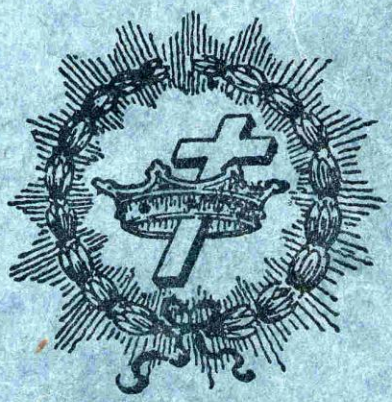
TIMELY EXCERPTS

FROM THE

HARVEST MESSAGE



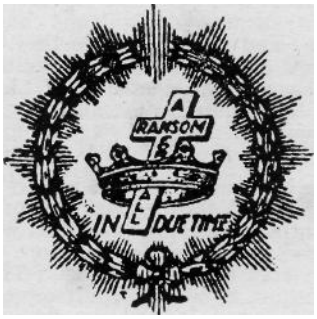
ELIJAH JOHN THE BAPTIST ELISHA

THE SMITING OF JORDAN

TIMELY EXCERPTS

FROM THE

HARVEST MESSAGE



ELIJAH JOHN THE BAPTIST ELISHA
THE SMITING OF JORDAN

"Put on the whole armour of God, that ye may be able to[1] stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Ephesians 6:11-13.

"Some—a few—have been heeding the counsel. Carefully they have buckled on every part of the armor as fast as they received it, and in consequence, today they stand completely clothed with the truth. Their loins are girt about with it; their feet are shod with it; and it covers their head (their intellectual faculties) as a helmet of salvation (salvation from the snares and delusions of error). Then they have on the breastplate of righteousness—a righteous character, which the truth has developed in them; and in their hands they bear the sword of the spirit, which is the Word of God, which they are now able to handle with ease and vigor in defense of the doctrines of Christ; while their ample shield of faith is an able defense against all the fiery darts of the enemy, so that the flying arrows do not even jar the armor or for a moment stun the inner man. Praise God for such an armor!

"Some . . . have become so used to merely looking at the beautiful pieces of the armor that they expect the process of bringing for ward new pieces to continue forever. Let such wake up to the fact that the armor is already complete, and that no more can be added to it, because anything more would be a superfluity. The Lord has graciously shown us its entire outline, as well as the manner in which the various parts of it work together. . . . It is gloriously complete and worthy in deed of its great Author."

Z.'98-75,76; Reprints 2275.

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INTRODUCTION

THIS TREATISE consists principally of timely excerpts from the Lord's Harvest message that was given by him to his consecrated followers between the time of his return in 1874, and November 1, 1916—given through his faithful and wise servant. John 10:27; Luke 12:37; Revelation 3:20; Luke 12:42-44; Matthew 24:45-47.

Briefly stated, the purpose of this study is to show from the Scriptures and the Lord's Harvest message given through Brother Russell that an important and final action —the antitype of the smiting of the Jordan by Elijah—lies before the last saints, the feet members of the Body of Christ; and that it is to be accomplished before their "change" and exaltation to Heavenly glory. The material consists of a comprehensive study of the subjects of Elijah, the Smiting of Jordan, John the Baptist, and Elisha; and is composed chiefly of direct quotations from the Scriptures and the Harvest message.

It also includes Brother Russell's presentations on a number of subjects of particular importance at this time, such as The Battle of Armageddon; the future prominence and power of the nominal church systems; and the closing of the door to the High Calling. These are closely related to the general subject under consideration, and, in fact, constitute an integral part of it.

In Vol. 1, pp. 13-14, Brother Russell says, "We have no apology to offer for treating many subjects usually neglected by Christians—among others, the coming of our Lord, and the prophecies and symbolism of the Old and New Testaments. No system of theology should be presented, or accepted, which overlooks or omits the most prominent features of Scripture teaching. We trust, however, that a wide distinction will be recognized between the earnest, sober and reverent study of prophecy and other Scriptures, in the light of accomplished historic facts, to obtain conclusions which sanctified common sense can approve, and a too common practice of general speculation, which, when applied to divine prophecy, is too apt to give loose rein to wild

theory and vague fancy. Those who fall into this dangerous habit generally develop into prophets (?) instead of prophetic students.

"No work is more noble and ennobling than the reverent study of the revealed purposes of God—'which things the angels desire to look into.' (1 Pet. 1:12) . . . Nor should we suppose that prophecy was given merely to satisfy curiosity concerning the future. Its object evidently is to make the consecrated child of God acquainted with his Father's plans, thus to enlist his interest and sympathy in the same plans, and to enable him to regard both the present and the future from God's standpoint. When thus interested in the Lord's work, he may serve with the spirit and with the understanding also; not as a servant merely, but as a child and heir. Revealing to such what shall be, counteracts the influence of what now is. The effect of careful study cannot be otherwise than strengthening to faith and stimulating to holiness."

The related subjects mentioned on the preceding page are included in this study because of the numerous interpretations and viewpoints concerning them which are partly or wholly out of harmony with the Harvest message that have been, and continue to be, presented to the brethren, resulting in uncertainty and confusion among many of them, with consequent spiritual injury.

We all know of the long-standing error that is prevalent in some quarters; namely, that the door to the High Calling of God in Christ Jesus—the door of opportunity for membership in the Church, the Body of Christ-—is closed, and has been closed for some time. And of late, it has become increasingly apparent that some brethren have discarded Brother Russell's innumerable, consistent presentations to the effect that there is to be a temporary exaltation of the nominal church systems in league with the civil powers and powerful interests before their final destruction in Armageddon. They hold that the nominal churches are now in the last stages of destruction and will have no future exaltation. Others are being influenced by these views— which are distinctly contrary to the Harvest message—to the point where, if they have not also discarded Brother Russell's presentations on this subject, they have serious doubts as to their correctness. One result of these contrary views

is that some of their holders believe that we are now in the throes of Armageddon—the final spasm of trouble.

They partly base these views on a few statements made by Brother Russell which seem to support them but which actually present a thought somewhat different from what they attach to them—as becomes evident when the contexts of these few items are carefully examined. In addition, they must necessarily ignore numerous statements of his to the effect that the great Armageddon of the Bible—the final destructive spasm of trouble—was yet future, beyond the World War; that it would be of the nature of cataclysmic revolution (as presaged by the French revolution); and that church-state union must be expected before Armageddon— that Armageddon could not precede it.

In studying the Scriptures, in order to gain the whole truth on any subject it is necessary to assemble together all the Scriptures bearing on that subject, and then to harmonize them—rightly apply them, set them in proper relationship to each other. So too with the Lord's Harvest message which was written over a period of approximately forty years, and which is composed of such a considerable amount of material contained in the Volumes, Reprints, Question Book, Sermon Book, and other publications. In order to gain the full light presented in the Harvest message on any subject, it is necessary to assemble all the presentations on that subject and harmonize them by rightly applying them and setting them in proper relationship to each other. This the compilers have tried to do. At best, one will have but a part-truth if he points to but one or a few of Brother Russell's presentations on a subject, and overlooks or ignores other presentations which treat the subject from a different standpoint, and likewise contain essential light on it. Where any presentations may be at variance with others that are applicable **at the same time**—or may conflict with them or supplant them—the later presentations, of course, should be given pre-eminence.

CONCERNING TYPES AND ANALOGIES

Concerning types and analogies, the question is sometimes posed, How far does a type or analogy extend? To what extent is one to carry analogy? Our reply would be; As far as Brother Russell carried it. We do not consider him

as an ordinary servant of the Lord; neither do we regard his writings as of the same importance as the average person's who writes on Biblical themes.

A substantial portion of that faithful and wise servant's presentations contained herein deals with the Elijah and John the Baptist types—and also his reasonable thoughts respecting the likely typical significance of Elisha. The reader will note that the light revealed in these types is supported by other Scriptures. Brother Russell gave a proper amount of attention to evident Scriptural types, and attached considerable importance to them. Yet, he kept them in their place and he warned against the tendency and practice of going to an extreme with types. In 1910, he said, "Bearing fruit does not consist in imagination and making of all sorts of types. I am sorry to see such a tendency of some to make types out of everything and to take their own minds as well as the minds of others from the more important things. I am afraid the adversary is behind some of this type-making. Stick to the types explained in the Scriptures."

Obviously, this could not and does not apply to his own presentations, as every child of God knows who properly regards him as that faithful and wise servant of the Lord, and his writings as the Harvest message of the Lord. May this be kept in mind as this treatise is read, for the expositions on Elijah, the Smiting of Jordan, John the Baptist, and Elisha contained herein are Brother Russell's.

As an example of his singular treatment of subjects involving types or analogies, let us consider the experiences of Babylon in connection with the drying up of the Euphrates, the kings of the East, etc., and their analogous significance with respect to symbolic Babylon. Brother Russell deals with these analogies and related ones in Z.'99-174,175; R.2498 in his usual, thorough, clear, inimitable manner, as follows:

"The thoughtful Bible student must of necessity have always in view the many correspondencies which the Scriptures institute between literal Babylon, and mystic Babylon, and when studying the account of the fall of literal Babylon his attention is naturally drawn also to the foretold fall of mystic Babylon in the end of this age. Indeed, he must be comparatively blind who cannot see that the wonderful

prophecies which speak of the fall of Babylon (Isa. 14:22; Jer. 50 and 51) were not wholly fulfilled by Cyrus the Persian. The fall of literal Babylon, while it was sudden, and while it made a great commotion amongst the nations, lacks much of filling to the full the prophetic picture. Much of the prophecy still waits for fulfilment in mystic or symbolic Babylon today; and this fact is abundantly supported by the prophecies of the Book of Revelation, written centuries after the fall of literal Babylon, which unmistakably refer to symbolic Babylon, and use language almost identical with that of Jeremiah.—See Revelation 16:19; 18:24.

"It will be noticed, further, that, as literal Babylon sat upon the literal River Euphrates, so mystic Babylon is said to sit upon the waters, peoples. It should be noticed, also, that as the literal city was captured by the diversion of the literal waters, so symbolic Babylon is to fall by reason of the diversion of the symbolic Euphrates, which in Rev. 16:12, it is foretold, shall be 'dried up—that the way of the kings of the East might be prepared;

"The kings of the East, or kings from the sunrising, are, we understand, the kings of Christ's kingdom, who are also priests—the body of Christ, the royal priesthood. 'Thou hast made us unto our God kings and priests, and we shall reign on the earth.' From this standpoint, Cyrus and his army, overthrowing literal Babylon, was a figure or illustration of Messiah, King of kings and Lord of lords, who with his faithful will shortly overthrow mystic Babylon, and take possession of the world in the name of Jehovah, to establish the Kingdom for which he taught us to pray, 'Our Father .. . thy kingdom come, thy will be done on earth as it is done in heaven.'

"This likeness of Cyrus to Messiah is not merely in the particulars noted. It should be remembered that the name, Cyrus, signifies 'the sun,' and that thus in his name he reminds us of the prophecy of Christ—'The Sun of Righteous-less shall arise with healing in his beams.' Moreover, there were sundry very remarkable prophecies respecting Cyrus, made long before he had come into prominence. Through he Prophet Isaiah (44:28) the Lord speaks of Cyrus as his shepherd, who would lead back Israel, and again (45: 1-14) le calls him his anointed, saying, 'Thus saith the Lord to his Anointed, to Cyrus, whose right hand I have holden to sub-

due nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut; I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass and cut in sunder the bars of iron; and I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know that I, Jehovah, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by name; I have surnamed thee, though thou hast not known me.' In this prophecy Cyrus is evidently indicated, and yet just as evidently a greater than he is indirectly referred to, viz., the Prince of the kings of the earth, who in Revelation is shown as drying up the symbolic Euphrates under the sixth vial of the 'day of wrath'; and the fall of Babylon under the seventh vial, resulting in the liberty of all of God's people from the thraldom, through false doctrines, which has been upon them for lo, these many years, is portrayed as resulting."

(The balance of this instructive article merits reading at the reader's convenience. It is entitled "WEIGHED IN THE BALANCES.")

These presentations are as honey to those who have an ear and a heart for the truth. Be it noted that in discussing these analogies, Brother Russell went only as far with them as would be proper and edifying and safe, the same as he does in treating all analogies, including the Elijah and Elisha subjects. His carefulness and conservativeness is clearly apparent in all of these expositions. The bulk of this thesis on Elijah, John the Baptist, Elisha, and the Smiting of Jordan consists of Brother Russell's presentations word for word, and, as far as we are concerned, it is part of the Lord's message for the harvest which was given to us through his faithful and wise servant.

We recognize in Brother Russell that faithful and wise servant of the Lord spoken of in Matthew and Luke whom the Lord made "ruler over all his goods." We plainly hear the Lord speaking through these writings, and feel His Spirit fairly permeating them. We do not regard them as the mere work of man, whether it be Brother Russell or anyone else. In this we are honoring and glorifying the Lord, and him alone—and with full, thankful hearts. From what source have we gained the knowledge of the marvelous

truth which so rejoices our hearts? From what source do these matchless blessings come? Only from the Harvest message—the writings of Brother Russell. How much would we know aside from it? We think we would not know very much of spiritual truth. The Harvest message has **satisfied,** and we are entirely content and willing to watch the future in its light, considering its presentations as superior to any conclusions we can draw from the Scriptures by individual, direct study of the Bible.

We did not, however, accept the Harvest message and its various expositions before proving it by the Word; but having carefully studied and scrutinized it in the light of the Word and having found it true, we have made it ours; and it has fully satisfied; and we are entirely willing to hold it zealously and carefully no matter how others may feel about it. As Paul said, we too "know whom we have believed"—and we know it is the Lord. As we look about and examine those groups which have hearkened to other men after Brother Russell's departure and have accepted "new light"; or those groups which have decided to go direct to the Bible for "true" or "more accurate" light, their reduced spirituality or the error into which they have fallen is quickly discernible, and the more so in proportion as they have progressed in these unfortunate ways. People had the Bible and studied it for 1800 years and more—including the several centuries following the Reformation—and we see the erroneous ideas and conceptions they had—and **still have.**

In Z.'09-233,234; R.4446-47, Brother Russell said, "The questions of the hour, which may as well be faced one time as another, are these: Have we who believe in 'present truth' greater mental acumen and greater ability in the interpretation of the Word than all of our forefathers for eighteen centuries? Or, are we living in the glorious epoch which is designated the harvest time? And is not the Lord to receive the credit for having brought to our attention the harmonies of the divine Word?

"We believe that all who have a proper conception of 'present truth' realize it to be indeed the divine plan of the ages, and realize, too, that it is so far above and beyond the natural man's ability that it would be a miracle for him to construct such a theory—-the most stupendous miracle of

which we have any knowledge. If its discernment now is not of man, nor by man, but by the Holy spirit, then the Holy spirit should be looked upon as the Teacher and not the human instrumentality through which the presentation has been made to the Church. And if this be accepted as a reasonable and truthful solution of the matter, is it not equally true that the 'independent thinker' and the 'independent teacher' is more likely by his independence to lead into darkness than to lead into further light?

"It is surely in vain that we pray in the hymn, 'Be thou my teacher, Lord,' if in practice we give no heed to the Lord as the Teacher, but, on the contrary encourage great independence of thought, and encourage the suggestion that anybody could strike a spiritual match which would give greater light and throw the divine plan of the ages into the shadowy background.

"Whoever believes this to be possible cannot believe that the divine plan is the truth—the true plan of God. It cannot satisfy his longing as nothing else could do, else he would not be longing for or seeking for something further, an independent and special light. Rather, he would be so over-awed with the wonderful grace of God in the light of divine truth, which had percolated through the blindness of his previous superstitions and given him the light of the knowledge of the glory of God, that he would be bowed down in humility and gratitude. He would fear to lift his eyes even for a moment from the beatific vision lest a single feature should be missed. Nor could he rationally expect to find a grander one, if he has really seen and really tasted the riches of God's grace and truth, as now made manifest to the saints.

"The only explanation that at all fits or explains present conditions, and the present bright-shining of the divine Word, is that given us by the Master himself. He assured us that at his second coming he would make himself known to those who would be at that time his true, loyal, faithful servants. He assured us that he would gird himself, become their servant, and cause them to sit down to meat, and bring forth to them from the treasuries of divine truth things new and old. (Luke 12:37) This is the only explanation of the wonderful light on the divine plan now shining; the only explanation of the bounties that crowd

the table of the Lord's faithful ones. Meat to eat indeed have they of which the world knoweth not.

"The Lord is proving us to see to what extent we recognize him as the giver of all good; to what extent our hearts are feeding upon the truth; to what extent they are being nourished spiritually; and to what extent in others there is merely a feverish excitement and dissatisfaction, and looking for something new. We may be sure that to those who are in this dissatisfied condition Satan will present himself as a messenger of light, offering them other food and other light—'newer and better.' We may be equally sure that God will be pleased to permit him to bring such delusions upon his people to prove them, to test them.

"Remember that we and our forefathers have had Bibles and attempted to have Bible studies, Bible classes etc., for centuries, without gaining much wisdom or light as a result. Did the light which you now enjoy come to you by 'independent Bible study'? We doubt it!

"What are the 'Volumes' but the Bible arranged topically, with citations for every point and paragraph? Is it not probable that the great adversary who delights to pose as an angel of light and an upholder of the Bible is really deceiving some of our dear friends—attempting to gradually draw them away from the great light which our Lord has now provided for us all, back to the methods in vogue before the true light shone upon our pathway?"

(We recommend to all the brethren the reading of the article in which the foregoing is found. It is most timely and important for these last days. It is entitled, "MIND THE SAME THINGS.")

In 1916 Brother Russell wrote an article in the 'Tower, in which it is pointed out that study of the Volumes in conjunction with the Bible is the most fruitful form of Bible study. The article is entitled, "GOOD, BETTER, BEST IN BIBLE STUDY" and is found in Z.'16-200,201; R.5918, 5919, It is well worth reading.

We are not against Bible study and reading—in fact we are all in favor of a goodly measure of it, to the extent that time permits. But since the Lord has provided us with these precious helps for this end of the age, and since we recognize it as his Harvest message, it would seem that we should put in the larger part of our time in reading and re-reading those precious Volumes, Reprints, etc. And in class study,

we believe that in all cases some portion of the Harvest message should be used, being the most profitable type of textbook. Bible study **(direct** Bible study, that is) for the most part would be best done individually, at home, it appears to us. As for us, when some view of ours concerning[1] the past or future is found to be not in full harmony with what is presented in the Harvest message, we are always happy to subordinate our view and accept Brother Russell's, for his views are always reasonable and comprehensive—and deeper than ours. Others can go in for independent and direct Bible study in preference to the presentations of the Harvest message, if they wish, but we will gladly adhere to the latter, on our part.

This material is sent forth with the prayer, that by His grace, it will be effectual in His service—the service of the truth and the brethren. Since all the presentations contained herein are from the Lord's Harvest message, or solidly based on its harmonized presentations, we rest in the happy assurance contained in His words, "My sheep hear my voice, and I know them, and they follow Me," "and a stranger will they not follow, but will flee from him: for they know not the voice of strangers."—John 10:27, 5.

Not only has the Lord's guidance been constantly sought throughout the preparation of this material, but in addition, the compilers have prayed daily that if it be not His will that it reach the household of faith, He should overrule matters to that end, and vice versa. Knowing that the Lord answers prayers emanating from pure hearts, the fact that this material is going forth to the brethren is sound evidence of His approval, and of His favorable overruling which has made this possible. To Him belongs the praise.

April, 1944

EXPLANATORY NOTE

A, B, C, D, E, F represent the six volumes of STUDIES IN THE SCRIPTURES, respectively.
Z. signifies the 'TOWERS" (from 1879 to' Nov. 1, ,1916) followed by year and page.
R. signifies the REPRINTS (from 1879 to Nov. 1, 1916) followed by the page number—and column (denoted by c.l or c.2). Q.B. signifies the Question Book, followed by the page number.
[ ] signifies a comment by the compilers inserted within a quotation. Emphasis is compilers' except where otherwise marked.

TIMELY EXCERPTS

FROM THE

HARVEST MESSAGE

STUDY I

ELIJAH

"BEHOLD, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Malachi 4:5,6.

WHAT SAYS THE HARVEST MESSAGE ABOUT ELIJAH?

Elijah typified the true church in the flesh beginning with its Head and ending when the last Body member passes beyond the veil.

"We will point out some features and incidents in the life of the Prophet Elijah, the type, comparing them with the history of the Church, the antitypical Elijah, which will certainly astonish all who have not noticed them heretofore. That the comparison may be readily seen, we will place these in parallel columns." B255

(Please see page 256 for the comparison.)

"That the Church is the true antitype of Elijah is beyond question to those who have an understanding of the divine plan. As the Christ is composed of many members, and as the man of sin is a system of many members, so the antitypical Elijah is composed of many members."

Z.'03-462; R.3293, c.2

"In Elijah's case . . . there is no doubt; beyond per-adventure Elijah was a type of the elect church **in the flesh."** (emphasis Brother Russell's). Z.'04-254,255; R.3417, c.l

"As Melchisedec (a King and Priest at the time) represented or typified the Church in glory, so Bible students un-

derstand that Elijah, the Prophet, typified or represented the Church in the flesh—this side the veil—from Jesus to the present." Z.'11-41, 42; R.4757, c.l

"Our lesson is interesting as we find it simply recorded in the Bible, but the interest of Bible students increases from the time they learn that Elijah was not only a Prophet of the Lord, but also a type of the Church's earthly experiences."

Z.'15-252,253; R.5751, c.l

"Since Bible students have recognized that Elijah's life was a prophecy—that he typed, or represented, the entire Church in his earthly experiences—his history has become the more interesting and the more intelligible."

Z.'15-284,285; R.5771, c.l

ELIJAH'S CLOSING EXPERIENCES TYPIFY THE CLOSING EXPERIENCES OF THE LAST BODY MEMBERS IN THE FLESH

"The story of Elijah, and especially of the record of the end of his career can only be understood properly when recognized as being typical of the matters connected with the Gospel church, and the close of its career."

Z.'98-223; R.2342, c.2

"The heaven to which Elijah was taken by a whirlwind was the aerial heaven, in which the birds fly. His taking away after this manner was in order to complete the typical features of his life, as we shall see."

Z.'11-41, 42; R.4757, c.l

"We recognize that the church of God is the antitype of Elijah because she is, with her great Head, The Christ of God. It is the Christ in the flesh that antitypes the Prophet Elijah. His experiences during his career as God's Prophet typified the experiences of The Christ class during all the more than eighteen hundred years of their earthly career. His closing experiences would parallel, we understand the Scriptures to teach, the closing experiences of the last members of the Christ Body in the flesh."

Z.'16-38, 39; R.5845, c.l

ELIJAH’S CLOSING EXPERIENCES

"And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, 'Tarry here, I pray thee; for the LORD hath sent me to Beth-el.’

And Elisha said unto him, 'As the LORD liveth, and as thy soul liveth, I will not leave thee.' So they went down to Beth-el. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, 'Knowest thou that the LORD will take away thy master from thy head today?' And he said, 'Yea, I know it; hold ye your peace.' And Elijah said unto him, 'Elisha tarry here, I pray thee; for the LORD hath sent me to Jericho.' And he said, 'As the LORD liveth, and as thy soul liveth, I will not leave thee.' So they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha and said unto him, 'Knowest thou that the LORD will take away thy master from thy head today?' And he answered, 'Yea, I know it; hold ye your peace.' And Elijah said unto him, 'Tarry, I pray thee, here; for the LORD hath sent me to Jordan.' And he said, 'As the LORD liveth, and as thy soul liveth, I will not leave thee.' And they two went on. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass when they were gone over, that Elijah said unto Elisha, 'Ask what I shall do for thee, before I be taken away from thee.' And Elisha said, 'I pray thee, let a double portion of thy spirit be upon me.' And he said, 'Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.' And it came to pass, as they still went on, and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

2 Kings 2:1-11.

WHAT SAYS THE HARVEST MESSAGE ABOUT ELIJAH'S CLOSING EXPERIENCES?

"Let us apply these matters antitypically to the Church. Gilgal would seem to represent the beginning of the Harvest time—October, 1874. That date, prominently marked in the Bible (Daniel 12:12) was looked forward to by many Bible students with deep interest as the possible time the Church would be completed—although nothing in the Bible so declares. The inference was clearly deducible, but there was no positive statement as to the Church's change being accomplished then. Some measure of disappointment was

felt when expectations were not realized. Nevertheless, the Elijah class started on to the next point, accompanied by so many others as were worthy of being accounted of the anti-typical Elisha class

"The experiences at Bethel were very similar. The Spring of 1878 corresponded to Bethel . . . On they went to the next date, which corresponded to Jericho; namely, 1881... The next point of time Scripturally marked was October, 1914—the close of the Times of the Gentiles, corresponding to Jordan. Many Bible students are thoroughly convinced that the 2,520 years from Zedekiah's day to October, 1914, ended there—that that date marked the end of God's lease of world power to the Gentile nations. They are convinced that the present war is the result, and that its ultimate conclusion will be the complete overthrow of all the kingdoms of the world and the full establishment of Messiah's kingdom in the control of earth. Z'15-285,286; R.5772, c.2

"We remember that when the Lord would take up Elijah into the heavens he brought certain things to pass that would make a parallel to the taking away of the last members of Christ. We believe that this is a reasonable inference. We have seen how the Lord, upon the day that Elijah was to be taken away, sent him to four successive places—Gilead [Gilgal], Bethel, Jericho and Jordan. At each of these different places Elijah evidently thought that the Lord would take him. And so it has been with us. During this harvest of the age the Lord, through his Word, has seemed to send his people to four different points of time— 1874, 1878, 1881, and 1914. At each of these points of time the watching saints who realized that the end of the age was upon the Church have thought that the 'change' might come. They watched for it. When they came to each of these points, the Lord said, 'Go to another place.' Finally we reached the last place of the four—October 1st, 1914. This was the last point of time the Bible chronology pointed out to us as relating to the Church's experiences."

