

The Bible Students Monthly

International Bible Students Association, Publishers.

Vol. III.

NEW YORK CITY

No. 13.

Religious and Scientific Gleanings

PULPIT HAS LOST POWER.

THE Rev. Lyman Abbott, of New York, spoke sadly of the decadence of the power of the pulpit, addressing 3,000 University of Wisconsin men and women at a convention at Madison, Wis. 'It is said the cloth has lost its power—it has,' said Dr. Abbott. 'It is said the pulpit has lost its power—it has. But a man, altruistic in the highest sense and spiritual, will never lose his power.' * * *—**Press Report.**

It was certainly appropriate that Dr. Abbott should make the above statement to college people. Admitting the facts, let us find also their cause. It is because of the inconsistency of its teaching that the pulpit has lost its power with the masses. The pulpit backs up and endorses the teachings of all the colleges of our day along the lines of Higher Criticism and Evolution. The people are coming to understand that this means that the pulpit is in antagonism to the Bible. If Evolution be true, man never fell and hence needed no Redeemer and no saving from a fallen state, but needed merely to be let alone in his evolutionary progress. According to Higher Criticism the Bible in general is unreliable. Moses never wrote the books accredited to him, and Isaiah, Jeremiah, Daniel and others never wrote the books accredited to them—never were inspired of God to write these books. And if this be true, then Jesus and the Apostles were deceived and could not have been inspired by God when they quoted from these sacred writings of the past and declared them to be the Word of God and vouched for their authorship.

No Wonder Church Attendance Is Slim.

On the other hand the public notice that the very ministers who thus preach Evolution, Higher Criticism, unbelief in the Divine Revelation, keep right along preaching some of the absurdities which our forefathers claimed were in harmony with the Bible. Is it any wonder that the people are coming to see the inconsistency of such a position?

The result is that the masses have less and less confidence in the clergy. The people do not know what the clergy believe even when they hear them speak, for their address may be from the standpoint of the creeds or from the standpoint of Higher Criticism, according to their moods. The result of this uncertain sounding of the trumpet is that the masses are coming to the conclusion that the whole matter of religion is a big guess and that some of the guesses are influenced by temporal considerations.

The unbelief of the people grows and threatens to become agnosticism, or worse, atheism! Those who have brought about this condition of things during the past thirty years are the college professors and the best educated pulpiteers of Christendom. And now they stand astonished at the results, which they should have foreseen. Verily they are fulfilling the Divine prophecies of Isaiah, which, referring to our day, declare, "The wisdom of their wise men shall perish; the understanding of their prudent men shall not be manifest." (Isa. 29:14.) No wonder the civilized world is in trepidation as it sees the onward march of Socialism! And however honest and well intentioned many Socialists may be, the result of their effort will spell anarchy and a time of trouble such as the world has never yet seen—a time of trouble, however, predicted by Daniel the Prophet, whose prediction was endorsed by Jesus Himself.—Dan. 12: 1; Matt. 24:21.

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What is the remedy? No remedy can possibly reach the disease! The Bible rightly understood is the balm of Gilead which alone could have helped. But matters have gone so far that comparatively few have sufficient confidence in the Bible to be willing to make a re-examination of it in the light of the Divine Plan of the Ages, which alone shows the harmony of the Word of God, from beginning to end.

PASTOR RUSSELL HEARD FROM

OUR REPORTER called on Pastor Russell immediately after his return from his British appointments. He was just ready to start on his World Tour as chairman of the Committee appointed by the International Bible Students Association to examine into and report on the Progress of Foreign Missions in the conversion of the world to Christianity. Replying to our reporter's queries Pastor Russell said:

I had a very enjoyable sojourn with the British. Since I left here on October 4th I delivered 55 addresses in 24 cities to approximately 44,000 people: In England, 31 meetings (12 of these in the London Tabernacle); in Scotland, 14 meetings; in Ireland, 6 meetings, and in Wales, 4 meetings; and going and coming on the steamers I had excellent opportunities for literary work.

While abroad did you learn of the further attacks made upon you by the *Brooklyn Eagle*?

Oh, yes! friends sent me clippings from the *Eagle* respecting myself; one remarking on the *Eagle's* 70th anniversary that the *Eagle* evidently belonged to the nest mentioned in Revelation 18:2, "A cage of every unclean and hateful bird." Another wrote, "The Filthy *Eagle*." Another declared its **three score and ten** past and its decline well under way, remarking, if by reason of (financial) strength it attain four score, yet it will be with labor and sorrow. I am sorry for the poor old thing. Once it had quite a decent reputation.

I can speak for the "Peoples Pulpit Association" and for your many friends in Brooklyn and everywhere, and assure you that the *Eagle's* spite toward you is fully realized. We are sure that you have a complete answer to every charge. These answers your friends do not need, but perhaps you would give the public a few words through the columns of *Peoples Pulpit*. Our little journal reaches twenty readers to the *Eagle's* one in this great city.

