

GNASHING OF TEETH NOT IN HELL FIRE.

Twisting the Scriptures Has Been Making Infidels.

Pastor Russell Shows That His Text Refers to Sorrow, Disappointment, Chagrin, That Came Upon Jews in Overthrow of Their Nation, A. D. 70.



PASTOR RUSSELL

Philadelphia, June 16.—Pastor Russell had his usual crowded house today. He delivered two addresses. We report one of them from the text, "The children of the Kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." (Matthew viii, 11, 12.)

The speaker declared that in common with the majority of ministers he had misinterpreted this and similar scriptures to refer to all the unsalty of mankind and to imply that they are writhing in torture in a hell whose location is unknown and which he now sees to be a human tradition without authority of the Word of God.

The Pastor analyzed his text and showed that it was addressed to the Jews, that they for sixteen centuries had been God's favored nation, in harmony with His promise to Abraham. They had much advantage every way over all the other nations—not only in the fact that the promises were given to them and the assistful influences of the Law, but additionally that to them were sent the Prophets with their encouraging messages.

Notwithstanding all these favors but comparatively few of that nation were in the heart condition to be accepted of God, to be Messiah's joint-heirs in His Kingdom. As the natural seed of Abraham they were the children or heirs of the Kingdom, and to them Jesus presented Himself. All of His miracles and teachings went to them, yet only a few were in such condition of heart that they could receive this message.

In the context Jesus referred to the fact that the Gentile centurion who had none of Israel's privileges had more faith than any Jew. Commenting upon this the Great Teacher declared that God would take from the Jews the special privileges, except such Jews as were "Israelites indeed," and that He would increase the number of His elect by a selection of saintly characters from amongst Gentiles.

The Election Hath Obtained It. St. Paul declares, "Israel hath not obtained that which he seeketh for, but the election hath obtained it and the rest of the nation were blinded." (Romans xi, 7.) The elect of Israel were gathered into the New Dispensation at Pentecost and subsequently, while the Jewish people as a whole became more and more blinded and darkened in understanding until their nation expired in a time of anarchy, A. D. 70. Since then the Jews have been in trouble, in sorrow.

It was to this very condition of things that Jesus referred. He used the highly figurative language common in the East. What St. Paul styled "blindness upon Israel" Jesus described as going into outer darkness—losing the light of the prophecies and the hopes of the Abrahamic promise and thus getting into the same blind and dark condition in which Gentiles in general were. The experiences of the Jews during the past eighteen centuries Jesus described as "weeping and gnashing of teeth." His words simply signify sorrow, disappointment and chagrin.

Truly the Jews have had all of these experiences. We are glad if we see in God's Word a glorious prospect for His ancient and covenant people. St. Paul calls this promise to our attention in Romans xi, 25-33. He tells us that God's covenant with Israel cannot be broken, but will be established, and that natural Israel shall yet receive mercy, Divine favor, at the hands and through the agency of the Church—spiritual Israel—part of whom have been selected from the Jews and some from every nation—all saintly.

"Sit Down With Abraham." The Great Teacher declares that while the natural heirs of the Messianic promises were to be cast out from Divine favor, as they have been cast out for the past eighteen centuries—in the meantime Gentiles from the East and West, North and South would be found of similar character to the Centurion whose servant was healed. And these would sit down with Abraham, Isaac and Jacob in the Kingdom, in the sense that they enter into rest. As St. Paul declared, "We who believe do enter into rest." This is the same rest or sitting at ease that Abraham, Isaac and Jacob enjoyed. They had God's promise that eventually He would raise up a spiritual Seed of Abraham through whom all the families of the earth would be blessed. Abraham rested upon that promise; so did Isaac; so did Jacob. And so we rest in this Divine assurance that a blessing will come to the children of Adam in God's due time; more than this, thus seated, we are resting in the Divine promise. To us has come the wonderful assurance that, if we sacrifice our little all of the present life, we shall become joint-heirs with Messiah in His Kingdom, members of His Bride.

Dodder in Clover.

One of the most destructive weeds found in Kentucky is a small twinning yellow or reddish plant which clambors over clover and alfalfa, scouring itself to these plants and robbing them of their sap. It comes from a minute brownish-gray seed, looking like a particle of dirt, which germinates exactly like the seeds of clover, but after coming up less go its hold on the soil and fastens upon other plants. The love-vine is related species, but is commonly found on plants of little value, growing on wet land.

These plants have no true leaves and are not weeds in the proper sense, but parasites, deriving all their nourishment from plants of other sorts. The clover-infesting species becomes extremely destructive at times, and sometimes damages a planting so severely as to compel the owner to plow it up. Fortunately, it does not attack most other plants and hence, even if soil becomes thickly sown with its seeds, it will still produce crops of other sorts. Yet it is sometimes a source of loss and annoyance to a farmer to give up a tract of land for the seeds of dodder in the soil, and clover or alfalfa, because of the presence the question is often asked: "What can we do to get rid of it?"

Very little can be done, once soil is thickly sown with the seeds, except using the land for other crops not subject to attack and waiting until the seeds have lost their vitality. Just how long this will be necessary has not been determined, but it would probably be a good many years, judging by what we know of the persistence of other seeds.

