

# The Bible Students Monthly

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## RELIGIOUS AND SCIENTIFIC GLEANINGS

### Rabbi Wise Blames Churches for War

Likens Them to "Dumb Dog, Old and Toothless, That Can't Bite."

"Failure of the churches and synagogues to maintain leadership over the people was the cause of the present war," said Rabbi Stephen S. Wise at the Free Synagogue in Carnegie Hall yesterday.

Rabbi Wise characterized the present attitude of the churches as "feeble, faltering, halting and timid." He said the State has conquered the church and that the latter has become a follower instead of a leader of public opinion.

"They have enthroned a war devil," he said, "in the place of God. The churches do not take themselves seriously. They are satisfied to be a mere item of the social organization and to defend their countries and rulers—just or unjust. The church is muzzled and throttled into submission. It is like a dumb dog, old and toothless, that can no longer bite.

"Many of us expected the Socialist power to avert such a war as this, and were bitterly disappointed in the Socialists of Europe when they failed to do so. But we never looked to the churches, mosques and synagogues to prevent war. None of us expected such a thing from them, and we know what would happen to any leader of the Church of England who would dare raise his voice against his country's part in the present strife.

"Franz Josef goes through the empty form of washing the feet of a dozen pilgrims every Easter and the church is satisfied with him. The Czar is the head of his church on Sunday and the head of his army during the week.

"And when the nations were preparing for this war they never consulted the churches because they knew that just as they relied upon their ambulance corps and their commissaries they could rely upon the churches to uphold them.

"It would be better for missionaries to teach Christianity at home first."

The rabbi concluded: "Our souls are wounded when we read of the destruction of cathedrals at Rheims and elsewhere, yet these cathedrals were destroyed long ago and it is only their outer walls that have now fallen.

"War gods, money gods and power gods have been destroying these edifices century after century."—New York American.

### EARTHQUAKE SHOCKS AT PANAMA CANAL.

Col. George W. Goethals, Governor of the Panama Canal Zone, in his 1914 report, made public by Secretary Garrison, tells of the battle against earth slides along the canal.

Describing the demolition of Gamboa Dike as one of the final steps in the canal work, the report says: "With the exception of a small pocket slide in the vicinity of Cascades, the admission of water to the cut has thus far had no bad effects, nor has there been any perceptible tendency for the presence of water to produce slides."

The canal's giant locks and dams staunchly withstood the earthquake shocks, which were more violent and numerous during the year than at any time since American occupation. Eighty-seven distinct shocks were recorded at Ancon.

"Practically all the shocks," the report says, "seemed to originate in the vicinity of the lower coast of Los Santos Province, approximately 115 miles southwest of Ancon. The most violent shocks occurred Oct. 2, 1913, and May 28, 1914.

"The shock of May 28 resulted in slight damage to the new administration building, then in course of erection at Balboa Heights, but with this exception the canal works suffered no damage from these shocks."—New York Times.

## WHY FINANCIERS TREMBLE STOCKS AND BONDS DEPRECIATED BECAUSE SILVER WAS THROWN "INTO THE STREET."

The Day of Divine Reckoning—Its Effects Now Felt—Prophecy in Course of Fulfilment—"Men's Hearts Failing Them for Fear."—Luke 21:26.



PASTOR RUSSELL

Recently Pastor Russell delivered a discourse from Hebrews 12:27, applying it to our day, declaring now in progress the removing of all things shakable—ecclesiastical and earthly. The sermon was reported by many hundreds of newspapers throughout the United States, Canada and Great Britain. It proved to furnish the ground for much discussion and comment, and someone has anxiously inquired as to what financial shakings are to be expected. The Pastor has kindly taken the time to answer the question, which we here report in full, as it is of peculiar interest. The response follows:

### Stocks and Bonds to Be Shaken.

Everything false, bogus, inequitable, will be shaken. In financial parlance this is equivalent to saying that the "water" will be squeezed out of all the stocks and bonds. By methods once sanctioned, but now everywhere reprehended, stocks and bonds have been issued for sums far beyond the actual value of the properties. These stocks and bonds have cost their present owners varying sums from nothing up to par; but their actual value is what the properties would cost, plus a reasonable percentage of allowance for right of way and business "good will." In ordinary times these had a market value built upon hope of their future prosperity. Now, however, the general public has become aware of the real situation and is fearful to touch at any price these shares and bonds of over-capitalized companies, and the most sound and solvent of them share the public distrust. Now, in the opening of the New Dispensation, when everything is being "shaken," we are to expect that all such stocks and bonds will be shaken in value until everything like dishonesty and inequity shall have been shaken out.

Forty years ago the world's great bankers and financiers concluded that it would be to their interest to demonetize silver and have only a gold standard. This finally accomplished what they foresaw and intended; it curtailed the world's monetary supply and enabled the bankers the better to control the entire situation throughout the world. By an elaborate banking system (valuable in some respects), it made each gold dollar chase itself and do the work of five dollars or ten dollars, assisted by bank checks and drafts. Thus the profits of the larger banks increased amazingly by reason of higher discount and interest charges, making them rich at the public expense.

The public, of course, acquiesced in the law demonetizing silver and making gold the single standard. But they did it under misapprehension, because they believed the bankers' tale—that this was really the best thing for the people, and not merely a measure in the interest of the banker and at the expense of the people. It is perhaps but fair to say that less than one-half of the bankers understood the philosophy of the matter; the others were guided by the wealthier and more astute, who did fully understand.

The result has been great profits to the bankers, and great power; for without them, railroad stocks and bonds could not be handled successfully. The bankers took over large issues of railroad stocks and bonds, by what is known as the underwriting process. They were capable

sales agents for the bonds at a good round percentage of profit, advancing money on the bonds and holding them for sale to the public.

### The Day of Reckoning.

Now we see fulfilled the Scripture declaration, "He taketh the wise in their own craftiness." (Job 5:13.) How so, do you ask? I reply that the great banks have their vaults well filled with these bonds and stocks on which they had hoped to make large profits; but which, on the contrary, they are now able to sell only limitedly. These stocks and bonds reckoned in as part of the banks' assets, show them to be wealthy, with immense surpluses; but now the "water" is to be taken out of these stocks and bonds. It will show an immense shrinkage in the resources of these banks. They will become suddenly poor without actually losing a cent, by reason of the market value of their securities falling.

This fact is realized by all banks. They realize that if the Day of Reckoning has come, and their holdings—their securities—are to be reckoned at their actual value, it will mean that instead of large resources and surpluses, some of the richest banks will become insolvent and be called upon by the government, either to close their doors or to make good their shortage. And right there will be their difficulty; for the rich men of the world have their capital invested similarly, and the reaction will be bound to unfavorably affect all the great commercial enterprises of the world. As all went well, amazingly well for the bankers and the wealthy by reason of the demonetization of silver, so when the Day of Reckoning shall have fully dawned, things will go especially hard with these same people. And, although the stoppage and the reconstruction will involve the whole world, poor and rich alike, nevertheless in many respects the rich will feel the pressure most.

