

The
PRESENT TRUTH
and
Herald of Christ's Epiphany

AUTUMN 2008
A.D. 2008 — A.M. 6136


C O N T E N T S

WHOLE NO. 723

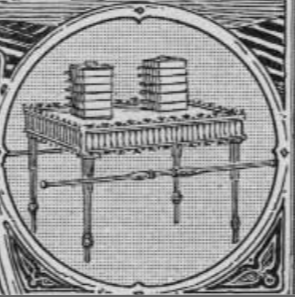
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"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, The Heavenly Jerusalem ... See that ye refuse not Him that speaketh ... saying ... 'Yet once more I shake not the earth only but also heaven' ... Wherefore, receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear." "Christ being come an High Priest ... by a greater and more perfect Tabernacle ... obtained eternal deliverance."—Rev. 8: 1; Heb. 12: 22, 25, 26, 28; 9: 11, 12.



WHAT DOES IT ALL MEAN?

“Can you not discern the signs of the times?”

(Matt. 16: 3)

SIGNIFICANT EVENTS AMONG GOD’S PEOPLE SINCE PASTOR RUSSELL’S DEATH.

OUR THEME REQUIRES AN EXPLANATION to make clear its meaning. We refer especially to the happenings among God’s people since the death of Pastor Russell. What is the meaning of the peculiar events among God’s people since Brother Russell’s death in 1916? This question implies that significant things have happened among the Lord’s people. The Scripture text that we have joined to our theme implies that such things are to be considered as “signs of the times” that deserve our attention. To deny that these events are highly significant and altogether different from any other events among the

people of God would indicate a failure to recognize God’s supervision over His Harvest Truth people. To understand them will be helpful from many standpoints; particularly that of assisting us to take an intelligent and God-pleasing stand toward these things and their resultant conditions.

It is undeniable that very unusual things have occurred among God’s Harvest enlightened people when Brother Russell finished his earthly course. While he was in the flesh there was peace among God’s Harvest Truth people. They were a united people. They loved the same table of Truth; they developed the same spirit of fellowship; they ministered with the same Truth and that by the same general methods set down by Brother Russell. Those were joyous days of feasting, fellowship, growth and service. All had the same bond of peace, the same spirit of oneness, the same hope of the High Calling, the same work of service, the same Lord, the same faith, the same baptism, and the same God as Father; all of which were the joy and rejoicing of their hearts.

But in many of these respects, changes then set in and remain in effect to this day. They became no longer a united people. They did not then nor do we now in many ways believe the same things. Some of the Lord’s people have given up many of their former beliefs and have accepted discordant ones in their stead. Some have set aside their former practices, taking others in their place. The watchmen no longer “see eye to eye” (Isa. 52: 8) as they did when in unison they sang the song of Moses and the Lamb during the Harvest reaping and gleaning from 1874 to 1914 and 1916 under “that faithful and wise servant.” This was when the Lord brought again Zion, His Little Flock, from Babylonian captivity. Some caused divisions and we see that many things occurred that must be significant.

These events are pointed out in the Bible. They are among the most important happenings among God’s Gospel Age people. We recall the Lord’s assurance that He would do nothing in His plan except such things as He would set forth in His Word (Amos 3: 7). This being the case, we should expect to find some Bible prophecies or types referring to these momentous events. If our consecrated hearts are reverent, meek, hungry, humble,



ISSN: 0032-7700

Published by the

Laymen's Home Missionary Movement

1156 St. Matthews Road

Chester Springs, PA 19425-2700, U.S.A.

Published regularly since December, 1918

4 issues a year

(Spring, Summer, Autumn and Winter)

Annual Subscription

\$12.00 (single issue, \$3.50)

Editor

Ralph M. Herzig

Postmaster: Send address changes to:

Laymen's Home Missionary Movement

1156 St. Matthews Road

Chester Springs, PA 19425-2700, U.S.A.

Periodicals Postage paid at Kutztown, PA

Other Publications

The Bible Standard

Foreign language editions

French, German, Polish, Portuguese, Tamil, Malayalam,
Kannada, Ukrainian and Lithuanian

Free from all sects, parties, organizations, and creeds of men, but bound to God as it understands His Word, this magazine stands for —

- The defense of the Parousia Truth, given by the Lord through “that Servant,” as basic for all further development of the Truth;
- The defense of the arrangements, charter and will given by the Lord through “that Servant,” as binding on controlling corporations and associations among Truth people; and for
- The exposition and defense of the unfolding Epiphany-Basileia Truth, as meat in due season for the Lord’s people, as He is pleased to provide it.

honest and holy, we will eventually be among those to whom the Scriptural meanings of these events will be unfolded. The Apostle expresses it this way “Blessed are they that hunger and thirst after righteousness for they shall be filled” (Matt. 5: 6). There are various Scriptural lines of thought that found their fulfillments in the remarkable events among God’s people since Pastor Russell passed beyond the Veil.

THE SEPARATION

The first of these Scripturally marked events was the 1917 separation of the Lord’s people into two groups: (1) followers of the Watch Tower Bible and Tract Society under its changed management, and (2) non-supporters of the Society under its usurped controllership. This separation corresponds as antitype to its type with the separation between the Old Testament prophets Elijah and Elisha (2 Kings 2: 1-18).

We understand, as Brother Russell pointed out (Reprints 5844-5846), that Elijah’s and Elisha’s coming to Jordan typed the crown-retaining Little Flock and the rest of the Lord’s people in the Truth coming in 1914 to the peoples in Christendom judged down unto the wrath of the time of trouble. Elijah’s smiting the Jordan river with his mantle corresponds to the crown retainers from Oct. 1914 to Nov. 1916 chastising Christendom for its great sins that led up to and brought about the war (Psa. 149: 5-9). While Elisha’s not smiting, but walking along with Elijah, typed the spirit begotten who were not of



2 Kings 2: 8

the Little Flock, either abstaining altogether, or shortly after beginning, ceasing from denouncing Christendom’s sins, but sympathizing with antitypical Elijah. These events occurred from the Fall of 1914 to that of 1916. Elijah’s and Elisha’s walking and talking together after crossing Jordan until their separation corresponds to the peaceable fellowship of all the consecrated in the word, work and spirit of the Lord until the separation set in. But just as the peaceable fellowship and communion of the prophets Elijah and Elisha was broken up in their separation by the chariot, so the harmonious fellowship in the word, service and spirit of the Lord between the crown-retainers and the other consecrated brethren, led to a falling-out between them. This separation brought about a change from the standpoint of who was to have the Lord’s mouthpieceship

toward the world. This authority was originally in the hands of the Little Flock through the ministry of Brother Russell but it ceased with the separation that set in among the Lord’s people in the summer of 1917. Let us note that Pastor Russell in Jan. 1916 forecast that this separation was to be expected within a little more than a year, which actually did take place within a year and a half (R-5846, col. 1, par. 2).

GOD’S PEOPLE DIVIDED

“And it came to pass as they still went on, and talked, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder” (2 Kings 2: 11). That this setting is correct, the facts of history clearly prove. All who are familiar with events at that time must admit that there was peaceful fellowship in the Church in general following the first smiting of Jordan until the summer of 1917. Consequently, the breaking

up of the fellowship among God’s people and the dividing of them into two classes after antitypical Jordan’s first smiting must have been the long expected and predicted separation of antitypical Elijah and Elisha. To this conclusion all the preceding, accompanying and following events agree in the perfect harmony of an antitype with its type.

