind and forgiving towards others demonstrates the possession of love in a ruling, dominating degree. And "Love is the fulfilling of the Law." Hence these may be treated as though they were perfect, because their conduct towards others gives evidence that their hearts are right--ruled by love; and that the imperfections which cause their trespasses are merely weaknesses of the flesh, which may be forgiven, because not of the heart.

From this viewpoint how should Christians judge one another as respects motive, intention, etc.? Surely most leniently! How should they measure one another's endeavors? Surely most generously! How should they look upon the blemish in a brother? Would not their sympathy cause his defects to seem the smaller in their estimation? And would not their own imperfections show the more largely to themselves? Surely such would be more concerned in removing the beam from their own eyes than in assisting the brother to free himself of the mote or lesser blemish troubling him. Hence we may suppose that the continual fault-finder, who sees great blemishes in others and who sees none in himself, is blind to his own defects or hypocritical. This is the Master's word.

We are, nevertheless, to discriminate. Not all are brethren in Christ, begotten of the holy Spirit. Of the remainder some are more, and some less, brutish. Hence in our dealings with various classes of people (v. 6), we should avoid presenting the holiest and most precious things of our religion to those who are in no condition to appreciate or understand them. They would doubtless resent them and do us injury. On the contrary, we are to be wise as serpents in the presentation of the Truth and harmless as doves. We are to make known the riches of God's grace to those who have the hearing ear.

All the consecrated followers of Jesus are to be free to come in his name to the Throne of grace to make request for the things which they need--the things promised in the Word of God to the faithful. We are to seek for them and we shall find them. Knocking, we shall have Divine blessings unlocked before us.

Consider how this principle prevails, even amongst fallen humanity. Any father asked for a fish, would he give instead a serpent? If asked for bread, would he give a stone? Surely not! And if so, what shall we say in respect to our Heavenly Father? Would he not be all the more willing to give to his children who ask him? He has indeed given us many blessings without the asking, but some of the chiefest of his favors he withholds from us until we make requests--because thus he would draw us nearer to himself and prepare us the more for the blessings he is willing to bestow.

Elsewhere the Master tells us that the good thing which the Father is specially pleased to bestow is his holy Spirit. This is the all-important thing, for only as we become possessors thereof, only as we attain to the mind, the disposition of God, and of our Lord Jesus Christ, shall we be fit for a place in the glorious Millennial Kingdom to which we have been invited. His holy Spirit is manifested in us by meekness, gentleness, patience, long suffering, brotherly kindness--love.

The Golden Text of our study is (v. 12), "All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the Law and the prophets." The whole demand of the Law of God is briefly summed up in this Golden Rule. Yet the Christian has an additional requirement--the Lord's "New Commandment." To attain joint-heirship with the Redeemer in his Kingdom we must "love one another" as our Redeemer loved us--to the degree of self-sacrifice, even unto death. "We ought also to lay down our lives for the brethren."--*1 John 3:16*.

We would be glad, indeed, if all of our readers would resolve to follow the Golden Rule in all of life's affairs; but we could not hope to have them do so, because we cannot hope that they are all fully consecrated to God. Nothing short of full devotion to the Lord and instructions in the School of Christ will enable a man or a woman to live consistently along the lines of this Golden Rule. Only by the assisting grace of the Great Teacher can this rule obtain, even in the consecrated heart. We urge, therefore, that the consecrated shall follow this rule, and the "New Commandment," and that others should make consecration.

R5740 [sel]

LITTLE TESTS OF CHARACTER

We should esteem it a privilege to address wrappers for tracts, or whatever the opportunity of the hour may be in the Lord's service. Should some one say, "I would rather preach," we reply, If the Lord opens up the way and gives you an opportunity to preach, do so. And if you have several opportunities to preach in one day, whether to one person, or to ten persons, or to a thousand, make use of them. But if you do not have any opportunity to

preach, you may have the privilege of addressing wrappers. In this way you are instrumental in helping to place reading matter in the hands of others, even if the postman is the one who takes it to the house where it will be read. Or if our work is in the kitchen or any other part of the home, it is service of the Lord if we do all as unto Him. But He kindly gives us opportunity to do something for the brethren.

So whatever we do, we are doing it for the Lord, we are doing it as unto Him, doing it as He would have it done. There is a way of looking at things that makes us feel happy. It is a good thing to ask ourselves occasionally, What am I seeking? What is my motive in doing this? For whom am I working? [R5740 : page 235]

As we thus work for the Lord and strive to please Him, and cultivate the spirit of thankfulness for service in the little things, we shall be proving our worthiness for the great things. Our desire to render faithful service to the Lord will manifest itself in economy in the home and in consideration for others around us. Whoever will strike too many matches, or who will strike matches on the walls of the house, is thus manifesting that he is not fully trustworthy. Whoever whistles around the house to disturb others, or who gets up at a very early hour and makes so much noise that others cannot rest, or who comes in late at night and goes noisily to his room, demonstrates that he has not learned to observe the Golden Rule, has not learned to respect the rights of others.

The very beginning of all our conduct as members of the Body of Christ should be the observance of the principles of justice. We should think as to what are the rights of others and as to whether we are impinging on those rights. If we find that we are so doing, we may know that we are violating the law of justice. In every circumstance of life, justice must come first, and afterwards we may be as kind and generous as possible.

R2688 [set]

"DO YE EVEN SO TO THEM"

"All things whatsoever ye would that men should do to you, do ye even so to them."--Matt. 7:12.

WHATEVER THE TESTS we apply, Jesus and his teachings are seen to tower above all others. For instance, we are frequently told that the Golden Rule is found in the writings of Confucius as well as in the New Testament, and that this is a proof that Confucius was a teacher equal in rank with Jesus, and equally sent of God. And no doubt many of those who give this report do so in all honesty; for the fact is that many Christians have never seen the depth and scope of the Golden Rule given by Jesus, and misunderstand it to be the same as the maxim by Confucius, which much resembles it. There is a wide distinction, however, and in comparison the words of Confucius might be termed a brazen rule. His maxim is, "Do not do to others what you would not wish them to do to you." We repeat that this is as much as the majority of Christians have ever seen in the Golden Rule given by our Lord.

We would be glad to see the maxim of Confucius received and acted upon throughout the whole world by every creature, and undoubtedly the result would be a great blessing to mankind--a great improvement over present conditions, in which almost everybody except the saints who seek to walk in the footsteps of the Lord are continually doing every day the very things which they would not wish their neighbors to do to them. But even tho so great a reformation could be brought about, it would still leave much to be desired; it would still leave the world far from the condition suggested by our Lord's prayer, "Thy will be done on

earth, as it is done in heaven." For men might, through policy or for other reasons, deal justly with each other, refraining from the doing of such things as they would not wish done to them, and with all that their hearts might be very full of selfishness, meanness, covetousness, etc., and very far from the condition of love.

But when we note the comprehensiveness of our Lord's Golden Rule, we find it is absolutely a love-rule; and that it leaves nothing to be desired: nothing could possibly be added to it; it is complete. It is not merely a negative law: "Thou shalt not" do an injury; it is a positive law: "Thou shalt" do good. Thou shalt do thy neighbor all the good, all the kindness, all the service, that thou wouldst have him do to thee. This law, which the Apostle calls "the law of liberty," the perfect law, this Golden Rule for life, has no parallel anywhere, in any writings, and could not possibly have a superior,--a grander sentiment could not possibly be expressed. But how few there are who rightly appreciate and love this rule, and use it daily in the measurement of their own conduct! As already noted, the majority, even of the best people in the world, the vast majority of Christians, fail to discern its lengths and its breadths, and consider it merely an injunction not to do injury to others. How few, then, joyfully and appreciatively grasp its sentiment, and seek from the heart to conform their lives thereto-- none but the saints, none but the "elect," we may be sure, are thus in heart-harmony with the essence and spirit of their Heavenly Father's law of Love.

There might be danger of some of the Lord's people using this rule amiss and to their injury, by being overgenerous toward others and not sufficiently careful of themselves; but such instances are very rare, because in our entire race the general result of the fall has been to crowd out love and benevolence, and to fill us with selfishness. So much is this the case that it has become a worldly proverb that "Self-preservation is the first rule of life;" that self is always to be number one, and to be cared for well and thoroughly before others are to be even considered.

Even after we have been begotten of the holy spirit, as new creatures, after the transforming of our minds has begun, we all know from experience that the selfishness of the old nature is so deep-grained that it is likely to hold its own with us to the very end of life. We have, however, known of some who, in their desire to conform themselves fully to the Lord's will, have taken an extreme view of this Golden Rule, and have understood it as tho it said, "Thou shalt do to thy neighbor *as he shall wish thee* to do to him"--not noticing that this would be a very different rule, and one which might operate very unfavorably in every way. While few are in danger of making a mistake in this direction, many are inclined to reason on the matter from this standpoint, and to say: We could not possibly carry out this Golden Rule in the ordinary affairs of life, because, for instance, if I were to do to my neighbor as I should wish him to do to me, I should sell him a five-dollar pair of shoes for one dollar; or a twenty-dollar suit of clothes for five dollars; or what he might want of wheat or oats at half the usual price. And if I adopted such a rule with one, I should properly adopt it with all, and this would soon mean bankruptcy in my business; so, evidently, the Golden Rule cannot be used in human affairs at the present time.

But we answer that this is a mistaken view of the Golden Rule, and whoever examines it should see that the difficulty probably lies in the selfishness of his own heart. He thinks his neighbor might expect goods at less than cost, because he thinks that he himself would be *willing to receive* goods at less than cost from his neighbor. The application of the Golden Rule should show him his difficulty; should teach him [R2688 : page 262] the lesson that when he goes to his neighbor to buy shoes he must do to his neighbor as he would that his neighbor should do to him: he must pay his neighbor a reasonable price for his shoes; a reasonable, living profit. And likewise in every other transaction: the Golden Rule teaches us that we should be willing to pay the farmer for his produce, and the manufacturer for his, as we would think just if we were the manufacturer and making the sale. Likewise, if we were

making the sale, we should not think of charging our customers a larger profit than we would think reasonable if they were the sellers and we the customers. Whoever of the Lord's people, therefore, gets thoroughly into the way of using this Golden Rule in all of life's affairs will certainly find that it will elevate their conceptions of justice, righteousness, equity; and these godlike qualities will become more and more developed in them, as parts of their characters, until they will obey them not merely because of their harmony with the Master's Golden Rule, but because they will recognize their true beauty and grandeur, and because their hearts will be in harmony with them.