The liquidating process had already begun before the present European war started. The Hartford and New Haven Railroad, the Chicago and Rock Island, and others, have been called to account. With these the "water squeezing" processes of the law have been threatening, and will undoubtedly accomplish their thorough "shaking." But meantime, the war, waiting not for the more gradual processes of the law and the ordinary business, has brought the financial world to a crisis. The nations of Europe are being shaken. The casualties of the war

already amount to a million and a half of human beings, and hundreds of millions of dollars. And it is only begun. Financial values there are greatly impaired, as are also national credits. The thing wanted is gold, and as in every war, this precious metal has practically disappeared in the nations at war. Their home securities will not be salable for cash, and a general attempt will be made to sell American securities—American stocks, bonds, etc. But who will buy these? America will be practically the only market for them, and as we have already seen, American banks and bankers are loaded down heavily.

When we learn the immense amount of these American shares and bonds held in European hands, we need not wonder that American bankers pale at the thought of their being dumped upon the American market. Reliable financial authorities declare that Europe has about five thousand millions of dollars invested in American securities. If but one-fifth of these be sacrificed to realize gold, it will mean an avalanche—a financial deluge. American banks, already overloaded with these "securities," cannot purchase all; hence prices will tumble and wrecks follow.

In view of these matters, is it any wonder that American bankers feared to see the stock exchanges open for business? Had the exchanges not closed promptly when they did, we would have had the most terrible panic ever known. By the closing of the exchanges that awful panic was temporarily averted. By their closing, the owners of the stocks and bonds have been hindered from realizing upon them; thus the face value of these stocks and bonds has been preserved, and thereby the banks and bankers have been permitted to continue to count these shares and bonds at fictitious prices which nobody would pay for them to-day, if they understood the situation.

### Effect of Silver Demonetization.

Had silver not been demonetized, bankers would not have had as easy a time as they have enjoyed in cornering the financial market, and getting large rates of interest and premiums; but neither would they be in the same distress at the present time, for the world would have had twice as much money with which to do its business. When we consider that the gold coin of the world is not sufficient

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## 180,000 Preachers Fallen Laymen Also in Danger "IN THE EVIL DAY."

"Take unto you the whole armor of God that ye may be able to withstand in the evil day."—Ephesians 6:13.

All of the Apostles pointed forward to our day—to the conclusion of the present Age and the inauguration of the New Kingdom. With one voice they all tell us that this Age is the one in which evil, as personified in Satan, "the prince of this world," prevails, and in which the Lord's Cause and His people are more or less set at naught. They all tell us that the inauguration of Messiah's Kingdom signifies a momentous change in respect to these matters. "In His day the righteous shall flourish and the evildoers shall be cut off." God wisely and kindly veiled their eyes in respect to the length of time before the Reign of Righteousness would begin. Hence the Apostles

all speak of the New Dispensation as imminent—not, however, declaring it to be expected in their day; rather, they expected to fall asleep in death, but with the assurance that with the dawning of the New Dispensation they would share in "His Resurrection"—Christ's resurrection—the resurrection to glory, honor and immortality on the spirit plane.

Our text is one of these prophecies respecting the future—picturing the inauguration of Messiah's Kingdom. Like all other Scriptures bearing on this subject, it implies that the transition from the Reign of Sin to the Reign of Righteousness, from the dominion of Satan to the

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C. W. HEK, Editor.

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## WHY FINANCIERS TREMBLE.

for even the paying of the interest of the debts, we perceive how the banking institutions have had the people, figuratively, by the throat, and now are being choked themselves by their own device.

The interest upon the debts cannot be paid in gold, because there is not enough of it to pay the interest. Hence the only thing remaining to be done is to issue more bonds, payable in gold also, and the interest payable in gold. Now that nobody will buy the bonds, what is to be done? Interest on foreign holdings of American "securities," estimated at only four per cent. per annum, means a drainage of two hundred millions of dollars every year in gold, needed to pay that interest. Now we seem to be coming to a dead stop through this war; and the wheels of finance which worked so favorably for the bankers in the past, are turning in the opposite direction and lacerating them financially.

Apparently our financial "house of cards" is trembling, and about to fall. Various expedients are being tried by the governments and the ablest financiers of the world. We might hope that their skill would accomplish the end they desire, and save the present institutions—financial—from being "shaken" to pieces. But, if we are right in our understanding of the Scriptures—if the great Day of Settlement has come, in which all the shakable things are to be shaken and nothing remain except that which cannot be shaken, then we may be sure that all human effort will fail, and that the greatest of all crashes of a financial kind that have ever happened will take place.

## THE INSUFFICIENCY OF GOLD.

It will be noticed that I am saying nothing new—that what I have just said has been said in part at least, by many, and published in the newspapers. I am merely bringing together these things, and showing their relationship to the testimony of the Bible, that we are now in the great day of "shaking." To some this will be considered a fanatical pessimism, because the vast majority of people have absolutely no confidence in the Bible. Nevertheless, when these things shall come to pass in the very near future, some may be helped to an understanding of the true situation—to a recognition of the fact that the "shaking" upon the nations—financial, social, political and religious—is of the Lord, and not accidental.

Under normal conditions American business should be prospering as never before, because her commercial competitors are at war, and unable to properly attend to their commercial interests. Likewise, American securities should be in demand, because all securities of foreign countries have depreciated by the war. But with the gold standard and an insufficiency of gold the business of the entire world is stagnated. The world's needs and wants are as great as ever, but it has not the gold wherewith to purchase. The demonetization of silver seems to be referred to by the Prophet Ezekiel (7:19) saying, "They shall cast their silver into the street"—treat it as a commodity and not as money. The Prophet then tells how gold will become scarce and eventually be completely withdrawn by the people hiding it as though it were an unclean thing, as the Hebrew text implies—"Their gold shall be removed." Thus neither silver nor gold will be available.

Railroad magnates, and the bankers who hold their securities, perceive that if it is difficult to raise money for the meeting of the interest on the bonds, it will be more difficult to issue new bonds to replace maturing ones, no matter how sound and well managed the railway may be. Is it any wonder that the trepidation of the financial and political princes of the earth is great, as they look into the future? Their well-grounded fears were prophesied by our Saviour as one of the signs of the present time: "Men's hearts failing them for fear and for looking after those things coming upon the earth"—the social order—and because of the shaking of the heavens, the ecclesiastical systems.—Luke 21:26.

