

The Bible Students Monthly

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BROOKLYN EAGLE SUED FOR \$100,000.00

PASTOR RUSSELL APPEALS TO THE COURTS

SEEKS REDRESS FOR ALLEGED CONTINUOUS LIBEL BY "THE EAGLE."—SEEKS TO DEFEND HIS HONORABLE NAME.—THE BROOKLYN ACADEMY OF MUSIC INSUFFICIENT TO ACCOMMODATE THE VAST THROG DESIROUS OF HEARING THE TABERNACLE PASTOR JUST PRIOR TO HIS SAILING FOR ENGLAND.

SHORTLY AFTER PASTOR RUSSELL removed to Brooklyn, "The Brooklyn Daily Eagle," for some unknown reason and without excuse, manifested an antipathy toward him. From time to time it has published scurrilous articles against him, the virility of which has increased to such an extent that further forbearance with this paper "has ceased to be a virtue."

At the request of "The Eagle's" representatives Pastor Russell, and those connected with him in his work, have on several occasions furnished "The Eagle" with information concerning the nature and character of said work, but the same has been either ignored or so garbled by "The Eagle" as to make him and his work appear ridiculous, tending to hold him up to public contempt. The articles published by it relative to "miracle" wheat and Pastor Russell's alleged connection therewith, have been so false and libelous that Pastor Russell, on the advice of his attorneys, has sued "The Eagle" for libel claiming \$100,000 damages.

THE COMPLAINT

The complaint made by the plaintiff through his attorneys, after setting forth that the defendant is a domestic corporation and has a large general circulation in New York and elsewhere, further says:

"SECOND: That at the time of the publication hereinafter mentioned plaintiff was and still is, a resident of said Borough of Brooklyn, City of New York, and for more than thirty years last past, and at all the times hereinafter mentioned, plaintiff has been and still is, engaged in preaching the Gospel to the people of the United States of America and Europe and elsewhere; that he is now and for some time past has been, the regularly elected Pastor of a large congregation of Christians at the Brooklyn Tabernacle, of the Borough of Brooklyn, City of New York, to whom he preaches at regular intervals and whom he serves as Pastor, having assistants who represent him in his absence; that he is also, and for some time has been, the regularly elected Pastor of a large congregation of Christian people at the London Tabernacle, of London, England, whom he serves as Pastor, and to whom he preaches at stated intervals, having assistants there to represent him during his absence from said congregation, and that he is and for several years past has been, popularly and favorably known throughout the United States of America and Europe and other countries as 'Pastor Russell,' and is recognized and addressed by

such title, he being the leader, teacher and Pastor of thousands of Christian people who reside throughout said countries; that for many years past plaintiff has been and now is, the Editor of a Religious Journal, known as 'The Watch Tower,' which is published twice each month and circulated throughout the United States, Canada and European countries and is read by thousands of Christian people in said countries; that his sermons are published each week in a large number of newspapers throughout the United States, Canada, Great Britain and Australia, and have been so published for a long space of time, and as such minister of the Gospel, at the times hereinafter mentioned, and long prior thereto, plaintiff has borne a high reputation for honesty, integrity, fair-dealing and truthfulness, and of being an honest and fearless preacher of the Gospel of truth as set forth in the Holy Scriptures, and has always enjoyed the respect and confidence of the people in his own community and in the community at large, wherever his sermons have been heard or read; that he is and for many years past has been, the President of the Watch Tower Bible and Tract Society, a religious corporation, and President of the Peoples Pulpit Association, also a religious corporation, both of which said corporations are engaged in spreading the Gospel and generally in religious and philanthropic work for the betterment of mankind, and which said religious corporations re-

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GOD IN THE HOME

"As for me and my house we will serve the Lord."—Joshua 24:15.

DO NOT understand us to teach that the world's opportunity for life everlasting or death everlasting is now. "God hath appointed a Day in which he will judge the world," grant the world a judgment or trial or test. That great Day is future. It is the Day of Christ, a thousand years long. It will be a glorious opportunity! Present right doing and right thinking, or wrong doing and wrong thinking will have much to do with the condition of every man and woman at that time. He or she will enter upon that Day of blessing and opportunity either from a higher or a lower standpoint, proportionately as he or she has acted wisely and conscientiously at the present time.

But nothing that the world can do can interfere with God's great proposition, that a full opportunity for life or death eternal shall then come to every member of the race, because Christ died for the ungodly. The only class to whom present life means life or death eternal is the Church. And by the Church we mean, not church at-

tendants, nor outward professors, but those who have entered into a covenant with God through Christ and who have been made partakers of the Holy Spirit, tasting of the good Word of God and the powers of the Age to come. If these should fall away, the Apostle forewarns us, it would be impossible to renew them again unto repentance. And there will be no hope for them with the world in the world's trial Day because they already have enjoyed their share of the merit of Christ's death.

A Great Privilege.

When, therefore, we speak of God and the home, we have in mind a family composed exclusively of saints who daily and hourly are following their great Redeemer's footsteps in self-denial, in sacrifice, in the narrow way which leads to glory, honor and immortality and association with the Redeemer in His glorious Kingdom which is to bless the world for a thousand years.

We believe the Bible teaches that

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PASTOR RUSSELL INTERVIEWED

A Representative Called on Pastor Russell for Some Facts Respecting "Miracle Wheat" and Other Matters.—He States Why Some Ministers Oppose Him.—"The Eagle" the Channel.

WE REPORT the interview, as follows:

"Pastor Russell, the Brooklyn Eagle has attacked you in connection with 'Miracle Wheat.' It has given the inference that you are a wheat speculator and gulling the farmers by selling ordinary wheat for \$1.00 a pound. Your neighbors and the public would be interested in hearing your explanation of the matter."

"I have nothing to do with 'Miracle Wheat.' I am not in the wheat business in any sense or degree. The Eagle is merely following out its nagging and slandering policy which it has toward me since my coming to Brooklyn. Slander, misrepresentation and villification seem to be the policy of The Eagle for some years—a very different policy, I understand, from the one which gave it its reputation originally. My friends tell me that its course toward me is much the same that it pursued toward Dr. Talmage. Indeed, one Baptist minister remarked, 'The filthy Eagle killed Dr. Talmage—literally. He died of a broken heart.' I know nothing about that, but I do know that The Eagle has not killed me and I do not propose to let it."

"But, Pastor Russell, was there not some wheat sold at the Tabernacle, and was it not called 'Miracle Wheat'?"