But this rule, while thus inculcating justice, goes beyond this and inculcates benevolence;--such benevolence and so much of it as we, with properly balanced minds would be disposed to ask of others if we were the ones in need, in straits. O how grandly rounded out in spiritual character would all of the Lord's true saints become, under the influence of this Golden Rule! It would not only affect the actions of life, making them first just toward all with whom they had dealings, then, benevolently disposed toward all needing their assistance to whatever degree they were able to render assistance without doing injury to others,--and, additionally, the same law in force would extend also to their every word. Under the regulations of this golden measurement how few bitter or angry or slanderous words would be used--for how few would like to have others use such to or of them--to speak to them in anger and with bitterness and rancor, or to slander them. No wonder the Apostle tells us that those who have put on Christ must put off all these--anger, malice, hatred, strife, envy, slanders, etc. Additionally, this Golden Rule would lead to kind words, gentle actions, considerate demeanor; for who would not wish such from his neighbor? As the Apostle again declares, we are to put on as Christian graces,--gentleness, meekness, patience, longsuffering, brotherly kindness, love.--Col. 3:8-10,12-15.

This Golden Rule, beginning with the outward actions, and progressing to our words, would very quickly extend to our thoughts; and as we would not wish to have others think ungenerously or meanly of us, nor put a bad construction on our every act of life, but would rather that they would view our words and deeds generously and lovingly, so we in turn would [R2689 : page 262] find, that under the influence of this Golden Rule, our thoughts of others would become more generous, more noble, less suspicious, etc.

This Golden Rule is assuredly the divine law which our dear Redeemer expressed in other words at another time, saying, "Thou shalt love thy neighbor as thyself." We may safely consider, therefore, that the one rule interprets the other, and that to love our neighbor as ourselves signifies that we should love him and do for him as we ourselves would wish him to love us and to do for us. And we could not understand it to mean more than this. God expects of us that we will make reasonable provision for ourselves and for those for whom, by legal or natural ties, we are responsible--our families, our relatives, as the Apostle says: "He that provideth not for his own, and especially they of his own house, hath denied the faith and is worse than an unbeliever."--1 Tim. 5:8.

Evidently, therefore, our own households are our first charge and responsibility, and must have reasonable attention before we could hope to do for our neighbors. This would indeed be putting a difference between our neighbor and ourselves, and between our neighbor's family and our own family, but the matter is well adjusted by the Golden Rule, rightly interpreted, which requires of us that we shall do for our neighbor, in his want and extremity, as we would have him do for us, were we in his circumstances and he in ours. And our minds being leveled up to a plane of justice, we should expect that if we were in distress our neighbor would first make reasonable provision for his own family, and not give to us to the injury or deprivation of those more immediately and more closely dependent upon him.

IS THE GOLDEN RULE INCUMBENT?

But some one may inquire: Is it *necessary* for us as Christians to attempt to carry out this Golden Rule in our daily lives? When we see that very few even of Christian people appreciate the rule, or to any extent seek to carry it out, may we not consider that it is a very good rule, but that its observance is not made incumbent upon us, and that our attainment of eternal life and heavenly glory are not linked with the observance of this Golden Rule? May we not consider it rather as a good standard to have in mind as the perfect law, but consider that we are not to live up to that standard in any sense of the word?

We answer that this Golden Rule was the one by which our dear Redeemer's every action was measured, the one according to which he lived, and under [R2689 : page 263] which he laid down his life on our behalf, and it is essential to and incumbent upon all those who would be his disciples, his followers. All who hope to become his joint-heirs in the Kingdom are required to walk in his footsteps as he set us an example (*1 Pet. 2:21*), or, as another Apostle declares, God has foreordained to have an elect Church to be joint-heirs in the Kingdom with Christ, but he has equally foreordained that none shall ultimately be acceptable as members of that glorified Church except such as shall, in the present life, become copies of God's dear Son, our Lord Jesus: and to copy him means to copy the Golden Rule, which was exemplified in him and in his course. It follows, therefore, that whoever expects to share the Kingdom must give diligence to the formation of character, and that this Golden Rule is necessary in such formation of character--to develop in us not the principles of equity, or justice only, but also the spirit of love, of unselfishly doing good to others.--*Rom. 8:29*.

DIVINE STRENGTH PERFECTED IN HUMAN WEAKNESS

But here again comes in the question, How can those who by nature are fallen and imperfect, and full of inherited selfishness and meanness, ever hope to keep this Golden Rule, which is the full measure of a perfect man's obedience, and which, with all his well-doing and sacrificing, was not more than fulfilled by our Lord Jesus himself? How could we hope to be approved as keepers of this Golden Rule, in the sight of him who can read, not only the outward conduct, but also the thoughts and intents of our hearts?

We answer that here comes to our relief the gracious arrangement which God has provided for this Gospel age, *viz.*, justification by faith. Our justification not only covers "the sins that are past" (*Rom. 3:25*), and makes us acceptable to God in Christ, so that we can offer ourselves as living sacrifices upon his altar, but, more than this, it stands with us all the way down the journey of life, and according to God's grace in Christ it compensates for, or makes up for us all of our unintentional deficiencies, so that, as the Apostle says, "The righteousness of the Law [expressed in the Golden Rule] is fulfilled in us who walk not after the flesh but after the spirit." --*Rom. 8:4*.

Since we are not all alike fallen, not all alike selfish, it follows that some walk much nearer to the spirit of the divine Law, attain much closer to the measurement required by the Golden Rule, than can others; yet no fallen creature can walk fully up to the requirements of the Golden Rule, so long as handicapped by the various weaknesses of the flesh: and here the grace of God in Christ makes up our deficiencies; those who are able to follow the pattern most closely are still far from following it absolutely, and consequently need to have the merit of the precious blood of Christ imputed to them to make up for their shortcomings; and those who are still more fallen, and who, with their very best efforts, are still further from measuring up to the grand standard of the Golden Rule, need that much more of God's grace to compensate for their deficiencies. Hence the Apostle declares that where sin and imperfection abound the most, there God's grace correspondingly abounds the more; so that

to those who are in Christ and seek to walk in his footsteps, who are in their hearts measuring themselves with the Golden Rule, and seeking to the best of their *ability* to live up to its requirements, may be succeeding variously in their endeavors, from the worldly standpoint; but from the divine standpoint all such are reckoned as having their blemishes fully covered with the merit of our dear Redeemer's sacrifice, and that therefore the righteousness of the Law, its true meaning, its spirit, and the true measure of the Golden Rule, is reckoned as *fulfilled* in them to divine acceptance,--perfectly.

But it is not merely to have this Golden Rule thus reckonedly fulfilled in us for a day or for a week or for a month that counts us "overcomers," but that we shall faithfully continue to walk as closely in the Lord's footsteps as we may be able, faithfully continuing to use his Golden Rule to the best of our ability; and that we shall do this day by day and year by year with continued and increasing zeal, until our Master, watching the process of development of character, shall say, It is enough; the character is fixed; the love for righteousness is permanent and thoroughly developed; the spirit of love is indelibly marked, and altho there still remain in the flesh traces of selfishness, yet they are dim and faint in comparison with the original mark, and give good evidence of victory gained, not in the flesh, but in the heart, in the will.

"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."--
Mal. 3:17.

ANOTHER SERIOUS ERROR MADE BY SOME IN APPLYING THE GOLDEN RULE TO LIFE

Undoubtedly the Golden Rule has, to a considerable extent, exercised an *influence* over even worldly people (nominal Christians), where such have come more in contact with the true saints who endeavor with more or less zeal to recognize and to use the Golden Rule in the measurement of their daily conduct, without their being keepers of it as a rule, or even professing so to do. And even amongst Christians who have given themselves to the Lord, and who fully desire that his will in every particular shall be done in them, [R2689 : page 264] and who recognize this Golden Rule as a grand expression of the divine will, we believe there are serious misapprehensions respecting the proper manner of its use. For instance, among the noblest of the Lord's people are some who say, We will turn our backs on society and worldly enjoyments, and devote what time we have at our disposal to the improvement of the fallen--to moral reforms, social reforms, financial reforms, the reforming of drunkards, etc. And still others, imbued with the same spirit, and with the same desire to fulfil this Golden Rule, say, We will leave home and friends, and go into far-off lands as missionaries, to preach Christ to the heathen.

We are bound to appreciate such noble sentiments, whether we can agree with the conclusions as to methods of work, etc., or not. We love the noble principle which, if not in every instance, at least in many cases, lies at the foundation of such sacrifices of time, influence, convenience, etc.: it is an outworking of the Golden Rule in these dear friends, saying to themselves and to others, If we were in the slums or in heathen degradation, we should wish that some of God's children would come to us, to lift us up and enlighten us, and hence we should do so to others, even as we would, if our conditions were altered, that they should do to us.

This is sound reasoning and a proper application of the Golden Rule, and yet also, we believe, a mistaken or wrong one. One of the first lessons that the Christian is called upon to learn in the School of Christ is, that his judgment is defective; that not only our physical powers have degenerated through the fall, but that likewise our mental powers have suffered; so that the whole world today is not only unsound of body, but also unsound of mind, unsound of judgment. [R2690 : page 264] The primary lessons of God's children in the

school of Christ are to the effect that we all lack wisdom, and that for this very reason he has provided his Book, the Bible,--"that the man of God may be thoroughly furnished."--2 Tim. 3:16,17.