Z.'16-38, 39; R.5845, c.l

" . . . AND THEY TWO STOOD BY JORDAN." 2 KINGS 2:7

In 1915, and up to January, 1916, Brother Russell evidently had the thought that the brethren crossed the Jordan in 1914 or 1915, and were going on. We note, however, that his viewpoint changed around January, 1916, as follows:

"What do we expect? We expect just what the picture points out. Of late we have been thinking considerably of what took place when Elijah and Elisha came to the river Jordan. They stopped there and stood talking. Something must be done before they could go further. **So the Lord's people have been standing for a time since we came to October, 1914."**

Z.'16-38,39; R.5845, c.l (Feb. 1, 1916 'Tower.)

Substantiating this, in answer to a question put to him in 1916, Brother Russell said, among other things: "But now we see that we went to the Jordan in 1914; and that Elijah and Elisha **stood there, talking as we are doing now."** Q.B. 387.

After standing thus by Jordan for a time, Elijah had three final experiences:

1. "And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.
2. "And it came to pass, as they still went on, and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder;
3. "And Elijah went up by a whirlwind into heaven."

2 Kings 2:8, 11

WHAT SAID THAT SERVANT ABOUT THE SMITING OF THE WATERS OF THE JORDAN?

"In Bible symbolic language, water represents truth, and it also represents peoples. Both of these are given in Scripture as being symbolized by water. (Revelation 17:1; Jeremiah 51:12,13; Revelation 17:15; 22:1,2; Ezekiel 47:1-12; Ephesians 5:26.) Furthermore, Jordan means testing or judging down. Now who or what would be judged in the antitype?

"We answer, We believe that the peoples of earth, the public in general, are to be judged by the truth. The people are represented by waters. It would seem that in some way the people are to be judged and tested; and that a division of public sentiment is to be caused in connection with the truth. Waters are to be separated from waters, people from people, the truth being received by some and rejected by others. Elijah wrapped his mantle together and smote the waters; and they were divided."

Z.'16-39,40; R.5846, c.l

Again, "It will be after the smiting of Jordan—after the division of the people by the message of the truth and the mantle of Elijah's power—that the separation of the Church into two classes will take place . . . The division, be it remembered, will be caused by the fiery chariot—some very severe, trying ordeal, which the elect class will promptly accept and enter into; the Elisha class holding back from the persecution, but not drawing back to sin or to a repudiation of the Lord." Z.'16-263,264; R.5950, c.l

Thus we see that the smiting represents a message of the truth that is to be issued by the saints, over which the peoples of earth become divided into two factions. "Waters are to be separated from waters, people from people, the truth being received by some and rejected by others." And be it noted that Elijah smote the waters of Jordan before he was taken up—indicating that the antitypical smiting is done by the saints on this side of the veil. Brother Russell pointed this out in the following passage pertaining to Psalm 149:5-9 found in Q.B. 387:

"The two-edged sword means the Word of God. That must mean **here;** [emphasis Brother Russell's] for no one will be smiting anything with a two-edged sword over there. It will surely be here. This two-edged sword in the hands of the saints means that, while they are resting in their faith, they have the Word of God, sharp and powerful, and with it are able to oppose everything opposed to the Truth. All this belongs to this side of the veil. These are the saints who are to execute the judgments written. How? I cannot give all the details. Undoubtedly there will be a great many details when we reach that time. We should be ready to take any part which the Lord may give us. He will give all of His people a share."

THE SMITING—IMPORTANT

As evidenced by the following quotations, the smiting held a very prominent place in Brother Russell's mind at the, close of his ministry—and he considered it to be the climax of the Church's ministry in the flesh.

"Of late we have been **thinking considerably** of what took place when Elijah and Elisha came to the river Jordan. They stopped there and stood talking. Something must be done before they could go further. So the Lord's people have been standing for a time since we came to October,

1914 Then Elijah took his mantle, wrapped it together and smote the waters of Jordan.” Z.'16-38,39; R.5845

"Besides, we are being **more and more impressed** with the closing features of the Elijah and the Elisha type. More and more we are impressed that Elijah's smiting of the river Jordan, the waters thereof being thus divided, pictures a mighty work yet to be accomplished, and apparently in the very near future." Z.'16-263,264;R.5950,c.l

"Until now we have never thought much about Elijah's going down to the Jordan and the important work he did there as having any special significance. But now we see that we went to the Jordan in 1914; and that Elijah and Elisha stood there, talking as we are doing now. After they had talked awhile, Elijah wrapped up his mantle, evidently referring to some special power given to the Elijah class; and he then smote the waters. We are watching daily to see what this may mean. Everything went ahead to prepare for this. Now we see that what has preceded has only been preparing the way for this. I am daily looking for what the folding up of the mantle may signify. It looks as if it may mean a great deal of money. We are trying to wrap up whatever mantle comes. This smiting will probably affect the whole civilized world. They are going to feel the influence of this smiting. Let us be ready."

Q.B. 387 (Question asked in 1916)

A weighty question now presents itself: Was the anti-typical smiting accomplished before October 31, 1916, the date of Brother Russell's departure? What says that faithful and wise servant of the Lord?

The thoughts expressed by him that come closest to indicating that **a part** of the smiting **may** have been done during the period of 1914-1916, is found in Z.'16-39,40 (R.5846, c.2) as follows:

‘‘Do you think that this [the smiting] has not yet taken place?' may be a question in your minds. We think it has not as yet fully taken place. 'Do you not think that the **PHOTODRAMA OF CREATION** has had a part in this?' **It may be.** 'Will there be something more?' We do not know. **We rather think there is something more.** [This last emphasis Brother Russell's.] We do not state this positively. We are keeping watch to see in what way God will exercise some very wonderful power causing some division as respects the truth."

These words are phrased in Brother Russell's characteristically conservative manner—a very praiseworthy trait of his. But we note that he emphasized the words, **We rather think there is something more.** Why did he do this? Obviously to show his strong leaning toward that viewpoint even though he conservatively added, "We do not state this positively."

This reference clearly indicates that Brother Russell felt that there was more to the smiting than was being done at that time. Careful examination of the three paragraphs that form the context of this passage unmistakably confirms this—as follows:

"We are keeping watch to see in what way God will exercise some very wonderful power causing some division as respects the truth. We are merely thinking aloud with you. We are looking for some very pronounced division on the subject of the truth, something that will eventually lead up to a great hatred . . . So, then, you see what we are looking for. Whether this will take place in a few months or in a few years more we may not be sure. But we think we shall see something that will bring a division in the sentiments of the people before we get into the fiery chariot." (How clearly is futurity expressed in these sentences!)

THE SMITING—FUTURE

But let us now note the statements Brother Russell made after the one just considered, which reveal his conviction that the smiting was future—beyond his own ministry, in effect.

"More and more we are impressed that Elijah's smiting of the river Jordan, the waters thereof being thus divided, pictures a mighty work yet to be accomplished, and apparently in the very near future. What will be the antitype of the folding up of Elijah's mantle, symbolizing his power, and how long it may require to thus concentrate the forces for the smiting, we do not know. We must wait, watch, and do our parts. Then how long it will require to accomplish the smiting of the waters is also an uncertainty; and how quickly the people will be divided by the truth is also an uncertainty.

"But admitting that even so great a work could be accomplished under the Lord's blessing and direction in a very

short time, we could still not expect the results in less than about three years. We are not fixing the time, however, for we know of no time feature applicable before us-—even as Elijah and Elisha were not sent to any definite place after reaching Jordan. We are merely giving our surmise—that a great work is before us, and that we cannot see how it could be accomplished in much less than about three years."

Z.'16-263,264; R.5950, c.l

"The collapse of Babylon will indicate that Satan has been quite fully bound. He is working very hard with ecclesiastical systems and false doctrines. Their collapse will mean his binding. When will this be? Not right away. It is identified with the smiting of the river Jordan; **but before the river will be smitten the war will come to an end.'***

Q.B. 626 (question asked in 1916)

"The smiting of the Jordan assuredly **is not far off;** and do we wish to have a share in it? As Elijah did the smiting, so all those who belong to the Elijah class will have a share in it." Z/16-336; R.5988, c.2

(As Brother Russell passed beyond the veil on October 31, 1916, it is evident that this excerpt from the Nov. 1, 1916 'Tower represents his final views on the subject.)

Some sincere brethren may have the thought that the smiting was done during the 1914-1916 period because of the great volume of work carried on at that time, such as the printing and distributing of great quantities of tracts and truth literature of every kind; the appearing of Brother Russell's sermons in thousands of newspapers each week; the Photodrama work, etc. But such a thought manifestly is not in harmony with Brother Russell's views just quoted. In addition, it is evident that even that considerable work did not achieve the results indicated in the smiting—as pointed out in the quotations appearing on pp. 19 and 21; namely that "the **peoples of earth, the public in general,** are to be judged by the truth"; that "a division of public sentiment is to be caused in connection with the truth. Waters are to be separated from waters, people from people, the truth being received by some and rejected by others"; that "This smiting will probably affect the whole civilized world"; etc. Indeed, the extensive work carried on in the United States and Great Britain in 1914-1916—and elsewhere to a certain extent—**could not** have affected the whole civilized world—the peoples of earth—at that time because of the great war then raging in the world, which

principally occupied the attention of mankind, and seriously, hindered the work of truth-spreading on the continent of Europe, and elsewhere.

In accordance with his early thoughts that the great war which broke out when Gentile Times ended, was the beginning of the **final** great time of trouble that would destroy this order of things and usher in God's kingdom, it was natural that he originally felt that the smiting was due to be done around 1914, or soon thereafter—before the final culmination, which he believed was near. That thought, however, is no hindrance to the true sheep of the Lord who are still on this side of the veil, for not only have they received and held—and continue to hold—the truth **in the love of it** (not on the basis of chronological expectations and hopes) but in addition, they recognize that Gentile Times did end in 1914, as evidenced by the prompt outbreak of the great, world-shaking war in that year. They realize, however, as Brother Russell stated before his departure, that that war was but a **prelude** to the great Battle of Armageddon; that it was but the first of the order-destroying **spasms** of trouble which are due to come "as travail upon a woman with child." (1 Thess. 5:3.) At the end of this travail period, the Kingdom of God on earth will be born. To those sheep of the Lord who are following him closely in appreciative alertness, the following words of Brother Russell are most significant; and they are fully at peace concerning the matter.

"Finally we reached the last place of the four— October 1st, 1914. This was the last point of time that Bible Chronology pointed out to us as relating to the Church’s experiences. Did the Lord tell us that we would be taken there? No. What did he say? His Word and the fulfilments of prophecy seemed to point unmistakably that this date marked the end of Gentile Times. We inferred from this that the Church's 'change' would take place on or before that date. But God did not tell us that it would be so. He permitted us to draw that inference; and we believe that it has proven to be a **necessary test upon God's dear saints everywhere.** Did the Times of the Gentiles end by October 1st, 1914? It certainly looks very much as if they did. The great nations of the world there began to go to pieces under the terrible shaking process then begun."

Z.'16-38,39; R.5845,c.l

From the preceding examination of that servant's presentations, it is evident that the smiting was not done in his day.

HAS IT BEEN DONE SINCE HIS DEPARTURE?

The smiting obviously has not been done since Brother Russell's departure. Since 1916, no message of truth has been given that has affected the whole civilized world and resulted in the peoples of earth being divided over it into two factions. More than this, remembering that the Elijah members do the smiting, it is obvious that neither the Society after Brother Russell's departure, nor the ones who continued with it in the great falling away from the truth, could be identified as the antitypical Elijah class. Could any other organization or group of brethren since 1916 be identified as the Elijah class? The answer manifestly is in the negative, for all groups have been a mixture of Elijah and Elisha members—"wise" and "foolish" virgins (in addition to a proportion of unconsecrated ones)—as at this very day.

The conclusion then is unavoidable that the smiting is yet future. It is to be the climax of the ministry of the Church in the flesh. Hence, the antitype of the chariot of fire and of the whirlwind also must lie before us.

"And it came to pass, as they still went on, and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." 2 Kings 2:11

WHAT SAYS THE HARVEST MESSAGE ABOUT THE CHARIOT OF FIRE AND THE WHIRLWIND?

"As they two went on, behold, a chariot of fire parted them asunder! In symbolic language, this seems to signify that the Elijah class will be involved in very fiery trouble, persecutions, and will thus be separated from their fellows. The next symbol of a whirlwind taking Elijah to heaven also implies further trouble."Z.'15-285,286 ; R.5772, c.2

"Now, as to the meaning of the fire and the chariot: Fire always represents destruction, and a chariot of fire would seem to signify some very trying experience that will separate the Elijah class from the Elisha class, and bring the deliverance of the Elijah class . . . When Elijah's chariot came, it was in a whirlwind that he was carried into the

heavens, into the atmosphere, beyond earthly vision. What did the whirlwind signify as regards the Church? 'Does it mean more trouble?' you will ask. We think it does. Dear friends, we are waiting for that chariot and whirlwind 'What will it be?' Well, we know that the Lord picture the great time of anarchy that is coming as a great whirl wind . . . Jeremiah 25:30-33; 30:23,24.

"To our understanding the Elijah class will be amongst the first to be affected by the great whirlwind of anarchy. We believe it signifies that many of the Lord's people—all of the faithful at that time—will be taken from the present life in some anarchistic movement."

Z.'16-38,39; R.5845, c.2

"It will be after the smiting of Jordan—after the division of the people by the message of the truth and the mantle of Elijah's power—that the separation of the Church into two classes will take place. Thereafter, the Elijah] class, the Little Flock class, will be clearly manifested, separate and distinct from the Great Company class. The division, be it remembered, will be caused by the fiery chariot' —some very severe, trying ordeal, which the elect class will promptly accept and enter into; the Elisha class holding back from the persecution, but not drawing back to sin or to a repudiation of the Lord. It will be but a little later on that the whirlwind (probably anarchy) will bring about the 'change' of the Elijah class." Z.'16-263,264; R.5950, c.l

Because some sincere brethren may have the thought that the fiery chariot represents fiery trials which have taken place within the ranks (classes) of the household of faith since Brother Russell's departure, we would call attention to the fact that the chariot came from **without** and separated Elijah from Elisha. This would mean that the fiery trial or persecution comes from without the ranks of! the household of faith and confronts both classes of virgins —who are then separated by reason of the fact that the wise ones meet the trial fearlessly and immovably in the strength the Lord supplies, whereas the foolish ones avoid the trial. The fiery chariot does not represent Elisha persecuting Elijah. Neither does it picture the case where **professed** brethren persecuted **both** Elijah and Elisha, for in that case it resulted not in a separation **between** Elijah and] Elisha, but a separation of **both** Elijah and Elisha from the erring, professed brethren, and their (Elijah and Elisha) con-

tinuing on together. The nature of the fiery trial is clearly indicated by Brother Russell in the last two quotations on page 26. It is evident that the Little Flock class was not "clearly manifested, separate and distinct from the Great Company class" after the trials involving the Society which took place after Brother Russell's departure—nor has it been thus manifested yet.

The fiery chariot appears to correspond to the expected future persecution of the Truth and its adherents by churchianity at the time the nominal church systems come into their little season of exaltation and power in conjunction with the civil powers. This is pointed out by Brother Russell on p. v of the new Foreword (1916) to VOL. 3, as follows:

"For a little while there will be a great triumph of Churchianity, after the war. Both Catholics and Protestants will share in this triumph and both political and financial princes will encourage it, hoping for the prolongation of their own power. At that time we may expect strong opposition from Churchianity upon the true, faithful followers of Jesus, resulting in serious persecutions—perhaps even unto death. But the triumph of Babylon will be short. Soon the sentence already pronounced will be executed and she shall fall like a great millstone into the sea—into anarchy—into destruction, never to rise again."

Again, in C231, we read, "It will probably be in an effort at self-preservation on the part of 'Great Babylon'— 'Christendom'—when she sees her power in politics, priestcraft and superstition waning, that the work of truth-spreading will be stopped as detrimental to her system. And probably at this juncture the Elijah class, persisting in declaring the truth to the last, will suffer violence, pass into glory and escape from the severest features of the great time of trouble coming—just in the crisis of affairs when men begin to feel that desperate measures must be resorted to, to sustain the tottering structure of Christendom."

We could cite additional statements to this effect made by Brother Russell, but as they are recorded a little further on we shall not repeat them here.

As the nominal church systems have not as yet experienced their temporary exaltation in association with the civil powers, the "fiery chariot" experience would be yet

future. This is corroborated by the fact that the smiting of Jordan has not been accomplished as yet, as we have seen —and the fiery chariot conies after the smiting of Jordan.

IN REVIEW

In review then, we see that Elijah and Elisha came to Jordan and stood there for a time. Then Elijah had three final experiences: he smote the waters of Jordan with his mantle, the waters were divided, and the prophets crossed over into the wilderness; as they walked on, the fiery chariot appeared and separated Elijah from Elisha; lastly, Elijah was taken up in the whirlwind. In antitype, this represents the following: the two classes of virgins came to 1914 and have been "standing" for a time since then; i. e., they have been continuing on in the same relative position to this very day—holding to the same precious truth, in the Volumes and Reprints. Nothing radically different has been accomplished by the true sheep since then. Ahead of us lie the antitypes of Elijah's three last experiences

1. The Elijah members are to issue a message of the truth which is associated with the fulfilment of Psalm 149:5-9, and which will come to the notice of the peoples of earth, resulting in their becoming divided into two factions over it.
2. Following this message, a fiery trial of the nature of persecution will come upon (confront) all the virgins, resulting in the separation of the foolish virgin class from the wise virgin class.
3. Finally the last Elijah members will be "taken up'—delivered into the much yearned for and patiently awaited joy and glory beyond the veil—in the beginning of the greatest and last spasm of trouble: the time of world wide revolution and resultant anarchy—Armageddon.

Several important questions present themselves at this point: What, more specifically, will be the nature and substance of the smiting message? **When** is it to be given? What will be the origin and nature of the resultant fiery trial or persecution? How is the "change" of the last Elijah members to come about? The answers to these questions appear to lie in the John the Baptist type—about which Brother Russell wrote much.

STUDY II

JOHN THE BAPTIST

Matt. 14:1-11 Mark 6:16-28

WHAT SAYS THE HARVEST MESSAGE ABOUT JOHN THE BAPTIST?

John was a further type of the Church in the flesh, supplementing the Elijah type, as pointed out in the following excerpts:

"And the fact that Elijah was to come before the great day, and that **now** we have found in the Church the anti-typical Elijah to whom Malachi the prophet referred and whom John the Baptist further typified, should be esteemed **another** evidence that the time is at hand—that the great Day of the Lord has come." (Emphasis in this sentence is Brother Russell's.)

B257

"We see in John the Baptist the repetition of the type, he being a fresh type corresponding to Elijah, as Herod corresponded to Ahab, and Herodias was an advanced type of Jezebel." Z. '04-236, 237; R. 3408, c. 1

"John the Baptist, as the forerunner of Jesus in the flesh, typified this greater Elijah (the Church in the flesh), the forerunner of the Messiah of glory."

Z. '11-41, 42; R. 4757, c. 1

While John's ministry further typified the entire Gospel church in the flesh, he especially typified the last Body members during this harvest time—the end of the age.

"John, at the first advent, was really a finishing out, in a measure, of the type begun in the person and work of Elijah; and John's work at the first advent foreshadowed the closing work of the Church at the second advent.

These, the feet of Christ in the flesh—the feet of Elijah announce the Kingdom."

B253-254

"John, as we have shown, was a striking type of the true church in the 'harvest' or end of this age."

Z. '95-9,10; R. 1754, c.

In B260, Brother Russell says, "Let us notice what these types indicate; for since our Lord has directed our attention to them, whatever we find in the life and experience o either Elijah or John which seems to fit well to the experience of the Church, and to the testimony regarding her future earthly course, we are justified in recognizing as typical."

In turning to an examination of John's closing experiences, we note the interesting and significant fact that he, like Elijah, had three final experiences: 1. He publicly reproved the unlawful union of Herod and Herodias. 2. He was imprisoned in consequence of the reproving action. 3. He was beheaded in prison.

In their nature these experiences correspond remarkably to the antitypical significance of Elijah's three last experiences, and appear to shed the light on Elijah's experiences that supplies the answers to the questions found on page 28. The reproving message of John indicates the nature of Elijah's smiting message; the imprisonment of John indicates the nature of the fiery trial; and the beheading of John corresponds to the taking up of Elijah—both of them representing the laying down of earthly life by the last Body members and their passing beyond the veil, thus completing the Church.

Brother Russell associated and combined the closing typical experiences of John the Baptist with those of Elijah, as illustrated in the following statements:

"That this dark night is already approaching we are made aware, not only from the Scriptures but as well from the ominous signs of the times; and the fate of the Church; then, so far as her human career is concerned, seems outlined in the closing pages of the lives of Elijah and John the Baptist. The beheading of the one, and the whirlwind and fiery chariot which bore away the other, probably indicate violence to the last members of the Body of Christ." C231

"Such a persecution would not only furnish, in the end or harvest of this age, another parallel to the harvest of the Jewish age (Acts 4:10-13,23-30; 5:29-41; 11:19), but would also give a wider and deeper significance to the

words of the Apostles Paul and John (2 Tim. 4:3; Rev.13:17), and to the typical illustrations of the close of the earthly career of the true church, as represented in Elijah's whirlwind departure and John the Baptist's imprisonment and beheading." B263-264

"Soon this work of the Church, of announcing the kingdom and calling upon men everywhere to repent and reform, will be at an end, and the kingdom will be introduced with power and great glory. Soon the work of baptizing the anointed ones and witnessing to their relationship to God will be at an end. Soon this antitypical Elijah, like John will be restrained from further proclamation—and ultimately be cut off." Z. '03-462; R, 3293, c. 2

"Furthermore, the record is that Elijah was taken up in a whirlwind; and applying this to the last members of the Church, would seem to indicate trouble also, because whirl winds are used symbolically in the Scriptures to represent trouble. We will, therefore, not be surprised if the last members of the Church, the body of Christ, to be taken to the Lord, should be taken in the midst of fiery trials and a whirlwind of trouble. This seems to be indicated by another type of the same class, given us in the Scriptures—John the Baptist, who was imprisoned and finally beheaded." Z. '98-222, 223; R. 2341, c. 2

FUTURE OF THE NOMINAL CHURCH SYSTEMS

Before proceeding with a detailed examination of Brother Russell's presentations relating to John's closing experiences and their relationship to those of Elijah, let us examine his presentations on a matter of vital relationship and importance to this subject—namely, the future role of the nominal church systems, Catholic and Protestant. Will they have a little season of exaltation and power in concert with the civil powers before they are cast down to utter destruction, or not? **What says that faithful and wise servant of the Lord?**

"The Scriptures indicate the formation of a great religious combination, which will exercise a measure of political power throughout the world, and especially in these United States, and which will forcibly restrain public expression on religious subjects when contrary to its standards. At that time we expect that these publications will

be suppressed—the very thing its many enemies would now like to accomplish but cannot; because now, and for some time yet, the 'four angels' will hold back the storm—until all the servants of God have been sealed in their foreheads—given an intellectual appreciation of God's plan. (Rev.7:1-3.) When the suppression comes we shall be fully resigned to it, **and accept it as a sign that the membership of the Elect Church, the Bride or Body of Christ, has been completed. When this occurs we shall understand it to be the shutting of the door of opportunity to membership in the Elect Church, mentioned by our Lord in Matt. 25:10.** [This has not occurred yet. Hence the door of opportunity is still open.] Soon after, the intensity of the great trouble and anarchy may be expected."
Z.'92-279; R.1448

"The Scriptures indicate that the Church of England will become intimate with the Evangelical Alliance and will give it apostolic authority to preach. Because of this union the Alliance will be able to say, 'We have apostolic authority to preach. Let no one speak unless he has our sanction.' This action on their part is described in Revelation 13:17. None will be allowed to buy or sell spiritual things in the spiritual market unless he has either the mark of the Beast or the mark of the Image. . . . The Scriptures clearly indicate that the Image of the Beast is to get so great power that it will do the same thing that the Roman Catholic Church did in the past; and that the two systems, Catholic and Protestant, will rule the civilized world with a high hand through the civil power—the Dragon."

VOL. 4, Original Foreword, page xi

"A CONFEDERACY!"—ISAIAH 8:12.

"We pointed out from the Scriptures a federation of Protestants which would receive its life or vitality through association with the Episcopal Church, and that this combination of Protestants would be one side of the great scroll of the heavens while Roman Catholicism would be the other side of the scroll, and that these would not unite, but 'roll together as a scroll' during this harvest time, and because of the shaking incident to the time of trouble and anarchy with which the age would end. But not until seventeen years later was the idea of federation brought forward. Formerly it was urged everywhere that the cause of righteousness was advanced by the competition between various denominations of Christendom. Now, however, the

federation is surely near, and it will have an important part to play in connection with the trouble coming upon the faithful little flock, and later on it will receive by divine permission as complete an overthrow as came upon the Jewish institution, its prototype, in A. D. 70." Z.'08-4,5; R.4110, c.2

Not only did Brother Russell consistently preach throughout his ministry that the nominal church systems would be temporarily exalted in league with the civil powers just before their destruction (and there are few subjects to which he devoted more space in his writings than this one), but the fact that this did not occur before 1914 does not mean that he was wrong in this conviction, any more than that he was wrong in preaching that the nominal churches and kingdoms of this world are to be destroyed; or that the true church is to be glorified; or that the Kingdom of God will be ushered in in power and great glory—even though these things did not occur before or around 1914. These things **will** happen—but a little bit beyond the time that Brother Russell originally expected. Not only did he point out in a number of places in his 1916 writings that this temporary triumph of churchianity was yet future—"after the war"—but in an important article in Z.'14-134-136; R.5450, c.2, we find the following significant statement:

"The chronology still seems as strong as ever to the Editor. He sees nothing to alter or amend. Nevertheless, the Editor wishes to put all the 'Tower readers on notice, as he already has done twice this year, that to his judgment it now seems unreasonable to expect during the present year all that he had anticipated, as suggested previously. He sees no possibility that the Church Federation will reach its climax of organization and power, and then reach its fall, during the remaining months of this year. And he surely looks for this to occur prior to the full ending of this Gospel age and the glorification of the last members of the Church, which is the Body of Christ. [Please note well the last two sentences.]