## "Be Instructed, Ye Judges!"

Would that the cultured and influential princes of earth could take the proper view of the situation and realize the fallacy of their counsels, the impossibility of averting the great changes which are upon us by reason of the time having come for Messiah to take unto Himself His great power and reign! Could the wise of earth realize the situation and fully submit themselves to the Divine requirements of absolute justice and truth what a blessing it would be to the world! If these princes would turn their attention from the grasping of power and money to the enlightenment and uplifting of the people, they would become ministers of the New Dispensation, which would be ushered in with rejoicing. But the Lord informs us that this will not be the case; and that as a result Messiah's Kingdom will be ushered in by "a Time of Trouble such as was not since there was a nation."—Daniel 12:1.

(Continued from first page.)

# 180,000 Preachers Have Fallen

Dominion of Christ, will be a great Time of Trouble, because Satan and his deluded subjects will not quickly and meekly renounce their claims to earthly dominion and submit themselves loyally to the King of kings and Lord of lords. This will necessitate the breaking in pieces of these systems—their subjugation.

As we have already pointed out, this breaking and shaking and trouble are coming from every quarter and are described in the Scriptures as a great whirlwind raised up from every quarter of the earth. Other Scriptures have told us about the trouble upon the nations, picturing to us the winds of war, to be followed by the earthquake of Socialism, and that to be followed by the fire of anarchy. Still other Scriptures have shown us the conflict between the people in general and the princes of the world—merchant princes, manufacturing princes, religious and political princes and kings—showing us that eventually there will be two great divisions in the conflict, and that the whole earth will be terribly devastated by the ensuing anarchy.

## "The Evil Day" Upon Religionists.

Our text refers to the present time as an evil day upon religious people—a day of trial, of danger, of victory for the few, of disaster for the many professing the name of Christ. It may surprise some when we assert that we, the Church, have already been in this evil day referred to in our text for some years, and that it still continues and will merge into the evil day upon the world. This means that the evil day upon the Church began before the evil day upon the nations. This is in full accord with the Scriptures which declare "Judgment must begin at the House of God"—the Church.—1 Pet. 4:17.

For nearly forty years the Church has been undergoing severe trials and testings along the very lines indicated by the Apostle in our context, and in various other descriptions of this time furnished us in the New Testament. During this period Theosophy, Christian Science, Spiritism, Higher Criticism, Evolutionism and various other confusing teachings have come forward. Each contains fragments of truth and masses of error. From the Scriptural standpoint they are brought forward at the present time by the Adversary, Satan, with a view to confusing the people and leading them away from the Truth.

Satan is represented as being especially active at this time, for the reason that this is the time when special light upon the Divine Character and Plan are due to come to the Church. Seeing that the people are awakening to more intelligent thought on religious subjects, the Adversary brings forth a host of philosophies to entangle, to mislead, putting darkness in the guise of light, and endeavoring to make the light of the dawning New Day appear as darkness. This the Apostle refers to in the context (v. 12): "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, and against wicked spirits in high positions."

These wicked spirits, we understand the Scriptures to teach, are the fallen angels, called demons throughout the New Testament. Under the captaincy of Satan they have not ceased their warfare against the Lamb and those who follow Him; nor will they cease until, in the due time, Immanuel shall bind that old Serpent and restrain all his evil influences, to the intent that the world may be no longer deceived.—Revelation 20:1-3.

During this evil day the truthfulness of the Apostle's word has been demonstrated that the people of God require the whole armor of God that they may be able to withstand these seductive and evil influences. Only thus guided with the Truth, protected with the breastplate of righteousness, shod with the preparation of the Gospel of Peace, armed with the shield of faith and intellectually with the helmet of salvation and the Sword of the Spirit, which is the Word of God—only these have been able to stand, and to help others to stand, in a time when thousands have been falling into errors, into unbelief—some being turned aside from the simplicity of the Gospel Message of the Redemption through the death of Christ, and others having their faith entirely shipwrecked.

We might say that the evil day is reaching its climax and changing its form. The errors themselves have lost their charm and are proving more and more unsatisfactory to those who have been deceived by them. Now, in the great Time of overwhelming Trouble the deceived ones are beginning to feel their loss—their loss of faith in the Bible, their loss of faith in everything—some even realizing that they are godless—"without God and having no hope in the world." It is a pitiable condition. Would that I could speak the word which would assist these and guide them to a right understanding of the Bible and true faith in God, based upon a reasonable and Scriptural understanding of the Divine character and Plan!

What a sad spectacle presents itself on every hand, and how perplexed the world in general is with what we see, and how few have any knowledge or any word of real comfort or encouragement to offer! For forty years the world has been crying, Peace! Peace! For forty years two hundred thousand professed representatives of Christ have been telling the world that Christ has been reigning and conquering the earth, and that soon every knee will bow to Him—perhaps deceiving themselves on the subject, while others are being deceived. Now, as the grand climax of all this misrepresentation of God's real character and Plan and Kingdom, the war is thundering, the world is in amazement, and new armies and new battlefields are continually being formed—a great conflagration in Europe, as the newspapers declare, a beginning of a corroboration of St. Peter's declaration that the social earth is to be consumed.

## 180,000 Preachers Fallen.

Of the two hundred thousand professed ministers of Christ, probably one hundred and eighty thousand declare privately, if not publicly, that they have no faith in the Bible as God's inspired Message to His people. The other twenty thousand are sadly confused, while still clinging to the Bible as the Divine Word. The truth with all these ministers is that they have been giving heed to the creeds and traditions of men formulated in the Dark Ages, and have been neglecting their study of the Bible. They have failed to heed the words of our text; hence they are not standing well in the present time. Those who have rejected the Bible (nine-tenths of the whole) have already fallen most abjectly, while the tenth that are still standing are so shaken, confused, unreliable, as to be able to do little for themselves or for their flocks.

If such conditions prevail amongst the ministers, what might we expect of the Christian people who pay them for instruction, who have been overcharged in business and pleasure and are now, like their leaders, falling into the ditch of unbelief, uncertainty, perplexity? It is a sad spectacle. Only comparatively few of God's people have followed the Apostle's advice, have put on the whole armor of God and are able to stand firmly, strongly, confidently, intelligently, equipped with the helmet, the breastplate, the shield, the sword and the sandals of Divine Truth.

## Bible Study Imperative.

In accord with the Lord's Word, we are seeking to sound an alarm, not for the benefit of those who have fallen, but in the interest of those who are trembling and in danger of falling. The Divine provision for our day is so wonderful that even "babes in Christ," starved for the milk of the Word, may quickly appropriate strong and nourishing food, and become clear in the knowledge of God and in the proper understanding of the Bible, thus being enabled to rejoice in this evil day and to assist others.