We are taught in the Book that the work of salvation is one too great for humanity itself, and that therefore God has undertaken the work; we are taught that he has not left the matter to operate itself at random, neither has he left it to our imperfect judgments and puny efforts: we are taught that the great Savior of the world planned his work "from the foundation of the world," and yet that it was four thousand years and more before he took the first great step for its accomplishment, namely, the giving of his Son to be the redemption price of Adam and his race (1 Pet. 1:20); we are taught that having begun this work of salvation God has not abandoned it, and does not intend to abandon it, but that eventually "he shall bring forth judgment [trial] unto victory;"--and that eventually our Lord Jesus shall see the fruit of the travail of his soul on man's behalf, and shall be satisfied;-- that eventually the knowledge of the Lord shall fill the whole earth, and all shall know him from the least to the greatest; that eventually he shall bring in everlasting righteousness, so that the time shall ultimately come when all the families of the earth shall be blessed with the knowledge of God's goodness and grace, and with an opportunity to benefit thereby; that eventually whosoever will not obey the great Prophet-King shall be cut off from amongst the people in the Second Death; that eventually there shall be no more dying, no more sighing, no more crying, no more pain there, because the former things of Adamic sin and its penalty and blight shall have been done away.--Isa. 14:24,27; 55:11; Matt. 12:20; Isa. 53:11; 11:9; Jer. 31:34; Acts 3:19-23; Rev. 21:3,4.

But many of God's dear people overlook these gracious provisions and promises of his Word, and partaking to a considerable extent of the spirit of love they forget that God's love is still greater than their own, even as God's wisdom is greater than theirs; hence they lose sight of the fact that the entire plan of salvation is of God, and that he has not abandoned it to others, but will carry it out himself in his own due time. It is because they forget this that they become burdened with the weight of responsibility, and feel as tho the salvation of the world rested upon themselves,--and, impressed with this feeling of self-importance and forgetfulness of God's Word, they go into the mission work, slum work, and to the heathen. They forget, and are greatly disadvantaged by so doing, that God has already declared, "As the heavens are higher than the earth, so are my plans higher than your plans, and my ways higher than your ways."--Isa. 55:8,9.

R3803 [sel]

THE GOLDEN RULE

We have found some of the Lord's people disposed to evade the force of this requirement of the Law and its illustration by the Lord's parable by saying, "Yes, the Samaritan who showed mercy to the wounded man was indeed his neighbor, while the priest and the Levite who did not show mercy to him he should not consider to be his neighbors; hence the wounded upon recovery, should he ever have any dealings with that Samaritan who assisted him, should love him as himself, should be willing to lay down his life in his service. Whereas the other two who did not do neighborly acts ought not to be considered as his neighbors, and he should not try to love them as himself.

We answer that this is a distortion of our Lord's language. Indeed, he was seeking to counteract this very thought, which was common to the Jews, for it was a proverb amongst

them that they should be loyal to neighbors but bitter to enemies. The word neighbors signifies those who are near, and the Scribes and Pharisees were in the habit of applying this to those who were near in sympathy, in sentiment, in faith, in sectarian relationship. Thus a Pharisee would gladly serve another Pharisee, and a Scribe would gladly serve another Scribe, from a clannish, selfish spirit, regarding each other as neighbors in the sense of the Law, and that others of a different class were more or less opponents, either to go unloved or, if they oppose themselves, to be hated.

As Christians we must take a much higher view of the matter than this. We remember our Lord's words in opposition to this very thought. He said, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." (Matt. 5:43-45.) Any who will not come to this standard of love, not only for friends but also for enemies, cannot long be recognized by God as his children.

Our Lord originated the Golden Rule as a full statement of the divine will, which must govern all who would be his disciples. That Golden Rule does not say that we shall love as brethren those who have done kindness for us. Our Lord condemned that selfish kind of love when he said, "If ye love them that love you what thank have you? Do not even the publicans and sinners the same?" Such an interpretation, therefore, as would make this parable to teach that we should love as our neighbors those who have hazarded their lives for us would be far beneath the teachings of our Master, and, he says, would be on a parity with the usual sentiments of sinners.

As followers of the Redeemer we are to have the much higher standard; we are to recognize every one who is in adversity and needing our help as our neighbor, whom we should love sympathetically to the extent of being ready to do for him or her whatever service we might be able to render, to the extent that we should wish that person to do for us if we were in his difficulty. To whatever extent we can get this high standard of love, sympathy, cooperation, generosity, kindly feeling in control of our hearts and to be the rule of our conduct, in that proportion surely we will be the more Godlike, the more Christlike, for, as our dear Redeemer remarked, God is kind even to the unthankful.

R5528 [sel]

WHAT IS EVIL SPEAKING?

"Speak evil of no man."--Titus 3:2.

THE Apostle's injunction is very positive; we are to speak evil of none. The question then arises, What does St. Paul mean here? Does he mean that we should speak nothing of any man with an evil intention toward him? Or does he mean, Speak no evil, whatever the intention? We answer, we surely know that to speak evil with a wrong motive, a wrong intention, would be a heinous crime, especially in a child of God. But we think the Apostle meant, *No matter what your motive*, speak evil about nobody. If that be the Apostle's thought--and we believe it hardly controvertible--it places a very stringent requirement upon all of the Lord's people. If the motive for speaking evil were bad, all the worse; but *good or bad*, "Speak evil of no man."

Now another question comes up, What is evil-speaking? We answer, This subject has various sides. To speak evil is to speak that which is injurious; therefore one should say

nothing that would injure any man. It is very easy to perceive the justice and the reasonableness of this requirement if we apply the Golden Rule. Would we wish any one to do *us* evil? Would we wish any to speak slightly of *us*, to comment on *our faults*, or on what the *speaker* considered faults, and thus lower us in the eyes of others? If the Lord's people would learn to apply the Golden Rule to every affair of life, it would surely be very helpful.

Some of the most conscientious Christians have difficulty along this line. In considering this matter of evil-speaking, some think, Is my motive right? They forget that their motive in speaking derogatively of others has *nothing to do* with the Apostle's injunction. No matter *what* the motive, we are *not to speak evil*. The question is not, Did I have a *good* intention or a *bad* one? but, Am I speaking *evil*? Am I *saying anything* contrary to the Golden Rule--something that I would not wish to have said of *me*? *We would that we could* instil this thought into the hearts and minds of every reader of this journal.

R5425 [*sel*]

THE COST OF DISCIPLESHIP

"He that hath an ear to hear, let him hear," said Jesus, in conclusion. All of His followers are to take heed to these words. Whoever neglects them despises the One who gave them, and will surely fail of a blessing that might otherwise have been secured. But as for the world, "ears they have, but they hear not; eyes have they, but they see not." We are not to measure the world by the same standards that we measure ourselves and all who profess to be the followers of Jesus. The world's highest standard is the Golden Rule. The Christian's highest standard is self-sacrifice, doing God's will at any cost.

R5368 [*sel*]

LOVING RULES AND PARLIAMENTARY RULES

THE dear friends of the I.B.S.A. properly feel a responsibility in respect to their voting for Class Elders and Deacons and for everything that they do especially in the name of the Lord. We have already suggested that it would be unwise, perhaps unkind, to enforce parliamentary rules in respect to Church meetings, when perhaps only a few are really acquainted with such rules. The rules are, of course, good, wise and generally profitable. The spirit of parliamentary rules should apply everywhere; for they are built on the Golden Rule basis of protecting the interests of all and getting through with the business with the least friction and delay.

With the Lord's people, however, love is always to have the first place. While love is always in accord with the Golden Rule, it is always at liberty to do more than even-handed justice. So all of the Lord's brethren should be quite willing to deny themselves a little preference in the interest of another where no principle would be involved. [R5369 : page 381] Love, joy, peace, should prevail in every Class. Everything tending toward these and in fullest harmony with loyalty toward God and His Word should be cherished.

JUSTICE--RIGHTEOUSNESS--THE FOUNDATION OF CHRISTIAN CHARACTER

"To do justice and judgment is more acceptable to the Lord than sacrifice." "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."--Proverbs 21:3; 1 Samuel 15:22.

THESE words were addressed to God's chosen people, the Jews. The nation of Israel had come into special relationship with God. At Mt. Sinai, they had entered into a Covenant with Him and had pledged themselves to do justice and judgment. This was a requirement of Jehovah. But there seemed to be a tendency to think of sacrifices as being especially pleasing to the Lord. Some seemed inclined to feel that no matter how unjust they had been, they could offer a sacrifice and make it all right. But Jehovah pointed out that this would not do. His Law was a *requirement*, and must come before all else; whereas these special sacrifices of thanksgiving for victories, etc., were *privileges*, voluntary offerings. The Law demanded full allegiance to God.

The relationship of Israel to God as His people was based upon the *Law*. This Law comprised *justice* and *judgment*. The Israelites were to do according to its commands--first Godward, then manward. They were not to steal, not to kill, not to covet, etc. The essence and substance of the Golden Rule was there embodied.

To do justice is to do that which is just, right, equitable; to do judgment would be to render righteous decisions in the mind, to decide justly. One might be very just in his business dealings with his fellows. He might be very careful not to cheat any one out of a cent; and yet in his mind he might have unkind, uncharitable views of others, and perhaps say things about them that would be very unrighteous. This counsel of the Wise Man seemed to guard not only against the *doing* of injustice, but against having wrong *thoughts*. The decisions of our [R5430 : page 101] minds, as well as our actions, should be in harmony with the principles of righteousness.

OUR INABILITY TO JUDGE OTHERS

We are not to judge, decide, in an unfavorable manner in the case of any with whom we have to do, without indubitable proof. If they claim to be trying to do right, we should give them credit for sincerity wherever possible. We are not to call them hypocrites, for we cannot judge their hearts. Our Lord called some hypocrites in His day; but He had a superior power of discerning the heart, and we have not that power. We are not to judge the motives of others. We are not to go beyond their declaration, for we are not competent to do so.

We may at times judge the outward action as wrong or improper, but we are not to attempt to judge the heart, where there is possibility of misjudgment. We have pledged ourselves to strive to observe the Golden Rule in our every action and word and thought, and we are to remember that God would be more pleased with us if we did not sacrifice and merely maintained our relationship to the Golden Rule, than that we should manifest ever so much zeal in *sacrifice* and yet violate the rule of *justice*. This rule requires love for our neighbor as for ourself. As the Apostle Paul reminds us in that matchless chapter on *Love--1 Cor. 13*: "Though I give all my goods to feed the poor, and though I give my body to be burned, and have not *love*, it profiteth me *nothing*."

