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INTERESTING LETTERS

A REPLY BY THE EDITOR

DEAR BROTHER RUSSELL: –

I am pleased to acknowledge receipt of yours of 16th ultimo.

After making copies of your letter, I went to the Editor of the *Gazette* and submitted to him your original letter. After reading it he said he would publish all except that portion relating to ordination. I hand you herewith the page of the *Gazette* containing the article, and I praise the Lord for rewarding your efforts in defending the Truth here.

Through the Lord's providence I had heretofore been able, apparently, to parry every blow directed against the Truth, but in this attack of Rev. Ross the javelin seemed to pass me and strike notwithstanding my best efforts to turn it aside; but now the darkness disappears and the light again shines on the cause of Present Truth through the good defense which you have offered; the Lord has shown us again how He can make the "Wrath of His enemies to praise Him." The Editor of the *Mirror* (Protestant), a contemporary of the *Gazette*, told me he would run your letter in full.

Dear Brother, would it not be well to let your letter come out in one of the BIBLE STUDENTS MONTHLY or in THE WATCH TOWER? It would give many of the dear friends some good ideas as to how to offer defense along this special line of the Adversary's attacks on you and the cause of Present Truth. I received a letter from a brother in Grenada, stating that some prominent Plymouth Brethren were circulating Rev. Ross' pamphlet. Of course, they will not circulate so very many, as the pamphlet costs 10 cents, and

very few of the Plymouth Brethren or other denominations are willing to pay that much to defend their errors.

How grand it will be when the people are delivered from the bondage of error! I am glad for the ministers' sake also, for they will not have to fight any more, and I am sure that will be a great relief to their minds! One Catholic gentleman told me that Catholics and others could argue with us until we got to the Bible, and then they had to stop!

Assuring you of my continued love and fullest confidence, which you have always had and which have never wavered since I laid my life upon the altar of sacrifice in 1897, I am,

Yours in the Redeemer's service,

E. J. COWARD.

Below we reprint the portion of our letter as published in *The Port-of-Spain Gazette*, Trinidad, B.W.I.:

PASTOR RUSSELL REPLIES.

MR. E. J. COWARD,

Port-of-Spain, Trinidad, B.W.I.

Dear Brother in Christ: – Yours of October 3d is before me. Thanks for its clippings from the *Gazette* and the *Evangelical Christian*.

I am quite familiar with the slanderous screed issued by Rev. J. J. Ross. In Canada they have just two laws governing libel. Under the one the falsifier may be punished by the assessment of damages and money. Under the other, criminal libel, he is subject to imprisonment. I entered suit against Rev. Ross under

the *criminal act*, at the advice of my attorneys, because, as he has no property, a suit for damages would not intimidate him nor stop him. The lower Court found him guilty of libel. But when the case went to the second Judge he called up an English precedent, in which it was held that criminal libel would only operate in a case where the jury felt sure that there was danger of rioting or violence. As there was no danger that myself or friends would resort to rioting, the case was thrown out. I could still bring my action for financial damages, but it would be costly to me and impotent as respects Rev. Ross. He, however, is having troubles of his own. Since he began to attack me, he has split two Baptist Congregations – one in Toronto, the other in Hamilton. The last heard of him, he was in London, Ont., and again in trouble with his congregation. A lying spirit is sure to be a boomerang.

As respects my education in Greek and Hebrew: Not only do I not claim very special knowledge of either language, but I claim that not one minister in a thousand is either a Hebrew or a Greek scholar. To be able to spell out a few Greek words is of no earthly value. Nor is it necessary longer to study these languages, in order to have knowledge of the Bible. Our Presbyterian friends have gotten out at great cost Young's Analytical Hebrew, Chaldaic, Greek and English Lexicon Concordance, which anyone may procure. And our Methodist friends have issued a similar work – Strong's Analytical Concordance and Lexicon. And there is a still older one entitled Englishman's Hebrew, Chaldaic, Greek and English Lexicon and Concordance. Additionally, Liddell and Scott's Greek Lexicon is a standard authority. The prices of these are not beyond the reach of the average man. By these works scholarly information respecting the original text of the Bible is obtainable. I have all four of these works and have used them faithfully. Very few college professors, even, would risk to give a critical translation of any text of Scripture without consulting these very works of reference, which are standard. To merely learn to read the Greek and Hebrew without a six years' course in their

grammars is more likely to hinder than to help in Bible study; far better take the acknowledged scholarship to which I have referred.