"Contrary to our wishes, a reporter of The Eagle purchased one pound of 'Miracle Wheat' at the Tabernacle. He bought it from Mr. Bohnet's representative, who obtained the privilege of using a basement room at the Tabernacle for preparing the wheat to be sent out by mail in pound packages. Mr. Bohnet had promised that the proceeds of his wheat would be donated to our Free Tract Fund for sending out the Bible Message in all languages. Mr. Bohnet has an interest in a farm in Pennsylvania on which he grew this 'Miracle Wheat.'"

"Where Mr. Bohnet got his seed will interest you. Three years ago the newspapers contained extensive accounts of this 'Miracle Wheat' which was found in Virginia by a man named Stoner, who gave it its name. He claimed that he found it in answer to prayer. The newspapers quoted the U. S. Agricultural Department's Report made by Assistant Secretary Miller. The report declared that the 'Miracle Wheat' yielded between two and three times as much crop to the acre as other wheat and that it requires only about one-fourth as much of it for seed. I copied the newspaper accounts in my Journal, The Watch Tower. Subsequently Mr. Stoner's agent called at my study and showed me samples of the 'Miracle Wheat,' one with as many as one hundred and

twenty stalks from one seed, and told me that most of his orders for the wheat had come from my free notices.

"I gave the item as news and as evidence of the fact that we are entering the New Dispensation in which God has promised to bless the fields and to increase their productiveness. I recognized at once what a value such wheat would have to all mankind. If it would merely double the crop it would mean an increase of five hundred million dollars in the value of the wheat crop of our country and give us cheaper bread. If it would increase the crop still more, returns would be still larger."

"About then my friend, Mr. Bohnet, came to my study and collected a few grains of the wheat which was shown to me by Mr. Stoner's agent. Mr. Bohnet planted those grains and this year wrote me that he had a sufficiency to sell; that he would dispose of it at \$1.00 per pound and give the proceeds to our Free Tract Fund. Does it seem strange to you that The Eagle holds up my friend as a criminal because of his desire to benefit the farmers of the world and his further desire to turn the proceeds of his wheat into free tracts? Yes, that would seem strange. But that is not what The Eagle attempted to do. It merely wished to slander me—to kill me, by inferring, insinuating, hinting, caricaturing, etc."

"But is not a dollar a pound a new price for wheat?"

"I had nothing whatever to do with the price of the wheat. That was the concern of Mr. Bohnet and those who sent him their mail orders. I know nothing about wheat nor about farming. I have heard of forty or fifty cents per pound being paid for seed wheat of specially productive strains, but I never before heard of wheat which would produce two hundred kernels from one, as many testify of the 'Miracle Wheat.' If I were a farmer I would pay, if necessary, not only one dollar per pound, but even ten dollars per ounce, in order to get a start in wheat of this character."

Why Ministers Oppose Him

"Pastor Russell, you are aware that Protestant ministers of nearly all denominations are opposed to you—some of them, apparently, to the extent of hatred. You yourself have intimated that The Eagle is fighting you and slandering you, especially to please the Protestant ministers here. Would you now care to say what is the basis of this ministerial hatred toward you? Before you answer, let me tell you that, while some ministers are non-

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"SIN LIETH AT THE DOOR."

THE STORY of Cain and Abel is itself a sharp contradiction of the Evolution theory. Had Adam been but a slight remove above the monkey, and lower than the lowest type of man today, his children would have been little if any better. But the record shows us two sons of Adam, clothed and in their right minds, the one a tiller of the soil, the other a shepherd and herdsman. Do apes exhibit such dispositions at the present time? Assuredly not. Furthermore, these two men of noble character esteemed it a duty and privilege to acknowledge God with their substance. They did not worship idols, nor sun nor moon nor stars, but the living God, the Creator. Surely neither apes nor the lowest forms of man exhibit such tendencies today. And even after Cain had become a murderer, his reverence for the Almighty and his appreciation of his crime marked him as not only higher than the brute creation, but very much higher than many of his race today.

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AN EAGLE TRANSFORMED

YEARS AGO Brooklynites joined in giving their confidence and support to a newspaper of lofty ideals, far-sightedness and love of liberty. Because of these qualities it was named after the king of birds, **The Eagle**. In its palmy days its ideals were held above reproach, but, as time sped on, it aged, grew sluggish and wearied of its lofty heights; its eye became dim, and it settled down to rest upon its fading laurels.

Meantime other birds were born with less kingly names, and some of them "yellow." These circulated far more widely than the aged **Eagle** was able to do. And the aged bird which once commanded respect, bethought itself how it might maintain an imposing prestige. And it said unto itself, Go to, now, I also will dab myself with yellow, but I will not flock with the "yellow" journals. I will be in a class by myself and endeavor to make up with pompous reserve what I lack in virility, in up-to-dateness.

And it came to pass that the shrewd old bird said to itself, I will use religion as a cloak and will curry favor with the preachers and be their mouthpiece; yea, I will put in a religious reporter who shall be a Seller or purveyor of sanctimoniousness. And the thing pleased the preachers and helped to pull the circulation of **The Eagle** to the bottom of the list of Brooklyn dailies. And the purveyor or Seller of religious space waxed great and fat. He displayed watches and various trinkets which were given him by the preachers and in which he gloried, and for which he sold **The Eagle** and its waning influence.

And it came to pass that a certain Pastor Russell stood up in Brooklyn to tell the people the Truth and to free them from the chains of superstition and error. And this Pastor feared not the preachers, neither **The Eagle**, nor other birds of prey. He showed that many Christian ministers had forsaken the Bible and the Cross of Christ and were merely deceiving their confiding flocks by taking texts from the Bible, which they did not believe to be a Divine revelation, and that they sought insidiously to undermine the faith of their people and to turn their hearts from the Bible, the Word of God, that they might give the more earnest heed to their preachers and to the theological professors and their teachings of Higher Criticism and Evolution.

Moreover this Pastor Russell called the attention of the common people to the fact that the teachings of an eternal hell and of a temporary purgatory for the great mass of humanity except the saintly few are alike unscriptural, as well as irrational. He proceeded to explain that the preachers believed none of those things and know well that the Scriptures in the original tongues do not teach them, but that they still give the inference and endeavor to hoodwink the people who pay them salaries to guide them into the Truth.