The proper course for us as disciples of Christ is that we observe the Golden Rule in our conduct, watching over our thoughts and our lips; and also that we present continually all

that we have and are in sacrifice to the Lord. But obedience, justice, *must come first*, for this is demanded by the Law of God. Before we can make much development in the cultivation of sacrificial love, we must learn to have a love of justice, righteousness. There is a trite and true proverb that a man must be just before he is generous. It behooves the children of God, as members of the New Creation, to study with diligence this subject of strict justice toward all, and to put into practice day by day this quality of character which is absolutely essential if we would be acceptable to God; for it lies at the foundation of all Christian character.

We are not able while still in the fallen flesh, to keep perfectly this Law of strict justice in act, word and thought. But it should be our prayerful endeavor to do so as far as possible. The merit of Christ will then make up for all unintentional and unavoidable deficiencies. Those only who have this foundation of character well laid can make proper progress. A love which is built on a foundation of injustice, or wrong ideas of righteousness, is delusive, and is not the love which the Lord's Word enjoins and which He will require as a test of true discipleship. Obedience to God demands that we strive to be just in deed and word and thought.

R5571 [set]

THE PRUDENT HIDETH HIMSELF

"A prudent man foreseeth the evil, and hideth himself."--Proverbs 22:3.

LET NO one suppose that it will be possible to escape the difficulties and trials of the great Time of Trouble, whose shadow is now clouding the earth. The most and the best that could be hoped for in this direction would be an amelioration of the conditions by the exercise of that wisdom which cometh from Above, described by the Apostle, who says that it is "first pure, then peaceable, easy of entreatment, full of mercy and good fruits." To whatever extent any individual, anywhere, shall follow this prescription of Heavenly wisdom, to that extent we may be sure he will have God's favor. And that favor guarantees to the recipient that "all things shall work together for his good."

The most valuable lessons that any parent or counselor can give to those subject to his direction would be, first, the Golden Rule--inculcating absolute justice--nothing less; secondly, in addition to justice as represented by the Golden Rule, should be the lesson of mercy, compassion, sympathy, the spirit of helpfulness. The third lesson in the series should be meekness, gentleness, patience, long-suffering. The fourth lesson should be economy in everything--avoidance of waste--the realization that what he does not need, some one else does need.

In suggesting the foregoing lessons, we are presupposing a Christian basis--that our readers are themselves children of God, who have been feeding at the Lord's table upon spiritual, Heavenly food; and that they have been seeking to bless their families by training them in harmony with the Lord's Word.

.....
.....
Do not make these purchases on credit if you have not the money. Leave the matter, and exercise the more faith; but remember that the Golden Rule is the very lowest standard that can be recognized by the Lord's people and that it comes in advance of any kind of charity.

CONSIDER ONE ANOTHER

THIS lesson makes, perhaps, the strongest appeal of anything in the Bible in favor of total abstinence from the use of intoxicating liquors. True, it is addressed only to Christians, as is the entire New Testament. Nevertheless, many who have not become followers of Jesus can appreciate the argument here, and to many such it will appeal --not along the highest Christian lines, but along the lines of the Golden Rule.

To make a distinction between the Golden Rule, the acknowledged standard for all mankind, and a Christian's rule of life will be considered by many, doubtless, as a distinction without a difference. But this is not true. [R5324 : page 298] The Golden Rule, that one should do to others as he would be done by, is a simple rule of justice. All should recognize it. All should follow it, as none will dispute it.

The rule for Christian living, as taught by the Master and exemplified by Him, is far more exacting than the Golden Rule, which is applicable to all men. Those who become followers of Christ are, of course, subject to the Golden Rule, but they voluntarily place themselves under a far more stringent rule. Their Covenant with the Lord is that in the doing of His will--the doing of righteousness --they will ever stand ready to sacrifice everything, even life itself. This is what the Apostle meant when he declared that Christ pleased not Himself. Even though His will was a perfect one, He renounced His rights, privileges, liberties, that He might serve humanity, and thus lay the foundation for carrying out the Heavenly Father's glorious purposes respecting our race.

The present call of the Church is for those who have the "same mind which was also in Christ Jesus." It is a call for sacrificers. As St. Paul declares, "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." (*Romans 12:1.*)

JUSTICE THE GOLDEN RULE

All will agree that the wise men advised King Rehoboam properly, to the effect that a ruler should be the servant of his people; and that if he so does faithfully, his kingdom would be enduring and his people would be blessed. Their advice amounted to an admonition that the king should observe the Golden Rule--that he should do to his people and for them as he would that they should do to him, were their conditions reversed. The Golden Rule, laid down by the great Head of Christianity, is despised and rejected as impracticable; but we hold that it has not been given a trial. Those who have had the power have always feared to trust the Golden Rule in their dealings with the people. Political parties, clamoring for something like the Golden Rule, have time and again climbed into power, only to refuse to use the rule after gaining the opportunity, contending that the conditions made it impossible.

Soon, however, the Golden Rule will have a world-wide test, and will demonstrate that it is the only rule by which human happiness can be permanently secured. This is the promise of the Bible, which tells us that Messiah's Kingdom will give the world compulsory education along the lines of the Golden Rule for a thousand years. The Lord, through the Prophets, the Apostles and Jesus Himself, testifies to the success of the Golden Rule--that it will bring in everlasting righteousness, peace, joy, blessing; and that God's favor will be upon

those who thus conform to His Law, giving them ultimately deliverance from sin, sickness, pain, death, and bringing the whole world of mankind to glorious human perfection, utterly destroying those who will refuse to be governed by the Golden Rule.

The result will be the glorious condition which God at the first proposed to Father Adam, but which he neglected and forfeited by disobedience. The death penalty upon Adam and his race, which has brought all our sicknesses, travails and death, has been offset by the Redeemer's sacrifice of Himself, the Just for the unjust; and the glorious Kingdom arrangements already referred to are to be the result.

WHAT PASTOR RUSSELL SAID

1. GOLDEN RULE--Wrong Construction.

Q286:3:: QUESTION (1909)--3--Can the Golden Rule be construed that one ought not to do for a brother what he would not ask a brother to do for him?

ANSWER.--No, I do not think that the Golden Rule hinders you from doing more than the rule requires. If you are a Christian, you ought to do more. The Golden Rule applies to everybody, but the Christian has another rule. As Jesus said, "A new commandment I give unto you," not to the world, nor to the Jews, but to His disciples, "That you love one another as I have loved you." If Jesus had loved us just according to the Golden Rule, He would not have died for us, but He did more, and He requires that you and I as His followers should do more for each other.

2. KINGDOM--Heirs of the Kingdom.

Q429:1:: QUESTION (1916)--1--What great lessons will be required of those who will be heirs of the Kingdom?

ANSWER.--(1) A proper, thorough appreciation' of Justice, and a manifestation' of that appreciation of justice by an endeavor to comply with the requirements of the Golden Rule--to love our neighbor as ourselves. (2) A further lesson is that of Love, sympathy, compassion, mercy. **However exacting** we may be respecting **ourselves**, our own thoughts, words, and deeds, we are not to **exact** from others, but be willing to **take** from them whatever they are pleased to **give**--as did our Savior. This will mean (3), suffering with Christ, having **fellowship** in His **Suffering**. It will mean the learning of valuable lessons to fit and qualify us for the work of being kings, priests and judges with our Lord in His coming Kingdom.

St. Paul emphasized the importance of having the Christcharacter engraved on our hearts when he wrote that God's predestination is that all who will be of the Church in glory must be copies of his dear Son--must have the Epistle of Christ written in their **hearts**. (Rom. 8:28-30.) No matter how imperfect their **bodies**, how imperfect their **attainment of their ideals**, those ideals must be **according to the Divine standard**. And they must be so in sympathy with those ideals as to be glad to **suffer** for their **attainment**.

PASTOR RUSSELL'S SERMONS

SM 349

AN APPALLING LACK IN EVERYDAY LIFE

"Awake to righteousness and sin not; for some have not the knowledge of God. I speak this to your shame."--1 Cor. 15:34.

This exhortation is not addressed to the world of sinners, but to Christians, as are all of the Apostolic writings. If we were to translate the text a little differently, it might better give the Apostle's thought. For instance, "Awake to a proper appreciation of justice. Do not sin against justice in your lives; for some have not a knowledge of God respecting justice, the principles of righteousness. And this is to your shame."

We who are in the School of Christ recognize that the Lord is teaching us and is preparing us for a great work in the future. The work of the Church during the incoming Age is, according to the Bible, to be kings, priests and judges, to be God's representatives in the Messianic Kingdom. As kings, they will be sharers with our Lord Jesus in the ruling of the world. As priests, they share in the work of healing, instructing and sympathizing with the world. As judges, they will administer justice, will give stripes or rewards to mankind, during the thousand years of Messiah's Reign. Manifestly, therefore, it is proper that whoever hopes to be of these kings, priests and judges should now attain the qualifications of heart and mind which will make him competent for the work; for we may be very sure that God will not appoint any who are not properly qualified.

It is for this reason that God has been calling His Church out from the world during the last nineteen hundred years, and has been giving us the glorious instructions of our Lord Jesus and the Apostles and of the Law and the Prophets. All these things have been for our upbuilding in those qualities of heart and mind which will fit us for the great service to which God has called us. But God is not testing His children according to their imperfect bodies; for He knows that we cannot do the things which we would. He is dealing with our spirits, our minds. Through the transforming influence of His Word, He is giving us a new mind; and it is this new mind which He receives into His family. This becomes the New Creature. (Rom. 12:1,2; 2 Cor. 5:17.) We accept a new will, the will of God, instead of our own wills, and the Divine arrangements instead of our own plans and purposes. Thus God is dealing with us as His children, according to this new relationship into which we have come by faith and obedience; and through Christ our Lord we are reckoned perfect in God's sight.

THE KNOWLEDGE OF GOD'S WILL

But how can we be perfect in will when our bodies are imperfect? We answer, as did the Apostle, "To will is present with me, but how to perform I find not." (Rom. 7:18.) He did not always succeed in carrying out his will for righteousness. So it is with every one who seeks to walk in the footsteps of Jesus. We all know how to will right, but how to do right is the problem. Gradually we learn that God will not judge us according to the imperfections of our flesh; for so long as we remain faithful, these blemishes are covered with the robe of Christ's imputed righteousness. Therefore we do our best to show our Heavenly Father that we are trying hard to do right in every act, word and thought. And since He expects every member of His family to have a perfect will, it becomes a personal question as to what is the will of God for us. So we seek diligently to prove "what is the good and acceptable and perfect will of God."--Rom. 12:1,2.