Just as the two prophets walked on peacefully communing together until the fiery chariot and horses appeared and separated them, so the Little Flock (Elijah) as God’s mouthpiece to the world, and the rest of the consecrated (Elisha), walked and talked together in full harmony until the antitypical chariot and horses drove between them and separated them. In the symbols of the Bible, chariots represent organizations (Expanded Comments on Ex. 14: 9; Isa. 31: 1). The chariot of Israel would fittingly represent the most important organization among the Lord’s people. This was the Watch Tower Bible and Tract Society, hereafter to be designated as the WTBTs. In the type it was a chariot of fire and the fire well represents the trials in which the Society, consisting of the controlling Board and its officers, was involved. This was due to the fact that some, without proper authorization, sought and eventually gained control of the WTBTs.

We will all be advantaged by a consideration of the special use that the Lord made of Pastor Charles Russell

in the Gospel Age Harvest period 1874 to 1914, 1916. In so doing we direct your attention to the Scriptural instruction in this regard: **“Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season? Blessed is that servant, whom his master, when he comes, will find so doing. Assuredly, I say unto you that he will make him ruler over all his goods”** (Matt. 24: 45-47).

There is even at this late date more or less confusion among some of the Lord’s Truth people as to who or what is meant by the expression “that Servant.” According to several views it refers to a class, others, the teachers in the Church. Some claim it refers to the Little Flock, and still others say that it refers to the Watch Tower Bible and Tract Society (WTBTS) that was then and is now a corporation.

Early in the Harvest Brother Russell also viewed “that Servant” as a class, but later on he modestly taught that the expression “that Servant” refers to an individual i. e., to himself (SITS Vol. IV, pp. 613-614). The Scripture quoted above and its companion text (Luke 12: 42-44), clearly state that it means an individual. In both passages “that Servant” is distinguished from the Church, because he is spoken of as being made “ruler over His [the Lord’s] Household.” Therefore, he cannot be the “Household”—the Church. Again, the fact that he is spoken of as giving them “food in due season” distinguishes him from the “Household,” the Church. Additionally, his being called the “steward” proves that all the servants of the household cannot be meant, for the steward is the special representative of the Householder. He has in his charge all the latter’s goods during his time of office, and as such has also all the other servants in his charge. In our Lord’s Day, individuals not classes, were stewards. Therefore, in view of the fact that these two Scriptures distinguish him from the Church as a whole and from all of the other servants of the Truth, we conclude that he must be an individual.

Furthermore, the facts of the Harvest’s history prove that an individual, Pastor Russell, is meant by that expression. For the Harvest, understood as the reaping and gleaning period, is passed. During that time not a class, neither the Church, nor all Servants of the Truth, nor the Society, had the entire Storehouse in their charge. It was Brother Russell alone that did these things and fulfilled the prophecy of “that Servant.”

Truly, during the reaping and gleaning time, 1874-1916, Pastor Russell had charge of all the goods, and gave the Truth in due season. Practically every feature of the Harvest message was first seen by him, and

was then first taught by him to the Church. This he did in his teaching and preaching and through a variety of publications. Also, every branch of the Harvest work was in general under his charge. He directed the Pilgrim, Colporteur, Volunteer, Newspaper, Extension, Pastoral, Photo-Drama, Publicity, Tabernacle and Bethel work.

True to the above Scriptures he was appointed to this office after our Lord’s Return. The Lord did this as a reward for his being found faithfully administering the Truth as due to the Household *when the Lord came*, which was before the Society existed, and which proves that the WTBTS cannot be “that Servant.” The history of the time demonstrates that “that faithful and wise servant” proved true in the exercise of his office to the end. It was through his faithfulness that he was privileged to fulfill the official obligations and privileges that gave him a wider and more fruitful field of service than any other servant of God ever had on this earth, our Lord alone excepted.

Some may fault us for our stand relative to “that Servant,” but we make this commitment without reservation because it is supported by the Word of God.

ELIJAH AND ELISHA

“Elijah... smote the waters... As they still went on and talked,... a Chariot of Fire and Horses of Fire... parted them... and Elisha... took the mantle of Elijah,... and smote the waters” (2 Kings 2: 8, 11, 12, 14).

THE LORD’S Truth people toward the close of Pastor Russell’s life were hearing much during those last few years regarding the associated experiences of the Prophets, Elijah and Elisha. “That Servant” wrote and spoke much on this subject during his last sixteen months. And during those years, and for some time following his death, the brethren were discussing this subject of prime interest and importance to all. This topic was of so great significance because, when correctly understood, it would indicate in a general way those who would be of the Bride class as typed by Elijah and those who would be of the Great Company class typed by Elisha. These concepts were generally understood by God’s people before the separation. Most of the consecrated thought that they would be of the Little Flock. But following the division, and reading the Scriptural application of this subject, it became apparent to many that they were not of the Church class but of the Great Company. This was because they recognized themselves as doing the things typed by Elisha. This did not mean that all that separated themselves from the WTBTS were of the Bride. This was true also of those associated in the Laymen’s Home Missionary Movement, for many of these would be manifested as of the Great Company as was later demonstrated.

A few introductory remarks would be appropriate at this time inasmuch as the subject is one of a Scriptural, typical and prophetic character. Therefore, it is important to realize that no Scripture can be understood until due. No matter how learned, consecrated, or richly used by the Lord one may be, it is impossible for anyone to understand any Scripture until in due time the Lord has broken the seals from the passage (Rev. 5: 2-7; 6: 1). It is also true that prophecies and types usually are not clearly understood before fulfillment. Furthermore, a prophecy or type connected with a trial of character cannot be understood until the trial is met. The reason for this is apparent. To give in advance of fulfillment a clear understanding of such a prophecy or type would defeat the Lord's purpose in making the experience a test.

It is for this reason that the Lord did not permit Brother Russell to see clearly the antitypical details of the final experiences of Elijah and Elisha. That he did not clearly understand the matter is manifest from his writings and sermons on the subject when he expressed himself diffidently, tentatively and suppositiously. This was because of his often expressed convictions that the details could not be understood until fulfilled. However, what he has given us on this subject is sufficiently clear for us to decipher the fulfilled details that were not discernable before the trial connected with the fulfillment. It is not to Pastor Russell's disparagement that he was not able to see all these unfulfilled details. Rather, we are amazed that he saw enough before the separation connected with the fulfillment to enable recipients of his thoughts to see the details clearly since their fulfillment.

SMITING JORDAN

It was "that Servant's" thought that the river Jordan typifies the world's peoples undergoing a condemnatory sentence. His view is supported by the meaning of the Jordan which is "judged down and condemned," and waters in the symbols of the Scriptures are used to represent peoples in their organized capacities (Rev. 17: 15). The Scripture refers to the nations, viewed from the standpoint of their political, ecclesiastical, financial and industrial organizational aspects. By the Jordan are meant the rulers, the clergy, the nobility, the labor leaders and their supporters. The nations, as organized in these four relations, were severely censured and given a condemnatory sentence by the antitypical Elijah, and this censure is the first sentence of what is implied in the first smiting of Jordan.

THE MANTLE SYMBOLIC

Brother Russell taught that the mantle of Elijah was an emblem of his power as God's Prophet to Israel. His definition is supported by the fact that the word translated mantle (*adareth*, a different word from that which means robe), carries with it the idea of an insignia of honor, power, and splendor. Bro. Russell was correct when he gave the definition of the antitype, that the mantle was God's power in antitypical Elijah [the Church] to be the Lord's mouthpiece to nominal Spiritual Israel. In analyzing some of the ingredients of this power he has shown us that, among other things, it embraced providentially, Divine authorization received from the Truth and financial power. As we study the expression, "power to be God's Prophet," and as we see it in fulfillment, we learn that this power consisted of the following seven things. First, the Divine authorization; Second, the Church's authorization; Third, the Truth itself; Fourth, the controllership of the Truth work; Fifth, the controllership of the Truth literature; Sixth, the controllership of the various channels for spreading the Truth; and Seventh, controllership of the financial means for furthering the work. A little consideration will satisfy us that these seven things are included in the power of the Church to act as God's mouthpiece to nominal Spiritual Israel.