Additionally I remind you of the many translations of the Bible now extant – all of them very good. I have all of these and find them useful in comparison in the study of any text – one sometimes giving a thought which another may not. The other day, for curiosity's sake, I counted Bibles in different translations, etc., in my study and found that I have thirty-two.

As respects my business dealings, Brother Coward, I need not remind you that American Courts are very strict and that if anybody feels that I have wronged him out of a dollar, he would have no difficulty in haling me into Court. You have my assurance, dear Brother, that I do not owe any man on earth a penny and that I have never taken a penny from anyone unjustly. On the contrary, as you know, I have spent [R5543 : page 287] several small fortunes in seeking to do good to my fellow-men – in helping them to a better understanding of God and the Bible. Having once been an infidel myself, and having subsequently found that I had confused the teachings of the Bible with the teachings of the creeds, and that the Bible's teaching is a glorious, grand doctrine, it has since been my business and pleasure to do all in my power to help fellow-mortals out of darkness into the true light.

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If you choose, you may make such extracts of this as are likely to reach intelligent people through any of the newspapers. But really I care little for what men may say or think about me. Of course, such things are painful; but they are only what the Bible tells us will be more or less the experience of all who would be loyal to God and His Word. So persecuted they the saints and prophets of the past – even the Master Himself. And as for how I got my education – it seems to me of little consequence. I have enough to serve my own purposes, and, apparently, too much to

please Rev. Ross and others of his type, who, not knowing how to meet my theological teachings, do not attempt to do so at all, but merely charge me with ignorance. As I read his vile slanders I thought of what the New Testament says about St. Peter and St. John. They were so woefully ignorant that all the people perceived that they were "ignorant and unlearned men." If they were living today, I suppose that the Rev. Ross and Co. would be after them to show them up as not having been ordained by the Baptists and not knowing anything anyway.

Very truly your servant in the Lord,

C. T. RUSSELL.

The portion of our communication omitted above, follows:

I need not tell you how absurdly untrue Rev. Ross' statements are in respect to my ordination; but really it seems strange how little people use their thinking faculties in such matters – how few who would read the Rev. Ross' statements would see their absurdity. For instance, he is a Baptist and was authorized or ordained by the Baptists – not by Methodists, Presbyterians, Lutherans, Catholics or Episcopalians. Would an Episcopalian recognize Rev. Ross' ordination? Surely not! Would a Roman Catholic recognize his ordination? Of course not. Ordination merely means authorization. The Catholics will authorize, or ordain, those only who belong to their faith. The Baptists will ordain, or authorize, those only who are Baptists. How foolish, then, to talk about ordination from their standpoint!

But ordination from my standpoint, the Bible standpoint, the standpoint of an increasing number of Bible students all the world over, is different. It is a Divine ordination. But our Baptist friends and our Methodist friends would say that they, also, recognize Bible ordination, that they are not **[R5544 : page 287]** merely dependent upon each other. But we challenge them to prove that

they ever had a Divine ordination or that they ever think of it. They merely think of a sectarian ordination, or authorization, each from his own sect or party.

True, Catholics and Episcopalians are different and do recognize a Divine ordination. They claim that Jesus ordained His Twelve Apostles and that these have successors in the Bishops, who are styled "apostolic bishops," and under the theory of "apostolic succession" have the same power as the original Twelve Apostles to ordain and to teach. Bible students believe that they err in this claim and that the doctrine of "apostolic succession" is unscriptural. The Bible recognizes only Twelve Apostles. More than that, the Bible denounces all apostolic bishops as being in error. Referring to them, Jesus said that they claimed to be apostles, and are not, but do lie. (Revelation 2:2.) In other words, contrary to the superstitions of Catholics and Episcopalians, their bishops have no authority whatever to ordain anybody.

What, then, is the proper ordination of a minister of Christ, and how can it be obtained, according to the Bible?

We answer that God's ordination, or authorization, of any man to preach is by the impartation of the Holy Spirit to him. Whoever has received the Holy Spirit has received the power and authority to teach and to preach in the name of God. Whoever has not received the Holy Spirit has no Divine authority or sanction to his preaching. In other words, he is unordained in the highest, truest sense of that word.