To prove what is God's will means to come to a knowledge of His will, to demonstrate it for ourselves. If we are faithful, we are progressing in this more and more as the days go by. At first we had a little knowledge, and this we put into practise. As we grew in grace and in knowledge, we became better acquainted with the will of God; and it was for us to put this increased knowledge into practise also. This knowledge of the will of God we obtained, not in any supernatural way, but through the study of the Bible.--2 Tim. 2:15.

Whoever has come into the family of God has given up his own will and accepted, instead, God's will. Whoever has not given up his own will to the Lord is not His child. As the Apostle declares, "If any man have not the Spirit of Christ, he is none of His." (Rom. 8:9.) The spirit of Christ was the spirit of full surrender to the Father's will; and as we come to this same condition, we give up our own wills and take instead the Divine will. This we do because it is the proper course for all who desire to follow in our Redeemer's steps, and because our own wills have proved to be unsatisfactory to ourselves. Our minds and our bodies are so imperfect that we have frequently gotten into difficulty through doing our own will. Therefore we are glad to know and to do the will of God, especially since we see that it is so gracious a will.

JUSTICE FIRST, THEN LOVE

During the present time it is the will of God that His children shall have trials, difficulties and polishings, in order that these experiences may develop in us a God-likeness of character, a crystallization of character, that will render us fit to be used of God in the great work which He has appointed to the Lord Jesus, that we might thus become joint-heirs with Jesus Christ our Lord in that Heavenly Kingdom which is designed of the Father for the blessing of all the families of the earth. Sometimes Christian people see the doctrine of love in the Bible, and forget that there is a lesson which precedes love. This primary lesson is the one to which we draw your attention today. It is the lesson of justice--righteousness. Our text really signifies, "Awake to justice!"

We must all learn to distinguish right from wrong and to practise what is just, right. Justice is righteousness. The Law of God was given to the Israelites at Mount Sinai to show what justice means. They were not asked to do anything more than justice. "Thou shalt not kill," said the Law; for to take another's life is wrong, except when God's own Law demands it. "Thou shalt not steal." To do so is wrong, unjust. "Thou shalt not bear false witness." To do so would be an injustice.--Exod. 20:2-17. Thus we see that the Law of God given to the children of Israel amounted to this: "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength; and thy neighbor as thyself." To do justice to your neighbor as you wish that neighbor to do justice to you is the essence of the Law of God given to the Jews for their treatment of others.--Matt. 7:12.

PRACTICAL APPLICATION OF JUSTICE

Did God give this same Law to the Church? Yes, so far as the spirit of the Law is concerned. God's Law is over all of His creatures. But during the Law Dispensation there was a special Law Covenant which God had made with Natural Israel. No others have ever been under that Law Covenant. The Jew who could keep that Law perfectly could live forever; and, having everlasting life at his command, he might have the opportunity of becoming a part of that great antitypical Spiritual Israel which was to bless all the families of the earth. This our Lord Jesus did. Moreover, in His statement of the Divine Law to Spiritual Israel, He "has magnified the Law and made it honorable," by showing how far-reaching and comprehensive are its requirements.

No intelligent person will question the propriety of dealing justly with every one in the world. This subject has many ramifications in all the affairs of our daily life. The principle of justice enters into every transaction, even the most trivial. It applies not only to our dealings with the world at large, but with every member of our own family. The principle of justice must be recognized with our own as well as with others. If all might get this thought of the Golden Rule firmly fixed in the mind, if each one could awake to righteousness, to justice, the whole world would be revolutionized.

If this principle of justice were recognized and followed, men would not be shooting one another today over in Europe. On the contrary, they would be doing something better, something good one toward another, just as they would wish others to do toward them. But men are not living up to this standard of righteousness, of justice. It is entirely ignored by governments and by individuals. The general excuse for violating the Golden Rule is, "It would never do for us to grant to others what we would expect for ourselves; for others would take advantage of us; they would not do their part; they would not reciprocate." Say the British, "It would not do for us to practise the Golden Rule toward the Germans; for we do not know what they would do to us." The Germans advance the same kind of argument.

This course of conduct is not the fear of God, but the fear of man; it ignores the fear of God. God says that if Christians are afraid of men and of nations and of what these may do, we are carnal, are living according to the flesh, are like the unbelieving world. How shall we who have come into relationship with God through the Lord Jesus Christ, we who have given our lives to Him, do under such circumstances? Shall we say that we fear to trust this principle of justice in our lives, that we do not dare to carry it out in every word, thought and act? Are we afraid to trust God and to obey Him?

God did not say that we were to observe the Golden Rule whenever others observed it toward us, and to ignore it whenever others failed to observe it toward us. On the contrary, we are to practise it on every occasion, regardless of what others do. Then we shall know that all things shall work together for good toward us, because we shall be in line with God and His arrangements. He has power to overrule in all of life's affairs. The very least that we must do is to give justice to one another; and to do so will mean a great blessing to our own characters.

Whoever is violating the principle of Justice, the Golden Rule, in his home or in the Church of Christ or in business or social relations should, if he is a Christian, examine the matter earnestly and prayerfully, and "awake to righteousness [justice], and sin not." Thus to do violence to justice is sin; and so far as our knowledge goes, it is a sin that prevails everywhere. Many have not a proper appreciation of this fact. They do not see that justice is the very foundation of all character, of all right living. It is the foundation of the Throne of God. (Psa. 89:14.) In vain does any one practise love to his fellow creatures or even toward God while he is at the same time violating the principle of justice toward that one. Only after we have rendered justice are we at liberty to practise love toward another. Then we may do as much as we are able along the line of love. Justice first, love afterwards, should be the rule governing all of our dealings with others.

RESPONSIBILITY OF GOD'S PEOPLE

Those who are children of God are expecting shortly to be made the judges of the world. As the Apostle says, "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2,3.) Moreover, God is seeking now to develop in our hearts and lives, in our characters, those principles which He desires. Therefore, unless we are just in our very hearts, unless we appreciate this principle of justice and rejoice to practise it, we shall not be fit for the Kingdom. We should not be unjust even to an animal. Every creature has its rights; and we should give each creature the rights which belong to it. The results are with God. Thus

doing, shall we not be preparing our minds, our hearts, for the glorious condition which the Lord has in store for His faithful children?

We are not to think that the Kingdom of God is to be given on the basis of mercy or favor. There will be neither mercy nor favor in connection with the bestowal of the Heavenly reward. God shows mercy in connection with our sins and the weaknesses against which we are striving; but He will not allow in that Kingdom one individual whose character is not suitable. Those whom He approves for joint-heirs and rulers with our Lord Jesus must represent the principles of righteousness and must know how to apply those principles now. Whoever is not disposed to justice to such an extent as to be willing to suffer loss rather than do an injustice will not have a share in the Kingdom.

The Bible everywhere pictures God as the great Representative of Justice. If we receive a place in the Kingdom, it will be apportioned us on the basis of works, on the basis of our growth in grace, in knowledge, in character-likeness to our Lord Jesus. If we have been justified by faith in Jesus' blood, if we then have made a covenant with God and have been begotten of His Holy Spirit, He wishes to see us go on to perfection as New Creatures. We are not to think that our Heavenly Father is uninterested in us, and that He will coldly and indifferently judge us. On the contrary, we are to remember our Lord's assurance, "The Father Himself loveth you." In conclusion, let us remember that if we are true, loyal children of God, all our blemishes are covered by the robe of Christ's righteousness; and if we are doing with our might what our hands find to do in this great matter of justice, dealing with all, along the lines of the Golden Rule, we are showing the Father that we appreciate this principle as the foundation of His Government. Upon this sure foundation we shall build a superstructure of love. Thus shall we be made ready for the Kingdom.

SM 259

LOVE FULFILLS THE LAW

Let us make no mistake as respects what constitutes this needlework, this embroidery. It is not knowledge, though knowledge is very necessary to its proper in-working. It represents not natural talents, though these may be utilized in connection with it. It represents not merely laborious works, though these may be very proper and perhaps necessary to it if conditions are favorable. This embroidery represents love; for "Love is the fulfilling of the Law." (**Rom. 13:10.**) This is the new commandment which our Lord has given, "A new commandment I give unto you, that ye love one another." (**John 13:34.**) Love for the Lord, and His Truth He places on a parity when He says, "Me and My Word." One of course, comes first. To our Lord and His Word we must be true at all hazards. Then comes love for the brethren--because they are His--because they have His spirit--because they are seeking to walk in His footsteps. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"--**1 John 4:20.**

This is the forceful argument of the Apostle. The love must continue and extend to neighbors, friends, yea, to enemies, so that those who would have the full pattern on their robes must have in their characters a true, genuine, staunch love for all these. And if, perchance, the enemy should be a brother, the testing to love might be all the more severe. But that this feature of the embroidery be worked is our Lord's requirement. Whoever does not love even his enemies is not fit for the Kingdom--whatever he may be fit for. Love as brethren, be pitiful, be sympathetic, be generous, be helpful, be self-sacrificing, do unto others as you would they should do to you. Let the Golden Rule measure your thoughts, words and deeds --measure the length of the stitches in your embroidery and assure yourself that it is "fine needlework."

PASTOR RUSSELL'S OTHER WRITINGS

OVERLAND MONTHLY

OV 229 [sel]

THE GOLDEN RULE

"Whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."--Matt. 7:12.

OUR conception of God measures our highest ideals and principles. Whoever, therefore, has a mean or slipshod conception of the Almighty is bound to be more or less mean and slipshod in his conduct of life, for every man or woman to some extent worships his own highest ideal. And this is authorized by our Redeemer's words, "Be ye like unto your Father which is in heaven." Our forefathers during the Dark Ages burned one another at the stake, and otherwise tortured one another because of their misconception of the Divine character; because their ideals were too low. They truly believed what they formulated in their creeds and handed down to us; namely, that God in the present time is gathering from amongst men a handful of saints for the heavenly condition and that he will turn over the remainder--all who walk not after the spirit, but after the flesh--to eternal torment at the hands of demons.