The wrapping of the mantle was also symbolic. This would represent the combination of all these seven things in use for the purpose at hand. This would mean that the Lord's people, as New Creatures, approving of the service and its agents, would use all of the Truths, controllership of the work, pieces of Truth literature, branches of service and financial means necessary and applicable to the public work implied in the Smiting of Jordan (Psa. 149: 5-9).

Note that all of the necessary controllership of the work in its public aspects, as directed by "that Servant," was combined in this work, as represented in the wrapping up of Elijah's mantle. All of the literature suitable to exposing the evils of those claiming to exercise powers by Divine right, and all the branches of service circulating this literature were used. For example, Vol. IV, "The Battle of Armageddon," tracts like "The World on Fire," "Distress of Nations Preceding Armageddon," "Clergy Ordination Proven Fraudulent," "Why Financiers Tremble," "Social Conditions Beyond Human Remedy," etc. The Photo-Drama was shown beginning in 1914, and Brother Russell's sermons were published in thousands of newspapers. In addition the above subjects and others were used in public lectures and by private conversations as a part of the smiting work and finally,

finances were poured into that branch of service. The combination of the Church's seven powers for the smiting occurred from the Fall of 1914 to the Fall of 1916.

The smiting of the Jordan involves several things. First, a truthful and irrefutable presentation of the evils which violate the Golden Rule that were committed by the rulers, clergy, nobility and labor leaders who claimed powers by Divine right. Second, a passing of the sentence of destruction upon all including present institutions claiming Divine right powers. Third, the announcement of dismissal from office of and the sentence of punishment upon, all officials who claimed to possess and exercise their authority by such right. This smiting by the saints is accurately and quite literally described in Psa. 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 nations, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honor have all His saints." Certainly the work that the Lord's servants did during those two years was the "Glory," the special honor accorded the faithful at the extreme end of the Age. This passage by the expression, "this honor have all His saints," shows that this honor would be shared in by every member of the Little Flock, those beyond the Veil of death, and those still in the flesh at that time. Certainly the truths that they then taught held up the high praises and attributes of God; they were indeed a double-edged sword cutting right and left the vitals of evil-doers. Their exposures of the people's evils proved to be a sore punishment to the latter; and by those stern, reproving and irrefutable exposures, the political, ecclesiastical, financial and industrial ruling heads were bound hand and foot. They were unanswerably proven to be evil-doers and were measurably restrained. It was proven that the doctrine of the Divine right was largely responsible for the wrongs committed, and the horrible result was the plunging of the world into the World War. The Kaiser's claims and deeds along these lines are examples that were well known to the world. That the Lord's condemnatory work against Christendom, in its autocratic powers claiming to rule by Divine right, has been manifested by their complete demise world-wide. No worldly powers claim to rule or exercise power by Divine right any longer.

ELIJAH SMOTE FIRST

Elijah, not Elisha, smote the Jordan the first time. This type, like all others, gives us the *finished* picture only. Elijah therefore, would represent those only who would in harmony with the Lord's spirit do the first smiting until

its completion. It is reasonable to assume that whoever did not persevere in the smiting to the end of this period, even though they may have smitten for a little while, or that whoever did not in harmony with the Lord's spirit persevere in the smiting to its end, would not be represented in the finished picture, and therefore would not be a part of the antitypical Elijah. It is well marked how during the smiting period the Lord designedly allowed subtle trials to test the Truth people with respect to zeal for, and faithfulness to, the work of smiting. The shortage of finances and curtailment of the work and consequently of opportunities for service proved searching tests. Those spirit-begotten ones who allowed these or other conditions to demonstrate them to lack zeal, or to cool their ardor to the extent of stopping them from smiting before the work was finished demonstrated that they were not of Elijah, but of Elisha. By this we are not to understand that Elisha represents enemies of God and of the Truth. On the contrary, Elisha represents a class in the Truth sympathetic with the work of smiting, indicated by Elisha walking with Elijah through the river bed and beyond, but of insufficient zeal to continue faithfully and lovingly the smiting to the end.

A comparison of the picture and of the events that occurred from the Fall of 1914 to that of 1916 confirms us in the conviction that then the antitypical first smiting of Jordan was performed. As Brother Russell expressed it: "**Not discouraged, Bible students are going on even as Elijah and Elisha went on after crossing Jordan. They are not headed for any particular date, even as Elijah was not directed to any other place**" (R-5772 col. 2 par. 6).

As history of the events show, there was a radical change in the work toward the public following Bro. Russell's death. The first smiting of Jordan ceased about that time. How fitting it was that he, whom God selected to lead the Truth work for the Little Flock in the end of the Age, should have had the privilege of leading and sharing in this special feature of the work, the "Glory" that was given to the full number of the saints to enjoy both this side and the other side of the veil: "This honor have all His saints!" We rejoice with him in this, his part in the "honor"!

Some may object that the work done toward the public between the Fall of 1914 and the Fall of 1916 was on too small a scale to be the first smiting of Jordan. In answer, this is exactly what the type indicates. A remark that "that Servant" made in the Summer of 1915 will help us to understand why the first smiting of Jordan was to be on a small scale. He was asked, "Will the majority of the people in the Truth be in the Great

Company when it is formed?” His answer was: “Decidedly the majority of the Truth people will find themselves in the Great Company; because the majority are not zealous in self-sacrifice.” Since the Elisha Class represents the majority, and Elijah the minority of the Truth people, of course the work of this minority would be on a smaller scale than the work that both classes combined had done previously. Accordingly, instead of the objection that the smiting described above was on too small a scale being a valid one, the small scale of the work is a corroborative evidence of the truthfulness of the claim that the work above described was the first smiting of Jordan. Compared with the previous large work, it had to be small, because of being done by a minority of the laborers engaged in the larger work.

In seeming opposition to the above view, Brother Russell states in R-5950, col. 1, par. 2, “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.” The answer is this: We hold (1) that the Lord used Brother Russell’s mind to foretell in this language the second smiting, though he was not aware of this. (2) That while it is true that we find him expressing himself in these two different ways, in fairness to “that Servant,” as well as in harmony with his repeated statements that prophecies and types connected with tests of character cannot be clearly understood until fulfilled, it is to be said that no certainty could be affirmed of either view until after the tests connected with the fulfillment of this and its two following and closely associated types had been met. Consequently the tests connected with the fulfillment having been met, we now see that his statement in R-5845, col. 2, par. 4, is the correct one, with reference to the first smiting. While the one on R-5950, col. 1, par. 2, is not the correct one for the first, but is for the second smiting. Therefore, we ought not to insist on the latter as binding in proof of the first smiting.