Surely, I will be pleased to reply to any queries you may suggest. But you must not expect me to render evil for evil or slander for slander. As a follower of Christ I am under orders to copy the Captain of our salvation, "who when He was reviled, reviled not again," but committed His interests to Divine care. He died for those who cried, "Crucify Jesus and release Barabbas the robber."

The senility of the poor old *Eagle* is shown by the character of the news it purveys. Think of a Twentieth Century newspaper dishing up matter dated 1894, in its venomous attacks upon a preacher; and his chief faults are that he has the largest audiences and refuses to allow collections to be taken; and proves to the people that the Bible is true and that the fault is with the creeds of the Dark Ages; and proves also from the Bible that God is love, and that He has not provided eternal torture for any of His creatures, but that the Bible hell and punishment for wilful sins are wholly different from what we once supposed. Neither the *Eagle*, nor the preachers whom it represents, any longer believe the eternal torture theory, but they want the people to so believe until ready to drop the Bible entirely and join the "Higher Critics" in their new Gospel, viz., "By Evolution are ye saving yourselves and your race; your first parents did not fall; they were Apes; ye need no Redeemer, nor faith in one."

The poor old *Eagle* miscalculates the mental and moral caliber of its readers, or else I do. Its intelligent readers should see through its venal attacks, and should not be deceived. Those of its readers who are of filthy mind—"Let them be filthy still." (Rev. 22:11.) I do not crave their good will. "Birds of a feather flock together!" Those who have charge of advertising my meetings have promised me that they will never again use the *Eagle* columns.

I have little to add to the interview you published last October. I then explained matters quite fully. I have many Christian friends who know me personally and through my books on Bible study, and through my sermons which reach ten millions of readers weekly.

I remind you briefly of the facts: A most excellent and noble wife became mentally poisoned by "Women's rights." When I refused to allow such ideas a place in my journal, *The Watch Tower*, she became my bitterest enemy. First she tried to coerce me. This failing she since seeks to destroy my influence. Yet never was a wife more kindly treated. Our property by mutual consent was all devoted to the Lord's cause whilst we were in fullest accord. Provision was made merely for the necessities of life for both of us. When she changed her mind she demanded the money we had devoted to God's cause. I paid her forty dollars per month. She appealed to the courts for more money. However, that is all settled, for in 1909 during my absence in Europe preaching, five of my friends, all men, made up a purse of \$10,000, settled with Mrs. Russell and took her receipts for five-years' allowances ordered by the court, which they knew I had not means to pay.

What about Rose Ball going to Australia?

Why, of course, she did not stay a child in short dresses all the time. She married and went to Australia with her husband! Remember, this is quite ancient history which the *Eagle* considers news. Twenty years ago Rose kissed my wife and me every night when she retired. And she did this at my wife's suggestion. It was at that time that she came crying to me and sat on my knee to tell her troubles—as to a father.

No one knows better than my wife that there was absolutely nothing impure in any of my dealings with that foster child. I did not get a chance to furnish my testimony in Court because the trial-judge discerned that no immorality was charged in my wife's plea and ordered everything of the kind stricken from the Court records.

On what plea then did she get a divorce?

She did not get a divorce at all; the court merely made a decree of separation. A sympathetic jury concluded that we both would be happier legally separated. My wife's charge contained not a suggestion of immorality. It charged "cruelty." The evidence submitted to her attorneys seemed to them rather slim proofs of cruelty, and two sets of lawyers abandoned her case. The third set of attorneys "cooked" up some so-called evidence including the story about Rose Ball, then married and gone to Australia and who long years before was our foster child. Emily Matthews, the housemaid of twenty years ago, had also married. Hearing of the case she came to Court voluntarily to testify on my behalf. But before I could put her on the witness stand the Court had ruled that portion of my wife's testimony "out of court" and to be stricken off the Court records.

My wife knew everything and never for one minute doubted my faithfulness as a husband. She merely sought revenge, because I did not accede to her "women's rights" notions.

So far from claiming immorality on my part, my wife's bill of complaint charged that I had never cohabited with her in the eighteen years of our married life. And her attorney taunted me with this. They neglected to tell the full truth; that the arrangement was by my wife's full consent, and changeable at notice by either party. She well knew that I had never indulged in sexual intercourse with any person; and to this moment I have lived an absolutely celibate life.

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THE END OF THE WORLD A FALSE THEORY

Text:—"Ana the Ange. swore . . . that the time should be no longer [delayed]."—Rev. 10:6, 7.

OUR TEXT, with other Scriptural statements respecting the end of the world (for instance, St. Peter's statement, "The heavens being on fire shall be dissolved"), have led Christians in general to accept the theory that God has decreed that shortly, or at some time, our earth is to be burned. The early Church expected and prayed for the second coming of Messiah, to establish the Kingdom of righteousness, to overthrow sin and to release mankind from its bondage and weakness and from the power of death, and thus to bless the whole earth, restoring all things to the glorious condition represented in miniature in Eden: man in perfection, with a Paradise home.—Acts 3: 19-21.

But as centuries passed without the manifestation of Messiah's Kingdom, those expectations yielded to another suggestion, namely, that Jesus had not meant what had been understood, but meant that the Church should convert the world, under His supervision, during a period of a thousand years, and that then He would come and give their work His stamp of approval and wind things up by taking all the saintly to heaven, setting fire to the earth to entirely consume it.