Now when the preachers of Brooklyn had heard that Pastor Russell had come to their city and to stay, they were vexed; yea, they were angry; yea, they "gnashed upon him with their teeth," as certain Scribes and Pharisees did toward the Master nineteen centuries ago. They said to themselves, If this man gets the ear of the people he will cause us no end of trouble. Our glory will become as a fading flower. Under his instruction the people will ask us all kinds of Bible questions. We can hoodwink some of them, but not all of them. If we tell the people the Truth respecting Hell and Purgatory—that we have long known that the words in the original Hebrew and Greek do not teach such places of torture—our adherents will think of us as deceivers and their confidence in us will be lost. Not only will Pastor Russell start the people to thinking along religious lines and get them to study their Bibles, but, additionally, we will be discredited in another way by his course. At his meetings the seats are free and no collections are lifted. Cold shivers run down our back when Pastor Russell advertises "No Collections," and it gives both the sheep and the goats of our congregations the impression that our most important work is to gather "golden fleece." So they hated

Pastor Russell because he told the truth, because the common people heard him gladly, and because he refused to beg in any sense of the word in the name of the Lord.

And the preachers did commune with **The Eagle**, saying, "Hie thee, there. Peck the man with thy bill. Scratch him with thy claws; yea, become a vampire and suck his life-blood." Destroy him, lest he take from us the sheen of our tinsel. Have we not given thee trinkets? Yea, did we not bolster up thy waning circulation? Dost thou not, Oh decrepid **Eagle**, owe thy very life to us?"

Thus prodded and fearful of its life, **The Eagle** has made several attacks on Pastor Russell, not, however, in the bold manner of an eagle, but stealthily—in the dark, as a vampire. But half-blinded with age the poor old bird struck wildly and did itself harm—thus:

On several occasions its religious reporter was the Seller of false reports respecting Pastor Russell's meetings. This Old Bird went to the Academy of Music—knew that its capacity is 2,600; knew that it was crowded and some turned away and that those who could, listened eagerly to the Gospel of Christ stripped of its filthy rags of human tradition; and then said religious reporter wrote up a little "snicker" to please the Brooklyn preachers, who were his buyers, as he was the Seller. Meantime the blind Old Bird never thought of the fact that the 2,600 people present would know of its misrepresentation and thus destroy its reputation for veracity and honor.

Eagle Attacks Women.

But this was not enough. A wise eagle would have known that however little it cared for the feminine sex, it is dangerous to make an attack upon the Brooklyn women. The wise bird in its early days of chivalry would have treated women with respect, but the foolish Old Bird wrote up in its "snicker" that nearly all of Pastor Russell's audience were women—intimating that women are nobodies anyway; and that they are a senseless bundle of imitation fruits and flowers and feathers, represented by their hats. **The Eagle** may never have had true chivalry; but, in its early days, it had some common sense and knew better than parade its disdain of womankind. However, in this item also it displayed either the blindness of its Seller or its preference to falsehood; for the fact is the reverse of the insinuation. The number of men at Pastor Russell's services are usually in excess of the number of women, which is so unusual a matter that the public take notice of it; hence 2,600 people repeatedly convicted **The Eagle** of malicious untruths or blindness.

Not content with the foregoing attacks the pitiable Old Bird, in the hands of its Seller and for the approval of its ministerial backers, has made an attack upon Pastor Russell along the lines of his domestic troubles—as though good and great men in every age and profession have not had domestic troubles—as though no one connected with **The Eagle** ever had, or are now having, domestic troubles.

Another Attack on Women.

The poor Old **Eagle** screams to the public that a terrible thing occurred; that Pastor Russell, having made a provision of alimony for his wife, gave all the remainder of his property to the Bible and Tract Society for the publication of the Gospel of Christ, so that when the Courts of Pennsylvania allowed his wife an additional alimony he was without means to meet the same. It screams that he was in danger of arrest for this horrible condition of things when, in its younger days, it would have known what any old "Mutt" would know, that the Courts of Pennsylvania had no jurisdiction over a citizen of Brooklyn for his arrest on any such grounds.

But it finds another ground for spiteful attack, not only against Pastor Russell, but against women, by holding up to the public contempt the statement that a number of Pastor Russell's female admirers contributed approximately \$10,000 to pay the alimony. Have women no right to give money for religious purposes, or to ministers, if they choose? If they have not, if it is mean and ignoble for them thus to assist in Christian work, what shall we think of the Churches of Brooklyn that are not only attended chiefly by women, but supported chiefly by them? But note the lack of veracity in the Old Bird, for it so happens that not \$1 of that alimony was contributed either directly or indirectly by a woman. The facts are that nobody was asked to give a cent. Five Christian gentlemen residing in different parts of the United States communicated with each other, voluntarily raised the money and paid it over through an attorney.

Poor, old decrepid, blind **Eagle**—foolish bird of prey! You are injuring yourself and hastening your death. Give it up, Old Bird. Die quickly and gracefully in the records of the past and stop trying to be "yellow," for you are too old to know how, and are merely making yourself ridiculous.

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ceive their support, both moral and financial, from Christian people living throughout the United States and Canada; that for some years past plaintiff has regularly written for periodicals and Magazines, religious articles dealing with Biblical questions which have been published throughout the United States; that plaintiff is the author of a certain series of religious works or books, published in six volumes, and which are known as "Studies in the Scriptures," a large quantity, to wit: six million volumes of which have been sold and placed in the hands of the people throughout the United States and foreign countries, which books are sold and distributed by the aforesaid religious corporations of which plaintiff is the President; that the good name, reputation and moral standing of plaintiff are absolutely essential to the proper and successful promulgation of the Gospel in the manner adopted and used by him as aforesaid; that all of his publications, compositions and writings aforesaid have been devoted exclusively to religious questions and doctrines; that during the period of time herein mentioned he has given, and is now giving, all of his time, energy, influence and strength to the preaching of the Gospel, both orally and by the printed page, etc.

"THIRD: That on, prior and subsequent to the 23rd day of September, 1911, the defendant at divers times, published in its said newspaper, 'The Brooklyn Daily Eagle,' certain articles concerning the sale of a certain seed wheat, and that the plaintiff was directly interested in the sale of 'Miracle Wheat' and derived a personal advantage therefrom.

"FOURTH: That prior and subsequent to the 23rd day of September, 1911, the defendant at divers times published in its said newspaper, 'The Brooklyn Daily Eagle,' certain articles and cartoons or pictures concerning the conduct, management and existing conditions of a certain Bank in said City of New York known as the Union Bank, in which said articles it was charged or intimated that the directors, officers, managers or persons in some way connected with said Union Bank had violated their obligations to the depositors and patrons of said Bank and that said directors, officers, managers or persons in some way connected therewith, were guilty of a violation of the laws of the State of New York (in that they had defrauded the depositors and patrons of said Union Bank) and were criminally liable to prosecution for such misconduct, and that an investigation into the affairs of said Bank was being conducted, and that the District Attorney of the County of Kings would present and had presented the facts concerning said Union Bank to the Grand Jury of Kings County, and that it was rumored that said Grand Jury had returned five indictments in connection with the affairs of said Bank for some criminal offense connected with the management of said Bank, and its affairs had become so malodorous that the defendant, in its said newspaper, named and designated said Union Bank as the 'Union Bank.'