So wonderful is the Divine provision of Truth that those without the helmet protecting their intellects from the various conflicting theories and creeds may be supplied and assisted in putting on the helmet of salvation—an intellectual appreciation of the Divine things. So abundant is the Divine arrangement that the breastplate of righteousness—the fundamental truths respecting Divine Justice, Wisdom, Love and Power, covering and protecting the heart and the vitals—may be quickly adjusted by those who are sufficiently awake and desirous of putting on the breastplate of righteousness. So abundant are the Divine provisions for the willing and obedient that they may quickly put on the sandals of preparation provided in the Lord's Word, which will enable them to triumph over the adverse conditions of the present life with speed and comfort.

To-day, as never before, the Sword of the Spirit, the Word of God, is sharp; and to-day, as never before, the people of God may quickly learn how to use this weapon as against every form of ignorance, superstition and Satanic opposition. Equipped with all these, and with the knowledge of the fulfillment of the Scriptural prophecies, the man of God, thoroughly furnished, may have a great shield of faith sufficient to cover every other circumstance or condition that may arise. We urge, then, that the people of God everywhere begin afresh a study of the Divine Word, not through their old spectacles, which have confused and bewildered them in the past and in the present, but, allowing the Bible to interpret itself, and, with the assistance which God has been providing for His people during these forty years, equip themselves not only to be strong for the present, but also for the coming days. For if we read the Bible aright, the terrible collapse of churchianity and imitation kingdoms of God's dear Son will soon be upon us. That will be an awful time for the world in general, but the perplexities and troubles of that day will be intensified in the case of those who have been professedly God's people, yet stupidly blind in respect to the teachings of God's Word.

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## WHY THE PRESBYTERIANS ARE LOSING GROUND.

At the national convention of Presbyterians in Philadelphia the Rev. Dr. William Fulton reported that during the past five years a quarter of a million members of the church had been placed on the "suspended roll," meaning that the number mentioned had been dropped out of the church. Dr. Fulton expressed it in not very elegant language by saying that they had been relegated to the "ecclesiastical scrapheap." He said this falling off in membership is due to the "growing love of pleasure and the craze for amusements and the modern view of life." Wherein Dr. Fulton is entirely wrong. The Presbyterian Church believes in the doctrine of foreordination. In other words, its members think that when all things were created it was provided that so many persons should be born into the world and that their doom or salvation was settled from the start. No matter how good a man is, no matter what he does for the uplifting of mankind, he has only an even chance of getting into Heaven. Of course all of the Presbyterians doubtless thought they were among the elect and that probably members of all other churches were headed for eternal torment. But the Presbyterian was convinced that you could not help yourself into Heaven no matter what you did. Even infant damnation was—and is—one of the beliefs of this church. No wonder in this enlightened age the Presbyterian church is losing at the rate of 50,000 members a year. It is not worldly pleasures that is driving folk out of this church—it is common sense. —N. Y. Telegram.

## BAN AGAINST "VODKA."

Probably never before since the beginning of the manufacture of spirituous liquors have armies been so temperate. Strange to say, the Czar of Russia has gone farther than any other ruler in eliminating liquor. The sale has been stopped throughout the empire. The first acts of Russia in East Prussia, after its entrance by Russian armies, was to close all the liquor places. Great Britain has eliminated liquor, and Kitchener gave notice that no gifts of liquor to officers or soldiers would be forwarded. There is no alcohol included in the French scheme of rations. Doubtless there is more or less drinking, but it is everywhere discouraged among the three allied armies where it is not fully suppressed. —Christian Leader.

## MANY EVICTION CASES STIR CITY OFFICIALS.

With a fight well under way to aid the poor of New York in the purchase of food, cheaply, through the agency of city markets, another equally if not more important project is to be laid before Mayor Mitchel. It has been inspired by City Chamberlain Bruere. It is on behalf of the very poor of the city. It is aimed to keep a roof over their heads through the coming winter.

It has been conceived in a realization by important city officials of the appalling character of the eviction statistics of New York in the last year and a half—33,000 eviction cases in 1913, nearly 50,000 eviction cases in the first six months of 1914. In 1913 882 families and all their belongings were thrown into the streets.

The plan, which in the next few days will be placed before Mayor Mitchel, will be a request that he appoint a Tenants and Landlords' Commission, whose efforts shall be to prevent affairs between landlords and tenants reaching crises causing evictions—a permanent commission, which, it is hoped, may obliterate in New York the all too common, piteous spectacle of the ousted family huddling over its scant belongings mounded on a street curb.—New York World.

The telegraph lines now in use are sufficient to girdle the earth 138 times. They would reach to the moon 16 times. The total number of offices is 130,000, which send out annually 30,000,000 dispatches. The English lead in its use, each hundred persons averaging 195 messages a year. France follows with 152, Denmark with 118, Belgium with 114 and Germany with 91 messages.

## BATTLE OF ARMAGEDDON.

A postal request will secure a free copy of this paper in which this interesting subject is treated in a manner sure to satisfy. Address I. B. S. A., 13 Hicks St., Brooklyn, N. Y.



# GIVING THANKS FOR WAR OR FOR PEACE

## Many Perplexed Worshippers

"In everything give thanks.—1 Thessalonians 5:18.

Three hundred and fifty millions of humanity, our blood relatives, are at war, seeking to destroy each other. Ninety million Americans, deeply interested in them, are invited by our Honorable President and the Governors of our several States to render thanks to the Almighty. Truly, we have many causes for thanksgiving to our Creator; life itself is a blessing, a boon; our nation in many respects is the most favored on the face of the earth, enriched by God's bounty above all others, not the least of our blessings being our civil and religious liberties.

Surely no one of even average heart and head has cause for other than great thankfulness to our Creator. "Our lines have fallen to us in pleasant places." Those who feel no gratitude are surely soured by discontent, the fruitage of ignorance, selfishness and sin. How appropriate, then, that each and all bow heart and head before the Giver of every good and perfect gift! To whatever extent this course be followed heartily, without hypocrisy, undoubtedly a blessing will result, individually and nationally. The custom is a beautiful one.

There is a difference between thanksgiving and prayer. None have the right or the privilege of approaching the Throne of Grace in prayer except those who have come into covenant relationship with God. The Jews came into covenant relationship with God through their Law Covenant by Divine arrangement through Moses. The followers of Jesus, who accept the Divine arrangement of the Gospel Age, are privileged thus to come into relationship with the Creator through Him. He is our Advocate, who has opened up for us a new and living way, through the sacrifice of His flesh. All whom the Father has accepted through Him—all whom the Father has begotten by His Holy Spirit—are Scripturally termed sons of God, children of God, heirs of God, joint-heirs with Jesus Christ their Lord.—1 John 3:1. Romans 8:17.

These are invited to come to their Father and to address Him thus: "Our Father who art in Heaven;" and to ask for the blessings which God has provided for His children, according to His Divine purposes and arrangements. But none others are permitted to come to this Throne of Grace, because not in covenant relationship with the Savior, because in God's arrangement "There is none other name given under Heaven or amongst men, whereby we may be saved" from our sins, brought into relationship with our Father.