Catholics and Protestants Much Confused.

Both Catholics and Protestants have been operating in harmony with this erroneous thought. Catholics claim that the Kingdom of Messiah was set up long ago and that the popes and cardinals are representatives of Jesus and the Church. They claim that the Pope is Christ's Vice-gerent—that is to say, He reigns instead of Christ, as His representative. They claim that "the thousand years" is already in the past, since 1799, and that we are now in the "little season" mentioned in Rev. 20: 3, in which Satan was to be

loosed, at the close of the thousand years.

Many Catholics understand that Protestantism in general, and, particularly, Socialism and Free Masonry, are organizations of Satan, which will soon be destroyed in the burning up of the world.

Protestants are also much confused on the subject. They claim that we are in the reign of Messiah, but they are not sure when it began or when it will end. Before Luther's day the Catholic view prevailed, but according to Luther's preaching the Papal claims were false, and later the Papal system was branded as Antichrist. Since then Protestants are in confusion. Some recognize the Church of England and its kingly head as God's Kingdom in the earth, but they admit that it has not yet conquered the earth, nor is God's will done as in heaven, even in the British Isles. The Church of Russia makes a similar claim to being the Kingdom of God, and honors the Pope as the reigning representative of Messiah. Emperor William of Germany also has on his coins the legend that he is reigning "by the grace of God"—that his kingdom is a part of Messiah's Kingdom.

But all these theories Catholics and Protestants are now ignoring. In the light of our day none dare preach such theories. With present-day enlightenment it seems foolish to declare that the various kingdoms of Europe are Messiah's Kingdom, and that they are establishing a reign of righteousness. The costly preparations for war made by these very nations discredit entirely the claim that they are parts of Messiah's great Kingdom of righteousness and peace.

All denominations engaged in missionary work are professing the (Continued on 3d page, 1st col.)

lized world. A Socialism without the Bible will soon mean a Godless Socialism and that means Anarchy. Surely the wisdom of the wise seems to have perished as the Bible foretold.—Isaiah 29: 13, 14.

Are You Self-Conceited?

This was our reporter's final query. Pastor Russell replied frankly:—

The *Eagle* and all the preachers who are my enemies say that I am. And I must concede that they have some excuse for so concluding. I presume they judge me by themselves. If they were in my place they feel sure they would be proud and conceited—if they had invitations from all over the world—if they had written books which in twelve languages are in nearly four million homes—if their weekly sermons were being regularly published in twelve hundred newspapers in America and Great Britain.

But no one realizes more than do I my unworthiness of such success and popularity. God's providence has favored my humble efforts! I am as much astonished as my enemies! It is the Message and not the Messenger that is great. It is God's Message, not mine. As foretold it is "Good tidings of great joy for all people."

As for publicity: A Newspaper

Syndicate handles my sermons which I supply to them free—glad to have their assistance in reaching twelve million readers weekly. They see to it that I am well advertised and boomed. I merely submit for the sake of the cause.

Pastor Russell's World-Tour.

As is generally known Pastor Russell was chosen as a member of the Committee for the investigation of Foreign Missions. The other members of the Committee are Dr. L. W. Jones, of Chicago; General Hall, of the U. S. Army; Mr. Pyles, of Washington, D. C.; Mr. Kuehn, of Toledo, O; Prof. Robinson, of New York, and Mr. Maxwell, of Mansfield, O.

The Committee met at the Waldorf Hotel, New York, in September last and outlined its work and elected Pastor Russell its Chairman. Pastor Russell started on the tour December 3d and was joined by other members of the Committee at Pittsburgh, St. Louis and Dallas, Texas. Pastor Russell has promised to be back March 31st next—however long the others of the Committee may prolong their stay. It is understood that arrangements are under way for a mass meeting at the Hippodrome on Sunday afternoon, March 31st, to hear a report of the Committee.

that that federative organization will attempt a rigid control of the world through affiliation with political and civil power, and that a considerable measure of success will lead to intoxication on the subject and an attempt to take away the liberties of the people entirely, the result of which will be a great explosion, or a great "earthquake," in the symbolical language of Scripture. It will be then that the heavens will take fire and be consumed with a great noise, commotion, disaster, etc. And the commotion will include the social order. The elements will melt with the intensity of the heat, the strife, which will then be engendered. The elements of society are those mutual advantages and assistances of good people, upon which the stability of government rests.

The Bible clearly intimates that the condition of affairs symbolized by the melting of society and the disintegrating of its elements in the great heat of strife at that time will be the result of superstition and fear. The end will be anarchy, or as the Bible declares, "Every man's hand will be against his neighbor." Selfishness will be the predominating, ruling principle.

The Symbolic Fire Useful.