"FIFTH: That on the 23rd day of September, 1911, and in the same issue of its said newspaper which contained an article concerning the official investigation into the affairs of said Union Bank, aforesaid, the defendant, contriving and fraudulently intending to injure the plaintiff in his good name, fame and reputation, maliciously composed, printed, published and circulated of and concerning the plaintiff, a certain picture, drawing, photograph or cartoon, with inscriptions thereon, together with a certain article and words in connection therewith, in its said newspaper, 'The Brooklyn Daily Eagle,' so published and circulated throughout the Borough of Brooklyn, City and State of New York, and other places throughout the world."

Then follows a copy of the Cartoon and publication.

"SIXTH: That the building shown in the picture, photograph, drawing or cartoon, aforesaid, is intended to represent and does represent the said Union Bank Building, and the words across the top of the door, to wit—'Union Bank,' represent and were intended by defendant to represent said Union Bank; that the figure of the man standing in the door of said building, as represented and shown upon said picture, photograph, drawing or cartoon, represents and was intended by defendant to represent, some director or officer or person connected with said Union Bank calling out to an old man who appears in the street,

as shown by said cartoon or picture; that the figure of said old man, as shown on said picture, photograph, drawing or cartoon, and which appears therefrom to be in the street in close proximity to said Union Bank, represents and was intended by defendant to represent the plaintiff herein, who, in said picture, photograph, drawing, cartoon or caricature, is represented as going through the streets carrying in his hand a package of 'Miracle Wheat,' and as a 'street hawker' crying out his wares or goods for sale; and the words, 'You're wasting your time, come on in here,' appearing on said picture, photograph, drawing or cartoon, represented and were intended by defendant to represent some officer of said Union Bank, or some person connected with said Bank (who was engaged in defrauding its depositors and patrons), calling to and inviting plaintiff to cease selling wheat and come on in the Bank and join others in defrauding its depositors and patrons, that his, plaintiff's time could be much better employed in said Bank and greater returns could be realized by plaintiff in engaging with those in the Bank in 'fleecing,' cheating and defrauding its patrons and depositors; that the words, 'Easy Money Puzzle,' appearing on said picture, photograph, drawing or cartoon, were intended by defendant to represent and do represent that both plaintiff and said Union Bank directors and officers were engaged in an unrighteous and unlawful scheme or business, and that plaintiff by misrepresentations, fraud and deception was obtaining 'easy money' or dishonest money or tainted money from the people; that in connection with said picture, photograph, drawing or cartoon appear the following printed article or words: 'If Pastor Russell (meaning plaintiff) can get a dollar a pound for 'Miracle Wheat,' what could he (meaning plaintiff) have got for Miracle stocks and bonds as a director of the old Union Bank'; that by said entire drawing, caricature, cartoon, picture and print, and the words printed in connection therewith and as a part thereof, defendant meant and intended to show and charge, and did represent and charge, and it was so understood by those who saw it, that plaintiff as a Minister of the Gospel, as a Pastor of Religious congregations of Christian people, was selling said 'Miracle Wheat' and as a 'street hawker' was going about the streets selling the same at a large price, and was thereby defrauding the people and by the use of a fraudulent scheme, trick or misrepresentation plaintiff was wrongfully obtaining from the people, in an easy, slick, deceptive and fraudulent manner, large sums of money for his own personal gain, and that plaintiff, because of his cunning and ability to manipulate a dishonest scheme enabling him to sell wheat at one dollar per pound, was wasting his time in so selling wheat when he might associate himself with dishonest men and engage in the fraudulent sale of stocks and bonds and thereby reap a far greater amount of dishonest money, and that if he, plaintiff, as the Pastor of a congregation of Christian people could fraudulently induce people to pay one dollar per pound for Miracle Wheat, he would succeed much better in engaging himself with a number of criminals in inducing the people to buy fraudulent stocks and bonds.

"SEVENTH: That the statements and representations made, and attempted to be made and conveyed by said picture, drawing, caricature, cartoon or print and by various inscriptions that appear thereon, and by said words, article or reading matter published in connection therewith and as a part thereof, as aforesaid, were and are wholly false and were printed, edited, composed and published by the defendant maliciously and with a wrongful intent of injuring the plaintiff in his good name, fame and reputation and in his professional career as a Minister of the Gospel.

"EIGHTH: That by reason of the foregoing, the plaintiff has been brought into scandal and reproach and has been held up to odium, scandal, disgrace and contempt among his neighbors, friends and the readers of his Journal, books and other writings and among his parishoners and members of his congregations, as well as his business and professional reputation as President of the Religious Societies aforesaid, and has received through the mails, insulting and insinuating letters and writings by reason thereof and has been seriously injured in his peace of mind and has been grievously disturbed and his feelings injured and has been held up to public ridicule and scorn, as a result of all of which plaintiff has suffered injury to his reputation, good name, fame and standing, all to his damage in the sum of one hundred thousand dollars."

CHURCH FEDERATION.

Of interest to Methodists, Presbyterians, Baptists, Lutherans, Congregationalists, Disciples, Roman Catholics, etc. A full number of this paper devoted to the discussion of the subject. Send post-card for copy—free.

PASTOR RUSSELL INTERVIEWED

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committal, and a few speak well of you, others are very bitter and indulge in insinuation and slander, just to the extent that they think their hearers unprincipled enough to enjoy hearing them. Some speak boldly against you. For instance, two ministers were coming away from one of your crowded meetings. One said, 'If that man had lived two centuries ago he would have been burned at the stake.' The other answered, 'That is what they ought to do to him now.' On another occasion a gentleman asked a minister whether or not he had been to hear you. The reply was, 'I had rather have joined in stoning him out of town.' I suppose you know, too, that many ministers endeavor to keep their congregations from going to hear you and advise them to burn your books without reading them? Now, Pastor Russell, I believe the public would be interested in knowing just what is the true explanation of this condition of things. It seems the more remarkable because we are living in the day when all denominations are shouting for Church Union, Federation, Christian Brotherhood, etc."