Having before their minds this misconception of the Bible teachings, they merely copy that misconception. That civilized men have gotten beyond those standards of the Dark Ages is a matter for congratulation. We regret, nevertheless, that their freedom from an error has not brought them all the blessing that it should. They have attained the higher ideal mostly by ignoring the Bible, by denying its infallibility, by accepting their own judgment and reasoning in supposed contradiction of the Bible teachings. How sad is the fact that a majority of the noble minds of Christendom today deny that the Bible is a divinely inspired revelation of God and consider it merely the work of well-intentioned but ignorant men, in comparison with whom the theologians of today are past-masters every way, quite competent to write, out of their own wits, matter much superior to that of the Bible, the Divine inspiration of which they deny.

THE FOUNDATION OF GOD'S THRONE.

The Bible declaration that Justice is the foundation of the Divine Kingdom or Throne gives the mind pictorially an appreciation of the value of justice in its relationship to every element of the Divine character. "Be just before you are generous," is a proverb amongst men, which evidently is in full accord with what the Scriptures declare of God's character. He is first just--never anything less than just. His Wisdom, His Power, His Love must all co-ordinate with and rest upon this quality of Justice. And so it is with all those who would copy this character. They must first be just. A character built upon a foundation to any extent ignoring this is faulty, improper, sinful. The first man, made in God's image and moral likeness, must have had Justice as the foundation of his character. And all of his descendants still possess this quality, though in varying degrees. We call it also Conscientiousness, Righteousness. Some, indeed, have this quality in so weak a degree that it is easily overbalanced by their other stronger qualities of mind, such as acquisitiveness, approbateness, etc. It is for this reason that prisons are necessary to restrain all the stronger organs of men's minds and to encourage their conscientiousness, their sense of justice,

righteousness. These standards of righteousness have, from the first, been considered and esteemed the Divine standards, and are still so esteemed, except by atheists.

THE GOLDEN RULE FOR THE CHURCH

They make a great mistake who suppose that the Golden Rule, or indeed any of the messages of the Scriptures, were intended for the world of mankind. No; they are for the Church only, and this is shown not only by the fact that our Lord's words were addressed to His disciples, but also by the fact that the Apostolic Epistles similarly are addressed to the saints and the Household of Faith. Others cannot see, understand, appreciate, in the proper degree. The worldly mind can and does appreciate the maxim, "Honesty is the best policy"--in the long run, but it cannot appreciate the sentiment of our text, in the sense of being willing to adopt this as a principle and as a rule of life.

In harmony with this thought, we seek to impress the import of our text only upon those blessed of the Father who have been drawn, called, sanctified in Christ Jesus, and whose eyes to some extent have seen justice to be the foundation of the Divine character. The Golden Rule does not express all of the Christian's duty; he is expected to make progress in conduct and character development much beyond this. But this further progress marks his development in love. The Golden Rule marks the very lowest standard which must measure our dealings with others in the Church and in the world --justice. In a word, our text, although far above the ordinary course of humanity, should be in use every day and every hour by every follower of Christ. "Whatsoever ye would that men should do to you, do ye even so to them." That our Lord was not giving this as a Gospel standard and love standard, we note the fact that he added the words, "This is the Law and the Prophets"--this is the teaching or demand of the law and the prophets upon all who would seek to do righteousness--Justice. The measure of our development as New Creatures in Christ is whatever we attain in love above the standard of the Golden Rule. Justice demands us to render to others as we would have them render to us. Love says, I demand nothing, but show you the length and height and depth of Love Divine and wait expectantly to note your appreciation of this and how you will seek to be copies of God's dear Son, who laid down his life on our behalf. Addressing those who had made a consecration to discipleship, to walk in the Lord's footsteps, St. Paul says: "We ought also to lay down our lives for the brethren"--after the example of Jesus.

"LOVE WORKETH NO ILL"

All of the Lord's people are to love Him and the brethren; yea, even their enemies. However, let us now stop short of love and merely consider what the simple justice of the Golden Rule would imply in our conduct. How do our daily lives square with this Golden Rule of absolute justice, omitting love entirely? If you are an employer, do you treat your employee in harmony with this rule, and do unto him as you would have him do unto you, if your positions were reversed?

If you are an employee, inquire of yourself: "Do I treat my employer and his business as I would have him treat me and my business, if our relationship were reversed?" Do you treat your butcher, your baker, your grocer, etc., as you would like to have them treat you, if your positions were reversed? Are you polite to them and not inclined to give them unnecessary trouble? Do you pay them promptly? Or, if you are the tradesman, do you treat your customers as you would wish to have them treat you, if conditions were reversed?

Do you charge them a reasonable price only? Do you give them proper weight and measure? Do you properly represent your goods to them, as you would have them represented to you? Are you a good neighbor? Do you see to it that your children are not a

nuisance to others; that your chickens are not permitted to damage your neighbor's garden; that your dog is not a ferocious one, and that his bark does not keep the neighborhood awake? In a word, do you treat your neighbor justly, along the lines of the Golden Rule, doing unto him only as you would wish him to do to you? Ask yourself that question occasionally.

Let us now step into your home and measure things there by the Golden Rule. As husbands, how do you treat your wives? As wives, how do you treat your husbands? Can you apply the Golden Rule to your words, to your conduct, to your demands of each other? Or do you act meanly, selfishly, taking advantage of each other, to the limit that the other will forbear? Do you deal with your children according to the lines of the Golden Rule? Are you an ideal parent, according to your own advanced standard of what a parent's duty should be to his children? Do you remember that you have a responsibility for their training; a responsibility so far as your circumstances will permit, for their environment and happiness and education and general preparation for usefulness in life? Or are you indifferent to their interests, neglectful of your responsibilities? Do you recognize that your children have certain rights and that these increase as they near maturity, or are you forgetful of these, disposed to keep the children under the restraints of childhood, souring their dispositions and making them unhappy, until they resent the injustice and a family quarrel results? As children, are you thoughtful of your parents, their welfare, their wishes, their happiness, as you would like your children to be thoughtful of yours? Do you remember the hours and weeks of feebleness and sickness and toil which you cost them in your infancy, and are you seeking to repay those kindnesses and seeking to make their last days the happiest of their lives? Are you observing the Golden Rule toward your parents? How is it in your relationship to your brothers and sisters? When they borrow your things without leave, do you retaliate by borrowing theirs without leave, and thus keep up a continual fret and vexation of spirit in the family? Or do you practice the Golden Rule of justice, and do nothing to your brother and sister, or their belongings, that you would not wish them to do to you or your things?

THE GOLDEN RULE IN CHURCH

Surely in the Church you should remember the Golden Rule laid down by the Head of the Church. Nevertheless, I am sure that if you are unjust in your own family, and to your business associates, you will be unjust also in your dealing with the "Church, which is the Body of Christ." He that is unjust in little things would be unjust in greater ones. He who is faithful in little things will be faithful in the greater ones. He who practices the Golden Rule during the six days of his contact with business will surely be faithful on the seventh, but faithfulness to the Golden Rule on the one day only will never win Divine approval.

If I have taken upon me a denominational name, which stands for a denominational creed, do I really believe that creed and endorse it and uphold it? Or am I in a measure out of accord with it? Does it misrepresent me, or do I misrepresent it? Am I doing to my associates and to the Lord, the Head of the Church, as I would have them do to me? If not, I should square my conduct by the Golden Rule. I should be honest with my Lord, with my brethren and with myself, and make no false professions. Do I treat all the brethren as such, as the Apostle says, "Without partiality and without hypocrisy?" Or do I pick out some of special class or calibre or style, and measurably ignore some of the poorer or less literate, who, perhaps, need my assistance more? Am I doing to all these a brother's part, as I would that they should do to me, if our positions were transposed? As the pastor, am I thoughtful of the interests of the brethren? Do I watch out for their liberties? Do I seek to impart to them freely whatever knowledge I possess, or am I trying to hoodwink them and to keep them in ignorance, and to hold them down? In a word, am I doing for the Lord's sheep, as an under-

shepherd, what I would wish to be done to me by an under-shepherd, if I were one of the Lord's sheep under his care? Or, as one of the Lord's sheep, under a pastoral head, am I seeking by word and act to encourage and assist the pastor, as I would like to have the Lord's people do for me, if I were in pastoral service?

OV 369, 370 [sel]

BUSINESS IDEALS

We must remember that the Bible has no communication whatever for those who are not Christians. The Christian business man may to some extent be copied by his neighbors. But his own responsibility is the matter in which he is interested most. A business man's ideal is the Golden Rule. "Do unto others as you would that they should do unto you," applies to his buying, his selling, to his dealing with his clerks and with his customers. It includes his advertising, and the ideals which he sets before his clerks. We believe that more and more the Golden Rule is coming to be appreciated by the public, and that those who follow it will more and more receive a blessing. We do not mean that it will make them richer than their neighbors, who may follow the other rule sometimes quoted: Do your neighbors as you believe he would do you; but do him first, before he can do you. But whether following the Golden Rule shall bring little success or much success, the business man who has given his heart to the Lord and become a son of God must follow the Golden Rule. He can do no less, though he is privileged to do as much more as he chooses in the way of benevolences.

A business man's ideals should have some bearing upon his manner of doing business, as well as the character of the stock he offers for sale. The Christian business man's store should be known as a place where trash and injurious things would not be found.

SOCIAL AND NEIGHBORLY IDEALS

The true Christian is to remember that nothing less than the Golden Rule may be followed by him under any circumstances. He must see to it that his children, his chickens, his dogs, etc., do not disturb his neighbors in their proper rights. The same Golden Rule requires of him that he shall do a neighbor's part for any one in distress, even as he would have a neighbor do for him if he were in trouble. "Do good and lend, hoping for nothing again," is to be exemplified in the Christian, with the understanding that he is not to do lending that would impair his own credit, nor seriously interfere with his own obligations to his family. Moreover, proper lending would be merely in cases of necessity. He is not to be neighborly because he hopes the neighbor will return the compliment, but because from the Word of God he has received high ideals of a proper neighbor, and because he wishes to live up to the Divine requirement, doing good as he has opportunity, and especially unto the Household of Faith.

The Christian may not have time to waste in some of the social amenities common to our day. He is a representative and ambassador of the King of kings and Lord of lords.