The question arises, Why should God permit the fall of our Christian systems, which certainly have done much that is morally assistful to the world? And why should He permit the overthrow of the present order of things, which certainly is much more advantageous than anarchy and disorder? The Bible answer is that God is not forcing this issue, but is merely allowing mankind to work out these results. The trouble and disaster will come as the natural result of ignoring the principles of Divine Law. Ecclesiasticism is unauthorized to claim that it is God's Kingdom, invested with Divine power and authority to rule the world. This fallacious claim and the attempt to enforce it will bring upon it the "fire" which will consume.

The world, neglectful of the Golden Rule, and obeying the false standard that "might makes right," will overthrow society by precipitating a conflict between the two great parties—the capitalists, trusts, kings and princes on the one hand, and labor unions and the masses on the other hand. Each will feel that a death struggle has arrived and that the battle must be fought. Each will feel unwarrantedly self-confident of victory. According to the Bible, the result will be the complete wreck of our present society,

symbolically pictured as "fire."

But the Lord through the Prophet Zephaniah points out that, following this time of "fire" and trouble, will come a blessing to the earth. So also He declares through St. Peter that, following the symbolic fire, will come "a New Heaven" and a new earthly condition, the basic principle of which will be righteousness; and the Prophet Zephaniah says that then God's Message, in its purity, shall reach the people. Both statements are true. On the ruins of our present civilization, when mankind will be sick at heart with the failure of what they had considered to be the Brain Age, they will look to the Lord, to whom they should have looked sooner. They will perceive the coming reign of righteousness and will say, "Lo, this is our God, we have waited for Him and He will deliver us." (Isaiah 25: 9.) Then, the Prophet declares, "The desire of all nations shall come."—Haggai 2: 7.

All nations are desiring blessing, prosperity, and God desires that all shall have these very favors, and they will be obtainable through Messiah's Kingdom. Then the blessing of mankind will begin. The Messianic Kingdom, invisible but All-Powerful, will be thoroughly manifest in its dealings and its righteous judgments will have control. The blessing will come through Israel, extending to and including "all the families of the earth."

How grand the thought that the New Heavens will be the new ecclesiastical powers—the glorified Church—Christ and His Bride in glory and power! The New Earth mentioned by the Apostle will be the new organization of human society, along the lines of righteousness—the Golden Rule.

We have not forgotten our text. What we have said is in line with it. It requires the addition of one word to make its meaning clear. The Mystery of God, which has been kept secret from the foundation of the world, shall be finished, completed, no longer a mystery. "And the angel swears * * * that the time should be no longer [delayed]." (Rev. 10: 6, 7.) This has no reference to the end of time. Time can never end. Other Scriptures show that we are living very near the finish, the completion of the Church, which is the "Mystery." (Eph. 3: 3-6; 5: 32.) With the completion of the Church (the "Mystery") will begin the fulfillment of all the glorious promises of the Bible respecting the lifting of the curse from the earth, and the Divine blessing upon all earthly things.

THE END OF THE WORLD A FALSE THEORY

(Continued from page 1.)

thought that soon the world will be converted; that the second coming of Christ will then take place, and then will come the consummation, and the burning of the world. How strange, how illogical! The heathen, according to reliable government statistics, are twice as numerous today as they were a century ago. Six hundred millions there were then; there are twelve hundred millions now. How long would it require, at this rate, to convert the world? And if the heathen were converted to the same condition of civilization enjoyed in Europe and America, could we claim then that God's will was done on earth as it is done in heaven? Assuredly not.

Thank God, the second coming of Messiah will not delay until the world is converted and God's will fully done and the plan of salvation ended. Quite to the contrary. His coming is for the very purpose of bringing all things into subjection to the Father's will. He comes that He may reign as King of kings and Lord of lords, in association with His Church. He will not reign through a representative or vice-gerent, but personally, and "unto Him every knee shall bow and every tongue confess," to the glory of God. In His day the righteous shall flourish, and the evil-doers shall be cut off. The faithful Church, sharing in her Lord's resurrection, the First Resurrection, to glory, honor and immortality, will be His associate kings and priests, to reign for a thousand years.—Rev. 20: 6.

Fire Symbolical of Destruction.

Let us examine some texts which seem to teach that our earth will be destroyed by fire, and note that they are symbolical. "Fire" is frequently used in the Scriptures as a symbol of destruction. Thus the Church is exhorted to mortify or kill the fleshly nature, and is told that the fiery trials of life will assist them in this work. The opposition of enemies is to be destroyed by works of mercy and kindness, which, figuratively, will be "coals of fire upon their heads." St. Peter mentions special trials and tribulations coming upon the Church, designed to purify her—purge out and destroy the dross. He says: "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."—1. Peter 4: 12.

St. Paul refers to special trials upon the Church in the end of the Gospel Age, which will consume false doctrines, human traditions, etc., and all false faith, but which will leave unscathed the true Faith and true characters. He says, "if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."—1 Cor. 3: 12-15.

These various Scriptures do not prove that the world could not be destroyed by fire in a literal way, but they do prove that "fire" is very frequently mentioned in the Bible in a figurative or symbolical manner. We might multiply the instances: "Our God is a consuming fire"—as regards everything contrary to righteousness; the symbolical "lake of fire," in the book of Revelation, is explained to signify the Second Death, utter destruction, without hope of recovery.