Pastor Russell's Explanation

"The question is a large one and no one answer would, probably, fit every case. Apparently there are noble-minded, true Christian men in the ministry of all denominations—men who love righteousness and hate iniquity. But, alas, there are others who, apparently, are possessed of the same spirit which controlled the Chief Priests and Pharisees of the Jewish nation and made them bitter against our Redeemer, to the extent of plotting His death. The fact that Saul of Tarsus had the same spirit and became the murderer of St. Stephen and a persecutor of the Church, and nevertheless in all good conscience verily thought that he was doing God service, proves to us that opponents of God and His Message and servants today may number amongst them noble characters similarly deceived in respect to what is the Truth and its spirit. I cannot attempt to judge the hearts. Some of my bitterest opposers may be sincere and honest. I can judge only of the fruits, as the Master told us we should do—'By their fruits ye shall know them.' Some of those who oppose me are probably actuated by jealousy. The fact that I have the largest congregations everywhere I go, and in addition have the largest congregations through the newspapers, seems to excite a feeling of opposition. The smallness of their own congregations they may be inclined to charge to me, forgetting that they were just as small before I came here."

"A Baptist minister, talking to a friend of mine, charged me with one after another of **The Eagle's** slanderous insinuations, but each charge was disproven. Finally he said, 'Well, anyway, it is just terrible for him to advertise his meetings all over the city, **Seats Free and No Collections!**' The time was when we raised considerable money from the seatings of our Churches, but public sentiment grew against it until pews were made free. Now, with Pastor Russell advertising **No Collections**, the people will presently feel that we are committing a crime if we pass the collection box. And then what will we do? We have hard enough time now by employing every hook and crook to meet our expenses, and could not do so except for the wealthy."

"This was a surprise to me. I had no thought of offending others. I was merely following the course which I had pursued for thirty-six years—of preaching the Gospel without money and without price. Freely have I received and freely would I give. I have no thought that people are injured by giving money for God's work. I believe, on the contrary, that it becomes a source of blessing to them, if given from the heart. My work is supported entirely by voluntary gifts. The only difference seems to be that I get the money without asking for it, while others have great difficulty in obtaining it."

"But really the chief opposition of my brother ministers to me is because of my doctrines. While I am most courteous and have spoken kindly in every address to all Christians, I show no mercy to the creeds of the 'dark ages.' I smite the creeds hip and thigh upon every proper occasion. I am endeavoring to awaken Christendom to the fact that with good intentions in our hearts we have all been worshipping most horrible creed-idols which utterly misrepresent our gracious Heavenly Father, our Redeemer and the Bible. I am doing all in my power to smash those creed-idols and to overthrow the creed fences. Why? Because I believe the creed-idols to be hindrances to the true love of God and the true study and understanding of His Word. As for the creed-fences, I believe that they are largely respons-

ible for the separating of God's people into sects and parties and that if they were destroyed, the people of God would come together as one for the study of His Word."

"One of the peculiarities of the case is that not one in ten of my ministerial brethren bow down to the creed-idols themselves—they have repudiated them long ago and have said so publicly and privately. Yet custom and reputation and the love of money and ease and honor of men hinder them from taking a stand in full harmony with the conscientious convictions which they privately express. These feel grieved that I should call attention to their inconsistencies and ask, 'Do you, then, charge us with hypocrisy?' I reply that I will not use so cruel a term, but will say that I believe many ministers are seriously lacking in honesty."

"Another class of ministers feel bitterly toward me because I make plain to the 'common people' that the 'Higher Criticism' and 'Evolution' theology is thoroughly unchristian, yea, anti-christian. For twenty years past the colleges and seminaries have been turning out refined, polished, gentlemanly infidels ten times as well equipped to overthrow the faith of Christian people as Thomas Paine or Robert Ingersoll ever were. They do it in an artful manner, putting light for darkness and darkness for light. They tell people that they are as much inspired as was St. Paul. This means, either that the people should appreciate the words of their preachers more than ever, or that they should appreciate the words of the Apostles less than ever. The latter is the effect. They tell the people that their forefathers were monkeys and that 'By Evolution ye are saved, and that not by faith, it is a law of nature.' The names and words of Jesus and the Apostles they still use to conjure the 'common people,' but they have no faith in the teachings of Jesus and the Apostles and they do not teach the Gospel which they taught, but another, an unscriptural one. If man never fell from Divine favor and under sentence of death, but, on the contrary, has been rising for six thousand years, then surely he would need no Savior, no redemption, no resurrection. They do make void the Law of God through their traditions and philosophies and science falsely so-called."

"Christian people are, to a large degree, asleep as respects spiritual things, and their ministers are angry with anything likely to awaken them. This is the reason why they are so anxious to keep the people from reading my books and my sermons in the newspapers. They fear that they will awaken and ask them questions which they cannot answer. This, young man, is the secret of the opposition of the ministers which you have noted. Alas, I fear that many of them will have much to answer for in due time! I do rejoice, however, that nothing in my Bible tells me that they will be tormented to all eternity, however unjust or hypocritical they may be in their course."

"By the way, you may have noticed that our Baptist friends are especially bitter. In my presentation of the 'whole counsel of God' I have touched their doctrine, of course, and they are mad because, when exposed to the light, it is ridiculous to every sensible mind, their own included. I show the people that, according to the Baptist doctrine, only those immersed clear over the head in water belong to the Church of Christ at all or have any right to the Communion Table. I emphasize the fact that Baptists teach that only the Church can be saved, that all others will be lost, and that lost means eternal torture. I put the two and two together for them and show that, according to their teaching, all Roman Catholics, Lutherans, Presbyterians, Methodists, Congregationalists, etc., are bound straight for eternal torture."

"Of course, intelligent Baptist ministers no longer believe this. I am glad that they do not. But why do they not have the courage of their convictions and come out and overthrow this misrepresentation of Bible baptism and ascertain the truth upon the subject and uphold it. Ah, that is the question—Why! It seems easier to berate and slander me than to courageously stand for the Truth. Well, I believe that we are in the hour of judgment mentioned in Revelation 14:7. It is mine to sound forth the truth as loudly as possible. And the Truth itself is the Lord's test, proving which of us are merely sectarian worshipers and which worship the Lord in the beauty of holiness, in spirit and in truth. To my understanding the election of this Age will soon be completed—the 'Bride Class.' Then following the great time of trouble mentioned in the Scriptures and symbolized as a fire will come the glorious rule of righteousness, the Kingdom of God's dear Son for the

blessing of the world, for its enlightenment and uplifting out of sin and death, out of ignorance and superstition, that all the willing and the obedient may attain everlasting life through Jesus Christ our Lord."

Now a Delicate Question.

"Pastor Russell, will you permit a delicate question, asked only because of the slanderous reports circulated by your enemies—chiefly by ministers? It relates not to your public ministry, but to your private life of years ago. It is charged that your wife got a divorce from you on the charge of cruelty and that her Court testimony charged you with improper conduct with two young women who were your wards. Would you like to tell the public if there is any truth in these charges?"