Thus we see that only a limited number may enjoy the privileges of prayer or expect answers to their prayers. But, thank God, others may worship and bow down! "Come, let us worship and bow down; let us kneel before the Lord our Maker." Many have this privilege, and the exercise of it is sure to bring a blessing. Whoever has a thankful heart, which takes delight in offering worship to the Giver of every good gift, will surely receive a reflex blessing. His love of righteousness and truth, holiness and goodness, mercy and justice, will thereby be strengthened; and so also will be the probability of his some day reaching the point where he will see the wisdom and the desirability of giving his heart—his little all—to the Lord in consecration—to be a faithful footstep follower of the Redeemer—a son of God.

### Giving Thanks for War.

Very evidently the majority of mankind have an insufficiency of knowledge of God, of the Bible, and of the Divine Plan therein set forth, to thank God for the present state of war. But to the Church, whose eyes of understanding have been opened to see the lengths and the breadths, the heights and the depths, of God's love in the Message of the Bible, St. Paul writes: "In everything give thanks."

Ripe Christians have learned to give thanks to God for the adversities of life in their own experiences convinced that under God's supervision, the direst of calamities may be overruled for good to His people and for glory to His name. But only the advanced, the developed, Christian is able to give thanks under circumstances of severe trials and testings. Only those who have great faith, built upon clear knowledge of the Divine promises, can realize thoroughly that all things are working together for their good.

Similarly in respect to the great European war now in progress, its casualties, desolations and wounds, only the well-instructed of God's people may understand the Divine plans and arrangements so thoroughly as to be able to give thanks in respect to the war, and able to exercise confident faith that the outcome of it will mean blessings of instruction and preparation for future blessings.

If the Scriptures did not foretell this time of world-wide "distress of nations," we might not know that God had foreseen it and had made provision for its results before permitting it. But the same Bible that foretells about the war tells of its results, saying: "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isaiah 26:9.) If, then, the war is teaching the world lessons along the lines of righteousness and justice, it will be doing permanent good. Moreover, the same Bible tells that the war is merely the outgrowth of human selfishness, ignorance, superstition and false doctrine, and assures us that although it will lead on to revolution, anarchy and the utter wreck of the present order of things—the present civilization—nevertheless, God is prepared for the emergency. "Man's extremity will be God's opportunity."

### The Solution of Our Perplexities.

The hour having come for Messiah to take the reins of government, He will stand forth in Power and Majesty at the proper moment, and exclaim to the raging elements of the restless human sea: "Peace! Be still!" And there will be a grand calm. The lesson learned in the trouble will be a lasting one; and the blessed opportunities of Messiah's Kingdom, which will be built upon the ashes of present institutions, will bring everlasting life and joy to all the willing and obedient.

Those who see the war from this viewpoint may indeed in everything give thanks; rejoicing that the reign of Sin and Death will soon be ended! rejoicing that Satan will soon be bound for a thousand years! rejoicing that God's Kingdom will soon come, and His will be done on earth, even as in Heaven! rejoicing that soon the knowledge of the true character of God will be universal; rejoicing that then, in the light of that knowledge, "every knee shall bow and every tongue confess, to the glory of God!" rejoicing still further, that any who under all those favorable conditions will refuse to make a full surrender to the Lord, will be mercifully cut off from life in the Second Death!

During Messiah's Reign of Righteousness, all nations will be instructed, enlightened, blessed. Christ's merit will then be applied on behalf of the billions who have gone down into the prison-house of death—Sheol, Hades, the grave. The Church will constitute the First Resurrection. All sharing in it will attain life on the spirit plane. Later, during the Millennium, the world will return from the tomb, "every man in his own order." The resurrection processes will continue with them, in order that the willing and obedient may rise gradually toward perfection and finally attain it. Meantime the earth will be rejuvenated and become the promised Paradise restored.

### "Give Thanks, for He Is Good."

Looking down into the future, the Psalmist exclaims, "O give thanks unto the Lord; for He is good! for His mercy endureth forever!" It is God's mercy toward us that constitutes the ground for thanksgiving. It is true that praise must come from thankful hearts; and that to be properly thankful one must see more than is now visible to those who have not the eye of faith and the Divine revelation of things to come. But these very opportunities the Lord's consecrated ones possess. As it is written, "Blessed are your eyes, for they see; and your ears, for they hear." But to the extent that any see and hear of the grace of God he has responsibility. To possess the knowledge of God and to disdain it is to receive the grace of God in vain.

God's people not only give thanks for future blessings received now by faith, but additionally they appreciate blessings granted them in the present life, and give thanks for these. The first of these is the knowledge of God's goodness in releasing us by faith from sin and its penalty, so that without waiting for actualities we can now rejoice in the mercy which has justified us through the blood of Christ. All other blessings rest upon this one and all thanksgiving should properly include thanks for our justification by faith.

After our justification we were inducted into a still further grace of privilege—that of becoming members of the Body of Christ. Through acceptance of this privilege we gain the opportunity of a change of nature—from human to Divine (2 Peter 1:4). Our human nature justified, cleansed, made acceptable to God as a sacrifice through the merit of Christ, will be replaced by a spirit nature and glory, honor and immortality, joint-heirship with our Lord and Head, if we faithfully make our sacrifice (Ro-

mans 12:1). What cause we have for thanksgiving! What shall we render unto the Lord for all His benefits toward us?

The heart that has come into faith-union and communion with the Lord learns something more every day respecting the Heavenly Father's loving care for His children, and each fresh item of knowledge is a new well-spring of pleasure. "He satisfieth the longing soul." "Blessed are they that hunger and thirst after righteousness, for they shall be filled." These are the experiences of those ripe Christians called upon by the Apostle to thank God for everything and to know that this is the will of God in respect to all who are members of the Body of Christ.

### Thanks Through Tears.

Let us not overlook the fact that our text indicates that we are to give thanks for our sorrows, our trials, our disappointments, as well as for our joys and our pleasures; for the word everything includes all things. Nor is this the only Scripture to this effect. The Apostle elsewhere urges the members of Christ to rejoice in tribulation, because tribulation works out additional patience, and patience brings additional experience, which in turn brings larger hope until we

are not ashamed of our tribulations, because thereby the love of God is shed abroad in our hearts.—Romans 5:3; 8:35.

The basis of all rejoicing as respects both the future and the present is faith in the fact that there is a God; that He has a noble character; that His Wisdom, Justice, Love and Power are perfect and are thoroughly co-ordinated; that these attributes are all enlisted in the salvation of the world; that this salvation began to be worked out by our Lord at His First Advent; that it is still working out in the selection of His Church; and that shortly it will begin to take practical shape in the establishment of Christ's Millennial Kingdom, through which a blessing will extend to every creature of our race.