World Burning Unscriptural.

The supposition that the earth will be destroyed by fire, either soon or ever, would be contrary to the statement that "the earth abideth forever," and the declaration that God formed it not in vain, but formed it to be inhabited. (Isaiah 45: 18.) One of the very strong passages which seems to teach that the earth will be devoured by fire is found in Zeph. 3: 8, "Wait ye upon Me, saith the Lord, until that Day that I rise up to the prey, for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger; for the whole earth shall be devoured with the fire of My jealousy"—anger.

That the fire of God's anger which will come upon the world will not destroy the physical earth, with all its inhabitants, but will destroy the evil of present institutions, is shown by the succeeding sentence, which declares, "Then will I turn to the people a pure Message, that they may all call upon the name of the Lord to serve Him with one consent." If the fire of this text were literal, the earth and its people would be no more; but as symbolical fire it is perceived that it is a burning against unrighteousness, iniquity, sin, the overthrow of all institutions of evil, and the awakening of mankind and preparing them to hear the Voice of God, the language of the Truth, the Divine Message.

What we have seen prepares us for the somewhat more difficult statement of St. Peter: "The Day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. * * * The heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for a New Heavens and a New Earth, wherein dwelleth righteousness." (2 Peter 3: 10-13.) To harmonize these words of St. Peter with other Bible statements, we must consider the "fire" here mentioned to be symbolical. Not only the earth is to be consumed, but the heavens also. The "heavens" will take fire first and be dissolved.

What heavens shall we suppose are here referred to?—not the literal, starry heavens, nor even our atmospheric heavens, nor yet the heaven of Divine Presence and glory. The church systems, the ecclesiastical powers, are symbolically referred to as the "heavens," at the present time, supervising and over-ruling the temporal and social arrangements which are represented by the "earth." The "earth" represents organized society, as in contrast with the "sea," which symbolically represents disorganized society, the uncivilized and all who are rebellious against governments. When the "heavens" [ecclesiastical powers] of the present time shall be "dissolved," it will be with a great noise, with great confusion, commotion. Ecclesiastical institutions of the present time are in a very troubled condition, though they are in no danger of immediate collapse. The principal outcry is that few attend church services, and that the collections are small.

St. Peter's words indicate a crisis in ecclesiastical affairs still future. The Scriptures show us that a great Federation is seemingly bringing Ecclesiasticism into greater power than it has exercised in years. Other intimations of Scripture lead us to expect

SANER VIEWS ON BAPTISM

"Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His Death."—Rom. 6: 3.

CHURCH HISTORY shows that the damnation theories grew gradually. First came the theory that every child of Adam was born damned to eternal torture at the hands of fire-proof devils, and that the only escape was through baptism. But it was claimed that baptism cancelled only previous sins and not subsequent ones; hence it was the custom in Constantine's time to put off baptism until as near the hour of death as possible. Tertullian is credited with supporting this view.

Later came St. Augustine, advancing the theory that only the Church would be saved and that baptism was for the purpose of induction into the Church. Naturally it followed that if infants died without being admitted into the Church they would go to eternal torture. As a result of this teaching infant baptism sprang into great popularity, which is still maintained. At first the infants were immersed in water, but later, under the belief that all bishops were successors of the Apostles and equal in authority, Church Councils took the place of the Word of God. They not only sanctioned infant baptism, which is not even mentioned in the Bible, but additionally claimed that immersion was unnecessary and that a few drops of water would induct the aged or the babe into the Church and constitute an insurance against a hell of eternal torture. This theory still persists to perhaps a greater degree than many would imagine. Luther and his coadjutors protested against some of the doctrines of the Church of Rome, but accepted without protest infant baptism, sprinkling, etc., as necessary to preservation from everlasting torment.

Unbaptized Infants in Torture.

Someone suggests, "Ah! we practice infant sprinkling, but it is merely a 'christening.' We have no thought whatever that the gracious Heavenly Father or His adorable Son, our Redeemer, would consign an infant to torture, even if it died without being christened." Do not be too sure, brother. Superstitions die hard. We know of a white-haired bishop in the Episcopal Church who was appalled at the very suggestion that his infant grandchild might be safe in the arms

of Jesus without having been "christened."

Not only so, but these superstitions of a darker day are forcefully impressed upon the "common people" by some of the clergy. Let us tell you of two cases:

(1) A Lutheran couple in Pennsylvania had some unpleasantness with their pastor respecting Church dues. This caused them to absent themselves from Church service for several months. Meantime their babe became sick. The father humbled himself to go to his pastor to tell him of his distress and his fear that the child might die and of his desire to have it baptized. Imagine the anguish of the deluded parent when the pastor refused and told him that the child would go to hell and that this was his desert as a parent because of failure to keep in touch with his Church.

(2) The other case was that of a Catholic couple in Wisconsin. Their two little girls died of diphtheria within a few hours of each other. When the parish priest was sent for he declined to come and refused permission to have the children buried in "holy ground." The explanation given to the astonished parents was that they had neglected their duty toward the children, that they had not been baptized into the Church, and consequently were lost.