HARVEST GLEANINGS, VOLUME-2

2HG 590 [sel]

Finally, do I apply the Golden Rule in the exercise of my tongue and my brains as these have to do with neighbors and friends and brethren in the Church? Do I think generously or meanly of others? Am I continually surmising dishonesty, meanness or impurity on their part? And would I like to have them similarly imagine those things toward me? Whoever has this disposition should know that he is harboring what the Scriptures designate "iniquity in his heart." Such thoughts should be resisted as unworthy of noble minds, and in their place we should foster kindness and generosity and nobility of sentiment respecting others. How about the tongue? Do we always follow the Scriptural rule, "Speak evil of no man?" Or do we find ourselves possessed of a mean disposition, which takes pleasure in gossiping to others respecting what we know, or what we have heard derogatory to others? Would we like to have others do this to us, or is such a course contrary to the Golden Rule?

Do we find ourselves seeking a justification for speaking something that is unkind or ungenerous, whether truthful or not? If so, do we recognize that this is an element quite contrary to the Golden Rule, and in our endeavor to find justification for doing that which we recognize as contrary to the Golden Rule do we see that it is merely an attempt to deceive ourselves, in a manner which will not deceive our Lord? "Be not deceived. God is not mocked." He that doeth righteousness is righteous. He that keeps the Golden Rule is just. He who under any pretext violates the Golden Rule thus displays the injustice of his heart whatever may be his outward professions of righteousness.

In this connection let us not forget the Scripture which declares, "Out of the abundance of the heart, the mouth speaketh." If, then, we find ourselves disposed to slander, or in any manner to injure or seek a pretext to slander or injure another, whoever he may be, it should be to us a signal of distress, indicating corruption of mind, injustice, inequality. To find such a condition of injustice in any measure associated with our thoughts or words or deeds under any of the heads already examined should mean chagrin to us, who have undertaken to follow in the footsteps of the Master. It should mean alarm! For if such condition were not altered it would lead toward a worse one, to more ungodliness, so that whatever we have by nature or by grace would become vitiated, perverted, valueless, and we would be certain to be of those who would fail to "make their calling and election sure," to a position of joint-heirship with Christ in his Kingdom.

For is it not predestinated that that "elect" company must all be copies of God's dear Son in character likeness? And is it not equally certain that our Master is not only just toward all, but loving and self-sacrificing as well? Let us, then, remember the words of the Golden Rule, "And be ye like unto your Father which is in heaven." If we be not able to fully live up to this grand standard, let us at least approve it in our hearts and keep as close to it as possible in thought and word and deed!

2HG 765 [sel]

The requirement of *justice* in all our dealings with our fellows, commends itself to every rational mind. It includes the whole Law of God. A brief statement of that Law which had our Lord's approval reads, Thou shalt love the Lord thy God with all thy heart and all thy mind, all thy being and all thy strength; and thou shalt love thy neighbor as thyself. On these two propositions hang all the Law and the Prophets. It is but just that we should recognize our Creator as first; that we should glorify the One who gave us our being and all

the blessings that come therewith: that we should be obedient to his righteous requirements that make for our own happiness and that of others. It is also but right that we should recognize the rights of others, as we would have them recognize our rights. The Golden Rule is the barest of justice. Not a hair's breadth less would come within the requirements of our text, Do Justly. Come, then, let us reason together. How many of us do justly in all of life's affairs — in our relationship to our God and to our neighbor?

Begin at home. Let each one criticize his words and his deeds toward his parents; toward his children; toward his brothers; toward his sisters; toward husband; toward wife. Do we in all of our relationships of life treat these who are so near and so dear to us according to the standards of *justice*, according to the Golden Rule? Do we do toward them as we would have them do toward us? If not, after making a beginning with the Lord, striving to render to him our homage and obedience, let us closely scrutinize every word, every act of the home life and see to what extent these can be improved upon and made more nearly just. The majority of people, we feel sure, will be surprised to know how unjust they have been toward those who are of the very nearest and dearest of fleshly relationships.

Follow the matter up and consider the justice or injustice of your words and deeds in daily life with your neighbors and daily associates. Do you invariably speak to them in the same words and with the same tone and gesture that you would approve if they were in your place and you in theirs? In matters of business do you drive a closer bargain with them than you would think just for them to make with you? Or, on the other hand, do you ask of them higher prices for the services or materials you furnish them than you would consider just and right if you were the purchaser and they the vendors? Do you watch your chickens that they do not commit depredations upon your neighbor's garden as carefully as you would wish your neighbor to watch his chickens as respects your garden, if you had one? Do you blow no more tobacco smoke in the face of your neighbor than you would like to have him blow in your face? Are you as careful about wiping your feet when entering his house as you would like him to be when entering your house? Do you treat all men, women, children and animals as kindly, as gently, as properly every way as you think would be just and right if you were in their place and they in yours? Do you speak as kindly of your neighbors as you would have them speak of you? Or do you hold up their imperfections to ridicule, as you would like to have them hold up yours? Do you guard your tongue so that you speak only things you would think proper for your neighbor to speak respecting you, if you changed places?

HARVEST GLEANINGS, VOLUME-3

3HG 661, 662 [sel]

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.

3HG 674, 675 [sel]

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 expect 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 sister, 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. 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.

THE SUM OF ALL THE GRACES

Whoever comes into relationship with God receives a begetting of love; for God is Love. Love worketh no injury to his neighbor. Therefore the Apostle says, "Love is the fulfilling of the Law." God's Law is a Law of Justice; and, as the Scriptures set forth, whoever receives the Spirit of the Lord, the Spirit of Love, will at least render justice to others. No law requires more than justice. Whatever we do more than justice is that much of sacrifice on our part. But we cannot do all that we would like to do; for in our flesh dwells no perfection. Nor can we live up to the full Law of God. But we can see to it that our will is to do nothing less than justice; and that if in anything we come short of justice, if in anything we have infringed the Golden Rule, it has been contrary to our minds. Then we shall not rest until we have made right the wrong act, word or look whatever was an infraction of the rights of others.

Should some one say, "This is a hard rule," we reply, "You will never be ready for the Kingdom unless you have the right spirit, my dear brother." This principle of justice, which is the foundation of God's Throne, is the foundation of His character. To do to others what we would have them do to us is the right thing to do justice. If we cannot do justice in every act, we can at least do it in our minds. "With my mind I serve the Law of God," said the Apostle, even if he could not on every occasion do it in every act and word.

Whenever we find that we have violated justice, repentance is the proper step; and every true repentance means an acknowledgment of the wrong to the one who has been wronged. To be sure this course is very humiliating. But such experiences are the best things that we can possibly have; for by these we develop humility, which in turn will help us to meekness and gentleness. Thus in the Divine arrangement the people of God are learning helpful lessons, that give them more and more of the spirit of a sound mind. They can think better than formerly they did; they are able to build themselves up. As they find that this or that quality of character is weak and imperfect in their natural disposition, they learn to level up their whole disposition in harmony with the spirit of justice. This work going on in their hearts is making them fit for the Kingdom. 2 Pet. 1:5-11

THE GREAT TEST UPON THE CHURCH

God is calling a very special class for joint-heirship with our Lord Jesus Christ. These must be very loyal to the Lord, very just in their appreciation of the rights of others, in order to be accounted worthy. The Father sees that our bodies are very imperfect; but He promises that if He finds our heads and our hearts right, He will give us in the resurrection a right body, a glorious body. Then, with right heads, fully committed to those principles of righteousness which represent the Divine character, the holy Spirit of God, we shall be in the condition in which He will be able to use us.

The new body will not make the character, but will be merely the agency through which the character will demonstrate itself. If we do not develop the character now, the moral character of our Lord Jesus Christ, we shall not receive a place in the Messianic Kingdom. All that are there will be fit for their position. God has taken long enough to find this class. He will not make any mistake. Every one who has developed Love Divine has had just such experiences as you and I have had experiences along the line of justice and righteousness. The two are similar; for righteousness is justice, and justice is righteousness. But it is not the Divine will that we should have justice merely; to be like God we must also have sympathy, have a kind feeling toward others. God has that kindly feeling for His creatures. Away back in the beginning, knowing about His Plan for the creation of Father

Adam, and knowing about our sins as they would come upon us because of Adam's disobedience, He made provision for our redemption, for the restitution of the world, and for the call of the Church. All this is beyond the requirements of justice. God could not do less than justice to every member of the human family. Just as surely as He calls upon you and me to deal according to the Golden Rule, so He does all things according to the principles of justice.

Justice is the foundation of God's Throne. The whole superstructure of His Kingdom is built upon justice. He will not do less than justice, and this is what He requires of every creature. Nothing less than absolute justice will be permitted. But the great test now upon the Church is more than this that we should have the love which will lay down life itself for the brethren. While God demands nothing more than justice, yet if we do not render more than justice, we cannot reign in the Kingdom.

3HG 734 [sel]

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 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.

3HG 735

JUSTICE THE BASIS OF TRUE CHARACTER

“Whatsoever ye would that men should do to you, do ye even so to them.”(Matt. 7:12) No part of God’s instructions to His Church is more important than this exhortation to justice. Everything that God does is based upon absolute justice, and He invites His people to be like Him to cultivate and develop in our characters the great qualities which He possesses, and which He has magnified and illustrated to us. Many have thought that justice is a very ordinary matter, which practically everybody recognizes and follows. But such is not the case. Many would say, “Do you not know that we are Christians, and that to practise justice would naturally be the duty of all Christians? Why do you not rather exhort us to cultivate love?” We reply, Justice should always take precedence; we have no right to do less than justice to any member of the human family or, for that matter, even to an animal.

The trouble with the whole world is the failure to recognize this very principle. Justice is the foundation of God’s Throne. It is the basic principle upon which He would have us build character, and upon which He deals with all His creatures. It is because this principle of justice is not being recognized that the world is in trouble, and that the great tribulation is coming upon our race, the Scriptures assure us. While in mankind in general there is very little to love, yet every human being should receive justice. As followers of Christ, we are to be the foremost in exercising justice toward all.

What a grand world this would be if every human being would resolve to carry out the instructions of this text! There would be no “doing” of a neighbor before he could “do” you; but there would be a sparing of the neighbor, a taking into account his weaknesses and his interests. Whoever would take advantage of another would do something contrary to the welfare of the other. As ye would, as Jesus said, that others should do to you, do ye even so to them.