Pastor Russell replied: "My wife did not obtain a divorce, but merely a separation. The only item of cruelty charged and admitted was that on one occasion when leaving home I refused to kiss her. To a sympathetic jury that seemed very strange and grossly cruel. My wife did attempt to injure me by insinuations, but under cross-examination under oath acknowledged that she did not charge and did not believe that I had ever been guilty of any improper intimacy with these women or anyone else. My household at that time was small and, having some knowledge of medicine, it was customary for all the members of the family to call on me when ill. The two occasions sought to be used against me inferentially were visits to the sick and absolutely free from anything improper, as my wife well knew. Indeed under oath in her plea my wife declared that she and I had never co-habited. She stated the truth. Indeed the truth is still broader, for I have never at any time committed adultery nor fornication nor other immoral acts. I say it not boastfully, but in my own defense, and that the Gospel that I preach be not slandered. I have lived the life of a eunuch, as did the Great Teacher (Matt. 19:12.) And I have never violated His high standard of Law on this subject, as expressed in Matthew 5:28. How many of my slanderers say these things I know not. But, by the way, I did not matrimonially defraud my wife [1 Cor. 7:5], as her plea seemed to imply. We lived a celibate life by mutual consent."

"It would seem, Pastor Russell, as though you were as unfortunate matrimonially as was our Rev. John Wesley and others of lesser note."

"Well," replied the Pastor, "I have no desire to say one word against my wife. Her course is inexplicable. For thirteen years she was a most noble and devoted wife. She came under the influence of what is popularly known as 'Woman's Rights,' and, because she could not have her own way and write what she chose for the columns of my Journal, **The Watch Tower**, she endeavored to coerce me and took one step after another, apparently determined that, if she could not coerce, she would crush and destroy my life and influence. But 'my life is hid with Christ in God.' Nothing can by any means stop my work until it shall have accomplished the Divine intention. Until then I am immortal as respects my life. When, from the Divine viewpoint, my work shall have been accomplished the Adversary, no doubt, will have full power, not only against my reputation, but also against my life. When God's time shall come, I am ready to be offered. Only if, in God's providence, I should perish as an evil-doer, let not my friends forget that so others have perished martyrs to their convictions and their faithfulness to

the Word of God. Of these was St. Paul, St. Stephen, John the Baptist and our Lord Himself."

Off for Great Britain.

"It is reported that you leave for British appointments shortly. Will you visit the Continent also this time?"

"My engagement with the London Tabernacle is that I shall visit them twice a year, Spring and Fall. I go to fulfil my fall engagement. I shall not visit the Continent this time. While giving Sundays to London, I will devote the week days to the British public in other cities. 'By now I am nearly as well acquainted with the British as at home. Nearly three hundred newspapers there are publishing my sermons. One of them claims to reach a million readers.'"

"How many American papers are now publishing your sermons?"

"My sermons are handled by a Newspaper Syndicate to whom I supply them free. They tell me that their American list, including Canada, numbers about one thousand papers, reaching about twelve millions of readers. At that rate my weekly audience is nearly as large as that of all Protestant ministers combined. They reach such as attend Church. I reach and endeavor to benefit people who never attend Church. Hundreds of readers attest a work of grace is being accomplished in the hearts and minds of many who had lost all faith in God and in the Bible and who were, therefore, without hope in the world. Still, I am not expecting to convert the world, remember. That work belongs to Messiah's Kingdom. I am merely attempting to co-work with God in the finding of His saints and in the building them up in the 'most holy faith' through the knowledge of His Word. As for the world, my message to it is, 'Whatsoever man soweth, that shall he also reap'—every evil word, every evil act, every violation of conscience will have its effect upon the character and thus have to do with either elevating or degrading each individual."

"To give you an illustration of the effect of the Truth upon some: A storekeeper in Mississippi became deeply interested in God's Word and made a full consecration of his life to the doing of the Divine will. He afterwards told me his experience. Being a broad-minded man, he took the creeds for what they said, and believed that all except the saints were foredoomed to an eternity of torture. He knew that himself and the vast majority of his neighbors were not saintly, but believed that it would be not only unloving, but unjust for the Almighty Creator to permit them to come into life handicapped by sin and weakness and then to eternally roast them if they did not surmount all those difficulties of heredity and environment and become saints. He says that he fully expected to go to eternal torture and was determined to be one of the multitudes going there who would deserve a part, at least, of what he would get. He shaped the entire course of his life to do evil. He was not fighting against the real God. He was really fighting the creed-idols. Finally some free literature from my pen reached his desk. It touched a responsive cord. He wrote for more and more. He studied. He came to an understanding of God's Book, and, in his own language, 'The true knowledge of God made a new man of me.' Error does not have a sanctifying effect. The fear which it produces is unhealthy fear, of which God says, 'Their fear toward Me is not of Me, but is taught by the precepts of men.'—Isa. 29:13."

How We Learn

GREAT truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Great truths are dearly won; not found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Sometimes, 'mid conflict, turmoil, fear and grief,
When the strong hand of God, put forth in might,
Ploughs up the subsoil of the stagnant heart,
It brings some buried truth-seeds to the light.

Not in the general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth,
Nor 'mid the blaze of regal diadems;

Not in the general clash of human creeds,
Nor in the merchandise 'twixt church and world,
Is truth's fair treasure found, 'mongst tares and weeds;
Nor her fair banner in their midst unfurled.

Truth springs like harvest from the well-ploughed fields,
Rewarding patient toil, and faith, and zeal.
To those thus seeking her, she ever yields
Her richest treasures for their lasting weal.

A Joyful Message for the Sin-Sick

"Let not your heart be troubled; ye believe in God, believe also in Me."—John 14:1.

THE WORLD does well to keep up a cheerful, outward demeanor—to "drive dull care away" to the best of its ability. Nevertheless, there is great force and weight to St. Paul's words to the effect that "the whole creation is groaning and travailing in pain together, waiting" for Messiah's Kingdom and its long-promised blessings to lift the curse of sin and death and to restore to mankind the smile of the Father's favor. Reason though they may that there is no personal God—that there is merely a blind god of nature, an evolutionary force, etc., nevertheless, deep down in the heart, men believe that there is a God. Almost unconsciously the mind attributes to Him Wisdom, Justice and Power—but little of Love or sympathy with humanity and its frailties.

This very intuitive knowledge of God is closely associated with many human troubles. As the root of nearly every trouble, perhaps deep below the surface, is sin—disobedience to recognized principles of righteousness, and a fearful looking for of retribution, and uncertainty as to what it will mean. This is true, not only of many Christians, but frequently true also of others who have made no profession, who have taken upon them no solemn vows of obedience.