To a friend the bereaved father declared that he wanted to have nothing whatever to do with so unjust a God who would consign his little, innocent children to eternal torture merely because of his sin, his neglect, in not having a few drops of water sprinkled in their faces by the priest! The friend had been reading "Studies in the Scriptures" and explained to the bereaved father that Church creeds and theories are very different from the plain and simple teachings of the Bible. He showed him that his little ones were merely "asleep in Jesus" waiting for the glorious resurrection blessings of restitution, to be brought to mankind at the second coming of Jesus, after the completion of the elect Church and their change to heavenly glory. Could you wonder that that Catholic, a saloon-keeper, received a new ray of

hope and that it had a transforming influence upon his life?

The Christian-Disciples' Error.

Let us examine the doctrine of immersion as set forth by the Christian or Disciple denomination. We have not an unkind word to say respecting the people of this denomination, but we wish to dissect their doctrines, laying bare what we consider to be their inconsistencies, falsities.

The texts used by this denomination as proofs that **baptism is for the remission of sins** were never applied to any except Jews. The Jews were in Covenant-relationship with God through the Mosaic Law. If they got into sin it was proper for them to repent, return to God and use water symbolically, indicating return from sin. All Jews in full harmony with the Law Covenant in Jesus' day were transferred from Moses to Christ. Only those who had committed special sins were called upon to wash away those sins symbolically in water.

Others living consistent lives as "Israelites indeed" were never instructed to be baptized or to wash away their sins. There is no record of any of the Apostles having been immersed in water for the remission of sins, except St. Paul, and he only because he had persecuted the Church of Christ. The baptism into Christ announced for Gentile converts is wholly different from the Jewish baptism for the remission of sins. An illustration of this is found in Acts 18: 24, 25, where Apollos had baptized certain Gentiles of Ephesus with John's baptism for the remission of sins. St. Paul afterward declared this incorrect and directed them to be immersed again—not for the remission of sins, but for induction into the Body of Christ, which is the Church. (Acts 19: 1-6.)

But the chief point which we make against the Christian-Disciple theory, that Baptism is for the remission of sins, is that it naturally dis-fellowships all Christians who have not been immersed. The logic of this theory would find few supporters in the Christian-Disciple denomination. The logic of it is this: If immersion is necessary for an adult in order that his sins may be remitted or washed away, it would logically follow that all adults not immersed are yet in their sins—unforgiven. And this signifies, according to this theory, that, if they die thus they must suffer the penalty of their sins, which penalty, they say, is eternal torture.

Baptist Theory In Error.

Let us examine next the Baptist theory of Baptism. It is more nearly in line with the Scriptures than any denominational theory of Baptism held in the world. And yet, remarkably few Baptists today could or do stand by their theory, if put to the test. Nevertheless, in theory and practice, the great mass of Baptists declare that immersion is a necessary incidental to admission to the "Church of the Living God, whose names are written in heaven!"

In full keeping with this, in nine out of every ten Baptist Churches the world over, only immersed Christians are ever invited to the communion table to participate in the Lord's Supper. Why? Because they claim that only immersed persons belong to the true Church and that the communion service is exclusively for the Church.

If we ask them what are the advantages claimed for membership in the Church, they reply—Salvation! What is the antithesis or opposite of salvation? we ask. They answer—Lost! What do you mean by lost? we inquire. The reply is, To be banished from God and suffer everlasting torture.

So then, theoretically, our Baptist friends deliver to the unimmersed the same blood-curdling theory handed out by Christian-Disciples—that Catholics, Lutherans, Presbyterians, Methodists, Congregationalists, etc., are enroute for eternal torture. The difference between the two theories is that the Disciples say that this awful fate impends upon the masses of Christendom, as well as upon heathendom, because their sins have not been forgiven, while the Baptists say, No, not for that cause, for Jesus died for all, but because they have not taken the necessary steps to get into the Church.

"Times of Such Ignorance."

St. Paul tells us of certain times of ignorance which "God winked at" or disregarded. We believe that the Almighty graciously overlooked such inconsistencies in the theories of some of His children and charged them not with the responsibility of so terribly maligning the Divine Character and misrepresenting the Divine Word. But now our God is opening the eyes of our understanding and there is no longer excuse for any to believe such monstrous theories, nor excuse to still profess to believe them after they have been repudiated by the heart.

The true view of Baptism is one which cannot be controverted. It is consistent with itself and with every

Bible statement. It recognizes every consecrated child of God of every denomination, or outside of all denominations. It inducts the saintly Baptist, saintly Disciple, saintly Catholic, Episcopalian, Lutheran, Congregationalist, Methodist, etc., into membership in the "one Church of the Living God, whose names are written in heaven."

What Baptism can this be? We reply that it is the one mentioned by St. Paul, in a text which we have all read and quoted time and again: "So many of you as were baptized into Jesus Christ were baptized into His death." (Rom. 6: 3.) The mistake we have all made in the past is in applying the Apostle's words to **water baptism**. The Apostle said not a word about water baptism, but mentioned specifically the Baptism into Christ, into "the Body of Christ, which is the Church."