JUSTICE THE BASIS OF THE LAW

Thirty-five hundred years ago God called the Israelites out of Egypt. In substance He said to them, “Four hundred years ago I made a Covenant with Abraham that his Seed should bless the world. Are you ready to have that promise fulfilled to you?” They declared that they were ready. So He brought them to Mount Sinai, where they entered into a Covenant with Him to do whatever He directed. He gave them the Ten Commandments and said to them, “If you wish to be the Seed of Abraham that is to bless mankind, keep these commandments.”

That Law Covenant was based upon justice alone; it did not ask them to love their enemies. According to whether or not they would render justice would be the Divine decision as to their worthiness of being considered Abraham’s Seed that would bless the world. But they were not able to render justice, to do to their neighbor as they would that he should do to them. This failure was due to their fallen condition, because sin had become ingrained in human nature. (Rom. 3:20) The grasping disposition which has ever since manifested itself amongst that people began to appear; and so, although God bore with the

nation for more than sixteen hundred years, not one of them obtained the reward of everlasting life which was offered to those who would keep the Law. Lev. 18:5; Rom. 10:5

It is not an easy matter to keep that Law Covenant of Justice. We see that the Jews failed to do so. We know that the Apostle declared that by the deeds of the Law no imperfect flesh shall be saved. Nevertheless God says, "Unless you keep the Law, you shall not be the Seed of Abraham that will bless all the families of the earth."

THE CHURCH AND THE LAW

The Scriptures point out that the Church of Christ is the Spiritual Seed of Abraham. (Gal. 3:8, 16, 29) Therefore they are obligated to keep the Law. To enable them to do what no fallen flesh can do, God has made a special arrangement for the Church, though not for the Jewish nation, the typical people. Knowing that mankind were so fallen that none could keep perfectly His Law, He sent His Son into the world to help our race. Our Lord, being perfect, uncontaminated with the fallen race of Adam, "Holy, harmless, undefiled and separate from sinners," was able to keep the Divine Law and did so. Then, in obedience to the Divine will, He offered up Himself in a sacrificial sense. The merit of the life which He sacrificed constitutes a credit which, according to the Father's Plan, our Lord will give for Adam and his race, as their Ransom-price, at the end of the Gospel Age.

As soon as our Lord shall have offered that Merit to the Father, the whole world will be turned over to Him; and immediately He will begin His great work of ruling and blessing all the families of the earth. The long delay has been because of another part of the Plan. It was the Divine will that He should select a Church from the world, to share with Him the great future work of blessing humanity. Therefore He will not begin His Reign until the predestinated number of the Church class shall have been selected, tested, and changed by the power of the First Resurrection. Then the Spiritual Seed of Abraham will be complete. It is well to note that the Spiritual Seed of Abraham is not the natural kind. Even Jesus as a man could never have blessed the world. He could have set up a good human government, but could have no right to give life to the dead. Therefore He could never have rolled away the curse of death, with all its concomitants. So it was for Him to do something more than keep the Divine Law something that Justice never required, something of self-sacrifice. Keeping the Law merely authorized Jesus to live forever; and if He had set up His Kingdom without giving His life as a Ransom, He could not have blessed mankind; for all are sinners under condemnation to death.

Besides keeping the Law, Jesus presented His body a living sacrifice, holy, acceptable to God, and His reasonable service of sacrifice prompted by love. It is our first duty also to keep the Law, to live up to its standard as nearly as possible. But having enlisted under the banner of Christ, it is additionally our duty to present our bodies a living sacrifice, as those who walk in His steps, faithful unto death. Thus we Christians are obligated beyond all other people. All are obligated to the Golden Rule of Justice, but we by love something much more than justice. If we could, we would be absolutely just in thought, word and deed. But this we cannot do; for none of Adam's race can keep the Divine Law. Selfishness is deeply ingrained in our natural body; and by reason of this fact we fail to reach full perfection. But when we fail, we are not condemned; for with us the conditions are not the same as with the Jews. (Rom. 8:1) The blood of Jesus Christ cleanses us from all imperfection; the mercy of Christ covers all that we cannot do.

This does not excuse us, however, from doing our very best. If with our hearts we recognize the Golden Rule, we shall seek to conform even our thoughts to it. We shall think and speak as generously of our neighbor as we would wish him to think and speak of us. We shall act as generously toward him as we would wish him to act toward us. This principle would be exercised daily toward all. No matter how imperfect we are to begin with, the

work of God's grace should more and more transform us, that we may be more and more like our Lord Jesus.

HOW LOVE FULFILLS THE LAW

As far as our hearts are concerned, we must become exact copies of God's dear Son, though not reaching His glorious standard. To that we may not attain while in the flesh. Daily we may need to ask Divine forgiveness for our shortcomings. But He who knoweth the heart is pleased to see us doing the best we can do, seeking to grow in grace, in knowledge and in all the requirements of the Divine standards. This was the disposition of our Lord Jesus; and the Father loves all who manifest the same spirit. It is not enough that we recognize the downward tendencies of sin, and start out to walk in God's ways of righteousness. If we have His Spirit we shall meditate on His character and copy His attributes. Whoever seeks to do good to all will never wish to do less than justice. He would rather do more. Therefore the Apostle says, "Love is the fulfilling of the Law."

When our Lord gave His Church a new commandment (John 13:34), it included everything that pertained to the Law. Whoever has this love will appreciate that it was love, not justice that led our Lord to leave the Heavenly glory and sacrifice His life on behalf of humanity. The Father did not command the Son to make this sacrifice. God does not command any one to sacrifice his personal interests on behalf of others. He had a Program to be carried out. If the Son desired to carry it out, He would receive the reward promised. So our Lord was quite willing to endure death itself, even death on the Cross, from love for the Father. Having the Father's disposition, He sympathized with fallen humanity. God had purposed to redeem mankind and to bring all the willing and obedient back to Divine favor and blessing. Our Lord Jesus longed to do this work. This was more than justice. If we have enlisted under His banner, to share with Him in the sufferings of this present life and in the future glory, honor and immortality, then we covenant to follow the Law of Love." Love worketh no ill to his neighbor." "Love would do more than keep the Mosaic Law. Love includes everything along the line of justice; it would lead one to sacrifice for his neighbor, for his friends and for his family. This is more than justice.

OUR OBLIGATIONS TO OTHERS

Many of God's people seem not to realize that justice takes precedence of love. God requires justice; and if we have agreed to give Him more than justice, we are not thereby excused from rendering justice. Everywhere around us we find injustice. There are parents who do not deal justly with their children, who take advantage of their children in various ways. A parent owes it to his children not merely to bring them into the world and to get them to work for the family interests, but to provide them with a reasonable education and a religious home training. Each should know what are his own rights in the home and should observe the rights of others.

A good man's son might run away from home, but very seldom will a rightly trained child do so. In many homes the children are not treated according to the principles of justice. Often parents fail to realize the rights of grown sons and daughters, but continue to treat them as children. Parents should cultivate that broad sympathy which would enable them to help their children to decide all their affairs. As a child matures, there should be an independence of thought. Suddenly it breaks over the boundary; and if the child has been properly trained while the body has been growing, the youth is bound to think and act for himself, but will always seek the guidance of the parents.

There are employers who have failed to give their employees all their reasonable rights. Of course, one cannot give everybody all that each might ask; for some people would

demand everything and then not be satisfied. But with the right kind of employer the employee does not find it necessary to ask for his rights. The employer will insist that he shall have them.

Then there are people intent upon managing their friends. They are always telling others what to do and how to do it. We should be modest and respect the rights of others, but should not attempt to force our opinions upon them. When others ask us what to do and how to do it, then it is time to tell them, should we consider it proper to do so. If people come to me for advice I say to them, "If I were in your place, I think that I would do thus and so; but the matter is for you to decide." By speaking in this way, we put the responsibility upon the proper individual.

LOOKING FROM THE OPPOSITE SIDE

We have spoken about the obligations of parents. Let us consider the obligations of children. The Golden Rule would say, As you would that your children should do to you when you become advanced in years, do even so to your parents. Children should get this viewpoint. If every child were taught along this line, when it reached maturity the parent would have no need to worry about the child's manifesting gratitude for the parental love and care which it has received. The parent would say, "My children have had the principles of justice so deeply ingrained from childhood that they would be entirely dissatisfied with anything wrong." We have spoken of employer; let us now look at the employee. Imagine their positions reversed. What would each think it right to do for his employees or toward his employer? What would be the right kind of terms, the right kind of feeling? This course would bring about a great change between employers and employees.

So as we consider what would be the right thing to do and are willing to do what is right, we become more just in our dealings with all, including our business associates. Whether we buy or sell, there is a fair, reasonable way of dealing. It is wrong to buy so as to cause those who sell to lose money. We should be satisfied that the man who sells goods to us should make a reasonably fair profit. If we were selling, we should expect to make a reasonably fair profit, not an unjust one. The Golden Rule would regulate the matter.

JUSTICE IN THE CHURCH

While the whole Church is built upon the principle that the Gospel Church are to lay down their lives for the brethren, nevertheless some of God's dear children fail to recognize the principles of justice in their dealings with each other. Whenever a difficulty arises, we need especially to examine our own hearts and conduct to see whether the fault be ours. These difficulties nearly always result from a violation of the principle of justice. The foundation of God's Throne is Justice. The Church that is build according to His arrangement is based upon this same principle. Each member may yield his own rights, but he must not transgress those of others. We should be very glad to see others act justly toward us; but we should not necessarily stand on our rights anywhere. Love ignores many of its own rights. Our Lord's life on earth was one of sacrifice. In the Church or in the family or in business we should use good judgment in the doing of God's will rather than in taking advantage of others. As we do this, we are cultivating the spirit of justice. Do we not see how this applies in every direction? For instance, God's Law was originally given to Adam; God's Justice inflicted the death penalty for the breaking of that Law. He would not set aside His Law, His Justice, but He would bring in a blessing through the Lord Jesus Christ. Love gains this victory over Justice, not by violating Justice, but by sacrificing self. So it is for us to sacrifice ourselves in the interest of the Lord, the Truth and the brethren;

and by thus doing, we are really conserving our own best interests and are growing in grace, in knowledge and in character-likeness to our God.

AMEN!!

MATTHEW 7:12