Then let every man to the extent of his enlightenment appreciate and confess the Almighty God and give thanks to His name; for He is good, and His mercy endureth forever. Let those who have tasted of His Grace continue to grow in grace, knowledge, faith and character-likeness to our God. Let His saints, who are addressed in our text, more and more appreciate their wonderful privilege, their high calling of God in Christ—to be heirs of God and joint-heirs with our Lord.

# THE JUDGMENT OF THE GREAT WHITE THRONE

"And I saw a great White Throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them."—Revelation 20:11.

Sin made moral cowards of our race. From early infancy fear and apprehension, especially in respect to things future, have been impressed upon us. We realize that we are imperfect, that our God is perfect, that perfection is the only standard which He could approve, and that some kind of punishment for sin must be expected. The Adversary, taking advantage of our forefathers, misrepresented the Almighty, and has used our fears to alienate us from Him and to wrest and distort His Message to us in the Bible. St. Paul assures us that this is Satan's general procedure; that he puts light for darkness and darkness for light. Thus it comes that our text, which is really one of the most beautiful and comforting in the whole Bible when understood, has to many become a lash in the hands of their fears.—2 Corinthians 4:4.

Our text is one of the symbolisms of a Book filled with symbols. God's people, guided by His Holy Spirit, in due time will appreciate these symbols. For many of them, that due time is already here. The Throne is Messiah's; it represents His Mediatorial Dominion of earth for a thousand years. Its whiteness symbolizes the purity, the justice of His Kingdom of Righteousness under the whole heavens.

The heavens and earth which will flee from the presence of the great Immanuel will not be the Heavens of God's Throne, nor the earth which He has given to the children of men. The heavens and earth which will flee away, and for which no place will be found, are, of course, the symbolical ones.

In Bible symbology the earth represents established civilization; the sea, the restless, dissatisfied masses of humanity; and the mountains, human governments, kingdoms, which constitute the backbone of present social institutions. The symbolical heavens represent spiritual influences—Ecclesiasticism, Churchianity. Thus interpreted, our text declares that when Messiah assumes control of the world, the result will be that the social system of to-day, as well as present-day ecclesiasticism, will pass out of existence—no place will be found for them.

To-day we are living at the climax of civilization. Yet we behold more clearly than ever before that the deeply-ingrained selfishness of humanity is a blight upon all our blessings. Selfishness is to be found everywhere. Although a semblance of righteousness is insisted upon and violators of that standard are styled criminals, nevertheless it seems impossible to legislate equity, justice. Men's keen intellects find opportunities for circumventing the laws and commit-

ting theft, murder, etc., without danger of punishment.

### The Great White Throne Judgment.

The New Dispensation which Messiah's Kingdom will usher in is pictured in our text. It will be the world-wide dominion of purity, holiness, righteousness, justice, truth—a Great White Throne. No wonder we read that the symbolical heavens and earth, representing the old order of things—social, ecclesiastical—will vanish away!

But let no one think for a moment that ecclesiastical princes, financial princes and political princes will voluntarily acknowledge that the hour has come for a full surrender to Messiah and to all the principles of His absolute righteousness. On the contrary, these privileged members of our race will be more and more drawn together for mutual protection—for the preservation of the special privileges which have come into their possession. Even now we see the prophecy of the Second Psalm fulfilling. We are in the very time when the Lord, through the Prophet David, calls the great ones of earth to recognize the true situation of our wonderful day—that the Day of Messiah has arrived, and that He should be recognized and His principles of righteousness obeyed.

But no! The prophecy declares that we are in the day when the people, the masses, will have foolish imaginations—when they will think that by their own strength they can inaugurate a reign of righteousness along the lines of Socialism, or by anarchy. The people must learn that their help is in the Lord and not in their own frail arm. They must see the force of the words, "Blessed are all they that put their trust in Messiah."

On the other hand, the money kings, earthly rulers and ecclesiastical princes are taking counsel together for the preservation of present iniquities of the world, by which they are profiting. The Lord declares that in this they are banding themselves against Him and His newly-appointed King—Messiah.

The Master said, "My Word shall judge you in the Last Day." The books then to be opened will be the words of Jesus, of His Apostles and of the Prophets of old. Then all shall see the openness of the Divine Message of righteousness, and each who would have everlasting life must conform his living and his thinking to those standards therein contained. At the end of Messiah's Reign, those whose names will have been written upon the new Book of Life will be found worthy of everlasting life; those whose names are not therein written will be destroyed in the Second Death.

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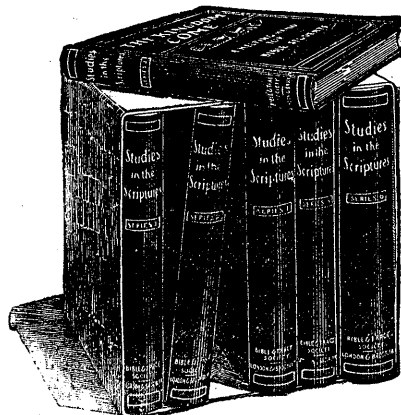
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# THE JUDGMENT DAY OF THE NATIONS

The Church's Judgment Day—The World's Judgment Day—  
Israel's Judgment Day—When and Why God  
"Winked" at Sin—"All His Ways Are Per-  
fect"—The Harmonious Outcome.

"The times of this ignorance God winked at: but now \* \* \* God hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained."—Acts 17:30, -31.

The Judgment Day, once dreaded by all classes, has come to have a new meaning when studied in the light of the Bible alone—our confusing creeds of the Dark Ages being set aside. During the long period of time from the Deluge to the First Advent of our Redeemer, the world of mankind lay in ignorance, weakness and vice; but, as our text declares, God took no notice of it as a whole. He gave His entire attention to the little nation of Israel, with whom He made a special Law Covenant. Israel entered upon a great schooling period; first, in a condition of peonage in Egypt; then, under the command of Moses, passing from Egypt to Canaan, with a wandering of forty years in the wilderness; and later, under judges, kings, etc., in the Promised Land.

God did not overlook a sin amongst the Israelites, whom He had adopted as His peculiar people under the Law Covenant mediated by Moses. We read that "every disobedience received a just recompense of reward." (Hebrews 2:2). Stripes, punishments, captivities, under Divine supervision and predicted by the Prophets, were the portion of Israel. Obedience on their part brought blessing, but disobedience and idolatry brought chastisements—God winked at nothing respecting His chosen people, the nation of Israel.

At first glance this is perplexing. Those not understanding the Divine Plan would be inclined to expect the favored nation to be excused more than others, that Israel would be the people whose imperfections would be winked at. But not so; Israel was chosen for a purpose, and in order to prepare them for their mission, the Lord chastened and scourged them for their sins. Thus He educated them and assisted them out of degradation more than others. As a result, when our Lord came into the world to be man's Redeemer, Israel, under the chastising, scourging and instructing experiences of many centuries, was by far the most advanced nation in the world along religious lines.