The thought is that God has ordained the gathering of the elect Church during the Gospel Age. The Head of this Church was received up into glory eighteen centuries ago, and since Pentecost one and another of the true footstep followers of Jesus have been accepted of God through His merit and counted as "members of the Body of Christ, which is the Church." First, Jewish believers were transferred from Moses into Christ. Next the Message was extended to the Gentiles. But these could not pass from Moses into Christ because they were not in Moses, never having come under the Law Covenant arrangement. Hence, these could come into Christ only by direct baptism. All baptized into Jesus Christ occupy a specially, preferred relationship to God and, if faithful to the end, will be received to glory, honor and immortality on the spirit or heavenly plane. But there is not a word of Scripture to say that the world, which misses this glorious exaltation, will on this account suffer eternal torture. They will lose the great prize, however.

Water Baptism Not the Door Into the True Church.

Our Baptist friends will agree to the above statement. They will say, Yes, that is what we mean, only, in order to be in Christ, we Baptists claim **water immersion** is necessary.

We are glad to have their plain, candid statement and to meet the issue squarely. That is the Baptist mistake—supposing that water baptism inducts anybody into membership in the true Church. They may indeed make **water immersion** the door into the Baptist Church, but this does not make it the door into "the Church of the Living God." St. Paul defines the Baptism by which any Gentile may come into membership in the Body of Christ. Note his words again: "So many of you as were baptized into Jesus Christ were baptized into His death." Our Baptist friends think of this as though it read "were baptized in water." This is their mistake, as before stated.

But the question arises, Just what is meant by these words, "Baptized into His death?" Was His death in any way different from the death of others? Most decidedly it was! Our race die as sinners, children of wrath, under Divine sentence of death. But Jesus was not a sinner and hence was not under Divine sentence of death. He was "holy, harmless, undefiled and separate from sinners" and free from Adamic death. His death was a sacrificial one—a surrender of an unimpaired life. Those, therefore, who would become His footstep followers and be baptized into His death, must participate with Him in a **sacrificial** death. The Scriptures explain that this would be impossible except as those footstep followers should be cleansed and made acceptable sacrifices through the merit of Jesus, because "by nature we were all children of wrath, even as others."

Death was the real meaning of our Lord's baptism. John the Immerser knew that Jesus was not a sinner, knew that He had no sins to wash away, and at first he declined to immerse Him. And he did so only after Jesus had assured him that it was right and that the matter had a deeper significance. "Suffer it to be so."

Our Lord's Baptism Finished at Calvary.

Our Lord for three and a half years was carrying out the consecration vow which in Jordan He symbolized—baptism into death. Day by day He became more deeply immersed into death. That real immersion into death was finished on Calvary. In harmony with this the day before His death Jesus said, "I have a baptism to be baptized with, and how am I straitened until it be accomplished." The next day it was accomplished, when He cried, "It

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.

is finished!" His baptism into death was finished.

The same thought the Master gave to His followers, saying to two who desired places on His right and His left in the Kingdom: "Ye know not what ye ask!" You do not know what it requires to secure exaltation to the Kingdom. Are you able, are you willing to drink of My cup of sorrow, self-denial, etc.? Are you willing "to be baptized with the baptism that I am baptized with"—the baptism into death? When the disciples replied that they were willing, the Master assured them that He would attend to the rest. The terms of discipleship have not changed.

Just a word further respecting water baptism. It has its place, not in keeping any out of eternal torment, nor in

getting them into eternal glory; but it is a **symbol**, a beautiful **picture** in one act. It is a testimony to all believers that the consecrated one has vowed loyalty to the Redeemer—even unto death. As such a confession, of such a consecration, we commend water baptism to you all as being the Lord's own provision of a **pictorial** confession for those who have accepted His terms and surrendered their all.

As for the unconsecrated world, it is fitting that they should not be baptized. Baptism was never intended except for the fully consecrated, the sanctified in Christ Jesus. When God's due time shall come the world of mankind will receive the blessings provided for them through the Redeemer's merit, under the gracious arrangement of that Redeemer's heavenly Kingdom.

REV. HUNTLEY'S BAPTIST VIEWS

REPLY BY PASTOR RUSSELL

ASKED if he had seen the Reverend Huntley's Views on Baptism Pastor Russell replied as follows:—

Yes, I noticed the Reverend gentleman's statement. His presentation of Baptism followed my lines quite well. I am glad of it. He merely corroborated my declaration that "remarkably few Baptists of today could or do stand by their theory if put to the test." This I mentioned as complimentary to Baptists—as indicating that they, like the remainder of Christendom, are in advance of their creeds formulated in the darker period. But now to be frank, I must say something less complimentary and that is that the Baptists who hold the more advanced, enlightened views are quite in the minority and to be found chiefly in the large cities of the North. The majority of Baptists in the South style themselves "hard shells" and will not give an inch. I never attack Christian men and women, but respect the religious liberties of all. I do attack the God-dishonoring creeds of the Dark Ages which so confused our forefathers as to lead them to persecute one another, even to burning at the stake. Yet, even in attacking those creeds which have so long and so injuriously divided the one Church of the Living God into six hundred sects, I always adhere to the Truth and prefer to understate rather than to exaggerate.