EVENTS—1915 TO 1917

As we review the references that treat of the privileges that would become the Great Company’s after the separation, the statement was made antitypical of Elijah’s answer to Elisha’s request that if the Elisha class would remain faithful in following the Elijah class in sympathy and co-operation, as was fitting for the Great Company to do toward the Little Flock, *they would become the successor to the Little Flock in the office of being God’s mouthpiece to nominal Spiritual Israel*. In the following quotations antitypical Elisha’s acknowledging, sympathizing and co-operating with antitypical Elijah are set forth as a condition that the

Great Company must fulfill until the separation, if they would become antitypical Elijah’s successor. This was explained as the meaning of the word “see” in the sentence, “if you see me, when I am taken from you, it shall be so” (2 Kings 2: 10; R-3417, col. 1, par. 3). “If this be the correct interpretation of the type there should be a special significance attached to Elisha *seeing* the departure of Elijah. It would seem to signify *close personal friendship and loyalty* between them down to the very close.” R-5772, col. 2, par. 7, says, “It was while the two, with no knowledge of how far they would go, that Elijah said to Elisha, What would you like as a reward for your faithfulness in journeying with me? Elisha responded that he would most prefer a large measure of the spirit of the Lord, which so notably was manifest in Elijah. The reply was that he could get this blessing only under special conditions; namely, *that he would continue faithful in co-operation until the last—until Elijah would be taken*. This would be a hard matter for, if Elisha’s attention were permitted to wander, he would not get so rich a blessing.” We have italicized the words in these quotations of Brother Russell that explain the meaning of the clause, “if you see me when I am taken from you.” These explanations, so italicized, prove that “that Servant” thought that the word “see” in 2 Kings 2: 10 has the meaning, to recognize; for what was that kind of loyalty to Elijah which was required of Elisha other than acknowledging, sympathizing and co-operating with him? Are not these the ideas that are implied in the word recognize? Are not these ideas that “that Servant” says are meant by the word “seeing” in this passage? They certainly prove that the thought of the word “see” here is to recognize; for at times, to recognize means to acknowledge, sympathize and co-operate with.

ELIJAH’S PROPOSAL—ELISHA’S REPLY

We have considered the antitype of Elijah’s and Elisha’s walking and talking together beyond Jordan before the separation and showed that it was their fellowshipping together and sympathetic cooperation in service and study as God’s people. This thought, we believe, is the correct explanation of the typical walking and talking as these are set forth in 2 Kings 2: 11. Further, the Lord has given us an understanding of the antitype of Elijah’s suggestion and Elisha’s reply, as these are recorded in 2 Kings 2: 9: “Elijah said unto Elisha, Ask what I may do for you, before I be taken away from you. And Elisha said, I pray thee, let there be of me two parts [classes] in thy spirit [power, office].” This particular antitype does not contradict or set aside our explanation of the antitypical walking and talking of vs. 11. Praise God for its wondrous beauty.

ELISHA'S REQUEST

Elisha's reply (2 Kings 2: 9), which is correctly translated in the previous paragraph, was a request to be Elijah's successor as the chief prophet of God to Israel. He wanted the firstborn's share among the prophets, considered as sons of a figurative family (Deut. 21: 17). This would have made him Elijah's successor; for Elijah was the chief prophet of the Lord to Israel. The prophets in Israel are represented as the figurative children of their chief who was Elijah. His successor would also be the chief, and accordingly the figurative father of the other prophets, yet all the time remaining a [figurative] son [subordinate] to Elijah. This made him the firstborn in the prophet family, which is what his request meant.

WALKING AND TALKING TOGETHER

Keeping in mind therefore, that Elijah's and Elisha's walking and talking together up to the very moment of their separation, represents the unbroken and sympathetic harmony of their antitypes in heart, mind and work. We remark that what was said above must be here emphasized again; that which broke the harmony of heart, mind and work among the Lord's people must be the antitype of that which separated Elijah and Elisha. Undeniably the breaking of the harmony in heart, mind and work, existing among the Lord's people after the first smiting of Jordan, was the trouble that involved the organization through which the work of the Lord's people was being conducted. And this trouble began organizationally within the WTBTs.

THE CHARIOT OF FIRE

In the type, the fiery chariot is shown to be the instrument that separated the two prophets. The language describing the separation in the King James Version is as follows: "Behold there appeared a chariot of fire and horses of fire and parted them both asunder." Let us keep in mind the thought that the separation, the taking away of Elijah from Elisha, was caused by the fiery chariot *running between them* and not by the whirlwind; for the whirlwind *took Elijah up*. If the idea of taking up had been intended in the Hebrew of 2 Kings 2: 10, the word used would be *nasaah*; while the word the Bible uses to indicate the taking of Elijah from Elisha is the Hebrew word *lakach*. Elijah was "*lakached*" from Elisha by the chariot running between them, after which they never were together again. The

whirlwind occurred after Elijah was "taken" (*lakached*) from Elisha, therefore, the separation was done not by the whirlwind, but by the chariot alone before the whirlwind occurred, though the latter followed shortly. In testimony that this was "that Servant's" understanding as to the "taking," and was used so by him to explain the antitype, we quote from his statement of the matter respecting the antitype in R-5950 col. 1, par. 4: "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* [a comparatively small number] 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." Very clear indeed is this.



2 Kings 2: 11, 12

This quotation proves that the division caused by the antitypical fiery chariot was antitypical Elijah's being separated from the Elisha Class, and henceforth he stands "*clearly manifested, separate and distinct*." He would, while in the flesh, be recognized as separate and distinct from the Great Company.

It also shows that some time later, after they were separate and distinct, that the whirlwind experience took place. Let this thought be kept firmly in mind and everything will become clear in the antitype, as it is clear in the type.

Let us consider the meaning of the fiery chariot. It is now clear that it represents the WTBTs, *in its organizational aspects*, itself being involved in, and then producing, a fiery trial among God's people. Some may object that "that Servant" never said that the Society, organizationally considered, would be the chariot, but rather defined the fiery chariot as a sore trial.

Wherever in "that Servant's" writings we find an apparent contradiction, we should seek to harmonize, not ignore it.

It is true that he defined the fiery chariot as a sore trial, but at other times he tells us that he did not

know what the chariot would be (R-5773, col. 1, par. 1). “We may not hope to clearly understand in advance the full import of the fiery chariot, nor of the whirlwind”; and R-5846, col. 1, par. 1 “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 experience will cause a separation between the two classes of the Lord’s people.” Some have emphasized the first set of expressions, while ignoring the second.

We offer the following as a harmonization of the apparent contradiction: The expression ‘fiery chariot’ involves two ideas, first a chariot, and second, a fire. According to Scripture usage (1 Pet. 4: 12, Diaglott) fire, is used to represent severe trials, as well as destruction, while according to Scripture a chariot represents an organization (Expanded Comments Ex. 14: 9; Isa. 31: 1). Keeping these two ideas of fire and chariot apart in our thoughts, we can readily see the harmony. When Brother Russell defined the fiery chariot as a fiery trial, the Lord used his mind to explain the fire in the picture, and not the chariot. And, when he said that he did not know what the chariot represented, the Lord used his mind to show that he did not know what the chariot, as distinct from the fire, represented. The reason for the Lord’s keeping his mind in the dark on this phase of the subject is very apparent. It was not due to be understood, because it would have made the passage so clear as to have destroyed the experience as a trial to those who understood its full import. Therefore, the Lord designed the experience to be one of the sharpest trials of His people in the end of the Age. Therefore it will be seen that we by no means disagree with Pastor Russell. The advancing light, after the trial was met, has permitted us, by the Lord’s grace, to see what “that Servant” was unable to see because it was not “due.”

PROGRESSION IN TIME

Where are we now, ninety-four years after these momentous events have occurred? Not only as illustrated by the Elijah and Elisha type but also in the fulfillment. Those of us living at present were not around to witness these events that transpired in the lives of those brethren living at that time. We need to recognize the basic Truth that God’s plan progresses more and more in its revelation until the *perfect day* the Millennial Age Prov. 4: 18. What are we doing to update our thinking to the year 2008? We need to reevaluate our understanding of the natural advancement that has been made by the Lord in the Divine plan.