"This does not prove the chronology wrong, nor does it prove that the Times of the Gentiles do not end with this year. It may be that Gentile Times will end before the ecclesiastical oligarchy attains sacerdotal power."*

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* Webster defines **sacerdotal** as follows: 1. "Of priests; relating to the priestly office or function." 2. "Characterized by a belief in a divinely authorized priesthood."

Following this paragraph are some of the statements made by that faithful and wise servant in 1916 to the effect that the temporary exaltation of the nominal church systems would take place after the war then going on. The conflict now in progress, like the one of 1914-1918, is a conflict between nations, and might reasonably be considered as a continuation of the World War, after a period of armistice—for little, if anything, was settled by that first conflict, and the nations apparently have taken up the matter where they left off, the opposing sides being largely composed of the same nations as in the first conflict. Brother Russell did not foresee this second phase of the World War, by the Lord's overruling. Accordingly, his expectations respecting what would occur after the war may reasonably be applied to the period following the present conflict, and quite likely will be fulfilled there. (More about this on pp. 46-49.)

Here are Brother's Russell's 1916 statements, mentioned above:

"For a little while there will be a great triumph of Churchianity, after the war. Both Catholics and Protestants will share in this triumph and both political and financial princes will encourage it, hoping for the prolongation of their own power. At that time we may expect strong opposition from Churchianity upon the true, faithful followers of Jesus, resulting in serious persecutions—perhaps even unto death. But the triumph of Babylon will be short. Soon the sentence already pronounced will be executed and she shall fall like a great millstone into the sea—into anarchy—into destruction, never to rise again."

VOL. 3, New Foreword (1916), page v.

"It is possible that the war may continue for quite a, while yet, before the nations shall have been weakened and humbled sufficiently to desire peace. Then will come other troubles. Revolutions will threaten; the governments will associate themselves still more firmly with the nominal church systems, both seeking protection and strength." (How applicable today do these words appear to be!)

Z.'16-263,264; R.5950, c.1

"The Bible points out that about this time the Nominal Church systems of the world will rise to great prominence again in connection with the Civil powers. We can readily see the grounds for this. All the kingdoms, financially weakened, will realize the necessity for keeping a dominat-

ing grip upon the public and preventing anything akin to Socialism and Anarchy. They will naturally look to the great religious institutions called Churches to support them, to threaten the people with future torments, and in general to help keep the Ship of State from being overturned. The churches also will be ready and glad for such an opportunity. Already, they are rolling together as a scroll—the one side, Catholic, the other, Protestant, opposed and yet connected—each side united and federated to the best of its ability.

"But the Bible declares that this reign 'as a queen' will be a short one, and that the fall of Babylon will be tremendous—like a great millstone cast into the sea. It will be during the power of this so-called 'queen', for a little season, that the world will be under a great strain as respects any presentation of the Truth. And those found loyal to God and to principle will doubtless suffer therefor."

VOL. 4, New Foreword (1916), page iii.

"The Strong Man of the House must be bound before his goods can be spoiled. All the present institutions of the world are Satan's goods and arrangements. These will be spoiled in the great time of anarchy which will make ready for the establishment of .the Kingdom of Messiah. Before anarchy comes Satan must be bound. How will it come then, if he be bound? The collapse of Babylon will indicate that Satan has been quite fully bound. He is working very hard with ecclesiastical systems and false doctrines. Their collapse will mean his binding.

"When will this be? Not right away. It is identified with the smiting of the river Jordan; but before the river will be smitten the war will come to an end. After the war, the church systems will have a great deal of prosperity for a while. The depleted kingdoms of the earth will feel the need of these denominational supports, and **they will get it** . . The church and the state are getting pretty well welded together. They depend upon each other, and will get pretty closely united in the time, of need. Then these nominal churches will become quite prominent, and churchianity will be given great power."

Q.B. 626 (Question asked in 1916.)

Thus we see that in the 1914-1916 period, Brother Russell's convictions concerning nominal church exaltation remained unchanged, and that he recognized that it would

take place after 1914; after the end of the Times of the Gentiles; after the war. As this has not happened yet, this development apparently is yet future.

It might be well to mention at this time the fact that the coming nominal church (Protestant) union is not expected to be of a character wherein the various denominations will **merge,** or assimilate one with another and lose their separate identities—but rather that it will be a confederacy, a federation of the various denominations, which will retain their individual names, organizations, and identities, but which will closely co-operate with each other under a central committee or board—similar to the governmental arrangement of the United States. The forty-eight states retain their names, organization, and individuality, but they are federated, united, under the central federal power which speaks and acts for them in collective matters. This arrangement is indicated in one of the prophecies concerning the coming union of the nominal churches, recorded in Isaiah 8:9-20. The twelfth verse reads, "Say ye not, A Confederacy, to all them to whom this people shall say, A Confederacy; neither fear ye their fear, nor be afraid."

In Z.'00-4,5; R.2554, c.1, Brother Russell says, "Those who are looking for a **union** [emphasis Brother Russell's, as also in the other two cases in this paragraph] in Christendom in which denominational names and denominational lines will be obliterated, are looking for what they will never see until the great collapse comes, and the entire 'Christendom' system, social, religious, political and financial goes down in the great anarchous trouble with which the present age will close. The **union** which will be cemented will be largely one of common sentiment and co-operation in moral and political reforms. And this federative union, as already pointed out, began in 1846 in the organization of the Evangelical Alliance. We are looking yearly for its final knot to be tied in some manner that will include with other Protestant denominations the Episcopal Church, and a **working agreement** with Papacy."

And in Z.'05-99; R.3531, c.2, we read, "Our expectations are that after the federative influences already begun in Protestantism shall have knit the joints and members the more closely the one to the other, the entire federation of Protestants will receive some kind of Episcopal sanction, recognition, or ordination through the Episcopal system,

and that thenceforth Protestantism the world over will assume a more active and dogmatic influence in the civil life and political affairs of Christendom, co-operating with Roman Catholicism as a sister institution."

Let us now return to the subject of John the Baptist, and examine the presentations of that servant respecting John's three last experiences.

JOHN'S REPROVING ACTION

"While the Lord never in any way interfered with the course of this world, either to instruct, reprove or overpower, but confined his ministry in all these respects to Israel, the course of John in boldly and openly reproving the king, who was not an Israelite, but a Gentile and a godless and wicked tyrant, was in marked contrast. We are at a loss to account for this contrast, and for the seeming lack of wisdom on John's part in this matter, **until we call to mind the typical character of John** to which attention has already been called. (VOL. 2, Chapter 8) In this view of the matter we see King Herod as the representative of the world power of the present time; Herodias, his unlawful wife, as the representative or type of the ecclesiastical power of Christendom now seeking and longing for union with, and the co-operation of, the civil powers. Such is to be the result of the present movements in both civil and ecclesiastical circles for closer bonds of sympathy and cooperation. John, as we have shown, was a striking type of the true church in the 'Harvest' or end of this age. We, like John, must stand aloof from all those whose cry is, 'A confederacy, a confederacy!' (Isa. 8:11-13); and by our teaching and example declare **unlawful** [emphasis Brother Russell's] the proposed and **sure to come** union between church and civil government.

"The type is a striking one, and the fulfilment thus far is none the less so; but carried to its end it gives to the faithful overcoming church a premonition of the **approaching final test of faithfulness.** As the **course** of John incurred the wrath of the infamous woman who ruled the king and thereby accomplished John's beheading, so **the course** of the John class—the true church—will incur the wrath of the antitype. And the culmination of that wrath will doubtless bring about the dark night foretold by the Lord and the prophet, and typified by John's imprisonment (John

9:4; Isa. 21:12), wherein no man can labor in the great 'harvest' work. And as John never emerged from that prison, save to enter the deeper dungeon of the grave, from whence God will in due time bring him forth to power and glory, so when the coming night imprisons and fetters the faithful elect, the only deliverance they can hope for will be through the depths of the valley of the shadow of death into the glorious kingdom of our Lord and Savior Jesus Christ, whose they are and whom they serve."

Z.'95-9,10; R.1754

"But the Apostle, referring to the nominal church in the last days asserts that 'the time will come when they will **not endure sound doctrine.'** (2 Tim. 4:3.) [emphasis Brother Russell's] While this is true now, in the same sense that it has been true for centuries, it is to have a more forcible and clear fulfilment future." B258

"And since the Apostle was thinking and writing especially about the last days, not about the middle ages, we are surely justified in querying whether a time may not be but a short distance before us, in these 'last days,' when sound doctrine will not be **endured** [emphasis Brother Russell's] or permitted to any degree." B259

"And though the faithful children of God have often pointed out that union between the church and the civil power is out of order, being in the Scriptures termed harlotry (Rev. 17:5), and though in a great measure the world has withdrawn from the churches, the union still exists, and the Scriptures seem to point out that, in the time of trouble approaching, the nominal churches, professedly virgins of Christ, will be on the side of the kings of the earth, and united to them; and the true Church, like its type, John the Baptist, will be unpopular and restrained of liberty, **because of faithfulness in opposing and condemning error.**

"In John's case as well as in Elijah's it was a woman that persecuted—a king acting as her agent and tool; with the true Church it has been in the past that which these symbolize **and doubtless will be so in the future—**the nominal church represented by a woman and civil government by a king. Not only does prophecy point out a closer union between these than at present exists, but any close observer can see that the principal **lever** [emphasis Brother Russell's] by which the royal aristocracy rules the masses

is the superstition that God appointed these 'great men,' though often both weak and vicious, to rule over them; and that to rebel against tyranny and injustice, and to claim justice, liberty and equal rights, is to oppose God's will. Hence the tendency of governments and churches is toward open or secret union for their mutual welfare in the coming storm." B261-262

"As there is a striking resemblance between John and Elijah, his type, so there is a striking resemblance between the experiences of John and those of the faithful church— the great antitype of Elijah. While Elijah fled from Ahab, his real persecutor was Jezebel, who sought his life. So John the Baptist was apprehended and finally executed by Herod, but his real opponent was Herod's wife, Herodias. Similarly the greater Elijah, the faithful body of Christ in the flesh, has suffered **and will yet suffer further** at the hands of civil power, yet the real persecutor behind the civil power has been the antitypical Jezebel mentioned in Revelation 2:20—the antitypical Herodias—the nominal church adulterously allied to the kingdoms of this world while nominally espoused to Christ."

Z.'04-60,61; R.3325, c.l

". . . as Revelation clearly points out, Jezebel today has daughters—systems termed Protestant—which, nevertheless, copy largely the mother's spirit. It is through the influence of the daughters that the antitypical Elijah may expect future persecutions, instigated by the mother, accomplished through the daughters, as typically represented in the case of John the Baptist, beheaded by Herod at the instance of Salome, but at the instigation of Herodias—-Jezebel. This, however, is looking down to a **period in the future."** Z.'04-236,237 ; R.3408, c.2

ANTITYPICAL SMITING OF JORDAN BEFORE US

In review then, we see that the antitypical smiting of Jordan lies before us; that it is to be connected with the fulfilment of Psalm 149:5-9; that John's typical action in reproving the unlawful union of Herod and Herodias corresponds to Elijah's smiting, showing the last Elijah members in the flesh that their action is to be directed against the coming union of the nominal church systems with the civil powers which is indicated in the Scriptures (the effect of which is indicated in Rev. 13:16, 17)" and which, accord-

ingly, was consistently preached by that faithful and wise Servant of the Lord throughout his ministry. As a result of the smiting or reproving action, repressive governmental measures instigated by the nominal churches will be taken, to stifle the truth—and this trial will be met by the Elijah; members unflinchingly, armed with the power of the Lord, through knowing that they are following and obeying him through his leading in the Word and Harvest message. The Elisha members will avoid the trial by staying somewhat aloof from the Elijah members, probably keeping away from meetings, etc., keeping silent and inconspicuous ("foolish" virgins)—while remaining loyal to the Lord in their hearts. Thus the work of truth-spreading will be stopped, the truth "imprisoned," the dark night arrived— and the Elijah members probably will be literally imprisoned (or experience something even more turbulent) because their thankful, wholehearted loyalty to the Lord will lead them to take the same stand when told to stop preaching or spreading the truth, as the Apostles took under similar circumstances: "We must obey God rather than men." (Acts 5:27-29, Revised Version.) A little later, Papacy will cunningly use her "daughter"—federated Protestantism—to bring about the destruction of the imprisoned Elijah members by action of the civil powers—as] typified by John's experiences at the hands of Herod, Herodias, and Salome.

As previously quoted, Brother Russell said concerning these things: "It will be after the smiting of Jordan— after the division of the people by the message of the truth and the mantle of Elijah's power—that the separation of the Church into two classes will take place. Thereafter, the Elijah class, the Little Flock class, will be clearly manifested, separate and distinct from the Great Company class. The division, be it remembered, will be caused by the fiery chariot—some very severe, trying ordeal, which the elect class will promptly accept and enter into; the Elisha class holding back from the persecution, but not drawing back to sin, or to a repudiation of the Lord. It will be but a little later on that the whirlwind (probably anarchy) will bring about the 'change' of the Elijah class."

Z.'16-263,264; R.5950.

Again, in C231, he says, "That this dark night is already approaching we are made aware, not only from the

Scriptures but as well from the ominous signs of the times; and the fate of the Church then, so far as her human career is concerned, seems outlined in the closing pages of the lives of Elijah and John the Baptist. The beheading of the one, and the whirlwind and fiery chariot which bore away the other, probably indicate violence to the last members of the body of Christ. Yet Zion need not fear; for God is in the midst of her, and will help her. Her consecration is unto death, and her privilege is to prove her faithfulness: 'The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be **as** his master [emphasis Brother Russell's], and the servant **as** his lord.' Matthew 10:24, 25.

"It will probably be in an effort at self-preservation on the part of 'Great Babylon'—'Christendom'—when she sees her power in politics, priestcraft and superstition waning, that the work of truth-spreading will be stopped as detrimental to her system. And probably at this juncture the Elijah class, persisting in declaring the truth to the last, will suffer violence, pass into glory and escape from the severest features of the great time of trouble coming—just in the crisis of affairs when men begin to feel that desperate measures must be resorted to, to sustain the tottering structure of Christendom."

We now come to the very important question, When is the smiting to be done? The John the Baptist type supplies the answer. As John did not reprove the unlawful union of Herod and Herodias before it was an accomplished fact, the Elijah members are not to reprove the alliance between the nominal church systems and the civil powers until that alliance becomes a reality, a consummated fact—evident to the world. The mistake that the Society—and others—have made in actively assailing the nominal. churches, etc., is that their action is premature—in advance of the **due** time. (In addition, instead of acting in the! spirit of the Lord, and using only the Word of God and a spiritual type of language, the activity of many of those associated with the Society has been carried on largely in the spirit of the world and its unedifying, slandering, provoking type of speech—and apparently it is continuing this way.)

If any are yet in doubt as to whether the reproving message in the John type corresponds to the smiting message in the Elijah type, we would like to present some fur-

ther evidence to this effect from the Harvest message. We have seen that John's reproving pointed out that the union of Herod and Herodias was unlawful according to the Word of God (the Law of Moses). In antitype this indicates that the John class is to point out the illegality of the coming union of antitypical Herod and Herodias (after it has been consummated) from the standpoint of the Word of God— and the falseness of the accompanying pretensions and claims to being the true church of Christ and having divine right to rule, in concert with the civil powers.

In one of his most significant statements concerning the antitypical smiting, Brother Russell brings out the similarity between the smiting and John's reproving action. It is found in Z.'16-265,266; R.5951, c.1. After saying (in R.5950, c.l), "It is possible that the war may continue for quite a while yet, before the nations shall have been weakened and humbled sufficiently to desire peace. Then will come other troubles. Revolutions will threaten; the governments will associate themselves still more firmly with the nominal church systems, both seeking protection and strength," he says, "The garnering of the wheat continues; but apparently the consuming of the tares will correspond very closely with the division of Jordan. The tares are a class of (often) noble people who have risen up out of the world infused with hopes and aims of a benevolent character, but misled into thinking that they are the Church. From the tare viewpoint, the wheat are an abnormal growth, a peculiar people, few in number, and not held in high esteem. **The smiting of the waters will reveal the truth in respect to what is the real church of Christ, and what are imitations;** and the honest-minded tare class will be undeceived, and cease to longer pretend that they are the Church of Christ—thus they will be burned or cease to be as tares, continuing however as noble-minded worldly people and will have a share in the general blessings of the 'sweet by and by' under the kingdom, for which we still pray."

Again, we have already examined on pp. 34-35 some extracts from the Harvest message which plainly manifest Brother Russell's conviction that there would be a temporary exaltation, a little season of prosperity, of the nominal church systems in association with the civil powers after the war then in progress. It is evident from his 1916 writings

that his thoughts and expectations concerning the post-war period principally centered on this matter. It was the major, the uppermost, object of his attention. And in the following statement of his, we note the significant fact that Brother Russell placed the due time for the smiting as also being after the war, at the time of the nominal church exaltation. He also sets forth what the results of the smiting action will be.

In Q.B. 626 (question asked in 1916) we read, "He [Satan] is working very hard with ecclesiastical systems and false doctrines. Their collapse will mean his binding. When will this be? Not right away. It is identified with the smiting of the river Jordan; **but before the river will be smitten the war will come to an end. After the war, the church systems will have a great deal of prosperity for a while.** The depleted kingdoms of the earth will feel the need of these denominational supports, and they will get it. . . . The church and the state are getting pretty well welded together. They depend upon each other, and will get pretty closely united in the time of need. Then these nominal churches will become quite prominent, and churchianity will be given great power. . . . But through the spread of the Truth [the smiting] and the consequent division of the waters, churchianity will collapse. . . . The division of the people will come first, followed by the persecution of the Church. Then comes the fall of Babylon, after which the great anarchy and trouble will come on the world."

Do not the last four paragraphs show the antitypical smiting and its results to be practically synonymous to the antitypical significance of John's reproving and its results? Prom the numerous expositions already examined we see that Brother Russell expected that after the war ended the nations would be impoverished, and the returning soldiers and the masses would be dissatisfied, disillusioned, bitter.

Church and state would draw closer together for mutual cooperation and support to stave off and prevent the revolutions that would be threatening. At that time the truth would be suppressed—and the Elijah members, refusing to bow to that suppression and loyally upholding and presenting the truth unto the end, would suffer violence and pass into Heavenly glory beyond the veil. The revolutions would break out on a world-wide scale, first destroying the

nominal churches and church systems, and then overthrowing all governments—with the result that the terrible condition of world-wide anarchy would prevail just prior to the establishment of the Kingdom on earth.

In further confirmation of this we read in Z.'14-259-261; R.5526, 27: "The present terrible war is not the great time of trouble in the fullest sense of the word, **but merely its forerunner.** The great time of trouble of the Scriptures] will be brought on by **anarchy**—the general uprising of the people; as the Prophet says, 'every man's hand against his] neighbor, no peace to him that goeth out or to him that cometh in.'—Zechariah 8:10. . . . As long as governments are strong, their overthrow will be impossible. Our thought, often presented in these columns, is that a great war will weaken the nations, preparatory to the period of anarchy. Such a great war, crippling the world financially and discrediting the rulers in the eyes of their peoples, will open; the way for anarchy. . . . Our thought is that this war will so weaken all the nations, so impoverish them, as to make them ready for the anarchy which the Bible portrays. The disbanding of the troops and the returning of them to their homes, disappointed, dissatisfied and angry with the kings, rulers, nobles, will result in the anarchy which will doubtless prevail throughout Europe—and extend to every nation, as the Bible predicts."

THE GREAT EARTHQUAKE—REVELATION 16:18

In Z.'14-307; R.5554, we read, "When we say that the Kingdom lies just beyond the war, we should note the fact that, according to the Scriptures, it will not be set up immediately. Following the terrible storm of this war will come a great revolution, symbolically styled *'a* great earthquake.' (Rev. 16:18.) In conjunction with this social revolution, the Bible indicates that churchianity will for a time be greatly exalted as the hoped-for power by which the revolution may be offset and stopped. During that brief time of Babylon's prosperity, the true church will be in hard lines, from the earthly viewpoint. Nevertheless, 'all things shall work together for good to them that love God, to the called according to his purpose.' Following the revolution and churchianity's exaltation quickly will come the anarchy, which the Bible everywhere symbolizes by fire, because of its destructive force and influence."

And in Z.'15-227,228; R.5735, c.l, we read, "Now we who are living in this day see the beginning of these foretold events. We see the prelude to the great Battle of Armageddon. Our thought is that the Armageddon itself will be the mighty 'Earthquake' spoken of in Revelation. (Rev. 16:16-18.) In this great revolution and in the succeeding anarchy all earthly institutions will be swept away."

IS THE PRESENT CONFLICT ARMAGEDDON?

From the foregoing we see that Brother Russell expected that the next world-wide spasm of physical violence after the World War would be Armageddon. The next question, then, is—Is the present conflict Armageddon? The answer clearly is in the negative. As pointed out in the last two references, Armageddon is the "great earthquake" of Revelation 16:16-18, "such as was not since men were upon the earth, so mighty an earthquake, and so great." In further confirmation of this, Brother Russell said, "For a brief time, as we understand the Scriptures, these combined forces of Armageddon [ecclesiastical, political, and economic] will triumph. Free speech, free mails, and other liberties which have come to be the very breath of the masses in our day, will be ruthlessly shut off on the plea of **necessity** [esmphasis Brother Russell's], the **glory of God, the commands of the church,** etc. The safety-valve will be sat upon and thus will cease to annoy earth's kings with the sound of escaping steam; and all will seem to be serene—until the great social explosion described in the Revelation as an **earthquake** [emphasis Brother Russell's] will take place. [Note that the earthquake does not take place until after the despotic rule of church and state has been instituted. **This has not happened yet.]** In symbolic language an earthquake signifies social revolution, and the Scriptural declaration is that none like it ever before occurred. (Rev.16:18,19.) See our Lord's reference to it in Matthew 24:21."

. VOL. 4, Original Foreword, p. xiv.

In D486-487, we read, "We have reason to believe that Socialism will make great progress during the next few years. . . . We can but rejoice to see principles of equity set in motion, even though they be but temporary and partial. And all whose interests would be affected thereby should endeavor to take a broad view, and to relinquish a portion of their personal advantage for the general good.

"As intimated the movement will be crushed under the combined power of Church, State and Capital and later lead to the great explosion of anarchy, in which, as indicated in] the Scriptures, all present institutions will be wrecked;—, 'a time of trouble such as was not since there was a nation.''

Again, in Z.'15-123,124; R.5673, c.2, we read, "Messiah's kingdom is pictured as a 'stone cut out of the mountain without hands,' without human power; and it, in the days of these kings, represented by the toes of the image, to smite the image and grind it to powder; and the stone is to become a great mountain, or kingdom, of the Lord in all the earth. This smiting, we believe, is near at hand, the present war of Europe being intended of the Lord to weaken the nations and to prepare them for the next stage of the trouble, the great earthquake, which in symbol signifies revolution. Following the revolution quickly, is to come the great symbolic fire which is to destroy the present order of things entirely. This fire represents anarchy, the overthrow of all rule and authority."

And in Z.'15-165,166; R.5697, c.2, Brother Russell says:

"To our understanding the present war is pictured in the Bible, as due to begin in 1914. It is a great 'wind.'

"Following the great war, the Bible teaches, a great earthquake—social revolution—will take place. In connection with that earthquake will come an-exaltation of religious sects, Catholic and Protestant, on the side of the kings and princes—political, social, financial, religious. Next will come the downfall of all present religious systems. Speedily the symbolic 'fire' of the Bible will consume the earth—anarchy. Following the anarchy quickly will come the long-promised Kingdom of God."

The nature of the present conflict is not that of the kind of revolution pictured above; it is not the violent rising of the masses against the powerful, ruling interests. It is clearly a war between nations similar to the conflict of 1914-1 1918, as mentioned on page 34. The array of nations on each side, and their true aims and purposes, are so similar] to the World War, that the present conflict might be properly described as the second "round" or phase of that war— following a "breathing spell" or armistice. We find Great

Britain, France, Russia, and the United States on the same side again, together with about the same aggregation of lesser nations as in the World War. Opposed to them are the nations of Germany, Austria, Hungary, and Bulgaria. In the World War, Italy was allied with Germany, but later came over to the Allied side. So too has it been in the present conflict. In the World War, Japan, while nominally on the side of the Allies, actually rendered them no active military assistance in Europe or Africa, but pursued an independent course—seizing certain territories for her own benefit. So too in the present conflict, while nominally a member of the Axis, Japan is rendering no active military assistance to Germany in Europe or Africa, but is pursuing an independent course for the most part, having seized various territories in her own interest. The analogy between the two conflicts does not fit in every detail, but its basic correspondency is remarkable.

In the Lord's providence, Brother Russell manifestly did not foresee that there would be a second phase or spasm of the World War—but we who are living today can and do see it. It is entirely reasonable and proper, therefore, to watch for the fulfilment after the present conflict of Brother Russell's expectations as to what would take place after the end of the World War. Indeed we can see that present conditions, and those that will probably prevail in the near future, are more in line with his presentations respecting economic prostration of nations, dissatisfaction and bitterness of peoples, etc., than they were during the period following 1918.

Another weighty proof that the present conflict is not the Battle of Armageddon lies in the Scriptural evidence that before Armageddon there will be an exaltation of the nominal church systems in connection with the civil powers —and this has not taken place yet. That faithful and wise servant stated that this development must be expected before Armageddon; that the great time of trouble could not precede it.

In the original Foreword to VOL. 4, p. xviii, we read, "The lines of battle are daily becoming more distinctly marked. Nevertheless Armageddon cannot yet be fought. . . The Image of the Beast must yet receive life—power. It must be transformed from a mere mechanism to a living force. Protestant Federation realizes that its organization will continue to be futile unless it receives vitalization—un-

less its clergy directly or indirectly shall be recognized as possessed of apostolic ordination and authority to teach. This, the prophecy indicates, will come from the two-horned Beast, which we believe symbolically represents the Church of England. High-handed activities of Protestantism and Catholicism, operating in conjunction for the suppression of human liberties, await this vivifying of the Image. This may come soon, but Armageddon cannot precede it, but must follow—perhaps a year after, according to our view of the Prophetic Word." (Please note well the last two sentences.)