What is the secret of the opposition and slander that is being raised up against me and against all who, like me, are Bible students? It is malice, hatred, envy, strife, on the part of those who are still hugging the nonsense of the Dark Ages and neglecting true Bible study. They see that their influence is waning. But they have not yet awakened to the true situation. They think that I am responsible for their smaller congregations and small collections.

But not so. The real difficulty with them is that the people are becoming more intelligent and can no longer be driven with the crack of a merely man-devised whip of fear. The colleges of the world have been teaching that the Bible is a foolish old book, until few preachers and few of the educated of the world believe it to be of Divine inspiration. Losing faith in the Bible, in the preachers and in the creeds, the people are drifting toward atheism. That is the real difficulty.

While my work does not, indeed, help to build up any of the sects of Christendom, it is helping to establish Christian people in a true faith in God and in the Bible. It is giving them a firm foundation and an intelligent understanding such as they had prayed for and hoped for before, but never found. This is not because of great ability on my part, nor on the part of my associates, but because God's time has come for blessing Bible study in the light of present-day opportunities. It is as Jesus promised – the Wise Virgin class of Christian people, who "trim their lamps" – study the Bible – find it to shine out brightly and to point them to the new Age of blessing under Messiah's Kingdom. **page 287**

"TIMES AND SEASONS"

DEAR PASTOR: –

The letter of a dear brother in THE WATCH TOWER of a somewhat recent date, drawing attention to the fact that a total eclipse of the sun would occur August 21, visible to the whole of "Christendom," exactly 40 days before October 1, the day which we believe marks the close of the Gentile Times, interested me deeply – particularly so, in view of the other coincidences which specially mark this year. April 10 synchronized with Good Friday and with the 14th of Nisan. On that day the moon reached its full at the moment (as near as we can ascertain) in which our Lord died (3:49 p.m. *Jerusalem* time).

But more remarkable still, the following is worthy of notice: Next to the Passover, the great day of the Israelites was the Day of Atonement, which was commanded to be observed on the 10th day of the seventh month. (Leviticus 23:27; 16:29.) After the daily sacrifice, the high priest sacrificed for himself and his fellow-priests a bullock for a sin-offering. After this a goat was offered, part of its blood being sprinkled in the Most Holy and the remainder, *mingled with the blood of the bullock*, was sprinkled toward both sides of the sanctuary. "Then shalt thou make the trumpet of the Jubilee to sound on the 10th day of the seventh month; in the Day of Atonement shall ye make the trumpet sound throughout all your land." – Leviticus 25:9.

If we now turn to the dedication of the Temple, we find that it also took place in the seventh month, and "fire came down from Heaven, and consumed the burnt offering and the sacrifice." (2 Chronicles 7:1.) This apparently was on the 10th day of the month, the Atonement Day; and it was followed by the Feast of Tabernacles, beginning on the 15th day of the month. Then the assembly was dismissed on the 23d day of the month. (2 Chronicles 7:10.) This 10th day of the seventh month (Jewish sacred year) so particularly marked, falls this year on the 30th of September, the day closing the Gentile Times.

The real 14th of Nisan this year seems to be an uncertainty among the brethren, some considering it to be April 9th. Page 470, Vol. VI., states: "The Hebrew year begins in the Spring with the first appearance of a new moon after the Spring Equinox." Some seeing that the new moon occurred on March 26th at 6:9 P.M., Greenwich time, consider the following day to be the 1st of Nisan. But the Lord never acknowledged either Greenwich or New York time, and the time mentioned is 8:30 P.M. *Jerusalem* time, which was after sunset. The appearance of the new moon was therefore on the 27th, and the following day, the 28th, was the 1st of Nisan,

commencing the Jewish sacred year. With all Christian love, dear Pastor,

Yours in His service,

A VINEYARD LABORER. – *England.*

READ IT TEN TIMES

A deeply interested subscriber to THE WATCH TOWER writes:

"Will you please publish the First Chapter of the Second Volume of STUDIES IN THE SCRIPTURES in THE WATCH TOWER? I have just read it for the tenth time, and its every word is so full of meaning, strength and encouragement to me that I would like others to have the same."

Instead of re-publishing the Chapter we refer our readers to the Volume, merely approving the above suggestion of re-reading it.

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