This troubled heart condition does not always show upon the surface. Sometimes the troubled heart is in the theatre to try to forget its troubles. Sometimes its owner is immersed in sinful pleasure-seeking, in endeavor to drown some haunting grief. Sometimes relief is sought through intoxicating liquors or narcotics; sometimes in suicide. Sometimes the troubled one is on the stage. One cannot surely know that the merry laugh and witty joke and cheery song do not come from a troubled heart. We are sure that they do, in many instances, for frequently those who have been indulging in merriment have committed suicide a few minutes thereafter, leaving messages that their hearts had been severely burdened, while outwardly cheerful.

We have much sympathy with these sorrow-laden hearts. As a race we are walking through "the valley of the shadow of death," day by day. On every hand we have reminders of this—grief, disappointment, headache, heartache, etc. If we are measurably free from pain ourselves, yet have sympathy, we are pained in the interest of others. If none of our own dear ones has recently died, the great Enemy, Death, has laid hold upon the home of a neighbor, a brother, and he is bereaved and a reflex shadow falls upon our hearts; and further, the thought comes that our home may be invaded by the great Enemy which has already swallowed up twenty thousand millions of our race—and that by Divine permission, because we are sinners—and because sinners are unworthy of everlasting life.

The Fear of the Lord

In our troubles we, sooner or later, realize the lack of human sympathy or, at least, its impotency. Feeling our helplessness, we instinctively look to our Creator. In the hour of trouble remarkably few doubt the existence of God. As Jesus said, "Ye believe in God." But as we look to the Almighty for protection and consider Divine Justice and realize our own weaknesses and shortcomings, the heart of man fails. How could he think that the Omnipotent One would have interest in or care for such a worm of the dust as he feels himself to be? How could Divine Justice look with any sympathy upon the course of selfishness which he recognizes stretches out behind him in full view of the All-Seeing Eye?

"The fear of the Lord is the beginning of wisdom," is the inspired Message. Surely many have this beginning of wisdom come to them at some period in their life's experience. But such a fear is the start to wisdom only when it leads the fearful one to greater carefulness of living and to a desire for the Heavenly Father's approval. If this be the leading of the fear, it is indeed the precursor of, the leader to, wisdom. As proper fear or reverence for the Almighty comes in, it acts as a restraint upon sin. It tends to make one more thoughtful, more careful, more wise, in seeking for a better way.

Come by the Narrow Way

Jesus addressed the words of our text to Jews who, under the instruction of the Law given by Moses, had learned of Divine righteousness and the Divine requirements of all those who would come into harmony with Him. They believed in God. They recognized His Justice. They were desiring to be His people; they had heard of Jesus; they had traveled with Him as His disciples. In a general way

they believed in Him. To a large degree they accepted Him as the promised Messiah and yet they found it difficult to exercise a fulness of faith. We would like to bear home upon the hearts of these the very Message that Jesus gave to those who heard His Voice: "Let not your heart be troubled; ye believe in God, believe also in Me."

Hear Him saying to us today, You already believe in the Creator and His Justice. You already have the reverential fear. You already desire to draw near to God. You have heard that He has sent His Son into the world. You have heard that this is a manifestation of His love and sympathy for you. You have heard that while you are condemned as imperfect, as sinners, as unworthy of eternal life, Divine provision has been made for your recovery through the Redeemer. As you believe in the Father's Justice which condemned you and which justly holds you at a distance from Him as unworthy of His favor, so now believe also in Me. Believe that the Father hath sent Me. Believe that it is His Love for you that prompted the sending. Believe that His Love is as strong as His Justice. Believe that His Justice and Love will co-operate for your eternal comfort and blessing, if you will accept the Divine terms

Losing Our Heart Troubles.

The Father knows your heart troubles. He wishes the burden to be there until you shall appreciate its weight—until you shall be ready to cry to Him that you are sin-sick, weary, troubled, and above all, hungering and thirsting for righteousness and desiring reconciliation to Him—the smile of His face. He has not waited for all of this to take place before making provision for you. He has anticipated your needs, your longings, your necessities. He has already provided the Redeemer, who is Mighty to save. If Divine Justice is exacting to the last degree, believe that Divine Love, as represented in the Redeemer sent of God, is equally exhaustless, boundless—sufficient for all your needs. If you will accept of this, the Divine arrangement through Christ, your heart troubles may be an end. You will still have troubles in the flesh, weaknesses, aches and pains, but your heart will be joyful and happy in a fellowship Divine with the Father, through the Son.

How to Get the Peace.

Ah! says one, I have heard of God and of Jesus and of the invitation to reconciliation, but I know not how to proceed. To whom shall I go? How can I gain a hearing in my case to obtain the blessed assurance, Thy sins are forgiven thee; go and sin no more. Which church shall I join? To what priest shall I confess?

First of all, my brother, or sister, allow me to rejoice with you that you have come into the condition where you are seeking and knocking for the opening of the storehouse of Divine favor, because "He that seeketh shall find and to him that knocketh it shall be opened." Continue, then, to seek and to knock and very soon the blessings will be yours. See, first, whether or not you are seeking the proper blessing. You want forgiveness of sins that are past. You want the assurance of Divine love and care. You want the Heavenly Shepherd to take you for one of His sheep and look after your interests, both temporal and eternal. If so, good. You are seeking the very thing that God is pleased to give. Many are seeking something else—seeking to have some of self-will and some of God's will, some of sin and some of righteousness. They seek in vain until, in purity of heart, they seek that which God is willing to give.

All of God's gifts are by grace. None of us could claim them on the grounds of justice or merit. We cannot keep God's perfect Law, not because it is too exacting, but because we are fallen. We were born in sin, shapen in iniquity; in sin did our mothers conceive us. Be our wills ever so strong, our flesh is weak. The Divine arrangement of this Gospel Age is adapted to this very condition and is open for the honest-hearted, the sincere penitents, the ones fully determined for righteousness.

You need not come to any earthly priest, but, as the Master said, go to the Father, in secret, in private. Go not in your own name or merit or worth, but in the merit of the Re-

What Say the Scriptures About Sheol—Hades—Hell

A very interesting pamphlet, explaining every verse in the Bible in which the original words are found that are translated into the English as "Hell," will be sent on postal card request, free of charge to any one.

deemer. Go Scripturally, claiming Him as your Advocate and appealing in His Name for the forgiveness provided by Divine mercy—to cover all the sins of the past and provide for all the imperfections unwillingly yours for the future—even to the end of the way. Coming thus, Jesus becomes your Priest, your Advocate with the Father. "We have an Advocate with the Father, Jesus Christ the Righteous." (1 John 2:1.) Let us come with courage to the Throne of grace that we may obtain mercy and find grace to help in every time of need." (Hebrews 4:16).