Thus it was that when the Redeemer presented Himself, a remnant of the Jews were "Israelites indeed," and ready to receive Him—five hundred during His earthly ministry and several thousand more at the following Pentecostal season. It is but reasonable to suppose that no other nation in the world would have furnished any such numbers ready of heart for Messiah and fully consecrated to Him. Note, for instance, that St. Paul's preaching to the Athenians on Mars Hill apparently touched not even one heart or head.

## The Divine Attitude During the Christian Age.

As God "winked" at the sins of the world aside from His covenanted nation, Israel, so He has continued to wink at, to ignore the sins of the heathen world since. St. Paul says, "He now commandeth all men everywhere to repent," but only those who hear the command have a responsibility respecting it. The heathen masses have never heard the Divine Message offering life everlasting through Christ. God's attitude toward them would therefore properly be the same as it was toward the Gentiles during the Jewish Age. The responsibility for right-doing in this Gospel Age rests with those upon whom the light of Truth has shined. In an especial sense the illuminated ones, the enlightened ones, are the Church alone. Only God's consecrated people receive the begetting of the Holy Spirit, its anointing, the opening of their eyes of understanding. And with these the measure of their enlightenment varies; and those who see little have less responsibility than those who see much. Thus seen, God's dealings during this Christian Age are merely with the Church, the saints of God, the consecrated, and not with the heathen.

But a large class of Gentiles, styling themselves Christendom, have been so much in contact with the light of Divine Truth as to have a weighty responsibility upon them. It is upon this class that heavy judgments are about to fall in the close of this Age. They have heard the Message of God's mercy toward mankind through Christ, and of their privilege of repenting and coming into Covenant relationship with God. They have hypocritically pretended to make a covenant with the Lord, pretended to be His people, while "their hearts were far from Him." Their punishment will be greater because of their hypocrisy—because they have foolishly thought that they could deceive the Almighty. They will learn that He will not be mocked. Nevertheless, the rod of chastisement upon them will be with a view to their recovery and not for

their destruction—much less their eternal torture. Only the incorrigible at any time are to die the Second Death.

## The World's Judgment Day.

The Apostle declared that "God has appointed a Day (a future Epoch) in which He will judge the world." There was no intimation by the Apostle that the world's Judgment Day had begun. Everything in his language indicated that it would be future. Elsewhere we are told that when the world will be on judgment, on trial, for life or death everlasting, the Church glorified will be the judges. (Matthew 19:28; 1 Corinthians 6:2.) This means that when the Church, now on trial, shall have been completed, shall have passed through the resurrection change into glory and become associated with the Redeemer in His Kingdom—then the world will have its Judgment Day, or trial. That period, also styled "the Day of Christ," is Scripturally declared to be a thousand years long. During this time Messiah and His Church will judge the world—giving all a test, to demonstrate their worthiness or unworthiness of everlasting life.

The opportunity then to be given the world will be a grand one. The Scriptures declare that the Lord's judgment will be a righteous one, in which the poor world, born in sin and depravity as children of Adam, will have fullest opportunity of getting rid of their ignorance and superstition, and their weaknesses, mental, moral and physical. Every preparation is being made for that great judgment of the world. The Scriptures declare that during that time "The knowledge of God's glory will fill the whole earth." No longer will the Divine character be aspersed with slanderous teachings, making Him out viler than any of His creatures. Not only will all possible good influences surround humanity during their thousand-year Day of Judgment, but every evil influence will be bound, restrained; "Satan shall be bound for a thousand years that he may deceive the people no more until the thousand years be finished."

How different this Biblical and reasonable view of the great Judgment Day from the one given us in childhood from the creeds of the Dark Ages! That view taught us that the Judgment Day would be twenty-four hours, and that then all the dead would come from Heaven and Hell and Purgatory, to see if mistakes had been made, and since no mistakes could be made by God, they would all go back to the same condition. How foolish we were that such a proposition should ever have appealed to us as reasonable or Godlike! Why did we not think to inquire what the Bible had to say respecting the Judgment Day? Why did we not sooner learn the beauties of the Divine arrangement? The answer is that we were thoroughly blinded by the false teachings commingled with the truths we learned in childhood. But God's time for helping us out of the darkness into the clearer light, has come within the last forty years, even as for good reasons He has kept hidden until this same time the wonderful knowledge of our day on other lines—knowledge which is proving a blessing to the full degree only to those whose hearts are right with God; but to others is proving a curse and hastening the whole world toward the chasm of Anarchy.

## The Redeemer to Be the Judge.

St. Paul declares that this righteous judgment of the world that will come in the Day of Christ—the Millennial Day—will be under the supervision of Christ—Messiah. The same Apostle elsewhere tells us that The Christ is made up of many members—the saintly Church gathered out of all denominations, with Jesus as their Head. These figuratively constitute the one New Man, made up from both Jews and Gentiles. Jesus is the Second Adam. During the thousand years of His Reign He will deal with all the human family, the children of the first Adam, whom He redeemed by the sacrifice of Himself. He will grant them all a full opportunity to be raised up out of sin and death to perfection, to the likeness of God in which the first Adam was created. To all such he will be the Life-Giver, the Savior, the Deliverer from the power of sin and death. The basis of all this judgment of the world was laid at Calvary. The more than eighteen centuries since have been used in judging, trying, testing, a faithful handful, a "little flock," from both Jews and Gentiles, responsive to the Lord's Message of mercy, and willing, yea, anxious, to walk in the footsteps of Jesus.

This judgment opportunity will not be merely for those living at the time the

Church will be glorified at the Lord's Second Advent and the establishment of His Kingdom. These are to have the first blessing of knowledge and opportunity under the Kingdom, that a start may be made in the way of righteousness. These, enlightened and convinced respecting the undesirability of sin, the desirability of righteousness and the glorious provision of Messiah's Kingdom, will make a good start before the sleeping millions of the human family will begin to be awakened in harmony with the promise, "There shall be a resurrection of the dead, both of the just and the unjust"; in harmony also with the Master's words, "All that are in their graves shall hear the voice of the Son of God, and shall come forth."—Acts 24:15; John 5:28, 29.

We thank God for the wideness of His mercy, "like the wideness of the sea"—that the Divine Plan is no respecter of persons, that every member of the race, condemned through Father Adam's disobedience, redeemed from that condemnation by the death of Jesus, shall have a full opportunity of coming to a knowledge of the facts and of using that knowledge for his own recovery from sin, sickness, sorrow, pain and death—the ultimate attainment of human perfection and everlasting life.