The facts are, that some of our brethren are stuck with the misunderstanding that was taken by some, way back there, that the door to the High Calling is still open after the door was shut. They claim that it has been open all during these many ensuing years and that it is yet possible at this late date for one to consecrate and become of the Bride of Christ. We ask why have they taken this stand? The answer seemed to be that then, as now; many could not accept that they were being manifested as not of the Church class. Many Bible students have joined the ranks of the nominal churches. They have closed their eyes to the Second Advent occurring in 1874 and that the call to be of the Bride class ended nearly one-hundred years ago.

RESTORATION OF ISRAEL

Let us be realistic and seek to become reacquainted with what the Lord had revealed to the brethren, and what Pastor Russell understood from the Scriptures as to the end of the High Calling, while he was alive. Let us read: SITS Vol. 1, p. 108 concerning the Bible account where the Apostle Paul speaking of Israel and their coming forth again into God’s favor after 2,520 years absence therefrom. He points to the closing time and its relationship between the gathering of the Church and the blessing of Israel in Palestine where he states: (Rom. 11: 25, 26), “Blindness in part is happened to Israel until the fullness of the Gentiles [the elect company, the Bride of Christ] be come in; and so all Israel shall be saved,” or brought back from their cast-off condition (Rom. 11: 2). Bro. Russell explained that “the fullness of the Gentiles” means that the full number of the Church, the 144,000, was attained temporally in the year 1878 and that that



Declaration of the State of Israel — 1948

year marked the beginning of the gradual reinstatement of Israel to the point where they are now a recognized nation since 1948 and settled in their homeland, from which they were debarred for over 2,520 years (SITS Vol. 1, p. 300; Vol. 2, p. 235).

God's manifested blessing of Israel is proof of the completion of the Bride of Christ; which occurred fixedly by their sealing at the time of World War I in 1914 and the beginning of the great Time of Trouble (Rev. 7: 1-4). A supporting text to the idea that the gathering of the Bride comes to an end with the onset of WWI is found in Amos 9: 13, "Behold the days are coming, says the LORD, when the plowman shall overtake the reaper, and the treader of grapes, him who sows seed." This passage is showing the Harvest in its different seasons with the plowman indicating the end of the reaping of the wheat class with the onset of WWI, and the treader of grapes pointing to the Trouble again which precedes the sowing of the seed for the restitutionists in the Millennial Age (Acts 3: 19-21).

It will be profitable at this time to consider a reference from SITS Vol. 4, pp. 578, 579, that is discussing various Bible texts that relate to the Harvest of the Gospel Age, among which is Jer. 8: 20. We understand that the two spirit-begotten classes developed in the end of the Age have all finished their courses and are now in the spirit realm and this particular text applies to those who, holding out hope to be of the Bride of Christ, are latching on to an apparition that has no support in fact. Notice what the verse says: "The harvest is past, the summer is ended [winter has come] and we are not saved."

"The Harvest is past, the summer is ended" indicates that the Harvesting of the Little Flock—The High-Calling salvation is over, the winter represents the period in which the Time of Trouble operates, which was marked by the outbreak of WWI and the sealing of the very elect. That part of the text that says: "and we are not saved" means that we are not saved among the Bride—with those of the 144,000 saints (Matt. 24: 20-22; Rev. 7: 4).

The Church are not the only ones who received salvation, for the "great multitude" also received a heavenly resurrection although they are not Divine nor are they on the throne but before the throne and will receive a spirit nature lower than the Divine (Rev. 7: 9). They also did not receive salvation as the Bride but as the virgins her companions (Psa. 45: 14). Furthermore, we know that the Ancient Worthies were never promised a heavenly salvation but will live as princes in the earth during the Millennium (Psa. 45: 16). This is reminiscent of the text in John 14: 2: "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." So there are dwelling places set aside for the various classes of the Elect and the Quasi-elect. Therefore, let us, in humility, accept from the Lord His choice where He will place us in the Kingdom, rather than to dictate to Him where we think we should be. * * *

IN MEMORIAM

AS THE ANNIVERSARY OF PASTOR RUSSELL'S passing beyond the veil, October 31, 1916, will always be a date of special sacredness to God's people. Ninety-two years ago all of the spirit-begotten, who had been enlightened with the truths of the Parousia Harvest, were shocked by the news of his departure. For some it was hard to believe as true, until the evidence became unanswerable; and then it was realized by their great loss and his great gain in the rapture. So greatly did the Lord's own love him, and so greatly did he enter into their experiences, that his going away left a void in their lives. His memory was fragrant and blest to those of the three elect classes living the consecrated life at that time and it has passed over and enveloped those of us who remain and who have been immersed into the Harvest Truths revealed by the Lord through his ministry. Connected with it are some of the greatest joys and privileges of God's people living at the end of the Gospel Age; the Little Flock, the Great Company and the Youthful Worthies. The first two of these

classes, the spirit-begotten ones, have finished their earthly sojourns and are now in their eternal heavenly inheritances. The Worthies, complete in number since 1954, will finish this life soon and then, together with the Ancient Worthies, will have part in the "better resurrection" and be installed as princes in the earthly phase of the kingdom (Heb. 11: 35; Psa. 45: 16). Pastor Russell will ever occupy in our hearts the large place that his holy character, unselfish service and faithful sufferings have won for him. That his memory may continue fragrant and blest to us, let us together briefly review the activities, achievements and attainments of this seventh Star Member and seventh Principal Man of the Laodicean stage of the Church and eminent saint of God (Micah 5: 5).

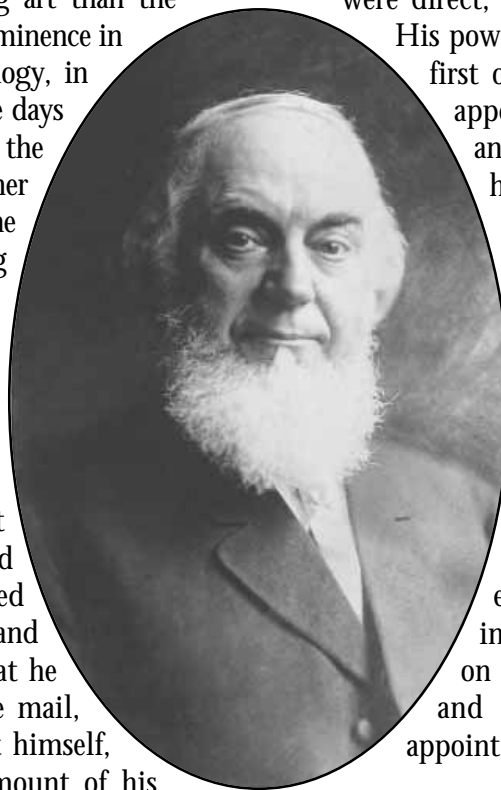
A MAN WITH VARIOUS TALENTS

He certainly was a scholar in the truest sense of that term. Those who require a university diploma as indispensable evidence of learning will deny him the merit of scholarship. However, there are many cases of scholars that were self-made, gaining their knowledge apart from the

schools of world repute. Among such our Brother Russell won a high place. Apart from English he was not a linguist, though he learned how to use well, for his Biblical work, the gains of the best scholarship in Greek and Hebrew. He was deeply versed in History, as his writings attest. So thoroughly did he understand Business that able financiers eagerly sought his advice. His writings show that he was at home in the perplexing questions of Industry, Economics, Sociology, Capital and Labor. The realms of Philosophy were deeply explored by him, and he was an expert in theoretical and practical psychology. Few have understood the workings of the human intellect and heart as well as he. Human anatomy and physiology were open books to him. His knowledge of these sciences, combined with that of medicine, equipped him so that he attained better results in the healing art than the average physician. However, his real eminence in learning was in the domain of Theology, in which he was without a peer since the days of the Apostles. His knowledge of the Bible was phenomenal; and when other theologians will have been discarded, he will be recognized as a standing authority in this the greatest of all sciences.