I will cite you to Baptist authorities on the subject of Baptism and Church membership—not, however, with a view to proving what the more advanced Baptists of today believe, but to prove that they are advanced and that their creeds need revision so as to agree more nearly with the views of advanced Baptists.

The Reverend Huntley is quoted as declaring that the "Baptist Church is an entirely different thing from the Church of the Living God whose names are written in heaven." This is exactly what I hold, namely, that the Baptist Church is not the Church, but merely one of the many sects, each of which used to claim to be the Church and used to roast each other as heretics. Baptists generally are not so frank. They generally claim that there is only one true Church of Christ, entered by the door of water immersion. Now compare this with the quotation from "The Star Book on Baptist Polity." It declares, "A Church is the body of Christ in its relation to Him as the Head." It is the "spiritual temple," as being composed of spirit or regenerated members, thus distinguished from all worldly "organizations." (Page 28.) "Persons may become members of the Church by Baptism." (Page 36.) "No person can properly be received into membership in the Church unless having thus been baptized; and as baptism must precede actual Church membership, so it must

precede all privileges of Church membership." (Page 31.)

We quote from a Baptist standard publication, "A Catechism of Bible Teaching," as follows: "Why ought Baptists not to take the Lord's Supper with believers of other denominations?" Answer, "Because we think they have not been baptized." (Page 34.) "The action performed in Christian Baptism is immersion in water." (Page 32.) "Can there be Christian Baptism without immersion?" Answer, "No." (Page 33.)

What do these statements mean, if they do not signify that Baptism is the door into the "spiritual temple" as distinguished from all worldly organizations and that only water immersion is Baptism? Now let us see respecting the fate of believers and unbelievers—the Church, the spiritual temple, entered by water Baptism, as in contradistinction to others not thus saved. We quote as follows from the "Baptist Catechism," answer No. 41: "At the resurrection believers (above explained to be immersed persons) being raised up in glory shall be openly acknowledged and acquitted." Answer No. 42: "The souls of the wicked at their death shall be cast into the torments of hell." Answer No. 43: "The bodies of the wicked being raised out of their grave shall be sentenced with their souls to unspeakable torments with the Devil and his angels forever."

As Baptist Doctrine makes no allowance for any but two classes, every human being is to be expected to share one or the other of these described fates. The blissful estate is for the saintly, immersed Baptist and, so far as the statement shows, for no others. All others, therefore, appear to be treated under the head of wicked—disobedient neglecters of immersion at least. That Baptists do not recognize the unimmersed Christians as being of the Church of Christ is manifest from their refusal to partake with them of the Lord's Supper, which they recognize as being only for the true Church, the "spiritual temple."

The Rev. Huntley has stolen a march on his Baptist friends by declaring the Baptist Church merely one of a number of sects and not the "spiritual temple" of "The Star Book of Baptist Church Polity." (Page 28.) It is for this reason that we declare that the Reverend gentleman has come over to our position on the subject of immersion. Evidently he now sees as we teach, not as Baptists generally see—that the saintly people of all denominations will in glory constitute the Bride, the Lamb's Wife and joint-heir in Christ's Kingdom. It is our hope also that the gentleman may ultimately see that the glorified Messiah and His Bride are to reign for a thousand years for the blessing, uplifting and restoration to human perfection of whosoever will of the non-elect world.

THE ROBE OF CHRIST'S RIGHTEOUSNESS

THE "WEDDING GARMENT" mentioned in the Lord's parable (Matt. 22:1-14), is the **Robe of Justification**, which becomes ours at the time of consecration. At the very moment of our begetting, when the Lord accepted us, we became probationary members of the Body of Christ, the Bride Class, and were covered with the **Wedding Robe**.

This "wedding garment" is given, not to the Old Creature, but to the New Creature, to cover the blemishes of its imperfect body. At the moment of God's acceptance of our sacrifice and of the begetting of the Holy Spirit, the New Creature is reckoned as coming into existence and as wearing this robe. Thenceforth, the Old Creature, from the Divine viewpoint, is non-existent—"Old things are passed away; all things are become new." (2 Cor. 5:17.) But this New Creature must have a new body. The New Creature has the **old body**, but a **new will**—the

will of Christ. The Apostle tells us that we should not be satisfied with merely reckoning ourselves **dead** according to the **flesh**, but that we should reckon ourselves as having been **made alive** in the **Spirit**. If the Spirit of Christ be in us, it will quicken our mortal bodies—vivify them.—Rom. 8:8-14.

These mortal bodies, then, which were under the influence of the old imperfections and under the old course of life, have now, under the new mind, a restraining, or constraining influence put upon them and the New Creature is expected to use the new mind, or will, to overcome the desires of the flesh. While in this body of flesh, the New Creature is expected to demonstrate such faithfulness in the development of character that he may be accounted worthy of being raised in the First Resurrection as a Divine being. Having this **imperfect body**, he needs the robe of Christ's righteousness to cover his imperfections.