The Divine Law will be the same in the future as now. God never changes, and His Law will never change. But the way to everlasting life will be easier than now. No longer will it be a narrow or

difficult way; no longer will it call for the sacrifice of every earthly right and interest in order to attain eternal life. No longer will the Adversary place darkness before the minds of men as light, and cause light to appear to be darkness; for his power will be restrained. No longer will it be true that "all who live godly shall suffer persecution." But on the contrary, those living godly will receive more and more of God's blessing; and instead of faithfulness leading to death, it will lead upward and onward to human perfection and everlasting life under the blessed conditions of the Kingdom which God has prepared for the whole world.

## Why the Narrow Way of the Church?

The way for the Church in the present time is narrow, difficult, because evil is dominant now. The Lord makes use of this opportunity of evil's dominance to issue His Call for soldiers of the Cross in order that the conflict between the evil and the good may serve to prove and to test the faithfulness and loyalty of those whom He has called to so high a station. And since the trials are more difficult, it does not surprise us that the reward is greater. The earthly reward for the world, as we have seen, will be everlasting life as human beings, in Paradise restored, on God's footstool made glorious. But the reward of the Church, if faithful, will be a change of nature from human to Divine, and a share with the Redeemer, Messiah, in His glory, honor and immortality.

# No Religious Discrimination

EDITOR ANSWERS MINISTERIAL ASSOCIATION

"Then came the priests and rulers of the temple, being grieved that the people were taught."—Acts 4:2.

The Rev. George A. Cooke, pastor of Wesley Methodist Episcopal Church, came to the Evening Journal office yesterday as the bearer of resolutions adopted by the Ministerial Union of this city at its meeting on Monday. The germ of the resolutions was that the Evening Journal should cease publishing each week Pastor Russell's exposition of the Sunday school lesson because the members of the Ministerial Union do not agree with Pastor Russell's religious teachings and practices.

Our reply to Mr. Cooke was that the columns of the Evening Journal are now, and always have been, wide open to men and women of all forms of religious belief and that there will be no departure from that policy. We shall continue to handle and to print, with absolute impartiality and fairness, sermons, lectures and news from all religious sources. We hope the time never will come when any Jew or Gentile, Catholic or Protestant, Episcopalian or Presbyterian, Methodist or Baptist, Unitarian or Swedenborgian, Friend or Lutheran, New Churchman or Old Churchman, Adventist or Christian Scientist, Salvation Army soldier or American Volunteer may truthfully say that, because of religious prejudice, the Evening Journal has closed its columns against him and his religious views.

In the handling of religious news we know no creed and no denomination; nor do we purpose knowing any. As men and women of all shades of religious belief read our paper, and as scores of Pastor Russell's followers are among them, it would be manifestly unfair to bar from our columns matters of interest to any religionist, no matter what he may believe.

Nor is it our purpose to discuss or to seek to reconcile conflicts of religious belief which exist in our community. Our purpose is to keep the doors wide open; print the news and preserve strict neutrality with respect to its treatment. If a Jewish rabbi were to ask us to refuse to print sermons preached by members of the Ministerial Union because such sermons proclaim the divinity of Christ and are contrary to Hebraic teaching and doctrine we would promptly refuse the request, just as we would deny the request of a member of that Union were he to ask us to close our columns against a Jewish rabbi because he refuses to concede the divinity of Christ.

Mr. Cooke asked us if we would print the resolutions adopted by the Union relative to Pastor Russell. We told him we would if he would procure an indemnity bond, have it signed by property-owning members of the Union and turn it over to us with the understanding that it should be used to indemnify us from all loss in event of suit for libel or slander being instituted by Pastor Russell. We received no assurance that such indemnity bond would be forthcoming. Therefore we refrain from publishing a resolution which shows that its framer is so obsessed with prejudice against the object of attack that he throws legal safeguards to the winds.

Mr. Cooke made one point which, we feel, is deserving of public attention. That is that members of the evangelical churches read the Brooklyn Tabernacle Sunday School exposition in our paper each Saturday and, thinking it is an exposition authorized by the evangelical churches, accept it. "If it had the name of Pastor Russell attached to it, our people would not be influenced by it,"

Mr. Cooke said. We immediately informed him that such an objection could be met promptly and that in future it would bear unmistakable evidence of its authorship. Immediate instructions were given to place beneath the heading the words, "Edited by Pastor Russell." In addition, that the public may know fully who Pastor Russell is, we take the following sketch of him from "Who's Who in America":

"Russell, Charles Taze (Pastor Russell). Independent minister; born at Pittsburgh, Feb. 16, 1852; son of Joseph L. and Ann Eliza (Birney) Russell; educated principally under private tutors; married Marie Frances, daughter of Mahlen and Salem Ackley, 1879. Began an independent ministry, Pittsburgh, 1878; now regularly elected pastor of numerous congregations from Maine to California; chiefly serving in Brooklyn Tabernacle. Travels upwards of 30,000 miles each year in his work, including semi-annual trips to Great Britain in connection with the work centering in the London Tabernacle congregation, whom he serves as pastor; disclaims being the founder of a religious sect; interprets the punishment of the Bible as eternal death and not eternal torture. Author of a series of books, 'Studies in the Scriptures,' issued since 1886 and now printed at the rate of 700,000 copies a year; editor of the Watch Tower and Herald of Christ's Presence; his Sunday sermons published in 2,000 newspapers. President of the Watch Tower Bible and Tract Society of Pennsylvania, People's Pulpit Association of New York and International Bible Students' Association. His address is Brooklyn Tabernacle, 13 and 17 Hicks street, Brooklyn."

We think the above should meet the views of Mr. Cooke and his associates in the matter of the identity of the author of the Brooklyn Tabernacle Sunday School lesson exposition. Whether they agree with him or he with them on matters of religious teaching is wholly beyond the point, because upon such matters the members of the Ministerial Union do not agree among themselves. No one knows that better than those who are acquainted with the composition of its membership.

We do not hold that upon religious matters Pastor Russell is right and that they are wrong, or that they are right and that he is wrong. We simply print the above to show that we know no religious preferences in this newspaper office, and that our columns are wide open to news and other matters affecting and interesting all religionists. We spend thousands of dollars every year in giving a fair and impartial portrayal in our columns of the religious activities in this and other communities. We might add that ten times as much of that money is spent to give news space and free advertising to members of the Ministerial Union as is given to Pastor Russell, and that thus far neither Pastor Russell nor any other religionist who does not agree with their teachings has seen fit to complain to us against such jug-handled liberality or to demand that their teachings be left out of our paper because he does not believe in the varying doctrines they preach. Were any person to make such a demand we would promptly inform him that in the matter of religion the open-door policy prevails in this office and that it will continue to prevail, equal opportunity and courtesy being accorded to Jew and Gentile and Protestant and Catholic.—Wilmington (Del.) Evening Journal.