WRITER

Naturally such a scholar would be a writer. Very few human beings have written more than he. His correspondence alone was sufficient for the life work of an industrious and talented man. When it is remembered that yearly over 300,000 letters and postals were written to him, and that he supervised the answers to this huge mail, and attended to no small share of it himself, we can realize something of the amount of his correspondence and the time and labor involved. As an author he produced six unrivaled books on the Bible whose combined circulation during his life reached 10,000,000 copies. He published a number of booklets of great value, one of which, on Hell, has been circulated more widely than any other booklet ever written. He produced over 200 tracts, some of which attained a circulation of over 50,000,000 copies. His sermons, appearing regularly every week for thirteen years, were published part of that time simultaneously in over 2000 newspapers, having a combined circulation of over 15,000,000 copies. He edited a semimonthly religious magazine with a circulation of about 45,000 copies. His Scenario of the "Photodrama of Creation" has had a wide



circulation, as is also the case with his Angelophone record lectures. His articles on the International Sunday School Lessons have reached many Sunday School Teachers in a special publication, as well as in his semimonthly magazine and in hundreds of newspapers. He was a regular contributor to several magazines, and, apart from his regular weekly sermon, was a frequent contributor of special articles to newspapers, some of which also carried reports of his frequent lectures.

LECTURER

Nor was his work as a lecturer on a small scale. Most well-known lecturers have only a few lectures that they use year in and year out. Not so with him. He lectured on hundreds of subjects which were of compelling interest, as well as of recognized difficulty. His lectures were direct, clear, simple, logical and convincing.

His powers of exposition and proof were of the first order, and were so well in hand as to appeal to the learned and unlearned alike; an unequaled proof of genius. Wherever he was announced to speak, the largest and best auditoriums were crowded, and frequently thousands and usually hundreds were turned away, unable to gain entrance. He did not depend on the tricks of oratory to win his hearers. He appealed to their heads and hearts in that simple and direct manner which wins the hearer without oratorical fireworks. He was the most cosmopolitan lecturer that ever lived, having addressed audiences in this capacity in almost every country on earth, traveling between 1,000,000 and 2,000,000 miles to meet his appointments.

PREACHER

As a preacher, he was even more widely known than as a Lecturer. He worked as a lecturer to thousands, but he addressed more audiences that are private, as a preacher. This acquired for him the title, "The Ubiquitous Preacher." It can be more correctly said of him than of any other preacher, that the World was his parish. His spoken sermons were published in the newspapers reaching millions of readers weekly. These sermons appeared in many languages; and before he died, his pen products had been published in some forty languages. As a preacher he appealed to the hearts of his hearers through their heads; and his ability to strike home to the hearts and heads of his hearers through suitable Bible verse or illustration the thoughts that he was seeking to impress, was marvelous.

His genuine and unaffected love for God and man gave a power to his utterances that drove them home, where mere eloquence and oratory would have been less effective. His sermons always elevated head and heart.

PASTOR

He was the most notable of pastors. He had a clear insight into the problems of the day, a perceptive knowledge of human nature, and an intuition of the condition and needs of the individual, which was augmented by his single-hearted consecration to God and devotion to the interests of His people that worked to this end. He had a large sympathy; benevolence and hope for the well-being of others, his grip on the purpose of his ministry, and his knowledge of the spiritual dangers of his times and of the safeguards needed by those in danger made him a real pastor, a genuine shepherd of God's sheep. As many as 1200 different churches at one time claimed him as their pastor. He had "the care of all the Churches." As a pastoral advisor he was expert; as a pastoral comforter he was inspiring; as a pastoral corrector he was tactful and fruitful; and as a pastoral leader he was unobtrusive, yet all-persuasive and effective. These qualities made him a part of the very life of those whose pastor he was, and bound him to them by ties that death itself has not severed. This is why the tens of thousands that chose him as their pastor made no successor to him.

REFORMER

No review of him would be complete without treating of his activities as a reformer. He was to the highest degree a reformer and stood in the front rank of the reformers of all Ages. Error never had an antagonist more to be dreaded than he, who with thoroughness of disproof of error's claims, combined tact, sympathy, gentleness and charity that left no personal sting after his onslaughts. If he hated error greatly, he loved the errorist greatly, and always sought to help him, while overthrowing his wrong theories. The superstitions connected with the penalty of sin and the state of the dead were the especial objects of his attacks; and he never left an opportunity of attacking them pass by unused. The superstitious and the infidel alike felt the logic of his attacks; and the devout student of the Word found in him a champion who knew how to vindicate the truthfulness of the Bible and to refute the errors of the superstitious, and the unbelief's of the infidel. His insistence on a faith harmonious with Scripture, Reason and Fact was an inspiration to the Bible believer, and a terror to the creeds and infidelity. His forty-five years of continued attacks on the strongholds of error and superstition largely undermined them for real Students of the Word. However, his work as a reformer was more than

destructive of error and superstition. It left not his hearers victims of unbelief. On the contrary he unfolded a harmonious, reasonable and Scriptural view of the Bible that evidences the inspiration of the Scriptures. Accordingly, he gave others a sound and reasonable basis for their faith in "The Impregnable Rock of Holy Scripture," while destroying caricatures of Scriptural teachings handed down by the superstition of the Dark Ages. Consequently, those who looked to him as their leader in reform were not left with stately ruins as the sum total of his and their labors. Rather, beside and instead of the ruins of the Temple of Error, he erected the Sanctuary of Truth as a refuge against all the storms of doubt, superstition and unbelief. Moreover, in this fact his real worth as a reformer is recognizable.

EXECUTIVE

He was great as an executive. A phrenologist once seeing his picture, but not knowing whose it was, remarked that he was either a merchant prince or the president of a Theological Seminary! When in his teens, his executive abilities made him the owner and director of a large business, which was soon increased until it occupied four large stores in various cities. As a businessman he acquired experience that fitted him for his future work. His executive abilities were such as enabled him to grasp the details as well as the generalities of his many enterprises. He was profitably interested in dozens of enterprises aside from his great religious work, to which he gladly devoted the profits of his secular business.

Aside from his purely secular business interests, his religious activities required high and varied executive ability. He not only produced the vast literature of his movement, but he directed its publication and distribution. (1) He saw to the publication and circulation of his books, booklets, tracts, sermons, lectures, scenarios, Sunday School Lessons, magazines, lecture records and magazine articles, assisted, of course, by an able staff of co-workers. (2) He organized and directed seven branch offices in foreign countries. (3) He supervised a Biblical correspondence school. (4) At least two hours daily he gave to directing a theological instructional period in the Bethel home. (5) For twenty-two years he controlled a Lecture Bureau that had a staff of over 300 lecturers. (6) He managed for thirty years, a distribution of printed Bible materials, door to door, that at times had 1000 colporteurs in its service. (7) He directed for twenty-five years, a tract distribution movement in which at times nearly 10,000 individuals took part. (8) For three years, he directed the preparation, and for two and a half years managed the exhibition of the "Photo-Drama of Creation" program, in hundreds of cities, and in many countries,

before over 15,000,000 people. (9) He was the guiding spirit in over 1,500 churches; and (10) at the Center of Operations of his work, he daily presided as the head of the family of workers who, for many years averaged 175 members, and lived together at the Headquarters, publishing and editing. In this capacity he took cognizance of all sorts of details in storehouse, kitchen, laundry, dining room, living rooms, health facilities, library, study, drawing room and parlor.