It is a matter of the utmost importance, therefore, to prevent land becoming infested with the pest, and here something can be done. The seeds have been sown in large numbers in Kentucky with clover and alfalfa seeds. Our work of inspecting the field seeds sold in the market showed originally that a large proportion of both the clover and alfalfa seeds contained dodder seeds. At one of our screenings contained dodder and other weed seeds were imported to this country from Europe and were mixed with the seeds sold to our farmers. This fact accounts for the general presence of dodder seeds among clover and alfalfa seeds when we began our work. The pest was about that time so thickly sown over the State that at present one is liable to find its seeds in any home-grown clover or alfalfa seed offered for sale.

To avoid sowing the seeds farmers should first acquaint themselves with their appearance, and to do this it is only necessary to buy a tripod magnifier costing about fifty cents, spread a sample of clover or alfalfa seeds on a sheet of white paper and separate all foreign seeds. Dodder seeds may be recognized by the fact that they are smaller than the average well-matured clover and alfalfa seeds, measuring but about 0.4 inch in diameter, whereas good clover seeds should measure about 0.6 inch in length, and alfalfa 0.6 or 0.9 inch. Seeds of the pest are nearly spherical, though sometimes slightly angled owing to the pressure of one seed against another in the seed capsule. The surface is dull and smooth, the color, pale gray or light brownish gray. Seeds of the field dodder or love-vine, sometimes found with clover seeds, average a little larger than clover dodder seeds and thus are not so easily separated out with the sives used by seedsmen. Standard sives are in use, however, that will remove most, or all clover dodder seeds, and the presence of this dodder seed in samples is to be looked upon as condemning the stock from which it was taken. No man working for the good of the agriculture of his country will knowingly put such seeds on the market.

When farmers or seedsmen are unable to decide for themselves about the presence of dodder seeds, samples should be sent to the Experiment Station at Lexington, where they will be examined free of charge. Farmers can help greatly in reducing the injuries of dodder, not only by refusing to buy field seeds in which are dodder seeds, but by refraining from harvesting clover seeds of infested fields. When dodder is prevalent in clover or alfalfa it is sometimes wise to cut the crop before the dodder seeds are ripe, or else plow the whole growth under and put the land in some other crop. A few patches of dodder in a field may sometimes be completely eradicated by using early carboic acid freely. This kills plants of all sorts for a time, but in one instance of slight infestation it was made use of to accomplish the purpose very effectively on the Experiment Farm.

H. GRAHAM, Entomologist and Botanist, Kentucky Experiment Station.

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HAPPINESS SPIRITUAL BORN OF TRUTH, LOVE

One Finds Enjoyment Only in Unselfish Giving and Work, Mrs. Eddy's Teaching.

The word happiness in its popular use is an elastic term accommodating itself to a wide variety of opinions concerning this state which all mankind desire to attain. Many words of thought descriptive of happiness have been contributed to the world's literature, yet this great blessing continues to elude the grasp of men as a permanent possession. The most learned disquisitions on the effects of happiness, showing how it operates in the affairs of men, cannot insure its attainment unless its real origin is clearly traced and its true nature understood.

A convincing illustration of the value of Mrs. Eddy's teaching to the world may be found in her clear analysis of happiness. In Science and Health her words corroborate Scriptural statement and point to spirit as the one source of genuine happiness, not only showing the manner in which it affects the lives of men, but also revealing the way in which it may be intelligently attained and securely retained.

MEANING OF HAPPINESS. Happiness, in the original use of the word, referred to something which came "by good hap," by chance, and was allied with the sense of luck and accident. This meaning of the word has given place to a somewhat higher sense in which chance is not recognized, yet it is far too generally conceded that material circumstances, environments and events have the "power to make or mark the happiness of man."

Mrs. Eddy's statement, on page 57 of Science and Health, that "Happiness is spiritual born of Truth and Love," lifts thought up to the one source from which true happiness flows to man; to the realm of spiritual thinking where chance and discord are unknown and where the unchanging law of harmonious being preserves to man every "good gift" which the Father has bestowed on his child. This view of happiness offers a practical relief to the one who, burdened and perched by temperamental or hereditary tendencies, has thought it difficult or even impossible for him to acquire a happy disposition.

HAPPINESS IS UNSELFISH. To look with longing eyes toward some coveted material possession as essential to his happiness stands his progress, for happiness does not depend on the mere possession of something, as has been commonly supposed. Too often have men wasted a large portion of their lives in strenuous efforts to communicate the material things they believed necessary for happiness, only to find at last that while selfishly reaching for earthly bables they had neglected to develop the finer capacities for enjoyment.

"Happiness," Mrs. Eddy further says (page 57), "is unselfish; therefore it cannot exist alone, but requires all mankind to share it." This more spiritual understanding of the immaterial nature and the universal scope of happiness begins at once to destroy the mad ambition to get and to have for one's self and shows that happiness can live only in giving.

True happiness never consents with worldly ambitions, but it unites spontaneously with noble life purposes and an unselfish ambition to be and to do good. The surest way of securing happiness for one's self, then, is to work industriously and hopefully at the task that claims attention from day to day, impelled by the thought, not of the reward that may come to one's self, but rather of how much one may by his very cheerfulness contribute to the general store of good in the world.

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Written for the Christian Science Monitor.

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