Again, in Z.'05-99; R.3531, c.2, we read, "Our expectations are that after the federative influences already begun! in Protestantism shall have knit the joints and members the more closely the one to the other, the entire federation of Protestants will receive some kind of Episcopal sanction, recognition, or ordination through the Episcopal system, and that thenceforth Protestantism the world over will assume a more active and dogmatic influence in the civil life and political affairs of Christendom, co-operating with Roman Catholicism as a sister institution.

"These are the two extremes of the heavens or ecclesiastical powers of the present time, and our Lord's declaration that they shall be rolled together as a scroll signifies, not that they will ever become one roll, but remaining two rolls, will be drawn together by mutual interest and necessity for co-operation. These things must be expected before the outbreak of the great tribulation, which will eventuate in the symbolical burning or destruction not only of the present social structure represented as the earth, but the burning and consuming also of the symbolical heavens rolled together as a scroll."

And in Z.'14-148,149; R.5458, c.2, Brother Russell says, "The catastrophe may be put off for months or years, but it is sure to come. And we can see how it might be suddenly precipitated. Even as we write, the newspapers are echoing the mutterings and threats of the labor giants, while the capitalistic giants are admittedly feeling sour, and are half inclined to give the public a pinch as a mere suggestion of what they could do. . . . We would be inclined to expect this great trouble to break out very soon were it not that the Scriptures apparently indicate that it will be preceded by a very powerful Church Federation,

which will flourish outwardly in unrighteousness and which will be the first to succumb."

DUE TIME FOR THE SMITING

The **key,** then, as to the due time for the smiting of Jordan, is the fact that it is identified with the time of exaltation of the nominal church systems in association with the civil powers. When that takes place, the due time for the smiting will have arrived. This is confirmed by Brother Russell's statement in Z.'98-95,96; R.2280, c.2 that "Insuch case [reunion of church and state] it would become the duty of the true church, the forerunners and announcers of the Messianic Kingdom, to reprove the civil powers as well as the nominal church systems, and to declare their union unlawful—contrary to the Word of God."

Some sincere brethren may believe that the smiting was done during 1917 and 1918, but we see that it could not have been properly done at that time (nor in 1914 to 1916) for conditions were, not right for it; the stage had not been set as yet; the due time had not yet arrived. Evidently, that is one of the reasons those efforts dwindled and failed. **The smiting is identified with the open union (or reunion) of church and state.**

A word of caution would seem in season at this point, in view of past expectations and disappointments. Though it seems very likely that these things will take place in the period following the present conflict (though not necessarily **immediately** after it) we cannot be sure or dogmatic about this, for the Scriptures do not inform us in clear terms as to just how many spasms of trouble there will be in the process of destroying Satan's order of things. There could possibly be yet another conflict between nations before Armageddon—possibly even several wars (though this seems very unlikely). In any case, the true sheep of the Lord know that the time is short, and they walk by faith from day to day in full trust and peace in the Lord—knowing that He is at the helm and will overrule and guide all future developments in accordance with His gracious purposes, and for their highest welfare (even though they may undergo severe experiences, temporarily). Their part is to continue alertly responsive and obedient to His leadings through His Word and Harvest message.

Whether church-state union takes place after this war,

or after another war, is not as important to us as the knowledge that **whenever** it occurs the Truth will be suppressed— as well as all other views and preaching that does not have the "mark" of approval of the Beast or the Image of the Beast (Revelation 13:16, 17)—and at that point it will be our duty as children and representatives of God to give forth the smiting message of the Truth. Above all, we are consecrated unto death, and the time element as respects the future is not as important to us as is the matter of knowing God's will, and doing it—at the proper time and in the proper way. The last definite date the Bible provides us with is 1914, as Brother Russell said in 1916—and we are privileged to walk by faith as to **exactly** when the expected future developments will take place. "Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep as do others, but **let us watch and be sober."** I Thess. 5:5, 6, 1-8.

The coming union or open collaboration of nominal church and state will, in its very nature, prove to be an antichrist system of greater magnitude than has previously existed (and the final one) by reason of the imitative, fraudulent claims and assurances it will put forth—stating, in effect (possibly in plain words) that the time has come for the establishment of the Kingdom of God on earth; that it (church and state) is ruling and acting in the name and authority of God in order to provide mankind with lasting peace, security, and blessings. These promises and claims will be put forth in a most skilful and appealing manner, and will deceive many for a brief time by their convincing sound. It will be by far the greatest of the false Christs in this time of the end, foretold by our Lord in Matthew 24:24.

In VOL. 4, under the heading "FALSE MESSIAHS AND FALSE TEACHERS" Brother Russell says on page 580, "But in the prophecy under consideration our Lord warns us of danger from false Christs 'then'—that is **now.** [Emphasis Brother Russell's.] In harmony with this we find in Revelation (13:14-18) a prophecy of a special combination of influence by which Protestant denominations will be unified and, though separate, yet brought into co-operation with Papacy, in a manner that will give both increased powers, and deceive many into supposing that the new combination will be God's instrumentality for doing the work predicted of Messiah,—and that it is thus his representative."

In Z.'98-301,302; R.2369, c.l, he says, "As Lord Hershel was guided by his science to search for a new planet and thus discovered one, so the students of the greatest of all sciences—the divine revelation, the Bible—are guided thereby to search for its promised 'things to come' (John 16:13), and, as was promised, they find them and thus are permitted to anticipate history. For instance, the 'watchers' know, from the unfolding of the Scriptures which God has provided them, that astounding changes, social, religious and political, are just before us . . . we note the Scripture testimony that just prior to the great collapse in anarchy there is to be a revival of Papal influence in the world, and that Protestantism, considerably unified or federated, will be in practical sympathy and co-operation with Papacy; and that in fact (though not in theory) Catholicism and Protestantism will for a short time jointly rule the civilized world (through the civil powers) and appear to have begun a **human** millennium [emphasis Brother Russell's] ; but while the cries of Peace! Peace! are still heard, will come the great cataclysm of social revolution which shall demolish all present institutions and demonstrate the futility of all selfish human schemes, and by heart-breaking discouragements prepare mankind for the great blessing which God has in store—the kingdom of God."

It will be the very fine-sounding—almost Utopian-— promises and assurances put forth at that time by the ecclesiastical leaders that will constitute one of the severest tests upon the true followers of the Lamb, because their families (or those members of their families) who are not in the truth, may be deceived along with many others of mankind, and bring strong pressure to bear on the consecrated ones not to oppose the new order of things; and certainly not to do anything such as engaging in the smiting work. The Elijah members will withstand this pressure in understanding, sympathetic love but with uncompromising firmness for what they know to be the will of God—and they will proceed in their obedience to his leading, being strengthened and guided by the Lord's gracious forewarning recorded in Matthew 10:36-38. On the other hand, this may be one of the influences to which the Elisha members "will submit in choosing and following their foolish (virgin) course at that time. Though Matthew 10:16-22 has had a fulfilment in the past, it is quite possible that it will have a further, severe fulfilment in the future.

BURNING THE TARES

When these false claims and declarations are put forth—yea, on account of them—it will be the duty of the true children of God to "contend earnestly for the faith which was once delivered to the saints," and to present to the public the Scriptural testimony concerning the true church, the true kingdom of God, etc.—thus revealing the difference between the truth and the spurious claims of the unlawful union of the Beast and the False Prophet (vitalized Image of the Beast) with the Dragon. They may also point out the prophecies that foretell the rejection of these institutions by the Lord and their subsequent destruction in the great time of trouble at the close of which the Kingdom of God will be inaugurated by the Lord Jesus Christ and his glorified Church, his Bride. (Please see the Manna for Sept. 23rd). Apparently this is to constitute the smiting message, and when it is given some sincere nominal Christians will perceive the truth concerning the nominal churches and will leave them—no longer regarding themselves as Christians, or claiming to be such. Thus some of j the tares will be "burned," will cease to exist as **tares** (as pointed out in Z.'16-265,266; R.5951, near top of c.2— quoted on page 42..)

Again, concerning the tares, we read in C146, "Nor does the destruction of the tares imply the destruction, either present or future, of all the **individuals** [emphasis Brother Russell's] composing the tare class. It signifies rather a destruction of the false pretensions of this class. Their claim or profession is that they are Christians, where as they are still children of this world. When burned or destroyed as tares, they will be recognized in their true character,—as members of the world, and will no longer imitate Christians, as nominal members of Christ's Church."

NOMINAL CHURCH REACTION

On the other hand, the hatred of the exalted nominal church systems for the truth will reach its climax because of the smiting, and they will induce the civil powers to take the afore-mentioned action to suppress the truth. Let us examine Brother Russell’s comments on this subject as recorded in Z.'15-131,132; R.5676, c.2, article entitled “THE END OF THE AGES—CONDITIONS SIMILAR."

"Today, as in the days of our Lord's first advent, there!

is a religious system which is more or less mixed up with politics. . .These church systems claim that they have witnessed for Christ's kingdom for eighteen hundred years. Koman Catholics say, 'We have made a great institution! See the millions of money that we have invested! See how much we are in favor with the various governments; and we are hoping soon to get control of all the governments. Then we will conquer the world!' So say the Methodists, the Baptists, and all the rest of them. 'We must conquer the world! This is the way the kingdom must be set up!'

"Thus they go about to establish their own plans. When they do study the Word of God, they study it with sectarian spectacles on their eyes; and they think that 'the church' is now in the condition soon to cause every knee to bow and every tongue to confess. They say, 'If these Millennial Dawn people go about and tell that there is only a 'little flock' in the true church, people will remember that we have been boasting of our big flock. What do you say, Roman Catholic flock? What do you say, Lutheran flock? Methodist flock? Baptist flock? Presbyterian flock? Do we not claim that there are four hundred million Christians in the world? Shall we let an insignificant people come around and say that there are only a handful in the church, and that all the rest of us are frauds? It is an implication that our great institutions are wrong. If these people are going to turn the world upside down, and bring us into disrepute, we must put them down before it is too late. Something must certainly be done!'

"So we see there is hatred there. The Lord's true people are striving for the likeness to the Lord as representatives of our Lord Jesus Christ. But this is not what the religious people hate so much. It is the disturbing of their institutions—the shaking and rocking of their boat. They are afraid that they will be capsized in the sea. It is the spirit of the world in them that hates the Lord's faithful ambassadors. Some of the noble-minded of the world now see somewhat of the truth. This is the more exasperating to these church people who are not fully in harmony with the Lord.

"What this may eventually lead to we do not know. But there are Scriptures which seem to indicate that the closing of the career of the true church will be one of persecution. We understand that Elijah was a type of the

Church. His last experience was his being carried away in a chariot of fire. It was the agency by which he was taken from the world. So in the close of this world (age) the Lord may take away his people in a fiery trouble,—but it will be the chariot to carry them home to glory, honor, and immortality, to participation with Jesus in the divine nature. 'Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom.' 'If we suffer with him, we shall also reign with him.'—Romans 2:7; 8:17; Luke 12:32; 2 Timothy 2:12."

Again, in Z.'16-39,40; R.5846, c.2, we read, "The mantle was in Elijah's hand when he smote the waters with it. So the Church, it would seem, will use what is in their hand, the power and authority of the truth, the power of God, in smiting the waters—peoples . . . We are keeping watch to see in what way God will exercise some very wonderful power causing some division as respects the truth. We are merely thinking aloud with you. We are looking for some very pronounced division on the subject of the truth, something that will eventually lead up to a great hatred. You remember that in our Lord's ministry he presented certain truths that caused the scribes and Pharisees to hate him. It was their hatred that led up to his arrest and crucifixion. The hate was there. They said, 'We must kill him.' . . . So, then, you see what we are looking for. Whether this will take place in a few months or in a few years more we may not be sure. But we think we shall see something that will bring a division in the sentiments of the people before we get into the fiery chariot."

And in Z.'04-153; R.3369, c.2—to end of article, we read, "It is possible that the closing scenes of the Church's experience may in some respects resemble that of our dear Redeemer; it is possible that some of the Lord's people may be branded as blasphemers and hailed before governments on the charges of preaching Christ as another king. Should it ever come to such a pass, we should have no doubt whatever respecting our position. It should be that of full confidence in the Lord, and thorough faithfulness to Him, to His Word, and to all the brethren. Let us leave the outcome of these trials and testings in the hands of the Lord, as assured by His Word that He will make these afflictions to work out for us a far more exceeding and eternal weight of glory."

STUDY III

THE PROPER COURSE FOR THE LORD'S PEOPLE IN THESE LAST DAYS

HAVING SEEN that the smiting is ahead of us and is to be done at the due time, the important question presents itself, What is the proper course and activities for the Lord's people at present, and during the interval between the present and that due time? What say the Scriptures?

First we learn that "this is the will of God, even your sanctification, that ye should abstain from fornication." (1 Thess. 4:3) This verse is of the utmost importance to us. Please see the Manna for July 1st and February 5th, Again, in Romans 8:29, God sets forth His required standard for those who will attain unto joint-heirship with His Son, saying that "whom He did foreknow [the Church **class,** the Little Flock] He also did predestinate to be conformed to the image of His Son, that he might be the first-born among many brethren." Thus we are pointed to the goal of the character-likeness of our gracious Master, that we might be one with him and with each other. In Romans 6:3,4 the Apostle Paul tells us, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." In 1 Corinthians 9:24, 26, 27, he tells us "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but **I keep under my body** [the sacrificed human nature, the flesh] **and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."** In Galatians 6:8 we are told that "he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." In Galatians 5:16,17 the Apostle counsels us to walk in the Spirit, and ye shall not

fulfil the lust [selfish desires] of the flesh [the human nature—which has been sacrificed]. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." Some very helpful thoughts on this subject are presented in the Manna for Feb. 9th.

In John 15:8 our Lord tells us, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." And in Galatians 5:22, 23 Paul tells us that the fruit of the Spirit, to which our Lord referred, is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." He supplements this in Ephesians 5:9 by saying that "the fruit of the Spirit is in all goodness and righteousness and truth." These Scriptures, and similar ' ones, mark out the proper course for us.

Be it ever remembered that "now abideth faith, hope, love, these three; but the greatest of these is love." And that though we might have the gift of prophecy (public speaking), and understand all mysteries, and all knowledge; and though we might have all faith so as to be able to move mountains; if we do not have love—if we do not do all things in love—we are nothing. (I Corinthians 13:13, 1-3) Perfect love, love for all—including love for our enemies—is the mark for the prize of the High Calling of God in Christ Jesus, as we have learned. (Philippians 3:8-16).

May it continue to be the course of all of us to work out our own salvation with fear and trembling by keeping close to the Lord and fully submitted to the guiding and transforming influence of the Holy spirit, that His work of moulding us into the character-likeness of our blessed Lord Jesus might continue. (Philippians 2:1-15). May we keep close to the Lord and learn of him, obeying his words, and following his example. He said that if one does not love him more than **all** else, including one's very life, he cannot be his disciple—he is not worthy of him. And he supplied the clear and weighty supplement to these words when he said, "He that hath my commandments and **keepeth** them, he it is that loveth me . . . If a man love me, he will keep my words . . . He that loveth me not keepeth not my sayings, and the word which ye hear is not mine but **the Father's** which sent me." "Not every one that saith unto me, Lord, Lord, shall enter the Kingdom of Heaven [the Little Flock] but **he that doeth the will of my Father**

which is in Heaven." The thoughts expressed in the last few sentences are found in the following verses, **each one** of which is of utmost significance to us, and merits thoughtful, searching review : Luke 14 :26-35 ; Matthew 10 :34-38; John 14:21-24; and Matthew 7:21.

Let brotherly love abound, and "be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Hebrews 13:1; Ephesians 4:32; 5:1,2) Nevertheless, while walking thus in love and meekness, the true child of God is expected to be watchful and discerning as between good and evil; truth and error—and he is to uphold the principles of righteousness, holiness and truth—contending earnestly for the faith which was once delivered to the saints. This should be his course not only toward unbelievers, but more so toward those in the household of faith, remembering that error is not confined to doctrine alone, but may also be found in type of spiritual activity, and manner of life. Every true child of God should have a definite individual Christian character, fixed in the principles of truth, righteousness, and love—which is not dependent for its existence upon the the spiritual life of any other Christian. We are to follow the Lord. (See Manna for Sept. 17th.) These various things are set forth in the fourth and fifth chapters of Ephesians—especially verses 4 :1-6, 15, 17-24 ; 5 :3-11, 15, 16-20. We ought indeed to follow the guidance of chapter 4:1-6, endeavoring to keep the unity of the Spirit in the bond of peace—the only causes for separation or division being the teaching of things plainly contrary to the truths set forth in the Word of God, and brought forth and clarified in the Lord's Harvest message given through Brother Russell; or because of unholy manner of life as explained in the verses in Ephesians, mentioned above.

In connection with this it is well to bear in mind the difference between professed faithfulness and actual faithfulness to the Harvest message. The nominal churches profess to believe in Jesus, but in practise they more or less do not heed his teachings. So too, in regard to Brother Russell—some profess to believe that he is **that** faithful and wise servant of the Lord, but in "practise they discard or ignore some of his important and consistent presentations,

which constitute part of the **Harvest message of the Lord.** (Luke 12:37, 42-44;* Rev. 3:20; Rev. 10:7 and Comments.)

Even if the digression be on only one important point, that in itself is a danger signal—and is, to that extent, out of harmony with the Harvest message. Such a course is no different in principle from, that pursued by the nominal] churches toward the Lord, mentioned above. In addition, error generally has a small beginning and then progressively grows. Experience has amply demonstrated this. The proper course for all those who have accepted the Harvest message **as from the Lord,** is to hold fast to its presentations—including those pertaining to the future—and not to discard or doubt any feature unless and until it should' become impossible for it to be fulfilled. (Rev. 2:25; 3:3; 3:11.) To do otherwise would indicate that such are not "holding fast the **Head"** (Col. 2:19, R.V.); that they are leaning to their own understanding. Each one of the brethren should carefully scrutinize all literature and verbal thoughts presented to him (or her) by others, and check them alertly by the harmonized expositions of the Harvest message.

For those who have the original 'Towers or who have the Reprints, we would humbly suggest the reading, when convenient, of the following articles which elaborate splendidly on the preceding pages of this chapter:

"GOD'S WILL CONCERNING THE CHURCH" in Z.'12-340, 341; R.5126.

"HOW ARE WE SANCTIFIED?" in Z.'16-99-101; R.5876.

"LOVE NOT THE WORLD" in Z.'96-66,67; R.1955.

"SELF-RESTRAINT IN LIBERTY" in Z.'09-284,285; R.4478.

"VARYING DEGREES OF LOVE" in Z.'09-286,287; R.4479.

"THE HOUR OF TEMPTATION" in Z.'16-327-331; R.5981.

*The Diaglott renders Matthew 24:45-47, "**THE** faithful and prudent servant"—more emphatic than the wording, "A faithful and wise servant" in the King James version, and in full harmony with the wording of Luke 12:42-44.

"NOT FORSAKING THE ASSEMBLING OF OURSELVES TOGETHER"

Let us now consider another vital aspect of our consecrated walk, and the meaningful light shed on it by the Elijah-Elisha type. In Hebrews 10:23-25 we are admonished to "hold fast the profession of our faith without wavering; (for He is faithful that promised); and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the perfect day approaching." At this time, we wish to specially consider the first part of the 25th verse concerning the assembling of ourselves together.

We have seen that there are two classes of virgins among the Lord's people. In the type, Elijah represents the wise virgins and Elisha would represent the foolish virgins at the time of the smiting of Jordan and the fiery chariot and whirlwind experiences. Since these three events in antitype are yet future, and since it is the antitypical fiery chariot that is to bring about the separation between the Elijah and Elisha classes, we see that the time has not yet arrived for consecrated brethren to separate—except for the reasons mentioned on page 57, paragraph 1. For the present, the virgins should give heed to the Apostle's admonition, and they should consider one another (have each other's welfare in mind and at heart—their spiritual welfare particularly) and assemble together for the purpose of stimulating each other unto love and good works, building one another up in the most Holy faith (through study of the Truth, and obedience to it)—so much the more as they see this world order crumbling rapidly, bringing nearer their final test and subsequent deliverance—and the perfect, glorious, long-yearned-for day for **all** just beyond that.

Indeed, respecting the **general** division between the Elijah and Elisha classes, this will not be brought about by any of the brethren—but by the **providences of the Lord,** through the agency of the fiery chariot (trial) which will come from **without** the ranks of the brethren, as we have seen. At that time it will be quite clearly manifested as to which class each one of the brethren belongs. Until then let us refrain from judging one another as to which class each belongs — or ultimately will belong — continuing, rather, personally and wholeheartedly thankful to the Lord

for His grace, mercy, patience, guidance, and assistance from the first day He opened our blind eyes and brought us into His marvelous light even unto the present.

Let us note some things that Brother Russell said along the lines of the thoughts expressed in the preceding paragraph, as recorded in Z.'16-38,39; R.5845: "Suddenly the chariot of fire appeared and separated them, and Elijah was taken away in the chariot by a whirlwind. What does this signify in antitype? We think that it signifies a division between the little flock and the great company. We are to be careful not to form a judgment as to who are to be of the great company, however. Some say to us, 'What! do you think of such a brother? We are not to judge one another. It is not for us to say that such a one belongs to the Great Company class. We are to consider all the friends as one people. Only the Lord knows who are his wholly faithful ones, and he is leaving the matter to be manifested at the end of the earthly career of the Little Flock. The Lord himself will do the dividing.

"Right here we will give you a little illustration of how; serious a mistake might be made along this very line. On one of our tours we were in a car with one of the pilgrim brethren and another brother living in that vicinity, plainly) dressed. The pilgrim brother remarked, 'That is Brother So-and-So, and I do not think that he is very much interested.' He intimated that he thought the brother was one of the great company class. We asked him why he thought so. He replied, 'I do not know; but he does not seem to take a very active part in the service nor does he attend the meetings.' Now we will tell you the facts concerning this brother. That man whom the pilgrim brother thought was probably a member of the great company class was one who has given about twenty thousand dollars to the Lord's work, and he was living in very humble circumstances and wearing very plain clothes because of his sacrifice in the interests of the cause of Christ. The pilgrim brother knew nothing of this, and had no particular interest in the matter. Thus you see how any of us might be deceived in respect to each other. 'The Lord knoweth them that are his.'

"When the Lord's time comes for separating his little flock class, he will make no mistake. It will be the little flock that will go in the chariot, and no others. Let us therefore, keep ourselves in the love of God. Never mine

what anyone else thinks. Of course we are to love and serve the brethren; but even when we do our best, some of the brethren may misunderstand us. But trust it all in the Lord's hands. He will take care of the entire matter. Do not decide about anybody else; but let each one watch himself, and see to it that he keep his heart in the right attitude toward the Lord and the brethren. St. Paul says, 'Judge nothing before the time.' (I Cor. 4:5.) All will soon be manifested. We shall see the Elijah class taken away in the chariot; the others will not be taken. Then we shall see the radical division. We shall know all about it then. The Lord will attend to it."

NO SMITING UNTIL THE DUE TIME

As John did not reprove Herod and Herodias until the rest of his divinely appointed work was done; and as Jesus did not publicly reprove the scribes and Pharisees until his divinely appointed work was done; so the Elijah members are not to publicly reprove the human rulers of the present time—civil and ecclesiastical—until the rest of their divinely appointed work is done. Until the due time for the smiting, let us primarily seek an ever fuller growth in the fruits and graces of the Holy spirit—in Christ-likeness—through submission to the transforming work of the Holy spirit in us. And let us continue to lay down our lives daily in lovingly assisting our fellow feet members to similarly put on the whole armor of God—and **keep** it on. And lastly, let us continue to seek for the remaining grains of wheat, few though they may be, by continuing to let our light shine while it is called day, for the night cometh when no man can work. (John 9:4.) According to the light of the Scriptures and the Harvest message, the door to the High Calling assuredly is not closed yet—and until it is closed it is our privilege to let His light shine through us in quest of grains of wheat, as best we can. In doing this, however, it would be an unfortunate mistake to neglect or overlook the primary concern of each one of us—our own inner, spiritual development; our own growth in the grace and knowledge of our Lord and Saviour Jesus Christ (see the Manna for March 26th)—or to unwittingly, or otherwise, lead or encourage others in such an unfortunate course. Those who follow such a course are in danger of becoming "castaways" as respects the **High** calling—Little Flock membership— after having "preached to others."

This should be our course in general until the due-time for the smiting, and we should not go about needlessly reproving the rulers of this order of things until then. If we are asked our opinions or thoughts concerning them, or if we feel that some words on the subject would be helpful in some particular witness or presentation of the truth we are giving, that is different. In such cases, we would explain the truth of the matter—in a manner and spirit that would be approved by the Lord, to the best of our ability.

Let us examine some statements by Brother Russell along this line. In Z.'04-62, 63; R.3326, c.l, we read, "It is not for us to sit in judgment upon the course of John the Baptist, to determine whether or not he exceeded his duty in his criticism of the king and queen. We are inclined, however, to think that he did exceed his duty. So far as we may be able to judge, there were many officials at the time against whom serious charge might have been brought by Jesus and the apostles, yet we have no evidence that any of these ever took the course which John took. Jesus was before Pilate, and, later on, was before this very Herod, yet we have no record that he ever said a word on the subject concerning which John felt free to speak; Paul was personally before Agrippa and Felix and others prominent in that time, some of whom, according to history, were disreputable men, yet he made no personal attack upon them, and his only appeal was to Agrippa, 'I would that thou wert altogether as I am, except these bonds and this was in reply to Agrippa's remark, 'Almost thou persuadest me to be a Christian.'

"In our understanding of the teachings of the Scriptures it is not the duty of the Lord's people to go through the world rebuking sin, but preaching the Gospel. It is the Gospel which we preach by our words and by our lives, that is the 'power of God unto salvation to every one that believeth.' We emphasize this, because it is our observation that some of the Lord's people feel it their duty to copy John's course in such matters rather than to copy the Lord Jesus and the apostles, and we believe that herein they err. The Gospel was not sent to break men's hearts but to bind up the broken-hearted—and to heal those whose hearts are already broken. Sin and its natural penalties are the sledgehammers which are breaking men's hearts. The great time of trouble which is approaching is God's method

apparently for the breaking of the hearts of the whole world—to prepare them for the balm of Gilead and the general blessings of the Millennial age which shall follow it. He who uses the Gospel as a hammer has mistaken his commission, which for the whole Christ reads, The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings to the meek, to bind up the brokenhearted, etc.' Isa. 61:1."

In Z.'06-154,155; R.3778, c.l, we read, "As the Jewish nation claimed to be and was accepted as God's special kingdom and people, and professed to live under his special laws in every particular, John was probably within the proprieties of the case in denouncing a ruler of the Jews, while making no criticism of the other rulers of the earth not under divine law and covenant. Nevertheless we are to remember that Jesus made no comment along this line. Nothing in John's course should be construed as a special example of what we should do today in respect to public functionaries—in criticism of their lives and affairs. There is no nation today in the world which God has accepted in the same sense that he accepted the nation of Israel, no nation today that professes to be under discipline and guidance as was Israel then. Our Lord indicates our relationship to the world, saying, 'Render unto Caesar the things that are Caesar's, and to God the things that are God's.' (Matt. 22:21) The Apostle explains that in all matters that do not conflict with our own personal liberties and conscience we are to recognize the official position of those who are governing the world. Hence Christians of today are to judge themselves and scrutinize the affairs of the Church and to purge out from their midst all leaven, but they are not to attempt to purge the world or to think of the world as being under judgment now."

Again, in Z.'12-67,68; R.4978, c.2, Brother Russell says, "We may learn a lesson from the fact that those two grand characters, John the Baptist and our Lord, each fulfilled his own mission, according to the divine arrangement; but that they had different missions. John's mission was pre-eminently that of a reprover and reformer, and we are to understand that as a prophet he was supernaturally guided in respect to the various features of the course he took. Our Cord's mission, on the contrary, was a different one; he was fathering to himself those whom John's ministry served to

arouse to righteousness and to zeal to know and to do the Lord's will.

"We who are called to be the body of Christ and to! follow him may learn a lesson in this as respects our proper course. We are not sent forth as John was, to dwell in the wilderness, living and dressing uncouthly, and to criticize and denounce everything and everybody. Some of the Lord's dear people fail to notice that such commissions are special and very rare; and sometimes in following the wrong copy, they undesignedly bring reproach upon the Lord's cause.

"We are to be copies of God's dear Son, our Lord, and not to be copies of John the Baptist. We are not to stir up strife by trying to mind other people's business, not to seek to govern all the affairs of this world, reproving emperors, kings, governors, etc.; but, on the contrary, we are exhorted by the Apostle to remember that what God sees fit to permit, we can see fit to endure. Even though we find many things which we cannot endorse, we may equally find ourselves able to avoid any special denunciation of them—especially of things which have no bearing whatever upon the proper understanding and fulfilling of the Lord’s Word. The Apostle points out the proper position, saying, 'As much a lieth in you, live peaceably with all men.' And our Lord emphasized the same thought, saying, 'Blessed are the peacemakers, for they shall be called the children of God. —Romans 12:18; Matthew 5:9.

"Some of the holiest of the Lord's people err on this subject in their own families, and needlessly arouse prejudice and opposition, and make their homes unhappy by continually finding fault with things which, though not up to the standard of saintliness and cross-bearing, are, nevertheless, not immoral nor wicked, even in tendency. Parents and guardians are surely to guard against all tendencies toward immorality, etc., but to find fault with those they love merely because they are only nominal Christians and navel the spirit of worldliness, is certainly unwise. The general life of peace and joy in the Holy spirit is the very best reproof of worldliness they can give, and the very best recommendation of the glorious Gospel they profess. This is the epistle that will be read, the light that will reprove darkness.

"In other words, we must not expect from, nor try to

force upon the unconsecrated the details of our own self-denials. We must wait until they shall see full consecration to be their 'reasonable service' and present their bodies living sacrifices to God. **Pastors** and **teachers,** however, should seek to keep continually before the Lord's consecrated 'flock' the high Scripture standard, realizing that many influences are continually at work to lower the standard of holiness and devotion."

And in Z.'16-39, 40; R.5846, we read, "But here is the way the Lord pictures the matter: First, there will be the chariot of fire. We do not know what this will be; but we understand that some fiery experiences will cause a separation between the two classes of the Lord's people. Then will develop the whirlwind of anarchy. Perhaps this will be mobs that will destroy the lives of the faithful ones. We do not know. We cannot now imagine just what it will be. We do not wish to think anything foolish; we are merely studying the type, the picture. We do not intend to do anything to get into trouble. To do so would be like what the devil suggested to Jesus: 'Cast thyself down from the pinnacle of the Temple.' We are to be just as wise, kind, meek, gentle and as faithful to the Lord as we know how to be, and then have our minds perfectly calm and restful. When the Lord's time for us comes, all will be right. Let us rest in his love and wisdom and care. What he provides for his children will be the very best thing for us, and we shall be glad to have it . . . We shall not do anything foolish; we shall not go out on the streets to stir up trouble. We are to exercise the spirit of a sound mind—gentleness, meekness, patience, brotherly-kindness and love. We are to be 'wise as serpents and harmless as doves.' (Gal. 5:22, 23; Matt. 10:16) All these instructions we must not forget. But when we see any trouble coming upon us when we are doing what is right, when we are obeying our Lord, then we are able to take it as from him. If we do not manifest the Master's spirit, if we speak proudly or boastfully to people, then we shall have to regret that we did not follow in the footsteps of Jesus."

PROPER COURSE WHEN THE DUE TIME ARRIVES

The preceding four excerpts indicate the proper individual and collective course to be followed in general by the brethren until the due time for the smiting. Concerning that time, however, let us examine Brother Russell's words

in Z.'98-95,96; R.2280, which supplement the article in Z.'95-9,10; R.1754, found on pages 37-38 of this treatise. We believe it would be profitable to review that article after reading the following item:

"John's courage and fearlessness in reproving the King should not, we believe, be taken as an indication of proprieties, by the Lord's people. To our understanding John exceeded his mission when he undertook a personal correction of the king. He was right in speaking publicly and boldly against sin in its any and every form; and had Herod inquired of him respecting the subject, it would have been duty for John to have made the statement here recorded. And it is barely possible that Herod did inquire and that John was not a busybody in the king's business, but merely told the truth in answer to an inquiry. This however does not appear from the general narrative. We suggest, however, that the Lord's people would generally best proclaim the truth in a general way without making application of it to persons in particular, rulers or others, unless so requested by them. It is, we believe, sufficient, if **principles** of righteousness are firmly held and publicly stated.

"However, it is altogether possible, **indeed probable we think,** that John's course which brought him into conflict with Herod was in some degree **typical** [emphasis Brother Russell's] of the course of the Gospel Church in this present time; and of course of events that may be expected. If it be a type, Herod would represent the civil government, and the unlawful wife would represent the nominal church, which throughout the symbolic Scriptures is represented as a woman, Jezebel, etc. **Should it prove to be a type by its fulfilment in antitype, the fulfilment will probably be on something like the following lines: 1**. A partial reunion of church and state. (This seems to be now in process of development.) 2. In such case it would become the duty of the true church, the forerunners and announcers of the Messianic kingdom, to reprove the civil powers as well as the nominal church systems, and to declare their union unlawful—contrary to the Word of God. [Please note well this last sentence]. 3. The effect of this would pretty surely be to awaken the animosity of both civil and religious powers; but it would draw out specially the animosity and venom of the latter. 4. The church nominal, in her false position would be anxious to stifle the reproofs and to destroy the reprovers, and the effect would be that the civil

power would be induced to pass such legislation as would restrain the liberty of the faithful ones and hinder them from public utterances—as John was hindered by imprisonment. 5. Jezebel's personal influence being insufficient may subsequently be augmented by the influence of her daughter (united Protestantism) who will be so fully in sympathy with her as to become her tool in the destruction of the most loyal servants of God."

In Z.'14-135,136; R.5451, we read, "The Lord declares through the Prophet David (Psalm 149:5-9): 'Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgments written. This honor have all his saints.' Heretofore we had not questioned that this description of the glory of the saints applied to them beyond the veil—beyond the completion of the first resurrection. But a more careful investigation of the words forewarns us that we may not be too sure in such a supposition. We suggest as a bare possibility that a time may come when a part of the saints will be in glory beyond the veil, and when those on this side the veil in the flesh will enter very fully into the joys of their Lord and into participation in his work. [In the Young's Concordance, the Hebrew word **kabod** which is translated **glory** in verse 5, is defined as meaning **"weight, heaviness,** or **honor." Glory** is not included at all. **Honor** is obviously the definition most fitting in this verse, and this could properly apply as much to the saints this side the veil as to those beyond the veil.]

"If we interpret the statement, 'Let them sing aloud upon their beds,' in harmony with the significance of similar statements elsewhere in the Scriptures, the expression would signify that the saints in glory will be telling the good tidings of great joy—singing, presenting in melodious cadences the messages which none can learn except the one hundred and forty-four thousand. But the word beds here, in harmony with usage elsewhere in the Bible, would signify a rest of faith—that these saints were at rest in the midst of conditions to the contrary. This could hardly be the case if the reference be to those who have experienced the first

resurrection 'change.' Theirs will not be a rest of faith, but an absolute entering into rest.

"Again, while the high praises of God are in their mouth they have a two-edged sword in their hand, according to the prophecy. This 'two-edged sword' is evidently, as elsewhere, the Word of God. We can scarcely imagine the saints beyond the veil as handling the Word of God. On the contrary, this would seem to imply that the saints described are on this side of the veil, using the sword of the Spirit, which is the Word of God, in connection with the showing of high praise to God—clearing his name from the dishonor attached to it through the ignorance, superstition and creeds of the dark ages.

"The next statement, that these saints will use the 'sword' to execute vengeance upon the Gentiles and punishments upon the people (of Israel), seems to imply that these saints, whatever their condition, will be in authority; for the Scriptural injunction to them elsewhere is that they should 'judge nothing before the time.' This Psalm, therefore, describes the time when they are to do a judging work in respect to the world in general, as well as in respect to Israel, God's people. [The Israel referred to here would seem to be Spiritual Israel.]

"A somewhat similar description of The Christ in glory is given us in Revelation 19:11, where he that is called 'Faithful and True' goes forth in righteousness to judge and make war. The heavenly armies follow him (verse 14), and out of his mouth goes a sharp sword, that with it he should smite the nations.—verse 15.

"We know not why this prophecy speaks of heavenly armies—in the plural. We merely suggest that the heavenly army may possibly be in two divisions—one on this side of the veil, the other on the other side of the veil. We are waiting to see, and merely watching while we wait, and noting with possibly still greater care our Father's Word. We may be sure that if any commission be given to the Lord's people to execute judgment this side of the veil it would be so explicit as to leave no room for doubt, remembering that the divine requirement throughout the age has been that the saints of God shall be subject to the powers that be. Any change from this order to the effect that we should execute judgments upon them will need to be very

positively and very clearly understood before being executed.

"Just how the kings and nobles—financial, political, and social—will be bound, and just what kinds of fetters of strength will be used, we may not know until qualified; but the outworking of all these will be, as expressed in Psalm 149:9, 'to execute upon them the vengeance written; this honor have all of God's saints.' Whether we participate in this work on this side of the veil or on the other side makes no difference to us. In any event, whatever we shall do at any time under the guidance of the Lord's Holy spirit will be in harmony with justice and all the time intermingled with sympathetic love. None except those possessing and controlled by this, the Holy spirit of God, will ever be permitted participation in the kingdom glories and power."

Again, concerning Psalm 149:5-9, Brother Russell said in 1916 (Q.B. 387), "We have already had something to say on this very subject in the 'Tower. (Z.'1914, p. 135). [Article just quoted.] It would be better, perhaps, to read this article. We pointed out that this Psalm evidently pictured a time when the Lord's people on this side the veil would in some way be prominent before the world. It says, 'Let the saints be joyful in glory [honor].' Once we thought that this meant joyful in Heaven; but now we see that to be joyful in glory need not be on the other side, but on this side of the veil. The Psalmist proceeds to say, 'Let them sing aloud upon their beds.' He declares that the saints upon their beds will have a two-edged sword in their hands. The bed signifies a condition of ease, so far as the faith is concerned. We shall, of course, be at ease on the other side; but this evidently means an ease of faith on this side of the veil. The two-edged sword means the Word of God. That must mean **here** [emphasis Brother Russell's]; for no one will be smiting anything with a two-edged sword over there. It will surely be here. This two-edged sword in the hands of the saints means that, while they are resting in their faith, they have the Word of God, sharp and powerful, and with it are able to oppose everything opposed to the Truth. All this belongs to this side of the veil. These are the saints who are to execute the judgments written. How? I cannot give all the details. Undoubtedly there will be a great many details when we reach that time. We should be ready to take any part which the Lord may give us. He will give all of His people a share.

"We shall see what this judging may mean a little later on. The river Jordan means a judgment, and the smiting of the Jordan may mean to put the Truth in such a way as to do the judging. The Elijah will handle this sword. The details are not given; but it is left to us to watch the leadings of the Lord."

It is significant to note that Brother Russell had essentially the same viewpoint as far back as 1883. In Z.'83-7; R.497, c.2—498, c.l, he said, "The next thing shown to John is the coming of the seven messengers out of the temple to pour out the plagues. [Rev. 15:1,6] Since it is the **saints** [emphasis Brother Russell's, as in the other cases in this paragraph] who are 'to execute the judgments written' (Psalm 149:9) we interpret these 'seven angels' to mean the saints—the **living saints,** they being the representatives or active agents of the entire anointed company—as the 'feet of Him.' It is the feet, or last part, who sing the restitution song of Moses and the Lamb, above the sea mingled with fire. 'How beautiful are the feet of Him that bringeth **good tidings,** that publisheth peace, that saith unto Zion, Thy God **reigneth.'** (Isa. 52:7) These same feet as representatives on earth of the **entire body,** are to pour out the seven vials, or be associated more or less directly with the judgments coming. [Please note well this last sentence.] These are clothed with white linen; these have kept their wedding garments: they are robed in the righteousness of Christ—'justified by his blood. ‘They are the servants of God; the girdle representing a servant, and the gold of it representing divinity. They, as the servants of God, have a divine service to accomplish."

The last four items are confirmed and grandly enlarged upon in a significant article on pp. 625-627 of the Question Book (already quoted in part). The question was asked in 1916, and we quote from it as follows:

"Satan's influence comes largely through error, and is maintained through various instrumentalities. He is being bound in proportion as the Truth becomes known; for thus his liberties are restrained. This binding process must go on to a considerable extent before the great Time of Trouble shall come. The Strong Man of the House must be bound before his goods can be spoiled. All the present institutions of the world are Satan's goods and arrangements. These will be spoiled in the great time of anarchy which will make

ready for the establishment of the Kingdom of Messiah. Before anarchy comes Satan must be bound. How will it come then, if he be bound? The collapse of Babylon will indicate that Satan has been quite fully bound. He is working very hard with ecclesiastical systems and false doctrines. Their collapse will mean his binding.

"When will this be? Not right away. It is identified with the smiting of the river Jordan; but before the river will be smitten the war will come to an end. After the war, the church systems will have a great deal of prosperity for a while. The depleted kingdoms of the earth will feel the need of these denominational supports, and they will get it. The preachers are now working to get men to go to the front. In Great Britain and Australia, ministers of the Gospel of Christ, go out and do recruiting. They are doing what they can to encourage and aid the war. Sometimes they even preach in their pulpits with their uniforms on. The governments like this.

"The church and the state are getting pretty well welded together. They depend upon each other, and will get pretty closely united in the time of need. Then these nominal churches will become quite prominent, and churchianity will be given great power. At that time one who does not go in with them will be considered an anarchist. They will inquire, 'Why do you not get into the ranks as others do?' and their conclusion will be, 'Oh, you are an anachist!' Then they will be disposed to look with disfavor upon every one who will not go in with the general run, and will be inclined to regard him as an enemy. As the education of the people along the lines of Truth increases, the people will see the Truth more and more. Consequently, and eventually, there will come a division of the people and the fall of great Babylon. The people will come to see that it represents mere morality, not real Christianity. One can see this going on now in the world, to some extent.

"Real Christianity is not being rightly appreciated except by a few. But through the spread of the Truth [the smiting] and the consequent division of the waters, church-ianity will collapse. A little later on we may expect a separation of the two classes in the Church. This will mean persecution. Then the Great Company, not willing to shares the persecution, will, because of it, fall away; but the Little Flock class will not be ashamed of persecution. After the

Church has thus been separated by persecution, then the Little Flock will, by and by, be taken away entirely by the whirlwind. They will thus be taken into Heaven. It might be through anarchy about the time when Great Babylon will collapse. The division of the people will come first, followed by the persecution of the Church. Then comes the fall of Babylon, after which the great anarchy and trouble will come on the world. Babylon will fall before the kingdoms will fall; for in the Book of Revelation we read that the kings of the earth will stand afar off when they behold Babylon fall, and see the smoke of her burning. That means that they will not come in to help her. They will perceive that the masses of the people have turned against churchianity. At that time, no doubt, the people will be in such a humor they will be glad to get rid of us also. Shortly after Babylon goes down, the great conflagration will reach the whole world.—Revelation 18:1-20."

Concerning the paragraph found in the middle of page 63 cited from Z.'06-154,155, while it is true that no **nation** today enjoys a relationship with God corresponding to that which Israel had, nevertheless be it remembered that in this Gospel age spiritual Israel enjoys the same position and favor with God that natural Israel enjoyed in the Jewish age. It is nominal spiritual Israel—"Christendom"—-that corresponds to nominal natural Israel; and natural Israel's experiences in the harvest of the Jewish age typed and foreshadowed the experiences of "Christendom" in the harvest of this age. In the Jewish harvest, during the Lord's first presence, only a comparatively few true Israelites ("Israelites indeed") were found in all nominal natural Israel and the rest of Israel was cast off from God's favor. So too in this harvest, during the Lord's second presence, only a comparatively few true spiritual Israelites have been found in all Christendom, and the nominal church systems and all present arrangements have been cast off from God's favor—"spued out of the Lord's mouth" because of their lukewarmness and unfaithfulness. At the end of the Jewish age, God's professed people found themselves under the rule of a Gentile king with whom a woman was adulterously allied as queen—a situation which must have been -very grievous to the "Israelites indeed." John, the prophet of God, reproved this union, declaring it unlawful. Seeking the parallel of this in this harvest of the Gospel age, we see that "Christendom" corresponds to the Jewish nation as a whole.

The true children of God today—both Elijah and Elisha members—would correspond to the "Israelites indeed" of that time. The **Elijah** members would correspond to John the Baptist (who was one of the Israelites indeed). The Gentile rulers of today (not truly converted and spirit-begotten, in any case) ruling over spiritual Israel, correspond to Herod ruling over God's typical kingdom; and the nominal church (Papacy in particular—described in Scripture as a "harlot") which nominally belongs to Christ, the Heavenly king, but which is unfaithfully making advances to the kings of earth, corresponds to Herodias, who courted King Herod while joined to Philip (to whom she belonged in name and by profession—but evidently not in heart). If the time comes (and the Scriptures and the signs of the times indicate that it will) that antitypical Herodias (Papacy) openly unites with antitypical Herod (the Gentile rulers of earth) and claims to be ruling "Christendom" with them as "queen," thus, in **fact** (if not in theory) severing her ties with the **heavenly** King and Lord Jesus, then it would become the duty of the John class, the Elijah class, to reprove that adulterous union (as set forth in the article in Z.'98-95, 96, recorded on pages 66-67).

As Brother Russell said in the first sentence of the paragraph under discussion (on page 63), "John was probably within the proprieties of the case in denouncing a ruler of the Jews, while making no criticism of the other rulers of the earth not under divine law and covenant." In the same way, the John (Elijah) class would properly reprove the unlawful union of those (church and state) who would be falsely claiming divine right to rule over the "Christian" peoples, while not reproving the rulers of "non-Christian" nations. In addition, the brief reign of the Beast and the Image of the Beast in conjunction with the Dragon **would** "conflict with the personal liberties and conscience" (page 63) of the saints; and hence it **would** be their duty as loyal children of God, to take their stand against that arrangement. However, this reproving action will not follow **exactly** the same pattern as John's action, as will be discussed a little farther on. We may expect that federated Protestantism (Salome) while separate from the "mother", will be in accord and co-operation with her at that time (they will have rolled together "as a scroll").

Though the Lord and the apostles did not follow John's

example in reproving the civil powers, be it remembered that John's work, as the type of the Church, was done in the **harvest** of the Jewish age, when the Lord was present; and he thus more particularly typed the feet members of Christ in the harvest of the Gospel age—at the time of our Lord's second presence. His reproving action was toward the close of his ministry, just before his imprisonment; and the anti-typical smiting will be done toward the close of the Church's ministry in the flesh, just before the dark night sets in (typified by John's imprisonment). The Lord and the apostles did not follow John's example because John, in this action, did not typify them, but he does typify us, the feet members, who, like John, are announcing the unrecognized presence of the Lord, and that the Kingdom is at hand. In Z.'95-9,10 (previously quoted), Brother Russell says, "John, as we have shown, was a striking type of the true church in the 'harvest' or end of this age. We, like John, must stand aloof from all those whose cry is, 'A confederacy, a confederacy!' (Isa. 8:11-13); and by our teaching and example declare **unlawful** [emphasis Brother Russell's] the proposed and sure to come union between church and civil government."

JESUS' REPROVING ACTION

Actually, Jesus did do some very significant reproving, and in a clear, forthright manner. He reproved the religious leaders, the scribes and the Pharisees, and he did it publicly as well as in private. Some brethren may have the thought that Jesus, though he knew that the scribes and the Pharisees of his day were hypocrites—and when conversing with them he told them so—never mentioned these things publicly. Such a thought, however, is not in accord with the Divine Record. In Matthew 23:1,2 we read, "Then spoke Jesus **to the multitude,** and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat." The following verses up to verse 36 record Jesus' words concerning the scribes and the Pharisees; and in verses 13 to 29 he calls them hypocrites, blind guides, and fools. In verse 33, he refers to them as "serpents" and a "generation of vipers." These things were spoken in public by the Lord, and not addressed solely to the scribes and the Pharisees themselves.

In Mark 12:38-40 (beginning with the last words of verse 37) we read, "And the common people heard him gladly. And he said unto them in his doctrine, Beware of

the scribes, which love to go in long clothing, and love salutations in the market-places, and the chief seats in the synagogues, and the uppermost rooms at feasts: which devour widows' houses, and for a pretence make long prayers; these shall receive greater damnation." This is another recording of words spoken in public by the Lord to the effect that the scribes were hypocrites—addressed to the "common people" (verses 37 and 38) "while he taught in the temple" (verse 35).

This action by the Lord took place at the close of his ministry, when he knew that he would shortly be put to death by the civil power at the instigation of the professed servants of God. (Matt. 20:17-19) Evidently it was necessary, before he went away, to point out to the people the truth respecting who were truly serving God and doing His will, and who were not truly serving God—regardless of their claims and outward appearance. Hence, if any take the view that we will not follow John's example at **any** time, but that we are to follow Jesus' example at all times, here is an action of his that cannot properly be overlooked. On this subject, as recorded in Z.'15-135,136; R.5679, Brother Russell said, "He did not refer to any one of them as having a devil. He spoke of their system in general as being a pernicious system. If the Lord had not declared that these rulers of Israel were hypocrites, how could we have known that they were hypocrites, when they appeared outwardly very anxious to keep the Law? The people said, 'See how these holy men go about and pray on the street corners! Look at their broad phylacteries! We do not see Jesus pray half as much as they pray. And they are always watching, watching, to keep the Law.' It was therefore right that our Lord should point out that their watchings, their tithings and their long prayers were hypocritical. They were so careful about tithing the mint and the anise seed, but had no hesitation about devouring widows' houses —'by some technicality getting hold of the property of the needy widow and then swallowing it up themselves.

"Jesus declared that on the outside these professedly holy men were indeed ever so white and clean and beautiful, but that on the inside they were vile and unclean. They were of their father the devil; for they had his disposition. They did not do good and serve God from purity of heart; theirs was merely an outward service. Their whole system

was honeycombed with hypocrisy—in the language of today we would term it 'rotten.' It was necessary that these men be exposed, and all who were pure of heart be saved from the blight of their influence. Jesus called out no one of them by name, but merely denounced them as a class. He was not seeking to do them injury, but good, if possible, and to warn them and all of the evil of such a course. Our Lord wished to deliver the people; therefore he spoke these things about a class; he said some very evil things about that class. It would be for each one to clear his own skirts and to show that he was not leading a double life. Our Lord's words, then, would not come under the head of evil-speaking. He was not telling something secret about John Smith, or saying that Mrs. Brown was so-and-so, doing thus-and-so in private life, etc.

"So we believe that we have a perfect right to call attention to the flagrant errors of today. It would not be right to reprove in the way our Lord did; [using such designations as hypocrites, serpents, vipers, fools, etc. We cannot read the heart, as could Jesus.] for people would resent it more now than did the Jews of his day. If our Lord had not rebuked some of these things that their leaders did, the people would not have known but that those Pharisees had the Lord's endorsement. There they were going about with sanctimonious faces and saying so many prayers, etc. Were they really holy people? Jesus was there as a representative of God and exponent of His views. So Jesus let the people know that these Pharisees were not doing the things pleasing to God. He merely did his duty."

So too will it be in the matter of the smiting, as we have seen. The smiting, consisting of a message of the Truth, will be done with the "two-edged sword"—the Word of God —and in the spirit of the Lord; in simplicity, earnestness— in the sense of duty and obedience to the will of God. This action will be tempered with meekness and understanding. It will not be done in a harsh spirit or in malice, anger, or in a reviling manner. The fact that the leaders of the present darkness likely are sincere but blinded by the god of this world (as were the leaders of Israel at the time of our Lord's crucifixion—Acts 3:12-17; 1 Cor. 2:7, 8) will be borne continually in mind by every child of God, so that an abundant amount of understanding and sympathy will be present in each heart throughout the smiting activity and its aftermath. As Jesus' words were directed against a system, a

class, and not against any individual, so too the smiting action will be directed against the system, and not against any individual. As Jesus was not seeking to do them injury, but good, if possible, and to point out to them and all, the error and evil in such a course, the heart condition and purpose of those doing the antitypical smiting will be exactly the same. As Jesus merely did his duty as directed by the Spirit of the Father dwelling in him, so too the Elijah members will be moved to the smiting action, and guided through it, by the Spirit of the Father dwelling in them—being made resolute, unflinching, and immovable through the invincible strengthening of that Spirit. (Matthew 10:17-22) And thus they too, like their Lord, will be merely doing their duty as thankful, devoted children of God. As Brother Russell said (Z.'14-135,136), "Just how the kings and nobles—financial, political and social—will be bound, and just what kinds of fetters of strength will be used, we may not know until qualified; but the outworking of all these will be, as expressed in Psalm 149:9, 'to execute upon them the vengeance written; this honor have all of God's saints.' Whether we participate in this work on this side of the veil or on the other side makes no difference to us. In any event, whatever we shall do at any time under the guidance of the Lord's Holy spirit will be in harmony with justice and all the time intermingled with sympathetic love. None except those possessing and controlled by this, the Holy spirit of God, will ever be permitted participation in the kingdom glories and power."

REASON FOR CALLING ATTENTION TO THESE THINGS

Some might ask, Is it necessary or advisable to bring to the attention of the brethren these future indications foreshown in these types, and elsewhere in the Scriptures? Is there not a danger of alarming and discouraging them? The answer is supplied by Brother Russell in B257. Referring to the chart on p. 256, he says:

'These are striking coincidences, and are not accidental. And the fact that Elijah was to come before the great day, and that now [emphasis Brother Russell's, as also the other cases in this quotation] we have found in the Church the antitypical Elijah to whom Malachi the prophet referred and whom John the Baptist further typified, should be esteemed **another** evidence that the time is at hand—that

the great Day of the Lord has come. But, (beyond this, there are in this type suggestions, supported by other Scriptures, designed to guide and to prepare the saints to act well their part, and to strengthen and sustain them in the stormy day just upon us.

"We have no desire to draw before the mind a dark picture: we would prefer to think of and point out the glory to follow the great day of wrath, and the joys of the incoming Millennial Day, rather than the afflictions and discouragements of the nearer future which precedes full sunrise. But it is necessary that the saints should be at least in some measure forewarned of impending events, that when such come to pass they may not be alarmed or disheartened, but being forearmed may know how to meet them; and also that they may more fully appreciate the blessings of the present, so as to diligently 'work while it is **called** day; for the night (a much darker time in comparison with the present, **called** day) cometh, **wherein no man** can work.' "(Please note well the last sentence.)

Brother Russell, feeling led to thus assist the brethren in becoming forearmed, did not hesitate to tell them about these things; neither was he afraid of alarming them. He said that the Elijah members await their "change"—the glorious consummation of their hopes (John 3 :2)—without any fear or trepidation as to how it will come. Let us note some of his statements along this line:

"Now, as to the meaning of the fire and the chariot: Fire always represents destruction, and a chariot of fire would seem to signify some very trying experience that will separate the Elijah class from the Elisha class, and bring the deliverance of the Elijah class.

"'Brother Russell, are you not afraid of alarming us?' some may ask. No! We are all very desirous of getting into the Lord's chariot, surely. It is the best thing in all the world. 'But it means trouble!' Well, we desire trouble, if this trouble will be our chariot to take us home. We are waiting for it day by day. When Elijah's chariot came, it was in a whirlwind that he was carried into the heavens, into the atmosphere, beyond earthly vision. What did the whirlwind signify as regards the Church? 'Does it mean more trouble?' you will ask. We think it does. Dear friends, we are waiting for that chariot and whirlwind. . . . We would not talk about these things to the public; for the

public would not be interested in them. The Master said, 'Cast not your pearls before swine.' We are talking about it here because we think that all here are deeply interested, and are expecting to share in the chariot and whirlwind experiences."
Z.'16-38,39; R.5845.

"We know not how soon this culmination [fiery chariot and whirlwind experiences] may come, nor need we be concerned, since it is our Lord who is at the helm, and since we are expecting that he will require each one to be 'faithful unto death.''
Z.'16-4, 5; R.5824, c.l.

"Now we are to anticipate a second attack upon the true church (not upon the nominal system) ; and this may mean, as in the case of John the Baptist, a second and a seemingly complete victory of the Babylonish woman and her paramour, the world, over the faithful members of the body of Christ in the flesh. We shall certainly not be surprised if the matter so results; but this and all things must work together for good to those who love the Lord. We must all die to win our heavenly prizes beyond the veil. The Elijah class this side the veil must and will be vanquished, but the apparent defeat only hastens the kingdom glories, powers and blessings promised. 'Be thou faithful unto death and I will give thee a crown of life.' "

Z.'04-63; R.3326, c.2.

Speaking of the hatred of the blinded leaders of Babylon toward the truth, Brother Russell says in Z.'15-132,133; R.5677, c.2: "What this may eventually lead to we do not know. But there are Scriptures which seem to indicate that the closing of the career of the true church will be one of persecution. We understand that Elijah was a type of the Church. His last experience was his being carried away in a chariot of fire. It was the agency by which he was taken from the world. So in the close of this world (age) the Lord may take away his people in a fiery trouble—but it will be the chariot to carry them home, to glory, honor and immortality, to participation with Jesus in the Divine nature. Tear not, little flock, for it is your Father's good pleasure to give you the Kingdom.' 'If we suffer with him, we shall also reign with him.'—Romans **2:7;** 8:17; Luke 12:32; 2 Timothy 2:12."

In B263-264 we read, "Such a persecution would not only furnish, in the end or harvest of this age, another parallel to the harvest of the Jewish age (Acts 4:10-13, 23-30;

5:29-41; 11:19), but would also give a wider and deeper significance to the words of the Apostles Paul and John (2 Tim. 4 :3 ; Rev. 13 :17), and to the typical illustrations of the close of the earthly career of the true Church, as represented in Elijah's whirlwind departure and John the Baptist's imprisonment and beheading.

"Two lessons we may draw from this to advantage, whether future developments shall prove that we have read the prophetic testimony correctly or incorrectly; and they are these: First, we should be so prepared, so armed and so thoroughly furnished with the invincible truth, that persecution would move us only to greater zeal, and not lead us through surprise or fear to lower our standard, nor to surrender when the kings of the earth stand up, and, with the religious rulers of the people, are gathered against us, and against the truths to which God has granted us the privilege of witnessing, as his servants and ambassadors. (I John 3:1). Second, such reflections relative to the future, contrasted with the privileges of the present, should serve to stimulate every consecrated child of God to make diligent use of the present grand harvest opportunities and privileges, remembering that 'he that reapeth receiveth wages,' as truly as he that planted and watered, and that now is pre-eminently a time for gathering fruit unto eternal life. The little quiet of the present favorable time, with its greater liberties and advantages in every way, is divinely arranged in order to the sealing of the true servants of God in their foreheads (intellectually, with the truth).—Revelation 7:3,"

Again, as recorded in Z.'15-287; R.5773, c.2, Brother Russell says, "To some the thought of being taken away from the present life suddenly, violently, in fiery troubles, etc., would be a terrible prospect; not so will it be with the members of the Elijah class. Waiting for their change, and living in daily readiness of heart, therefore, they go on without trepidation. On the contrary, in whatever way they shall be taken, it will be the culmination of their hopes for which they so long have waited and prayed—their deliverance."

And in Z.'16-4, 5; R.5824, c.2, Brother Russell says, "We do not know what power the Lord may put into our hands for causing a great division of the people in respect to the truth. . . . Meanwhile we are endeavoring to keep all

the branches in all lines of the work well in hand, so as to be ready to smite when the opportune moment shall come. We trust that this is the spirit of all the Lord's dear people who are awaiting the kingdom—a spirit of alertness, a spirit of zeal, and of energy, and of a sound mind—counting the things of this present time as 'not worthy to be compared with the glory that shall be revealed in us.'—Acts 20:24; Philippians 3:8; Roman 8:18." (How timely do the words of this last quotation appear to be today!)

LET US GO FORTH

HEBREWS 13:13

"Silent, like men in solemn haste,
Girded wayfarers of the waste,
We pass out at the world's wide gate
Turning our back on all its state;
We press along the narrow road
That leads to life, to bliss, to God.

"We cannot and we would not stay
We dread the snares that throng the way;
We fling aside the weight and sin,
Resolved the victory to win;
We know the peril, but our eyes
Rest on the splendor of the prize.

"No idling now, no wasteful sleep,
Prom Christian toil our limbs to keep;
No shrinking from the desperate fight;
No thought of yielding or of flight;
No love of present gain or ease;
No seeking man or self to please.

"No sorrow for the loss of fame;
No dread of scandal on our name;
No terror for the world's sharp scorn;
No wish that taunting to return.
No hatred can to hatred move,
And enmity but kindles love.

“No sigh for laughter left behind
Or pleasures scattered to the wind;
No looking back on Sodom's plains;
No listening still to Babel's strains;
No tears for Egypt's song and smile;
No thirsting for its flowing Nile.

"What though with weariness oppressed?
'Tis but a little and we rest.
This throbbing heart and burning brain
Will soon be calm and cool again;
Night is far spent and morn is near—
Morn of the cloudless and the clear.

"'Tis but a little and we come
To our reward, our crown, our home!
Another year, or more, or less,
And we have crossed the wilderness;
Finished the toil, the rest begun,
The battle fought, the triumph won!"

H. BONAR

(Found in Volume 3, Page 226.)

STUDY IV
SEVEN ADDITIONAL ITEMS

BEFORE TURNING to the subject of Elisha, we would like to conclude this study on Elijah, John the Baptist, and the Smiting of Jordan by noting some important items associated with the material already examined.

1. SOME FURTHER THOUGHTS IN REGARD TO THE SMITING

If the present restrictive conditions in the world do not substantially change, it appears that the smiting would be done chiefly, if not exclusively, in the United States, Canada and England—and perhaps some others of England's present dominions and possessions. It is possible, however, that present conditions may be eased somewhat, long enough to contact the brethren in European countries and perhaps elsewhere, and acquaint them with these things. "As Elijah did the smiting so all those who belong to the Elijah class will have a share in it." (Z.'16-336.) However, even if the smiting is done only in the places mentioned above, it would affect the whole civilized world, and "the peoples of earth, the public in general, would be judged by the truth . . . the truth being received by some and rejected by others." (Z.'16-39, 40.) Today, any important event taking place in the southwest Pacific islands or some other formerly remote portion of the earth, is quickly known throughout the world because of the nations having been gathered so closely together by the modern means of rapid, world-wide communication—and because of the thirst for news and information so characteristic of our day. How much more will this be true in the coming "hour" of the reign of the Beast and the Image of the Beast, for then the nations of earth will be even more closely drawn together. The various league or federation of nations ideas being put forth today is indicative of this. When the smiting is done, the ecclesiastical and civil powers will probably purpose the destruction of those faithful children of God,

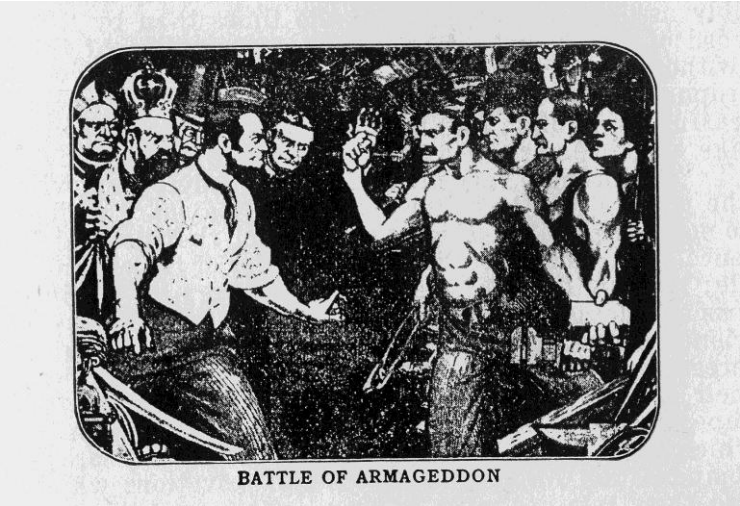
even as was the case with Jesus—and through a similar type of reasoning, "It is expedient for us, that one man should die for the people, and that the whole nation perish not." (John 11:50.) Similarly, as was the experience of our Lord, the ecclesiastical heads will probably seek to place upon them and the Truth the stigma of ignominy, infamy—accusing them of being a major cause of the rapidly increasing antagonism of the people toward the ruling powers. As Brother Russell said in C211, "The closing in of this night will evidently put a stop to any further labor to disseminate the truth, which, misunderstood by the public generally, will probably be accused of being the cause of much of the anarchy and confusion then prevailing, instead of being seen in its true light as a **fore-shadowing of the divine mind and revelation concerning coming troubles of the world and their true causes."**

They will seek to make an example of them by their death in order to discourage others from pursuing a course in opposition to the Beast and the Image. (Rev. 13:15-17.) All this, however, will but serve to bring the smiting message of truth to the notice of the peoples of the earth, and thus work out in harmony with God's purposes instead of in opposition to them—even as the death of Jesus was in harmony with God's purpose, although the devil thought that he was frustrating God's plans by the crucifixion. Likewise, in Brother Russell's case, all the opposition, false accusations, and religious propaganda directed against him, worked out for good in providing much publicity which led many to investigate the presentations of that "terrible person"—resulting in some of these coming into the Truth. So too, in the future, the ecclesiastical leaders unrealizingly will be accomplishing God's purpose by making the smiting message known throughout the world (for **their** purposes, and in their way) though it had been given perhaps in only a portion of the globe.

2. RELATIONSHIP OF THE SMITING TO ARMAGEDDON'S OPPOSING HOSTS

The division of the peoples of earth over the smiting message of the truth ("it being received by some and rejected by others") will probably constitute the lineup for the great and final spasm of trouble—the Battle of Armageddon. We recall how Brother Russell pictured this lineup in the Photodrama of Creation. Opposed to each other are

two groups of people: the common people (laborers, mechanics, and farmers) on one side; and on the other side are the rulers of this order of things (political, economic, and ecclesiastical) and their supporters



BATTLE OF ARMAGEDDON

In D542-552, under the heading "THE LORD'S GREAT ARMY" Brother Russell discusses the prophecy of Joel 2:1-11 which describes the "great people and a strong" (verse 2), called the Lord's army (verse 11). It would be well to review these pages—yea, even to reread the Fourth Volume. On page 545, he says, "Where, then, we inquire, is there such an army, under present instruction and training?—an army before which the earth (society) shall quake and the heavens (ecclesiasticism) shall tremble (Joel 2:10); which shall boldly array itself against the conservative forces of Christendom, both civil and ecclesiastical, and hope even to cope with its present strength? Where is the army that in the near future will dare deny Christendom's time-honored doctrines, its statecraft and priestcraft? that will sullenly ignore all its anathemas, spurn its orders, and hurl back its thunderbolts of authority and organized power? that will face the roar of its Vesuvian artillery, defy its missiles of shot and shell, plow through its fleets of naval armaments, and snatching the diadems from crowned heads, topple the kingdoms into the midst of the sea? that will set the heavens on fire, and melt the earth with fervent

heat, thus making one vast universal wreck of the old order of things as predicted by the prophets?

"That such an army is coming into existence and preparing for the desperate conflict we are none the less forcibly assured by the signs of the times than by 'the sure word of prophecy.' And it is the recognition of this fact (without any reference to or knowledge of the word of prophecy) that is now filling the heart of Christendom with fearful foreboding, and impelling statesmen everywhere to take extraordinary measures for protection and defence.

"But in these very measures for self-defence devised by 'the powers that be,' there is probably a snare which they do not realize. The armies upon which they depend for defence, be it remembered, are the armies of the common people; these millions of disciplined warriors have wives and sons and daughters and brothers and sisters and cousins and friends in the ranks of the common people, with whose interests their own are linked by nature's strong ties; and their service of thrones and kingdoms is only secured by imperative orders, and made endurable by a remuneration which they are fast coming to consider as no satisfactory compensation for the hardships and privations which they and their families must undergo, not to mention perils to life and limb and health and fortune. Year by year these armed hosts are less and less infatuated with the 'glory' of war, more keenly alive to its sufferings and privations, and less and less devoted to the sovereign powers that command their services, while the armies of toilers, of the common people at home, are becoming more and more apprehensive of the future.

"All of these things are indications of at least a possibility that in the crisis approaching the mighty armed and disciplined hosts of Christendom may turn their power against the authorities that called them into being, instead of to uphold and preserve them. That such a possibility has not been entirely unthought of by the rulers is witnessed by the fact that in Russia, when the famine prevailed, and led to riots among the common people, the facts concerning it were diligently kept from their friends and brothers in the Russian army, and the soldiers detailed for the suppression of the riots were from remote districts.

"Just what conditions and circumstances will be used of the Lord as his 'voice' of command to marshal this mighty army we may not now be able to clearly surmise; but we

live in a day which makes history rapidly; and on general principles it would not be unreasonable to expect movements in this direction at any time."

Might it not possibly be the smiting message of the truth that will constitute his "voice" of command to marshal this mighty army? We do not mean at all to infer that the saints will incite or urge the peoples to revolt, or that they will in any way take part in the discontentment, plans, or actions of the world at that time. The saints will simply present the Scriptural truth respecting the true church of God, the true Kingdom of God, and His true plans and purposes concerning mankind, and this message will reveal the falseness of the claims and declarations of the Beast, the Image of the Beast, and the Dragon. The peoples of earth will react to that message in their own way, and act on their own impulse. In D551, we read, "The Lord, by his overruling providence, will take a general charge of this army of discontents—patriots, reformers, socialists, moralists, anarchists, ignorants and hopeless—and use their hopes, fears, follies and selfishness, according to his divine wisdom, to work out his own grand purposes in the overthrow of present institutions, and for the preparation of man for the Kingdom of Righteousness. For this reason only it is termed 'the **Lord's** great army.' None of his saints—none who are led by the spirit of God as sons of God are to have anything to do with that part of the battle."

As an interesting, and perhaps significant observation in connection with this subject, we note that when Elijah smote the waters, they divided to the right and left, and the prophets crossed over on dry ground. The waters symbolize peoples, as we have seen. In political terminology, **right, rightist, right wing** signify the conservative and reactionary elements of the people; and **left, leftist, left wing** signify the radical and progressive elements. The type then would indicate that the division of the peoples over the smiting message of truth will be along the lines of the conservative and reactionary elements—the political, economic, and ecclesiastical rulers and their supporters—being arrayed on the one side; and the progressive and radical elements—patriots, reformers, communists, socialists, moralists, anarchists, ignorants and hopeless—arrayed on the other side, as already seen.

The fact that Elijah and Elisha crossed over between the divided waters (peoples) would indicate that the two classes of virgins will not be associated with either of the opposing factions (as we well know). The fact that they crossed out of the promised land into the wilderness, would indicate their **complete** separateness in spirit—and in course, as fully as possible—from the unscriptural arrangements of that time. The promised land which they left might well symbolize, in this case, the false "promised land"—the false kingdom of God—which the church-state combine might be claiming to be—or might be claiming to be about to set up. Interestingly and significantly, we find the following in the Bible Comments at the back of the Berean Bible:

"Rev. 12:6—Into the wilderness . . . Into solitude, an outcast because of fidelity to the truth and the Lord."

"Rev. 12:14—Into the wilderness . . . The place deserted, the place of harmony with God, away from the world."

(For the "new creature," as we know, crossing the Jordan **into** the promised land symbolizes, in one aspect, the laying down in death of the earthen vessel, and the "change." and entrance into the Heavenly home.)

At this point, kindly read B261, beginning "John's liberty was restrained . . . to page 264 . . . but for that which endureth unto everlasting life." These pages contain significant light in connection with Item 2, and are very instructive and strengthening.

3. "ELIJAH TOOK HIS MANTLE AND WRAPPED IT TOGETHER"

Even as the heavens being "rolled together as a scroll" signifies the coming together of the ecclesiastical systems and leaders for co-operation in their coming mutual effort to preserve themselves and this order of things, the "wrapping together" of his mantle by Elijah would seem to signify that the Elijah members are to likewise "come together" in the sense that they would co-operate closely through communication and exchange of thought prior to the smiting, and in preparation for it. On this point Brother Russell said, "More and more we are impressed that Elijah's smiting of the river Jordan, the waters thereof being thus divided, pictures a mighty work yet to be ac-

complished, and apparently in the very near future. What will be the antitype of the folding up of Elijah's mantle, symbolizing his power, and how long it may require to thus **concentrate the forces** for the smiting, we do not know. We must wait, watch, and do our parts."

Z.'16-263,264; R.5950, c.l.

4. WALKING BY FAITH, NOT BY SIGHT

Though important events may transpire around Rome, Vatican City, etc., which might seem to indicate that matters will work out differently, we walk by faith and not by sight. The Scriptures indicate the coming of a union between the civil power and the nominal church systems; and that faithful and wise servant preached this throughout his ministry. It is upon these things that our faith rests, not upon the shifting scenes of world affairs. This faith cannot be shaken or changed in the case of those who will ultimately make their calling and election sure, except when actual developments or conditions make **impossible** the materializing of their expectations. Such is not the case at present with regard to the expectation that there will be a brief exaltation of the nominal church systems in association with the civil powers just before the destruction of Babylon.

Very likely, no harm will befall the pope. Even if it should, however—even if the pope should be mistreated or killed, and the Vatican greatly damaged or destroyed—the powerful Catholic hierarchies in the United States and elsewhere in the western hemisphere (and perhaps in other parts of the world) would simply choose another pope, and carry on. In their unrivalled worldly wisdom and skill— the accumulation of centuries—they would know well how to turn what would seem to be a catastrophe for them into advantage, through using the "beastly, inhuman crime" against the "holy father" as a means of securing sympathy and greater influence and support in the world. Be it remembered that they, received a severe blow at the time of the Protestant reformation—seemingly, the Beast was "wounded unto death." But "his deadly wound was healed." (Rev. 13:3) And in 1798, during the career of Napoleon, the pope was taken to France as a prisoner; he was humiliated; the falseness of his claims was manifested; and he died in France as a prisoner the following year. Yet the Catholic Church system survived even this (seeming) "death wound." We know that the destruction of the

Catholic and Protestant church **systems** (not all the members) **will** take place—and not far from now—but before that happens, their exaltation and close collaboration with the civil powers is indicated in the Scriptures, as preached by that faithful and wise servant of the Lord.

The harmful results of departing from the light furnished in the Harvest message was demonstrated not long ago when the German African army had reached the western part of Egypt in a powerful drive, and seemed as though they would continue to press on until they had occupied all of Egypt, Palestine, and the neighboring countries. At that time, some brethren expressed the belief that the Germans would reach Palestine, and that Jacob's Trouble, as foretold in the Scriptures, would take place. Thus was demonstrated the fact that their faith was not based **wholly** and solidly on the Scriptural presentations of the Harvest message; but that rather, their faith is partly subject to alteration to accord with "the things that are seen" (changing world events and conditions). Do not the Scriptures state that at the time of Jacob's Trouble the Lord will reveal himself to the world in his miraculous action in saving the Jews from annihilation? (Ezek. 38:1-23; 39:1-8,21,22,23-29; Zech. 14:1-3,9,11-13; 12:2,3,7-10; Jer. 30:3,6-11,23,24.) Hence, Jacob's Trouble must constitute the concluding feature of the Battle of Armageddon. It is due to take place after the earthquake of revolution and the fire of anarchy has spread through the world, toppling the governments into the sea (anarchy.) Had the world reached that condition a few years ago? Has it reached it today? The answer obviously is in the negative. And of course, Jacob's Trouble did not take place—and is not likely to take place for a time. May we all benefit from these instructive incidents, "forgetting those things (sincere mistakes which have been corrected) which are behind." We all make mistakes.

In D553-558, under the heading "THE TIME OF JACOB'S TROUBLE," Brother Russell discusses this subject thoroughly. On page 553, he says "While the trouble and distress of this day of the Lord will be first and especially upon Christendom, and eventually upon all nations, the final blast, we are informed by the Prophet Ezekiel (38:8-12), will be upon the people of Israel regathered in Palestine."

Again, on page 556, we read, "This enterprising race [the children of Israel], once re-established in the land of

promise, and thus separated, for a time at least, from the distress of nations so prevalent everywhere else, will quickly adapt itself to the new situation, and the hitherto desolate places will again be inhabited. But yet one more wave of anguish must pass over that chastened people; for, according to the prophet, the final conflict of the battle of the great day will be in the land of Palestine."

On page 558, we read, "In Ezekiel's prophecy (38:1-13) the Lord names the chief actors in the struggle in Palestine; but we may not be too positive in our identifications. Magog, Meshech, Tubal, Gomar, Togomar, Javan and Tarshish were names of children of Noah's son Japheth— supposed to be the original settlers of Europe. Sheba and Dedan were descendants of Noah's son Ham—supposed to be the original settlers of northern Africa. Abraham and his posterity (Israel) were descendants of Noah's son Shem, and are supposed to have settled Armenia—Western Asia. (See Genesis 10:2-7.) This would seem to indicate in a general way that the attack will come from Europe—the 'north quarters'—with allied mixed peoples."

5. HORSES OF FIRE—FALSE DOCTRINES —THREE UNCLEAN SPIRITS

In Bible symbology, horses are sometimes used to symbolize doctrines. Might not the horses of fire which drew the chariot of fire (2 Kings 2:11) represent the false doctrines which will be put forth by the Beast, the False Prophet and the Dragon—resulting in the fiery trial that will be experienced by the true children of God? Brother Russell discusses these things in the original Foreword to VOL. 4, pp. v-xviii. On page viii, he says, "The Dragon, then, symbolizes the Roman power, represented by the civil power in the world. The Beast is the Papal system of government. The third symbol, the False Prophet, remains to be interpreted. This, we believe, is another name for the system elsewhere called 'the Image of the Beast (Rev. 13:14) According to the Scriptures, this Image is a very exact representation of the Beast. The False Prophet, or Image of the Beast, we understand to mean the Protestant Federation of Churches."

On page xi, we read, "In Rev. 16:13 we find mention of the False Prophet, another representation of the Image— the vitalized product of the Evangelical Alliance, which has

taken the form of Church Federation, and has today a great; deal of vitality. Whether we can expect it to have more, remains to be seen. The Scriptures clearly indicate that the Image of the Beast is to get so great power that it will do the same thing that the Roman Catholic Church did in the past; and that the two systems, Catholic and Protestant, will rule the civilized world with a high hand through the civil power—the Dragon.

"The Scriptures tell us that this result is to be brought about by the utterances of the combined power of Church and State. 'Three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet.' In this passage, the spirit is a doctrine—an unclean doctrine—a false doctrine. Each of these systems will utter the same things, and these utterances will have the effect of gathering the kingdoms of earth together to the great Battle of Armageddon."

Beginning on page xii, we read, "The Divine authority of the Church, and the Divine right of kings, aside from the Church, will not be allowed to conflict; for both will be indorsed. Any persons or teachings in conflict with these boastful unscriptural claims will be branded as everything vile, at the mouths of the frogs, croaking from pulpits and platforms, and through the religious and secular press. The nobler sentiments of some will be strangled by the philosophy of the same evil spirit which spoke through Caiaphas, the high priest, respecting our Lord Jesus. As Caiaphas declared it expedient to commit a crime in violation of justice, both human and Divine, to be rid of Jesus and his teachings, so this frog-like spirit will approve of any and every violation of principle necessary to self-protection . . . We are not to think for a moment that these frog spirits, or doctrines, are all bad, but rather that they are doctrines of bombast and pomposity, representing themselves to be very wise and great, and having the backing of centuries. Out of the mouth of the Dragon comes the doctrine of the Divine right of Kings: 'Do not look back of the curtain of history to see where the kings got that right. Accept the doctrine; for if you do not, and if men look into the matter, there will be a terrible revolution and everything will go down!'

"The Beast and the False Prophet have similar croakings. The Catholic Church says, 'Do not look behind! Do

not question anything about the Church!' Protestantism says, also, 'We are great, we are wise, we know a great deal. Keep quiet! No one will then know that you know nothing.' All say (croaking), 'We tell you that if you say anything against present arrangements, terrible things will come to pass.'

"Political parties are figuring in this. All declare, 'If any change should come, it will mean terrible disaster!' Some have the backbone and some have the civil power behind them, but unitedly they croak to the people that if any change is made, it will mean ruin to the present order. In the language of our day, 'Stand pat!' is the order in Church and State; but the people are being moved by fear. It is this croaking of the Beast, the Dragon and the False Prophet that will arouse the kings of earth and gather them together to the Armageddon battle and destruction.

"The ecclesiastical kings and princes, with their retinue of clergy and faithful adherents, will be gathered in solid phalanx—Protestant and Catholic. The political kings and princes, senators, and all in high places, with their henchmen and retainers, will follow in line on the same side. The financial kings and merchant princes, and all whom they can influence by the most gigantic power ever yet exercised in the world, will join the same side, according to this prophecy. They do not realize, however, that they are coming to Armageddon; yet strange to say, this is a part of their very cry, 'Come together to Armageddon!'

"Speaking of our day, our Lord declared, 'Men's hearts failing them for fear and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken:" (Luke 21:26) The kings of Europe know not what to do. All sectarianism is being shaken. Many people of God are in perplexity.

"The croaking of the frog spirits, or doctrines, will gather the kings and princes, financial, political, religious and industrial into one great army. The spirit of fear, inspired by the croaking will scourge the passions of otherwise good and reasonable men to fury—desperation. In their blind following of these evil spirits, evil doctrines, they will be ready to sacrifice life and everything on what they mistakenly suppose is the altar of Justice, Truth, and Righteousness under a Divine arrangement.

"Many noble people in this great army will assume an attitude quite contrary to their preferences. For a time the wheels of liberty and progress will be turned backward, and medieval restraints will be considered necessary for self-preservation—for the maintenance of the present order of things and for the prevention of the new order which God has decreed, the due time for which is at hand. Even those who may be God's people do not stop to consider whether it is His will that things should continue as they have been for the past six thousand years. The Bible says that such is not God's will, but that there is to be a great overturning, that a new order is coming in.

"For a brief time, as we understand the Scriptures, these combined forces of Armageddon will triumph. Free speech, free mails, and other liberties which have come to be the very breath of the masses in our day, will be ruthlessly shut off on the plea of **necessity** [emphasis Brother Russell's], the glory of God, the commands of the church, etc. The safety-valve will be sat upon, and thus will cease to annoy earth's kings with the sound of escaping steam; and all will seem to be serene—until the great social explosion described in the Revelation as an **earthquake** [emphasis Brother Russell's] will take place. In symbolic language an earthquake signifies social revolution, and the Scriptural declaration is that none like it ever before occurred. (Rev. 16:18,19) See our Lord's reference to it in Matthew 24:21."

(Some significant presentations of similar import on this subject are found in B360-363, under the heading, "ANTICHRIST'S FINAL END.")

It will be the false, unscriptural doctrines and claims (including torment preaching) put forth by the Beast, the False Prophet, and the Dragon that will be exposed by the smiting message of the truth, and thus they will bring the fiery trial of suppression of the truth and persecution of the saints. These things appear to be symbolized in the type by the horses of fire drawing the chariot of fire. On page iii of the new Foreword to VOL. 4, we read (previously quoted), "All the kingdoms, financially weakened, will realize the necessity for keeping a dominating grip upon the public and preventing anything akin to Socialism and Anarchy. They will naturally look to the great religious institutions called Churches to support them, to threaten the people with future torments, and in general to help keep the

Ship of State from being overturned." (Note the reference to "future torment" preaching.)

6. POSSIBLE MANNER OF SMITING

At present, it seems to us that when the due time for the smiting will have arrived (when the open alliance of church and state has taken place), the general channels of news and information dissemination—including the newspapers and the radio—may not be available to us by reason of the measures of censorship and control that will be put into effect by the Beast and the False Prophet acting through the Dragon. Hence it is our thought at present that the smiting or reproving message of the truth may be issued principally by means of tract distribution. These tracts would be specially written for this particular action and would contain the appropriate Scriptural information. Quite likely they will be composed of condensations or combinations of appropriate articles from the Harvest message. Actually they will constitute a message of the Gospel; a message of the Truth. They will set forth Scripturally the facts concerning the true church and the true kingdom; the blessings to be received in and from that Kingdom; and perhaps the divine condemnation and foretold destruction of all the institutions and arrangements of this (Satan's) world —declaring "the day of vengeance of our God," in effect. These tracts would be printed in as large a quantity as means will permit, and distributed to all brethren who "see" these things and feel led in spirit to engage in the anti-typical smiting at the due time. This would be done before that time, and the tracts would be held in readiness and not used until then.

At the due time they would be energetically given out by the Elijah members all over, from door to door, to people on the street, etc. And this would be done without any fanfare or dramatic demonstration, but more or less quietly and rapidly so as to distribute as many tracts as possible before the work is stopped. If prevailing conditions will permit, it is possible that the message of truth may also be issued through public talks specially held at that time, and given by brethren who have such ability, and who might feel led to use their talents in that way. We are not certain about these details, and are merely mentioning how the situation and prospects appear to us at present. We will be happy to hear from any of our brethren at any time con-

cerning these things—or any phase of the Lord's service and calling—inviting the co-operation of all.

We do not anticipate that the smiting action will be a "great work" either from the standpoint of the number of brethren engaged or the volume of work done. There do not seem to be a great many Elijah members left on this side of the veil at this late date (although just how many there are we cannot now know; and who they are it is not for us to try to judge. There may be more than there appear to be) but all of them, wherever they may be, will have a part in the smiting—directly or indirectly. Thus it would be widespread, and done at one and the same time everywhere by reason of which it would come clearly and forcefully to the attention of the powers that be—the church-state authorities. As a result of their reaction, the whole world would speedily learn of this action and its import (as discussed on pp. 83-84). Thus the message of truth would become known throughout the world; thus it would "affect the whole civilized world"; they would "feel the influence of the smiting"; and the peoples of the earth, the public in general, would be "judged by the truth," "it being received by some and rejected by others"—producing the division of the "waters" which would result in the total collapse of Babylon—after the last saints have gone home in the fiery chariot and whirlwind of persecution and trouble which they will accept in undiminished, unshakable peace and joy.

7. COMPLETION AND GLORIFICATION OF THE CHURCH

In concluding this chapter, let us briefly examine three important excerpts from VOL. 3 dealing with the "change" and glorification of the last Body members.

On page 228, we read, "Just how long after 1914 the last living members of the Body of Christ will be glorified, we are not directly informed; but it certainly will not be until their work in the flesh is done; nor can we reasonably presume that they will long remain after that work is accomplished." In the light of this last clause would it be reasonable to suppose that the smiting was done during the 1914-1918 period when we see that some saints are still here —so long afterward?

Again, on page 230, Brother Russell says, "Though we may be sure that this 'change' of the last living members of the Body of Christ will not take place until the work com-

mitted to them in the flesh is accomplished, we are informed, as shown in the preceding chapter, that ere long our work will be cut short—gradually at first, and then completely and finally, when 'the night cometh, when no man can work.' (John 9:4) And the gloom of that 'night' will be dispelled only by the millennial sunrise. When our work is done, and that night closes around us, we may expect not only to see the storm-clouds grow much darker but also to hear and to feel the rising 'winds' which will culminate in a wild hurricane of human passion—a whirlwind of trouble. Then having finished our appointed work, it will be our part to 'stand,' patiently, until our 'change' comes. — Ephes. 6:13." Kindly see the next three paragraphs too. Might it not quite possibly be in prison, or in some form of confinement or restriction that we will "stand," patiently, until our "change" comes?

And on page 231, we read, "Although the exact time of the deliverance or 'change' of the last members of the Body of Christ is not stated, the **approximate time** is nevertheless clearly manifest, as **shortly after the 'door' is shut** (Matt. 25:10); [Emphasis Brother Russell's in both cases.] after the truth, which Babylon now begins to regard as her enemy, and as calculated to accomplish her destruction, shall have become more generally known and widely circulated; after the 'hail' has to a considerable extent swept away the refuge of lies; and after the now smoldering and menacing hatred of the truth is thereby roused to an opposition so violent and so general as to effectually stop the further progress of the great work in which the saints are engaged. And God will permit this as soon as all the elect are 'sealed.' But, whatever of trouble or seeming disaster may await the saints while they remain in the flesh, and put a stop to the work which it is their meat and drink to do, let us take comfort in remembering that nothing can befall us without our Father's notice and permission, and that in every trial of faith and patience His grace shall be sufficient for those who abide in Him, and in whom His Word abides. Let us look beyond the veil, and keep the eye of faith fixed upon the prize of our high calling, which God has in reservation for them that love Him—for the called and faithful and chosen according to His purpose.—Revelation 17:14; Romans 8:28."

WATCHMAN, WHAT OF THE NIGHT?

ISAIAH 21:11

"Watchman, tell us of the night,
Surely morn will soon be breaking,
Long the hours of grief and pain,
Dark the night of tears and mourning,
Weeping long we for the light.
Watchman, surely morning cometh?"
But the Watchman answers sadly
"Morning cometh and a night."
"Watchman, tell us of the night,

See the skies are growing brighter
Rosy glow the mountain tops,
Men are waking, hearts are lighter,
Surely soon the sun's glad light
Shall dispel the clouds and shadows?"
Still the Watchman only answers
"Morning cometh and a night."

"Watchman, why speak of a night?
See the morning sun is rising,
Surely night's already past,
Knowledge everywhere increasing
Points to the glad morning light
When our Lord shall call the sleeping."
Slowly then the Watchman answers
"Morning cometh and a night."

"See the skies are growing blacker
Hear the distant thunder peal
See the lightning flash, the shadows
Of a darker night reveal.
Gird your armor on my brothers
And prepare ye for the fight,
Enemies lurk in the shadows
"Morning cometh and a night."

"Look then now to your foundations
Are they laid on Christ alone?
Have you built with gold or stubble
Oil the Sure Foundation Stone?
Soon the storm shall sweep upon us
Stand fast Brother in His might
For the morning hasteth greatly
"Morning cometh and a night."

—LAURA K. POOLE

STUDY V

ELISHA

WHAT SAID THAT FAITHFUL AND WISE SERVANT ABOUT ELISHA?

On page 260 of the Question Book, we read:

"ELISHA—Composed of whom?

"QUESTION (1909) —Who will compose the Elisha class?

"ANSWER—In the first place we do not know that there is to be an Elisha class, because the Bible doesn't say strictly that there will be. Do we infer it? Yes. Upon what basis? Because there is an Elijah class and the Scriptures imply that there is an Elisha class referred to by our Lord and mentioned in Revelation. Elisha was one who joined himself to Elijah toward the close of the ministry of Elijah—joined himself as a servant and got a great blessing finally. If we shall suppose he is a type of a class then he would be a type of two classes. First, of the great company because the mantle of Elijah fell to him, which would seem to imply that the power or work of Elijah would fall upon the Elisha class, after the Elijah class is taken away. The only thing that Elisha did with the mantle was that he went to the river Jordan, smote the waters and passed over. It would simply mean that the Elisha class would pass through death in much the same way as the Elijah class—Jordan representing death. After passing the Jordan he began to do a certain revolutionary work. This would not represent the great company but would seem to represent another class—the work of the Ancient Worthies which they will begin and carry on during the Millennial Age. We believe the Scriptures show that the Ancient Worthies will eventually be on the same plane as the Great Company and will have the same glory."

In Z.'04-252-254; R.3416, **c.l,** we read:

"HARVEST SIFTINGS TYPIFIED

"There has been considerable speculation respecting this account of the three times and places [Gilgal, Bethel, and Jericho] at which Elijah invited Elisha to part company with him; that Elijah was too modest to desire any witnesses to the final manifestation of God's favor toward him, or that he wished to spare Elisha the sadness of the later parting; but these suggestions are not satisfactory to us. To our mind these were a feature of the type whose antitype must be expected in the present time. As Elijah represented the consecrated ones who will as overcomers constitute the body of Christ and become participants with our Lord in the glories of the kingdom in the first resurrection so apparently Elisha would represent a consecrated class of this time, in some respects inferior. These will have an acquaintance with the Elijah class, will minister to them in various ways, yet not be identified with them as members of the same death-devoted company.

"In harmony with this illustration or type we shall expect that, as the present age draws to its close and the Elijah class passes away entirely, there will come various siftings or testings to this class of inferior consecration to separate them from the company and fellowship of the Elijah class. Whoever will fall away in this sifting will cease to belong to the Elisha class. Those who endure the siftings and testings will thus maintain their position in the Elisha class, and some will thus continue according to the type down to the very close of Elijah's experience and will then in consequence of this faithfulness receive a great blessing—a double portion of the Elijah spirit.

"As the two prophets went on Elijah said to Elisha, Make request what I shall give thee, as I go from thee shortly. Elisha's request for a double portion of the spirit of Elijah is not to be understood as meaning twice as much of God's power as Elijah possessed, for this would have constituted Elisha a prophet of double the power of Elijah. Besides, how unreasonable a request would it have been for him to make—that Elijah should give him more than he himself possessed. We must understand him, therefore, to mean that if Elijah's spirit or power would in any wise be remaining with any prophets in the earth who would represent the Lord, that Elisha desired that he might have twice as much as any other one—not selfishly, we may assume.

but that he appreciated Elijah's disposition and position as a servant of God, and desired that as far as possible he might enter into a similar work of service. His request was granted conditionally, but he was told that it would be dependent upon his own watchfulness.

"The lesson which we draw from this request of Elisha and the conditions of its fulfilment is that the consecrated class whom he represents in the end of this age will need to be on the alert if they would discern the passing away of the Elijah class, and that only in proportion as they do discern the completion of the Elijah class and its passing into glory will they become the recipients of a proportionately large measure of the spirit and zeal of the Elijah class. From the Scriptures we get the thought that after the Elijah class shall have been completed, tested, proven, and glorified, there will still remain a period of time before the full ending of the 'present evil world' or dispensation—before the full inauguration of the Millennial glories. During that period the class which we believe Elisha represented—namely, a consecrated class, but lacking in some measure the full spirit of devotion exhibited by the Elijah class—will be quickened and energized by the change of dispensation and the evidences of the fulfilling of the divine plan, so that thereafter they will be practically as devoted and self-sacrificing and zealous everyway as the Elijah class had been.

"The receiving by Elisha of power from the departed Elijah seems to correspond in considerable measure to the 'foolish virgins' getting their oil and being able to trim their lamps after the 'wise virgins' have gone into the wedding and the door is shut. As the foolish virgins were not evil but good—'virgins'—so Elisha was not an evil man but a good man and a prophet; as the foolish virgins lacked something that the wise virgins possessed, so Elisha lacked something of what Elijah possessed, and that lack, which was supplied to the foolish virgins in the oil, is represented in Elisha's case in the mantle and blessing.

"As the Parable of the Virgins does not go on to show what happened to the foolish virgins except that they failed to enter into the marriage because the door was shut, so the Elisha picture merely shows Elisha did not accompany Elijah, but on receiving his benediction and power he continued for a while the work that Elijah had been doing. So it is our thought that during the great time of trouble there

will be a consecrated class who had not a sufficiency of zeal in self-sacrifice to be counted of the Lord as members of the Elijah class or body of Christ, who nevertheless will experience a great time of refreshing and become thoroughly devoted after they realize that the Church had been glorified —after they begin to see also the fulfilment of various Scriptures respecting Babylon. This class, whom we understand to be represented in the Scriptures as the 'great company,' whose number no man knows, who wash their robes and make them white in the blood of the Lamb, and eventually come up to spirit conditions, though not to be of the royal priesthood in the throne (Rev. 7:9-17)—these are represented as recognizing by and by that the little flock, the bride class, the Elijah class, have passed beyond the veil and they are shown to rejoice accordingly, saying, 'Let us be glad and rejoice and give glory to God, for the marriage of the Lamb is come and his wife hath made herself ready!' This class in turn, though not worthy to be the bride, the wife, is invited to participate in the great marriage feast which is to take place shortly after the glorification of the Church.—Revelation 19:7-9.

"ELISHA, IF A TYPE, A DOUBLE ONE

"We might here remark that although we are treating Elisha as a part of the type as well as Elijah, yet there is nothing in the Scriptures that positively intimates that this is the case—it is a mere inference. In Elijah's case, as we have already pointed out in a previous lesson, there is no doubt; beyond peradventure Elijah was a type of the elect church **in the flesh.** [Emphasis Brother Russell's.] But if Elisha was a type, we believe that we are justified in considering him a type of two classes. First, of the class already suggested, who are with the Elijah class and who maintain relationship to the close of Elijah's period and who then become partakers of his spirit. And this type would seem to extend as far as Elisha's re-crossing the Jordan, smiling it with the mantle of Elijah. If the crossing of Jordan into the land of Canaan be taken to represent death, then the picture should be read as indicating that this 'great company' will all pass through death, which is just what the Scriptures elsewhere seem clearly to show—that in order to be on the spirit plane at all it will be necessary for them to 'all die as men.'

"In this view of the matter we assume that Elisha, after

crossing the Jordan and entering Canaan, would represent another, a different class, namely, the earthly phase of the kingdom—Abraham, Isaac, Jacob, and all the prophets, the beginning of the restitution class. Elisha's work after crossing Jordan was restitution work in many respects, and in this particular would well correspond to what we may expect of the earthly phase of the kingdom after its establishment—after the great time of trouble. But again we remind the reader that the typical character of Elisha is not beyond question, as it is nowhere affirmed in the Scriptures, but merely inferred by us because of his association with Elijah."

In Z.'11-42,43; R.4758, c.l, we read, "Our interest in this story of Elisha's experiences after Elijah was taken away increases as we consider the fact that he, like Elijah, was quite a positive and typical character. We have already intimated a correspondency between Elijah and the antitypical priests and between Elisha and the antitypical Levites of the Gospel age. Elisha may also typify the ancient worthies, into whose hands the instruction and blessing of the world will be placed at the inauguration of Messiah's kingdom: Princes in all the earth.' From this standpoint we might think of Elisha as representing the secondary class of spirit-begotten ones first, and that his crossing of Jordan represents the death of this class of antitypical Levites. With this view the after progress of Elisha and his work of judgment and restitution correspond well with what we should expect at the inauguration of Messiah's kingdom under the 'princes.' The healing of the water-spring would well represent the healing of the stream of truth. For long centuries error and superstition, combined with Satan's great falsehood, Ye shall not surely die, have made the waters of truth brackish, unpalatable, unhealthful. The putting of the salt into the Fountain or Spring symbolically represents the cleansing from untruth and error, through the co-operation of the Church in glory, which, while here, is appropriately styled, 'the salt of the earth.' The healing of the stream of truth will come from the glorified Church although it will come through the ancient worthies as a part of the New Covenant blessings then to come to the world of mankind through the Jews. This is also what St. Paul calls to our attention in Romans 11:25-33."

(The balance of this article consists of an illuminating discussion of some others of Elisha's miracles and experiences, and their likely typical significance.)

From the foregoing, it appears that Brother Russell felt that Elisha was a typical character. He was not dogmatic in this view, however, inasmuch as the Scriptures nowhere positively identify Elisha as a type. Nevertheless, we believe that every Bible student in present Truth will acknowledge that the presentations just examined are most reasonable; that they are in full harmony with all Scripture, and with what we have learned to be the Divine plan. Hence the proper and prudent course is to give careful heed to them, as also to the presentations of the Harvest message on all subjects. According to the articles just read, Brother Russell held the reasonable view that Elisha represented the Great Company class up to the time he recrossed the Jordan after Elijah had been taken up; and that he represented the Ancient Worthies from that point on.

In Z.'11-41,42; R.4757, c.2, we read, "Having located Elijah as the type of the 'elect' class, Bible students are inclined to consider Elisha as probably a typical character; also a representative of the greater [in number] spiritual class, the antitypical Levites. It was toward the close of Elijah's experience that Elisha became his servant and companion. The various instances in which Elijah suggested to Elisha that he should tarry behind are supposed to represent the trials and difficulties in the pathway of the Church here, which will suggest to the 'great company,' the Elisha class, that they continue not to follow their more zealous brethren of the Elijah class. These various stoppages and suggestions represent sifting or separating work, and all who continue on may be understood to belong to the Elisha class. Any falling away are not of either class.

"If these interpretations of Elijah as a type be correct, the lesson is that the close of the Church's career in the flesh will come suddenly, abruptly. The fiery chariot may prove to be fiery trials or sharp persecutions, separating between the Elijah and the Elisha classes. The whirlwind which carried up Elijah to heaven is a type or figure, very uniformly used in the Scriptures to represent great confusion and strife—a cyclone.

"The denouement will not be entirely unexpected, either by the Elisha class or by the sons of the prophets, who would represent here a respectable class of Bible students who have not made a full consecration of their lives to the Lord, and who will not be eligible to the heavenly condition as members either of the Elijah or Elisha classes."

STUDY VI

CONCLUDING THOUGHTS

IN APPROACHING the end of this treatise, dear brethren, we specially wish to call attention again to the fact that it contains nothing new—no "new light." It is simply a compilation and harmonization of the numerous presentations on this subject given by that faithful and wise servant of the Lord throughout his ministry. It is all in the Harvest message—the "meat in due season" served us by our Lord on his return, in accordance with his promise.

With hearts filled with love for all the brethren it is our hope that all the consecrated ones will be able to appreciate this message on that basis, and will react to it favorably. Let those of us who can see and appreciate these things not become discouraged, dismayed, or turned away from them, however, if some other brethren cannot see them and perhaps take a stand or course in opposition to these presentations. At the same time, may it be the course of all of us to guard our hearts against pride; and to avoid judging others who cannot see these things at present, as to which class they are in. Because some may not be able to appreciate them **fully** at this time, or be unable to feel in **full** accord with them, would not necessarily indicate that they are not of the Elijah class. We believe that a goodly number will rapidly develop and manifest this appreciation a little later when events in the world have progressed further toward this expected culmination and these things can be seen more clearly. We lovingly and earnestly hope so, and will continue to thus hope. For future guidance and assistance, nevertheless, it is well to bear in mind the Scripture testimony that the Great Company class is greater numerically than the Little Flock class. May we keep our hearts pure in sincere, understanding love toward all, and refrain from judging others. All the "virgins" are to continue on together until the separation takes place that will result from the permitted providences **of the Lord** (the "fiery chariot").

THE PARABLE OF THE PENNY

That there will be some murmuring and opposition in connection with the smiting and the preparatory work is shown in the parable of the Penny (Matt. 20:1-16)—which Brother Russell links to the smiting. This knowledge is not a gladsome one, but inasmuch as the Lord has forewarned of this prospect, may all of us meet it and bear it in the fortitude he supplies—continuing on in good spirit toward all; and proceeding with the preparation for the smiting in accordance with the guidance he will supply every step of the way.

We recall that just before he passed beyond the veil, Brother Russell arranged a type of Pastoral work to be done by the sisters all over the world. Concerning it he said, as recorded in Z.'16-331,332; R.5984, c.2, "The plan is already in operation in several large cities with astonishing success. We think it strange we did not sooner realize the importance of this work and get it into operation. But perhaps it is a part of the work of the present hour—perhaps in some way it is connected with the smiting of the waters with the mantle of Elijah. We could not suggest that it would fulfil that type, but merely that it may be one of the features connected with it."

In reply to a question put to him in 1916 involving the Penny, the murmuring, the smiting of Jordan, and the sisters' work, Brother Russell said the following (Q.B. 530-531):

"QUESTION (1916)—In Matthew 20, the Parable of the Penny, we read, verse 2, 'And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.' What does the penny represent? Again, in verse 6, we read, 'And about the eleventh hour he went out and found others standing idle.' Do we understand the eleventh hour is past? Again, in the 11th verse, 'And when they had received it they murmured against the good man of the house.' What does the murmuring represent or signify?

"ANSWER—We have dealt with this question several times in the 'Tower, but I will briefly outline the matter again. Perhaps others also may have forgotten what was written. The parable is one that is difficult to understand with all its peculiar features; as for instance, this giving of the penny seems to be on this side of the veil, because, when

it was paid there were some there who murmured, and surely no one would murmur on the other side. If they had been disposed to murmur they would not have been on the other side. The giving of this penny seems surely to mean something that will occur **in this present life, before our change, and at the end of this age.** Then, it is to be given by the Steward, and given to those who have been laboring in the harvest. I do not know definitely how this will turn out. You are aware that most of the things of God's Word that are prophetical are difficult to understand in detail until they have been, or, are in process of fulfilment; and I think this parable is about to be fulfilled. I can give only a suggestion. This great work of Smiting Jordan which, I think, is the thing before us, and is to be done within the next few years, **is somehow to be connected with this matter.** Just how, I do not know. I am looking, and so are you. We will see in due time. It is a parable and will be made clear and will then meet our expectations fully. So then, let us avoid any spirit of murmuring and let us be thankful for all our privileges given to us, and let us not think for a moment that, if the sisters be given an opportunity to serve we should murmur against them for having such an opportunity!"

It is evident from the foregoing that some—probably brothers—were murmuring against the work the sisters were given to do, and which Brother Russell thought might possibly be connected with the smiting of Jordan.

Again, concerning this parable, we read in Z.'10-267; R.4666, c.2, "At the close of the day we read that those first hired murmured against their Lord. We cannot suppose that any who would be counted worthy of a share in the kingdom would murmur against the Giver of all Good. The rewarding is to be expected **at the close of the Harvest day** and the murmurers **may be expected there also.** The 'penny' or reward would thus seem to be something of the joys, blessings, honors and privileges of God's people in the present life, at the close of this age. Those who murmur that they do not receive a sufficiency of honor and distinction and of divine acknowledgment will be thereby proving themselves unfit for the future service beyond the veil,' as members of the Church in glory. . . . This would seem to Point a warning to those of God's people who have been long in the truth, and who have had great privileges of serv-

ice, that if they murmur against the blessings and rewards coming to them, it will mean that they were laboring for the reward merely and not appreciating the privilege of being laborers with Christ and with the Father; it would imply that they had failed to enter into the spirit of the wonderful privileges granted them of serving the Lord, the truth and the brethren. The right spirit, the proper interest in the Father's work and in the brethren should prompt all to rejoice with every new laborer and to be glad that all such should receive of the Lord's favors, blessings and enlightenment as fully, as freely, as themselves. Surely any who have not this spirit have not the Spirit of Christ on this subject at least. . . . All who have the privilege of bearing the labor and heat of the day in the Lord's service must be glad of the privilege, in order to be worthy of participation in the kingdom. Thus some who seem to be first in their promptness to respond to the Lord's call for laborers may be amongst the last to receive special blessings of grace and truth, and this may serve as a special test upon them—as respects their loyalty, and the motives which actuated them in engaging in the vineyard work. 'Let us take heed, lest a promise having been left us any should seem to come short.' "

And in Z.'14-170,171; R.5473, c.2—5474, Brother Russell says, "How then can we apply this parable [of the Penny] consistently, in harmony with the teachings of other Scriptures respecting the reward of the Kingdom class? We can think of only one way, and that is to apply the parable entirely to present-life experiences of the Kingdom class, especially of those who will be living at the close of this Gospel age.

"For sixteen hundred years and more the Jews waited for the first coming of Messiah and the blessed opportunities which then would come. When Jesus began his ministry, he preached, 'The kingdom of heaven is at hand,' and gave the Jews the privilege of entering into it. That privilege was a 'penny,' or a reward for their faithful endeavor to keep the Law all their lives. But when the offer of the Kingdom was promulgated, some publicans and sinners were attracted—some who had previously neglected God's service and labors in the vineyard. These new laborers were received by the Lord Jesus and given an opportunity to become his disciples.

"The privilege of discipleship was the penny or reward. The scribes and the Pharisees, who had been faithful to the Lord God all their lives, considered that they should have had some pre-eminence or preference over the publicans and sinners; and they murmured at any arrangement as unfair which would not give them the first opportunities of the Kingdom. If publicans and sinners were to obtain the blessed privilege of discipleship with Messiah, then surely, they thought, some still higher favor should come to them. They murmured that Jesus received publicans and sinners and ate with them.

"One of the Master's parables was intended as a special reproof to the Pharisees along this line. The prodigal son represented a class of Jews not living up to their privileges, while the elder brother represented those who had continually sought to be earnestly and actively engaged in the Father's business. When some of this prodigal class received the message of God's love from the lips of Jesus and his disciples, and returned to the Father's house and were treated graciously and given the same privilege of sonship as those who had not gone astray, but who had labored faithfully, the elder-brother class was offended. They murmured, and refused to participate in the feast. Thus there were some who were first in opportunity, but who were last so far as the blessing was concerned, and others who were last and least found opportunity for receiving the divine blessing sooner and more effectively.

"The general lesson of the parable would seem to be that we should appreciate the fact that whatever God has to offer is a gift. We should enter His service with loving loyalty to principle, to righteousness. If we have served many years, that privilege of service should be esteemed; and our interest in the Lord's cause should make us happy. From such a standpoint of appreciation of the privilege of service, we should be glad to see the Lord's work carried on, glad to see others enter the service and glad to see them get the same reward that we hope for ourselves. Only those who have such a broad spirit, such an appreciation of the privileges of the vineyard, such a sympathy for 'as many as the Lord our God shall call'—only these will be fit for the kingdom proper and in readiness to receive the special privileges of knowledge and opportunity when the kingdom is ready to be announced.

"As the typical kingdom was offered to the Jews in Jesus' day, and as those who were newest in divine service received the same opportunities for a share in the kingdom with those who had been long engaged, so apparently it is to be in the end, or harvest time, of this Gospel age. Those who have all their lives been seeking to be faithful to the Lord and to serve his cause should remember that they have had that much more of privilege and blessing. If some shall enter the divine service later, they should be rejoiced with as fellow-servants.

"Indeed, all who are servants, according to the Word of the Lord, should be praying the Master to send other laborers into the vineyard, instead of feeling jealous of any others who might come. And as greater knowledge of present truth is now coming as a reward to all who labor at all in the vineyard of the Lord, let us not be surprised if this shall be equally distributed to those who have come in recently and to those who have been a long time in the Master's service.

"Let us rather rejoice in the Lord's ways. Let not our hearts be angry because of His graciousness to those who have come into the service even during the eleventh hour. Are they not brethren? Under the terms of the Golden Rule should we not wish them to have the same blessings that we enjoy? Any aloofness on the part of those who have been longer in the Lord's service—any feeling on the part of such that they must have more manifestation of the Lord's favor now—is evidently wrong. The Lord would have us more like unto himself. And this is the suggestion of those who have selected the Golden Text for this lesson. Be ye like unto your Father; for he is kind to the unthankful. 'He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.'—Matthew 5:45."

As presented in the preceding pages, the penny at the first advent represented the "privilege of discipleship, the privilege of entering into the kingdom of heaven"; and at the second advent, it represents "something of the joys, blessings, honors, and privileges of God's people in the present life, at the close of this age" or "special blessings of grace and truth." In particular, might not the penny represent the privilege or honor of fulfilling Psalm 149:5-9 in the smiting of Jordan? ("Let the saints be joyful in glory

[honor]"—verse 5. And, "This **honour** have all his saints. Praise ye the LORD."—verse 9.) Brother Russell said, "This great work of Smiting Jordan which, I think, is the thing before us, and is to be done within the next few years, is somehow to be connected with this matter" [the Parable of the Penny]. And again, "All this belongs to this side of the veil. These are the saints who are to execute the judgments written. . . . We shall see what this judging may mean a little later on. The river Jordan means a judgment, and the smiting of this Jordan may mean to put the Truth in such a way as to do the judging. The Elijah will handle the 'sword.' " Q.B. 387.

According to Brother Russell's statement quoted above (that the "penny" which the Steward gives at the end of the Harvest day represents "special blessings of grace and truth") we might properly consider the understanding and appreciation—now, or a little later—of these things connected with the smiting, to be a part of that "penny" (or "joy, blessing, honor, and privilege.")

This treatise, dear brethren, constitutes but a part of the preparation for the smiting, and we feel that the Lord will grant further light in the time ahead of us as to further details in connection with it. These things probably will be revealed as world events continue to unfold.

Above all, we are going on in the spirit and determination that **in whatever way** the concluding events of this age that are yet future will terminate, we shall remain faithful to the Lord and the Truth unto death, by His grace. At the same time, we can be, and **are,** reasonably certain respecting a few developments expected in the future: namely, the coming union or open collaboration of the nominal church systems with the civil powers and ruling interests; the resultant repression of the Truth, and of all beliefs and activities that do not have the "mark" of approval of the Beast or the Image of the Beast; and our duty and privilege to uphold and present God's truth at that time. We are not dogmatic about these things, and we keep a measure of reserve in our hearts for the slight possibility that they may deviate a trifle in their outworking. Yet this is not done in a spirit of doubt but it is done merely in a spirit of faith and submission—the spirit of a sound mind—for we

walk by faith in the Lord's Word and His Harvest message given through His faithful and wise servant. We are going on in a watchful attitude along the lines of Brother Russell's words in Z.'98-95,96 (previously quoted):

"However, it is altogether possible, indeed probable we think, that John's course which brought him into conflict with Herod was in some degree **typical** [emphasis Brother Russell's] of the course of the Gospel Church in this present time; and of course of events that may be expected. . . . Should it prove to be a type by its fulfilment in antitype the fulfilment will probably be on something like the following lines: (1) A partial reunion of church and state. (This seems to be now in process of development.) (2) **In such case it would become the duty of the true church, the forerunners and announcers of the Messianic Kingdom, to reprove the civil powers as well as the nominal church systems, and to declare their union unlawful—contrary to the Word of God."**

We would now like to commend to the attention of the reader, the following pages, which are very edifying, instructive, and timely: C205-212, beginning with the heading "THE END OF THE HIGH CALLING IS NOT THE CLOSING OF THE DOOR" and ending with the words, ". . . they may receive the promise.—Rev. 14:12; Ephes. 6:13; Heb. 10:36." Also pages 197-205, beginning with the heading "THE WEDDING GARMENT TEST."

STUDY VII

MAKING READY FOR THE REIGN OF RIGHTEOUSNESS

IN CONCLUDING this treatise, it is with thankfulness to the Giver of every good and perfect gift that we take pleasure in presenting for the edification and blessing of our dear fellow-members of the Body of Christ, part of an article which appears to be especially timely for these last days. It is entitled "MAKING READY FOR THE REIGN OF RIGHTEOUSNESS" and is found in Z.'14-323-331; R.5563-70. The excerpt is taken from pp. 5569-70, and reads as follows:

"As these things [wars and troubles] were previously held more or less in restraint, now the Lord is letting them loose gradually; and he will let them loose more and more until the great anarchy comes which would entirely destroy our whole human race unless it was arrested. In the meantime the Kingdom class will have been glorified, and our great King will have taken unto himself his great power, and with the elect, the body of Christ, the Church, he will bring in peace and blessing to mankind, as soon as the world shall have passed through the fire of anarchy and the present order of things shall have been dissolved in the great heat—not a moment sooner. Then the elect of God will interpose that the world may not be destroyed, that humanity may not destroy itself; and then will be the beginning of the blessings that are to come to all people through Christ, through the merit of his sacrifice, through the channel of The Christ glorified—Jesus and his joint-heirs in the kingdom.

"As we look at these things, we realize that we have every reason to do all in our power to prepare ourselves for this glorious work. We remember, also what our dear Redeemer told us to do: 'When ye see these things begin to come to pass (do we see them? We think so!), then lift up your heads and rejoice, knowing that your deliverance

draweth nigh. Just how nigh, the Lord did not say. Therefore, we may not attempt to say.

"But we cannot be far from our change; and we advise that all of the Lord's people live day by day just as though this was the last day on this side of the veil, and that tonight or tomorrow would usher us into the glorious things beyond the veil. Living in this way will surely be at least a good experience for us, bringing blessings and ripening of character. What a blessed way to live!—every day in anticipation of seeing our Redeemer and sharing in his wonderful work! The things connected with this present time seem less and less important to us, on account of which our names are cast out as evil by those who are living for all they can get out of the present life.

"What may be done to our mortal bodies? None have the power to injure us as new creatures. We are waiting for our change, which will come to some in one way and to some in another. God be praised! His will be done! Our Master had a cup at the conclusion of his experiences, and it was an especially bitter one, his suffering as an evil-doer and as a blasphemer being especially severe. Under the Jewish law, blasphemy of God's name was really one of the most grievous crimes, and was especially punished by ignominious death. Jesus was not the blasphemer, but the scribes and Pharisees were the blasphemers. Yet Jesus was to die as the blasphemer, while those who were really doing the blaspheming were the ones who put him to death!

"We should not wonder if in the divine arrangement God might have some such bitter cup for the feet-members of the body of Christ. Why should we think so? For various reasons. We have so much favor from God, that it would seem that we would deserve to have severer testings and a fuller and more bitter cup than others have had. Furthermore, the Scriptures imply that it will be so.

"Elijah was a type of the Church, and we remember that at his departure he went in a chariot of fire; and we believe that this symbolically represents the time of trouble on the Church when the time of our departure shall come. Then, again, John the Baptist was a semi-type, the semi-antitype of Elijah. John's experiences were very bitter. He was imprisoned for a while and not permitted to do any preaching; and he no doubt wondered in the time of his imprisonment whether or not he had been mistaken in his

glorious expectations in regard to the Messiah. Then came the sudden edict for him to be beheaded. Herodias and Salome were anxious to get rid of him, but King Herod was not. We remember that in our interpretation of this type, the king represents the civil power, Herodias represents the Roman Catholic Church and Salome, the daughter, represents the Protestant Churches Federated. These are more or less united to the civil powers, the 'Mother' especially. We remember that there was some special dancing on the part of Salome before the king, who was so pleased with her that he told her that she might have anything she desired, even to the half of his kingdom. After she had conferred with her mother, they decided that the best thing that could happen for them would be the death of John the Baptist.

"So it was in the Master's case. The religious rulers decided that the best thing that could be done was that he should perish. We remember that it was the last high priest of the Jewish nation, Caiaphas, who prophesied respecting Jesus that it was expedient that one man should die for the people rather than that the whole nation perish. So it was in the case of John. Herodias and Salome concluded that John the Baptist should die, and thereby they would cease to have his continual reminder of their wrong course; and so they would have him beheaded.

"Whether or not this is to be a part of the antitype remains to be seen. It would not surprise us if it will be so. We are not speaking positively; but we wish to be 'wise as serpents.' Let us not be surprised at whatever things the Lord may permit to come. Let us remember that our Master was given a bitter cup of suffering in his closing hours, and that the Father did not seek to remove it from him. But Jesus meekly accepted it, saying, 'The cup which my Father hath poured for me, shall I not drink it?' So we should be well prepared for whatever cup of bitter experiences and ignominy the Lord may have for us. At the same time we should have in our minds the refreshing thought given us by the promise in the Scriptures, that the Lord will not permit us to be tempted, or tested, above what we are able to bear, but will with the temptation provide a way of escape, The further assurance is that 'All things shall work together for good to them that love God, to the called ones according to his purpose.'—Romans 8:28.

"Have we heard the call to be the bride, the Lamb's

wife, to come out of the world, to be dead to the world, to give our wills to him, to sacrifice our earthly treasures? Have we become footstep followers of Jesus? 'If any man will be my disciple, let him deny himself (give up his own self-will), take up his cross and follow me.' Have we been following the Master, and will we continue to follow him? In our hearts we should be saying, Yes.

"The Master said that in the regeneration those who would now follow him would have glorious bodies, like his own. 'We shall be like him, and see him as he is'—sharers in his glory. May that be the portion of all of us! Let us rejoice together in the glorious things that our God has arranged for those who are his Church—first for the Great Head of that Church, our Lord Jesus, and later for us, his humble followers, who are seeking to become joint-heirs with him in his kingdom.

"Let us remember that it is not knowledge alone that sanctifies. Knowledge is valuable to the sanctifying of the spirit only when we comply with the conditions that we shall mortify the self-will of the flesh and cultivate more and more of the Spirit of our Lord, about which St. Peter tells us. We are exhorted to put off all these: malice, hatred, wrath, strife, etc.; and to put on all these: joy, peace, longsuffering, gentleness, goodness, faith, meekness, brotherly kindness and love. The Apostle Peter says, 'If these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ.' (2 Pet. 1:5-11) Let our ambition and aim be to have a share in that kingdom!

"Let us remember that we are in a testing season. The apostles had a similar one during the interim between our Lord's death and Pentecost. After our Lord's resurrection he appeared to his disciples a few times, and then they did not see him for many days. Then they became discouraged and said, 'There is no use waiting'; 'I go fishing,' said one. Two others said, 'We will go with thee.' They were about to go into the fishing business and leave the work of fishing for men. This was a testing time for the disciples. So also there is one now. If there is any reason that would lead any to let go of the Lord and his truth and to cease sacrificing for the Lord's cause, then it is not merely the love of God in the heart which has prompted interest in the Lord, but something else; probably a hoping that the time was

short; the consecration was only for a certain time. If so, now is a good time to let go.

"Very probably it is now as it was when Jesus said to his disciples on a certain occasion, 'Will ye also go away?' The answer was, 'Lord, to whom shall we go? Thou hast the words of eternal life.' We would starve spiritually if we went to any other than the Lord's table. We know not anywhere else to go. We shall stay right at the Lord's table. He has been feeding us on the message of truth and life, and we believe that He will put on the table everything necessary for those who are hungering and thirsting for the truth; and that the truth on every subject necessary for us will be given as the Lord is pleased to reveal it. For he has promised, 'They shall be filled.' "

ARE YE ABLE?

Are ye able to walk in the narrow, straight way,
With no friend by your side, and no arm for your stay?
Can ye bravely go on through the darkening night?
Can ye patiently wait till the Lord sends the light?

Are ye able to crush your soul's longing for Love,
Will ye seek for no friendship save that from above?
Can ye pass through this world lone, unnoticed, unknown,
While your faith faintly whispers, "He knoweth His own?"

Where the feet of the Blessed One stood, can ye stand?
Can ye follow his steps to **a wilderness** land?
Are ye able to cast aside pleasure and fame?
Can ye live but to glorify **His** precious name?

Can ye smile as His dear voice says tenderly "No,"
When "the field is so white," and your heart yearns to go?
Can ye rest then in silence, contented and still,
Till your Lord, the Chief Reaper, revealeth His will?

Are ye able to lay on the altar's pure flame
That most treasured possession, your priceless **good name?**
Can ye ask of your Father a blessing for those
Who see nought in your life but to scorn and oppose?

When the conflict 'twixt Error and Truth fiercer grows,
Can ye wield the strong "Sword" against unnumbered foes?
Can ye lift up the "Standard" e'en higher and higher,
While His praises ye sing in the midst of the fire?

When ye see the Lord's cause going down to defeat,
Will your courage endure in the seven-fold heat?
Will your faith keep you steadfast, though heart and flesh fail,
As the new creature passes beneath the last Veil?

Ah, if **thus** ye can drink of **the cup He shall pour,**
And if never the Banner of Truth ye would lower,
His Beloved ye are, and His crown ye shall wear,
In His throne ye shall sit and His Glory shall share!

Found in Z.'15-93; R.5655. Also in POEMS OF DAWN, page 263.

Numbers 6:24-26

Z.'95—9,10; R.1754

Z.'98—94,95; R.2279,80

Z/98-—221-223; R.2340-42

Z.'03—460-462; R.3292,93

Z.'04—235-237; R.3407-09

Z’04--251-255; R.3415-17

Z’04—61-63; R.3325-27

Z’05—99-102; R.3531-34

Z.'ll—41-43; R.4757,58

Z’13—342-344; R.5348-50

Z’13—308,309; R.5329, section entitled "THE PRESENT OUTLOOK."

Z’14—135,136; R.5450,51

Z’15—131,132; R.5676,77

Z.'15—*254,255;* R.5752,53

Z.'15—284-287; R.5771-73

Z’16—38-40; R.5844-46

Z’16-—263-265; R.5950,51

Z.'99—173-175; R.2497,98

Z.'09—234,235; R.4446,47

Z.'IO—-267; R.4666

Z.'14—171,172; R.5473,74

Z’16—200; R.5918-19

QUESTION BOOK, pp. 260; 386-387; 530-531; 625-627.

VOL. II, Chapter 8 (especially pp. 261-265).

VOL. Ill, New Foreword; Chapter 7.

VOL. IV, Both Forewords; pp. 260,261; 486-487; 579,580.

MANNA for Feb. 5th; Feb. 9th; March 26th; July 1st; July 14th; Aug. llth; Sept. 17th; Sept. 23rd.

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READ THE VOLUMES

Brethren, let us make a practice of reading the Volumes regularly—daily, if possible. Just as the physical body needs food daily in order to be in good physical health, so too the "new creature" will be in the best spiritual health if it is fed a 'portion of nourishing spiritual food, daily. Let us note some of the things Brother Russell wrote in connection with this matter.

In Z.'l 1-442,443; R.4930, we read:

"TO SHOW THYSELF APPROVED"

" 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.'—2 Tim. 2:15.

"God seems to have greatly blessed and used in the 'harvest' work the six volumes of Studies In The Scriptures. Probably none who are today rejoicing in the truth would dissent from this statement in the slightest degree. Some we know would express the matter more strongly than this. Nevertheless every now and then we are brought to a realization that many of those who rejoice considerably in the truth have but an imperfect knowledge of it—they are not rooted, grounded, established and built up in the truth; they are not able to 'rightly divide the Word of Truth'; they are not workmen who need never be ashamed in discussing the truth with others.

"Some of these, deficient in their knowledge of the Truth, are mere babes, beginners, who have not yet had a full opportunity for study. Some of them have read Vol. 1 and have skimmed over the other volumes. They perhaps learned of the classes for Bible study, and, attending them and discussing with the brethren and hearing some discourses, seemed to assume that they knew the teachings of the entire six volumes as though they had read them, studied them.

"This is a .great mistake; more, it is a serious mistake, because we are in the time when each and all must expect to be specially tried and tested. And those who have only a partial understanding of the divine plan—those who have only a part of the provided armor, will find it difficult, if not impossible, to stand in this evil day the assaults of the world, the flesh and the adversary. If they have proper zeal for the Lord and a proper love for the plan, they should manifest that zeal by thorough and persevering study of the Volumes. They cannot afford to do less.

"We find also that some of the dear friends who read the Scripture Studies years ago, and not recently, imagine that they remember their contents, when in reality they are quite ignorant of many of their teachings. We all have leaky, earthen vessels and the precious treasure of divine truth soon exhausts unless we keep replenishing. One way of replenishing is to *go* to the Bible direct. But many have found what the Scriptures seem to imply, namely, that human, teachers are necessary, and that they can get much more knowledge of the Scriptures through the assistance of a teacher than they could obtain by their own energy. Such of our readers as have not read the Studies In The Scriptures this year can scarcely appreciate how much they probably have lost of what they originally learned therein."

Again, in Z.'06-132; R.3766, we read:

"A sister recently wrote us that herself and daughter had begun the year with the resolution to read at least eight pages of the Volumes

each day, and remarked that by so doing they expected to reread the entire six volumes during the year 1906. The statement astonished us and we figured it out and sure enough the 3,000 pages of the Scripture Studies can all be read in one year at the rate of eight pages per day.

"We know of nothing so likely to be helpful to our readers as a fresh study yearly of the entire series of Scripture Studies. Besides, those who reread most assure us that they get an increase of blessing with each reading, and an increase of knowledge, too, because as their minds expand they are able to grasp more surely the depths of the divine plan. It is our experience that those who keep up their study of the Volumes are not only the most thoroughly furnished in respect to the armor of God and the use of the Sword of the Spirit, but that they are thus kept by the power of God from snares of error which entangle others. And thus they are qualified to instruct others."

And in Z.10-298,299; R.4685, we read:

"If the six volumes of Scripture Studies are practically the Bible topically arranged, with Bible proof-texts given, we might not improperly name the Volumes—the Bible in an arranged form. That is to say, they are not merely comments on the Bible, but they are practically the Bible itself, since there is no desire to build any doctrine or thought on any individual preference or on any individual wisdom, but to present the entire matter on the lines of the Word of God. . . . Our thought, therefore, is that these Scripture Studies are a great assistance, a very valuable help, in the understanding of God's Word. If these books are to be of any value to us it must be because we see in them loyalty to the Word of God, and as far as our judgment goes, see them to be in full harmony with the Word and not antagonistic to it. . . .

"We might remark that quite a number of the friends in the Truth are making it a rule to read twelve pages of the Scripture Studies a day, and that we do not know one who has been following this course and making use of the various means of grace the Lord has provided (Volume and Testimony meetings and Sunday meetings and Pilgrim meetings and the Berean lessons, Manna text, etc.), who has gone out of the truth. We know a great many who, on the contrary, have been of the opinion that they knew these things long ago, while in fact they do not know half of what they did know—they have forgotten more than half of what they read and they are those who are now stumbling—going into outer darkness. . . .

"Furthermore, we would suggest that merely reading twelve pages of the Scripture Studies would not be studying in the proper sense of the word—neither studying the Bible nor studying the Scripture Studies. A proper study would be to think of the meaning of every word and every sentence. The thought is, it is not to see how much one can read, but to make sure that one goes no further than he comprehends or understands, whether that means one page or twenty pages. . . . If one will do all this it will not be merely a reading but a study; and from this standpoint, whoever reads two pages of Scripture Studies each day with the suggested passages connected with those two pages, would do more Scripture studying in that time than he could do by any other method. Whenever he reads these pages and calls the corresponding or connecting Scriptures to mind he is drawing from the whole Bible, from Genesis to Revelation, with practically every page he reads. Now is it possible to find any other Bible study that would accomplish so much for us in the same time as this would do? If there is we ought to take it. If there is not, then we have our opinion."