Had he been eminent in any one of the ten capacities in which we have viewed him (and we could profitably view him from others, so many-sided was this remarkable man), he would properly be considered a great man. However, to have been eminent in all of them, and to have been in some of

them without a peer, proves him to have been a genius of the first order.

History will yet give him a place among the very greatest of men. While dealing with him it is necessary in doing him justice to use superlatives. If we were to reduce his qualities to two, we know of no others to use more true and fitting to characterize him than those used of him by Him whose steward he was: "FAITHFUL AND WISE" (Luke 12: 42-44). His life was a great success to him and a great blessing to others; his death was a great loss and also a great gain for any who came within his realm of ministry. His memory has been and is a benediction and an inspiration to the Elect of God, and in due time will be to the entire human race in Ages to Come. "God bless his memory!" * * *

GROWTH OF THE BRANCHES

*"I am the True Vine, and My Father is the vinedresser.
Every branch in Me that does not bear fruit He takes away;
and every branch that bears fruit He prunes,
that it may bear more fruit"*

John 15: 1, 2.

The following article is taken from a discourse that our dear Bro. Johnson gave in Asheville, North Carolina in 1913, as a pilgrim under Bro. Russell. How enduring was his understanding of God's character and how we might grow in the graces.

CONDITIONS OF GROWTH

As the natural vine with its branches cannot grow without rain, so the members of the true Vine must have the rain of God's Holy Spirit. Then in the growth of the natural branches, there is the succession of day and night, so that the branches might unfold and be energized. Likewise the Christian needs the daylight of God's love, also the night of tribulation, in which to throw off the impurities, just as the plants take on oxygen in the day time and throw it off at night. After the heat of the day, which almost withers the branches, God sends His dew at night which refreshes them, so the Lord allows the heat of temptation to nearly wither the branches of the True Vine, and then He gives the dew of His providence, so that we are refreshed and ready for another experience on the following day. Therefore, we recognize that there are a number of climactic conditions.

ABIDING IN HIM

The second condition is that of remaining in the Vine. None can grow, either in nature or spiritually, if the

branches do not remain in the vine; we must abide in Him. This means that our wills are dead and His will is active in us, we receive from Him all the sap we need. We receive our thoughts from our Lord, and get the Holy Spirit. We abide in Him as our Justifier, to cover all our imperfections. We are imperfect and God provided for us our Redeemer. The real central thought of abiding in Him is that our wills are dead; we do not take our will, or the will of the world, but the Lord's will. While we remain in Him, He is our justification, wisdom, sanctification and deliverance. Otherwise we cannot grow in the fruit of Christ.

WORD AND SPIRIT OF THE LORD

The third condition is that we imbibe the sap; because, in the sap are certain elements derived from the earth that go to replace depleted elements through the bark and that go to produce further growth, and therefore the sap must remain and be inside the branches. We understand the sap to be the Word and Spirit of the Lord which we receive through Christ. At different seasons of the year the natural vine receives different elements from the earth, depending on the degree of thickness of the branch. So in our own cases, in the early part of our Christian experience He gives us that which is like water, and later He gives us stronger sap, and

finally the richest kind of sap. He therefore expects us to have increased development, and without the Word of God, it is not possible for us to grow. We are also kept by it, and we must imbibe the sap frequently and as much as possible with humble hearts and then draw from it the strong elements which go to make up the precious character qualities of the Spirit which the Lord wants us to have.

RETAIN THE SPIRIT AND WORD OF GOD

The fourth condition is retaining the sap. It would be impossible for us to grow, no matter how much sap we imbibed, if we did not retain the link to the branches. When this occurs sap is lost to the ground. So with us, sometimes others try to destroy our connection with the True Vine, as takes place with natural branches. With some it is worldly matters, family cares, business, etc.; in one way or another, the great adversary attempts to destroy our connection to keep us from receiving and retaining the Truth and its Spirit. Keep close watch of our hearts, brethren, that these severances are not allowed—we have a part to do with this that the picture does not suggest in relation to the natural branches. The Vine-dresser, as we cooperate with Him, will see that these fastenings are kept secure. Let us see to it that we do not allow anything to come into our lives that will permit the Word of the Lord or His Spirit to be taken from us.

Sometimes it is a parent, or a relative, or a friend. If we see that our contact with others prevents our receiving and maintaining the Word and Spirit of the Lord, let us see to it that such contact is at once stopped, so that we may grow spiritually.

Like the natural branches, every now and then superfluous, worn-out matter is gathered by the branches and thrown out and becomes bark. If it is allowed to remain in the branches, the branches would die, but the sap must remain in the branch and throw off this ineffectual matter and form bark for its protection.

So we, as members of the True Vine, must retain the sap—the Spirit and Word of God—in order that we may grow. We have a great deal of superfluous matter in us in one form or another; pride, vainglory, vanity, carelessness, laziness, self-will, the contentious spirit, the destructive spirit, selfishness, lack of self-control, etc. This must all be driven out, and it takes the Word and Spirit of the Lord to drive out the evil, and the best way is to place the good in the place of the evil. Then

this becomes a sort of bark which is a protection to us against false brethren and evil conditions by reminding us of their presence, and thereby securing us against further inroads. If we have thrown them off, let us keep awake to their ever presence in the shadows, ready to surface if we give them the opportunity.

We also need the sap for the building up into God and Christ. Whoever keeps the Word of God in his heart and mind will be enriched and he will become like the Lord. Just as electricity enriches the wire for further development, so that under different conditions it produces heat, light and motion, God's Word, because of its source, will produce great power in us if we will but let it do so. We retain the spirit of grace (the sap) by yielding our hearts and minds to the Lord.

CUT OFF

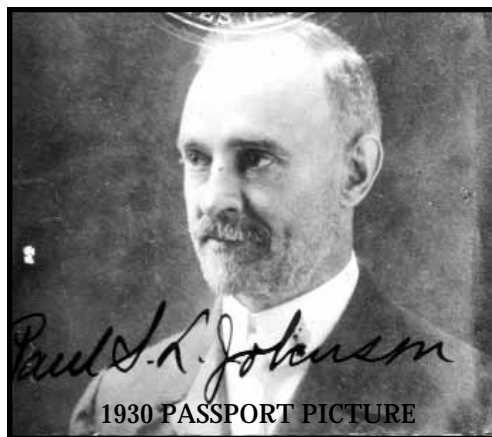
The fifth condition, dead branches must be cut off. Why? Because as with the literal dead branches, if the sap was put into the dead branches it would come in contact with toxins in the dead branches, which would then be carried

to the good branches, causing death in them. So it is necessary to cut off the symbolic branches of the True Vine, to cut off the dead branches. These are those who have ceased to be closely connected with the Lord; they are those who have ceased to love the Lord, and cannot further develop the elements of growth, but spread corruption, sin and death wherever they go. Our good Husbandman sees to it that these dead branches are all removed. Quite a

number of dead branches were cut off a few years ago, some of whom were very near to our hearts. Yes, we knew that it was good for us and for the dead branches, and it was good for the fruitage, and so we willingly submitted to it. Let us see to it that we are not contaminated by any of the sap that may get into a wayward course. Our contact with them, will be bad for us and will only make them unhappy. It is better that the separation be clean cut. If we remain in contact with them contamination may come to us so that we cannot develop. They themselves do not bring forth fruit, and they prevent the other branches from developing the kind of fruit that would be pleasing to the Heavenly Father. If they were to mingle with us it would only be an occasion for strife of words and questions that would be unprofitable.