What will you say to your Father as you present yourself in the name of Jesus, do you ask? In prayer tell Him that you are sick of sin and desirous of His righteousness; in every way tell Him of your appreciation of the glorious qualities of His Character and of your desire to be as much conformed to that Character as possible. Tell Him that you know you have nothing worthy of His consideration, except the merit of Jesus to be imputed to you, which will be the covering for your imperfection. Tell Him that you present your all thus justified by faith, that the merit of Christ may be imputed; that you desire to be a living sacrifice—to be faithful unto death to Him, to His Message in the Bible and to all who are, with you, following in the good way to the Kingdom.

Daily Dying—Daily Living.

Those who have acted upon the above directions of the Lord's Word and who have thus been accepted of the Father and begotten of the Holy Spirit, are thenceforth New Creatures in Christ Jesus. To them "old things have passed away and all things have become new." Their souls are not troubled, because they have passed from death unto life, from Divine disfavor to Divine relationship, as sons of God—and "If children, then heirs, heirs of God and joint-heirs with Jesus Christ, if so be that we suffer with Him, that we may also be glorified together." (Romans 8:17.) Those who reach this blessed state are no longer heart-troubled. They will have troubles from the world, the flesh and the Adversary, but withal they have rejoicing—"The peace of God which passeth all understanding" ruling in their hearts.

But the end is not yet. The body has been separated from the will. The will has become identified with Christ and represents the New Creature, which will not be perfected, and in its new body, until the resurrection. Meantime, as the Apostle

teaches, the flesh must be considered and treated as an enemy because of its weakness, its fallen condition. A struggle, a battle, must go on continually to the end of the course. "Be thou faithful unto death and I will give thee a crown of life." The faithfulness of the New Creature, the will, will be judged by its loyalty to the Divine will and its strenuous endeavor to keep the body under—to be dead to the flesh and to the world and to be alive to the will of God. Every day should make us more alive as New Creatures and more dead as old creatures.

Scriptures Misunderstood. . .

At the present time we have 1,200,000 that in no sense of the word are called by the Lord, and therefore have had no opportunity of responding to that call. With the thought that has prevailed for centuries, that these uncalled millions are doomed to eternal torture, the hearts of God's people have been very sorely troubled, and infidelity has been very greatly assisted into a denial of everything pertaining to Christian faith. All agree that it would be very unreasonable for the Creator of those 1,200,000 to expose them to the danger of eternal torment, and not give them the slightest opportunity for hearing of the only terms of salvation from it.

But when we get the correct, the Scriptural view of the matter, we see that the penalty upon those 1,200,000 is, "Dying thou shalt die," and that in this particular they are not different from their fathers, who were under the same curse, or sentence of death—the Adamic condemnation.

We see from the Scriptures, too, that our Lord Jesus, "by the grace of God, tasted death for every man"—"to be testified in due time." (Hebrews 2:9; 1 Timothy 2:6.) Jesus, therefore, tasted death for all these 1,200,000 and for all their forefathers. He has given the ransom-price for their sins as well as for ours, the Church's, and resultant blessing must come to them as well as to us.

The coming blessing is a rescue from the sin-and-death conditions in which they were born—an opportunity for rising out of those conditions of degradation, up, up, up, to full perfection of nature, and all that was lost through Adam's disobedience. This work of Divine Grace, we see, is to be accomplished for the world during the Messianic Age, when Christ and the Elect Church will constitute God's Kingdom, with power and great glory for the blessing of the world.

GOD IN THE HOME

(Continued from Page 1.)

there are many of the world who are reverential, kind and just to a large degree, who are not saints, who have not presented their bodies living sacrifices to God, who have not been begotten of His Holy Spirit, and not, therefore, members of that "little flock to whom it is the Father's good pleasure to give the Kingdom"—in joint-heirship with their Redeemer and Head. To this latter class our Master evidently referred when He said to His followers, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

To live righteously, soberly and godly in this present world to the extent of one's ability is what every one should do—no less. To live a life of sacrifice—to lay down our lives for the brethren, for the truth, in the service of the Lord, is another matter, which justice does not require, and which the Bible nowhere enjoins upon mankind. It is pointed out as a privilege to those who desire it, and glory, honor and immortality on the spirit plane is the reward attached to this invitation or High Calling. It is the selection of this special class of consecrated ones that is the particular order in the Divine program at the present time, because the faithful, the Elect, the "overcomers" of this class are to be the associates of the Redeemer in His great work of uplifting the world and restoring all the willing and obedient to human perfection, to an earthly Eden home, everlasting, in which God's will shall "be done on earth as it is done in heaven."

An Inundation of Unbelief.

In our day the shackles of ignorance and superstition are breaking. Men, women and children are beginning to think for themselves. They no longer believe the fairy tales of childhood. The dreadful hobgoblins and night-mares of the Dark Ages respecting purgatory and eternal torture are doubted by all, and by the great mass totally disbelieved. What have they now to attach them to the Almighty, since they have never been taught the love of God, the lengths and breadths and heights and depths passing all human understanding? This is the

world's great need—to know God as He really is, a Father, a Friend, a God of love! And to thus know Him the people need to be taught how seriously they were mistaken in the past along the lines of hell and purgatory.

How could they ever truly love and worship a God of injustice and of hate—one inferior to themselves—one who knew, foreordained and prepared for their torture before they were born. They must see that these things taught by the creeds of the Dark Ages are wholly at variance with the Bible, else they will never come back to the Bible nor be able to see its teachings in their true light. They must be taught that the sin and death, sorrow and trouble all around us are the wage or penalty of Father Adam's disobedience. They must learn that God purposes a blessing and uplifting which will be as world-wide as the curse.

Many religious leaders today deny that there is a personal God and ascribe everything to—a great Nothing, which they designate Nature-god. Is it surprising, in view of the fact that these teachings are being promulgated in the universities, colleges and theological seminaries, in the high schools, and even to some extent in the common schools—is it any wonder that the rising generation is losing its God?

Awakened Parental Responsibility.

It is high time that parents realize the true situation—it is almost too late now. The seeds of unbelief already sown in the minds of the rising generation are being watered continually and are growing. All who love their families, all who love mankind in general, should awaken to the fact that a world that has lost its God must of necessity be an unhappy world, by and by, a world of anarchy and strife. This is what our world-wide education is leading to. Few of our race can stand an education which recognizes no God, no revelation of Him, no responsibility to Him, and no hope of a future life which will be effected by the conduct of the present.