REMOVING THE SUCKERS

The sixth condition is that the suckers must be cut off. These suckers similarly imbibe sap, but give off no fruit and injure the fruit in the other branches; therefore, the



Lord sees to it that they are taken away. They come to the conclusion that they are not fairly treated by the brethren in the ecclesia; they think that their teachings are so advanced that the rest of the class has not enough intelligence to understand.

PRUNING

The seventh condition is that there be proper pruning. This is done on the branches late in the winter or early in the spring. The vine-dresser cuts off the imperfect branches, and then when the last bunch of grapes has appeared at a certain distance on the branch, he cuts off the rest of the branch, to concentrate the sap to the feeding of the fruit. This is what the Heavenly Father does with us. We all have tendencies to go in various unproductive directions, and the Father knows that we need curbing, so the Pruner goes about with His pruning shears and cuts off some here and some there, first severing us from Babylon and the world in general. This would be likened to the first pruning early in the season. Later on, after the grapes appear, the Heavenly Father sees to it that whatever is not necessary for further fruitage is cut away. We should all desire to get the pruning we need, and as long as we remain in the Vine we will get all that we need, because the Vine-dresser is interested in us. We are not to have too many variant avenues to concentrate on, for if our energies go out in several directions, we will not be able to bring forth the right kind of fruitage. We may all feel pretty small after the Vine-dresser gets through with us, but never mind, these experiences will make the Vine the kind that will bring forth the precious fruitage of a Christ-like character.

NATURE OF GROWTH

First the branches show life. We are to grow in knowledge, as Peter says; we are not to be all heart and no knowledge. God wants His people to have knowledge and character development also. He wants that knowledge to expand, taking in not only the surface things, but also the deep things of the Truth.

Then the leaves sprout. These have a peculiar development. First they all come forth as a shriveled tip into a little bundle, then it gradually unfolds and an

experienced vine-dresser knows what kind of a vine it is. The leaves represent the professions of our faith and at first when we begin to tell forth the Truth, it does not take long to do it. Later on, as we gain heart knowledge we unfold like the leaves and people can tell from our profession what kind of a Christian we are.

Next the blossoms break forth. They are not very beautiful or fragrant at first, but to the vine-dresser they are very beautiful, because they contain that for which he is willing to labor hard for months. Many people look at our graces of character as though they were using an inverted telescope, and they look so small that they are not very pleasing. Our Heavenly Father looks at them through His magnifying glass and He is well pleased. The *fruit* then comes. The blossoms begin to fade away, but a little something remains in the center. The rains and the sun and the dew come upon it and late in the fall we find the luscious grape, which represents in us the fruit which the Father has looked for. The roundness of the grape represents the well-rounded character, and the lusciousness of the grape represents the fullness of the perfection of this fruit of the Spirit. We are privileged to bring forth the richest kind of fruit. God has been exceedingly good to us and we cannot praise or serve Him enough.

RESULTS OF GROWTH

In the first place it reflects great credit to the Vine-dresser if we bring forth fruit; He sustains His reputation. We want God to be pleased, to be magnified, that He might have glory. The branch of itself has no value except as it brings forth fruit, and the fruit enhances the value of the Vine. As a result we are glad to bring honor and glory to our Lord and Savior Jesus Christ. Lastly, we will be a blessing to others. In the next age God's Kingdom will become the blessing, the wine for the refreshment of the whole world.

If you have received a blessing from this article, and we pray that you did, we recommend Bro. Johnson's book entitled "God" (\$4.50) which deals with God's character graces and how we might strive to develop along these lines.

* * *

THE LAODICEAN STAR-MEMBERS

"Servants of God, 'Well done,'
Rest from your hard employ,
The battle fought, the victory won,
Rest in your Master's joy" —
The voice was sweet and low,
They started up to hear,
A mortal arrow struck its blow—
They fell, but felt no fear.

Their spirits with a bound
Left the encumbering clay,
Their tents at sunrise on the ground
A darkened ruin lay.
Servants of God, "Well Done"!
With nothing to annoy,
No labor, but your work goes on,
Live in your Master's joy!

ANNOUNCEMENTS

2008 LHMM CONVENTIONS

United States:

Tulsa, Oklahoma, September 19, 20, 21

France: Barlin: *Autumn, November 1, 2*

Germany: *Wandlitz, October 3, 4, 5*

Nigeria:

National Convention, Akwa Ibom State, November 28-30

United Kingdom: *Sheffield/Barlborough, October 25, 26*

REQUEST SERVICE OF VISITING MINISTERS

Congregations, Classes and individuals please send in your requests for Pilgrim and Evangelistic service for 2009. Indicate what days of the week are preferable and the services you desire; Bible Talks, Studies or Testimony meetings. Funeral and wedding services also available.

Write to: Bible Standard Ministries — LHMM
1156 St. Matthews Road
Chester Springs, PA 19425-2700

TULSA, OKLAHOMA CONVENTION

September 19-21, 2008

(Friday-Sunday)

Site: Radisson Hotel, 10918 East 41st Street, Tulsa, OK, 74146; Telephone: (918) 627-5000. Request the \$75.00 special rate for the LHMM for Single or Double Occupancy. Reservations must be made by August 29, 2008. A credit card guarantee or a deposit equal to one night's stay is required. Complimentary Airport Shuttle is available. For further information contact: L. Shaw, 1221 Forest Drive E., Sand Springs, OK, 74063, telephone: (918) 245-8330.

HYMNS FOR 2008

Our annual hymn for this year, is number 215, "The Cleansing Stream." Use this hymn on the first of each month as the day's hymn; all other days, please use the first hymn listed with the day's Manna.

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IN REMEMBRANCE



Bro. Baron Duncan, Sr. 75, of DeWitt, NY died June 14, 2008.

He was a native of Jamaica, W.I. and came to the U. S. in the 1950's. He was appointed an Evangelist for the L.H.M.M in 1996 and an Aux. Pilgrim in 1999.

Bro. Baron left behind a legacy of devotion to God, family, and the brethren. His acceptance of providence and his trusting in the Lord for the over-ruling in his life's affairs has been most edifying to his family and the brethren. We will miss his smile and look forward to seeing him in the Kingdom. He is survived by his wife, Gwieneverea; son, Baron II; daughter, Gwieneverea Brandon; son-in-law, Allen Brandon II; 9 grandchildren; four sisters: Srs. Lela, and Zena of Jamaica, Ann, and Winnie.

Bro. Robert Herzig of Lenox, MA officiated at the funeral.

Asha Rebeka Drayton daughter of Sr. Pamela McKenna of New York, NY died July 1, 2008 after a short illness. Bro. John Wojnar of Carlstadt, NJ officiated at the funeral

Sr. Ruth Stapleton 88, of London, England died in June of 2008. Sr. Ruth was the daughter of the late Bro. Charles T. Stapleton an Aux. Pilgrim for the L.H.M.M.

Sister Ruth had a special talent for the piano and exercised that gift for the benefit of the brethren.

Bro. Jeremy Chandar of the Ealing Ecclesia conducted the funeral service.

We look forward to the awakening of these dear ones in the Kingdom. May God bless their memories to us all! "...Weeping may endure for a night, But joy comes in the morning" Psalm 30: 5.

TO: