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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.

SAUL — DAVID'S FOE

1 Sam. 18—20

(1-A) WE ARE approaching another anniversary of Pastor Russell's death; for Oct. 31 will be 89 years since our Heavenly Father called home that faithful and wise Servant. It scarcely seems real that these many years have intervened since he went beyond the veil. At first they were replete with much trial, sorrow and disappointment; the ensuing time has marked the completion of the Bride, followed by that of the Bridesmaids, completing three of the four elect classes. The Youthful Worthies as the fourth class are still with us and will, before long, complete their development at

the Lord's hand in preparation for their position under the Ancient Worthies in the earthly phase of the Kingdom. As Numbers 14 forecasts, this time of trial has been, in part, the years of wandering in the symbolic wilderness, at the conclusion of which the faithful Little Flock and Great Company have gained their promised rest in Canaan. The Youthful Worthies are cooperating with the Lord in making the finishing touches in their development for their installation in the Millennial Kingdom. The attendant experiences have been of a very mixed character. But amid all of them, our Lord has been leading His people, even as Moses led Israel in the typical forty years' wandering. We have been using the season, Oct. 16 to Nov. 7, to commemorate the period between the time of Bro. Russell's last leaving Bethel until his burial, in a special effort along the lines of antitypical Gideon's Second Battle, and the date, Oct. 31, as a time for an annual memorial service for our Pastor. We recommend doing likewise this year. We hope that a special Bible talk, sharp-shooter and volunteer work will be arranged for by the brethren along the lines of antitypical Gideon's Second Battle; for this is most fitting to be done as a special effort during the above-mentioned period on account of our Pastor's special work against the errors of eternal torment and the consciousness of the dead. As a further feature, this article and those in the Bible Standard on related subjects will be our annual contribution to His memory.

(1) In recent years we have presented articles on David, that notable Bible character as found in 1 Sam. 16, and now we will set forth, type and antitype, the truths contained in 1 Sam. 18, 19 and 20. We pray the Lord's blessing for all of us as we engage in this study. You, of course, remember that this Saul was the first King of Israel put on the throne following the reign of the Judges. God was rather reluctant to establish a monarchy as the type of government for His chosen people, yet, because of their clamoring, He granted their wish. It is not surprising that their very first king disobeyed God and was in the process of being supplanted where our story begins.



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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.

The subject of Chapter 18 begins with a description of events following David's conversation with Saul after his slaying Goliath. We saw that the antitypical conversation was carried on by our Pastor's speaking through his writings, and on antitypical Saul's part, by their studying those writings. The main, but not the exclusive representative of antitypical Saul in this matter was Dr. Joseph Cook, who read the writings of Bro. Russell, during and after his world tour from Sept., 1880, to Dec., 1882. Dr. Joseph Seiss was another member of antitypical Saul who acted in certain features of the antitype of 1 Sam. 16 and 17. Besides these, there were other members of antitypical Saul more or less active in the antitype of events set forth in those chapters. These same brethren continued to act as antitypical Saul in chapters 18, 19 and 20, with Dr. Cook acting as the chief representative of antitypical Saul. The close connection between the end of chapter 17 and the beginning of chapter 18 would suggest this, even as the antitypical facts themselves prove it. So close is this connection that in the Hebrew language, 1 Sam. 17: 55—18: 5 together, forms a paragraph. This fact is obscured by the chapter division in the A. V. The more thoroughly consecrated and Truth loving of the crown-losers (Jonathan, *Jehovah gave*, v. 1) gave our Pastor (David) especial appreciation and love for his refutation of evolution (soul of Jonathan . . . loved him). [The terms crown-losers, CL, and crown-lost leaders, CLL, refer to those individuals who, in the time that the High Calling was open, during the Gospel Age, were manifested as having lost their standing in the Little Flock and would have their eventual place in what is usually termed the Great Company class. They fell to the lower class because they taught error, violated the Truth and its Spirit or became involved in misconduct that led to their being dethroned. Here-on-out we will refer to them by the initials CLL FOR CROWN-LOST LEADERS OR CL FOR CROWN-LOSERS.]

The CLL, not desiring to lose from their service so able a warrior against infidelity as our Pastor was, numbered him among their supporters in this warfare (Saul took him), desiring him no more to go back to the Truth people to serve, but to give his service in their warfare against infidelity (would let him go no more home to his father's house). Antitypical Jonathan and David became especially bound to each other in the best of bonds (made a covenant, v. 3). The former, recognizing the latter's superiority, gladly and fully subordinated themselves (stripped himself of his robe, v. 4) to antitypical David in their equipment (garments—(armor), discourses (sword), creed (bow) and service (girdle).

A VICTORIOUS WARRIOR

(2) Against every form of infidelity that the CLL desired him to oppose, Bro. Russell fought (David went . . . Saul sent him, v. 5) and was victorious (prospered, see margin), as can be seen in related Tower articles from the battle's inception and onward. This made the CLL esteem him as an infidelity warrior above all others of their warriors (Saul set [esteemed] him over [above] the [other] men of war). His course was pleasing to church members and fellow-warriors (accepted, people and . . . Saul's servants). Each time his writings against evolution added to his refutations of it, he was hailed with the acclamations of church members (when David was returning from the slaughter of the Philistine . . . women . . . of all cities of Israel, v. 6), heralding the victory (singing) and acting concordantly (dancing) with testimonies in their gatherings (tabrets [timbrels]) and conversations (three-stringed instruments, see margin). They acclaimed Bro. Russell in this matter more able than the CLL (Saul . . . thousands; and David his ten thousands, v. 7). This was too much for the double minded CLL to endure, since they had always been regarded as highest in ability and achievement in mainline church circles. Hence in envy they resented this esteem and praise for Bro. Russell (Saul was very wroth and . . . displeased . . . ascribed unto David ten thousands . . . me . . . thousands, v. 8). Their love for honor made them think that only in office were they being esteemed above Bro. Russell (can he have more but the kingdom?). Henceforth with envious eyes they regarded him (Saul eyed David from that day and forward, v. 9). Their envy, producing dejection (evil spirit . . . upon Saul, v. 10) on the next occasion (morrow), was with them even while they preached in their churches (prophesied in . . . the house). Bro. Russell sought to soothe them as formerly he had done to them, particularly Dr. Seiss, as shown in a preceding article (David played . . . as at other times); and he sought to do this through Tower articles and tracts on restitution for the non-elect in the Millennium. Against this they had articles (javelin) ready to publish against him (in Saul's hand).

(3) While several of the CLL took part in the attack (Saul cast the javelin, v. 11), the chief actor therein was Dr. Cook, who will here be used as a representative of all of them, and who sought to refute Bro. Russell, without naming him, by whipping him over the back of Prof. Dörner of Berlin University. The Professor was much more widely known in church circles than was Bro. Russell, and was then advocating probation for the non-elect in an alleged intermediate state—between the time from death to the awakening of the dead. His standing,

as that of the most eminent proponent of intermediate state probation, Dr. Cook selected him as the one over which he would administer a beating to Bro. Russell. In this act, he performed his part in antitypical Saul's casting the antitypical javelin at antitypical David. This antitypical javelin is the prelude to the first lecture of Dr. Cook's book entitled, "Occident". In that prelude of 18 pages he made a savage attack on future probation as taught by Prof. Dorner. Dr. Cook thought that this attack would refute all advocates of future probation, and that it also would prevail over Bro. Russell (I will smite David, even to the wall). But Bro. Russell foiled Dr. Cook's purpose by two turns of argument: (1) by proving that the intermediate state is one of unconsciousness, and that hence there could be no probation there; and (2) by proving that the Millennium will be the time for probation for the non-elect dead and living (David twice turned around from his presence, I.V.; see Dr. Young, also). Such an answer nonplussed Dr. Cook and his co-warriors; for it proved that his argument, so far as Bro. Russell's position was concerned, was a straw man. This caused him to fear our Pastor (Saul was afraid of David, v. 12), whose answers troubled him, and proved that Jehovah was with Bro. Russell, and had forsaken Dr. Cook, (the LORD was with him, and was departed from Saul). This mental attitude in antitypical Saul moved them to withdraw their use of, and favor from, antitypical David, and made them seek to limit his activities to Truth people (Saul removed . . . and set him by himself leader of a thousand, v. 13, I.V.). Nevertheless, as the leader of such, Bro. Russell freely mingled with the public (went out and came in before the people), and prospered in all his undertakings (David prospered [see margin] in all his ways, v. 14) under the favor of the Lord (the Lord was with him). Observing this, the CLL increasingly feared him (v. 15). However, the justified and the real people of God (Israel and Judah, v. 16) thought highly of him for his works (because . . . before them).

(4) Noting Bro. Russell's popularity, certain of the CLL sought to bring about his ruin at the hands of infidelity, and thus they would be spared the pains of undoing him (Let not mine . . . but the hand of the Philistines be upon him, v. 17). They hoped that Bro. Russell would become involved in a controversy with infidels who would overpower him, and thus ruin him as a religious controversialist. Therefore, they proposed to give Bro. Russell one of their powers (my elder daughter, Merab [*increase*]), the power of holding public meetings under the support of all Protestant churches in various towns and cities as interdenominational evangelists do,

on condition that he use such opportunities to fight infidelity, not, of course, to spread the harvest Truth, which by now these leaders were increasingly opposing. Thus, in this limited sphere they were willing to offer him a measure of support and sanction (be thou valiant for me, and fight the Lord's battles). In this they acted as many a church preacher did during the reaping time when they expressed the desire that various brethren remain in and help the churches, believing as they wished, only keeping the harvest Truth to themselves; but these leaders hoped that Bro. Russell would become overmatched therein. On receiving the offer, Bro. Russell's humility asserted itself (who am I . . . that I . . . son-in-law to the king? v. 18), asserting that in person, powers and standing he was unequal to the office proposed. But the CLL begrudged him even this limited office, and gave it to evangelists—such as Moody, Whipple, Jones, Small, Torrey, and later, Sunday, Biederwolf, Gray, *etc.* (she was given unto Adriel [*flock of God*], the Meholathite [*dancer*], v. 19), who danced as the CLL piped. Antitypical Saul had another office power (Michal [*brook*], v. 20), that of addressing the membership of individual churches. This power was more inclined to suitableness for Bro. Russell (loved David), both because of his then development, and the inclination of separate congregations, which welcomed him as a speaker in their midst. These made known to antitypical Saul their pertinent preference (they told Saul), and they were willing to lend their support and sanction to it, on a condition and for a purpose similar to the former one (pleased him . . . will give him her . . . be a snare . . . the Philistines . . . against him . . . Saul said . . . thou . . . my son-in-law by the second, v. 21, I.V.). Then the CLL suggested to various pastors and principals of the flocks to encourage Bro. Russell to accept such a power and office (Saul commanded his servants, Commune with David . . . be the king's son-in-law, v. 22). As instructed, these pastors and principals of the flocks encouraged Bro. Russell to accept such powers (Saul's servants spoke these words in the hearing of David, v. 23), who again in humility hesitated to accept it (Seem to you a light thing . . . I am a poor and lightly esteemed). This quality he always showed.

LECTURED IN CHURCHES

(5) These messengers reported to the CLL what and how Bro. Russell replied (v. 24). The CLL told these messengers to assure Bro. Russell that they desired not a human reward, but would instead be satisfied with the refutation of the infidelistic, *i.e.*, unconsecrated [uncircumcised] universalists, whom they regarded as nothing less than infidels (the king does not desire any dowry, but an

hundred foreskins of the Philistines, v. 25). Having great difficulty in coping with such, the CLL felt sure, and desired, that such would refute Bro. Russell (Saul thought to make David fall by . . . Philistines). The messengers told Bro. Russell of this proposal (servants told David these words, v. 26). He accepted it (pleased David . . . the king's son-in-law). Therefore, before the time of exercising the office came (the days were not expired), Bro. Russell with his cooperating warriors among the Truth people (he and his men, v. 27) entered into a controversy with Mr. Paton and his co-warriors, who were no ransomers (one hundred of the antitypical Philistines) and universalists (the second hundred of the antitypical Philistines) and completely refuted them (slew of the Philistines two hundred men) and through their refuted unholy [uncircumcised] theories (foreskins) gave evidence that he had refuted the holders of both classes of infidels (gave them in full tale [count] to the king), thus claiming the right to exercise the office of a lecturer in local churches among the denominations (that he might be the king's son-in-law). The CLL then allowed and sanctioned his use of such power (Saul gave him Michal, his daughter, to wife). This victory of Bro. Russell over the infidelistic sifters among Truth people all the more impressed the CLL with the fact that the Lord favored Bro. Russell (Saul saw and knew that the Lord was with David, v. 28) and that the power of addressing various nominal church congregations was very favorable to Bro. Russell (Michal . . . loved him). These facts, instead of pleasing the CLL in various of their members, aroused them to still more and lasting fear and suspicion of, and enmity toward Bro. Russell (Saul . . . more afraid . . . enemy continually, v. 29). It was in the third hour of the Harvest, June, 1881- Oct., 1884, that the infidelism sifting was especially active in the Sanctuary, the Court and the City, and it was of such a sifting movement that the type of v. 30 treats when it says that the princes of the Philistines went forth. Bro. Russell succeeded more against them (David prospered more) than all the other helpers of the crown lost princes (than all the servants of Saul). This, of course, enhanced him in the estimation of anti-infidels (so that his name was much noted). By it, he was proved worthy of esteem.

(6) Our study brings us now to 1 Sam. 19. Bro. Russell's successes against the infidelistic sifters, instead of pleasing the CLL as it should have done, it aroused their envy to symbolic murderous proportions, moving them to advise the most consecrated and Truth-loving of the CL and their supporting co-warriors to cut off Bro. Russell from all fellowship in church circles (Saul spoke to Jonathan, his son, and to all his servants, that they

should kill David, v. 1). This charge greatly pained antitypical Jonathan, who much appreciated Bro. Russell (Jonathan . . . delighted much in David, v. 2) and who told him of their superiors' orders (told David . . . father seeks to kill you). They counseled him to be on his guard and to retire for a while from activities in the churches until times would change (take heed morning . . . in a secret place and hide yourself). They offered to take Bro. Russell's place of service supported by the CLL (go out and stand beside my father . . . where you are, v. 3) and to speak favorably of him to them and then report to him the results (commune . . . of you . . . will tell you). These then praised Bro. Russell to the CLL (spoke good of David unto Saul, v. 4). They expressed strong disapproval of the CLL wrong conduct and expostulated with them not to sin against Bro. Russell by cutting him off from fellowship and service, since therein he did no wrong against them, but did much good to the CLL (sin against David . . . not sinned against you . . . his works . . . very good to you). Especially did they emphasize Bro. Russell's courage, and skill in his successful refutation of evolution (life in his hands, and slew the Philistine, v. 5), which none of the CLL or their co-warriors were able to do, by which the Lord wrought a signal victory for His people; thus showing that He favored Bro. Russell (Lord wrought a great salvation for all Israel), and which the CLL witnessed with joy (saw . . . did rejoice). Why, then, they reasoned, should the CLL sin against an innocent one, causelessly cutting him off from fellowship and service (wherefore . . . sin against innocent blood, to slay David without a cause)? The plea had its intended result. The CLL relented and gave solemn assurance that Bro. Russell would not be cut off from fellowship and service in nominal church circles (Saul harkened . . . the Lord lives, he shall not be slain).

(7) True to their promise, these most faithful and Truth loving CL informed Bro. Russell of what they had said to the CLL in his favor and of their resultant assurance (called David . . . showed him all, v. 7). Furthermore, they reintroduced him to the CLL as one acceptable to them (brought David to Saul); and he was in their favor again as formerly (was in his presence [favor] as in times past). The no-ransomers, the no-substitutionists, began, toward the end of 1883, again to set forth their views against the Bible teachings on that point (there was war again, v. 8), and Bro. Russell, the champion of the Ransom, again entered the lists in its defense and in refutation of the no-ransomers (David went out, and fought against the Philistines) and he certainly mightily overthrew them (slew them with a great slaughter). Among others, the article in Reprints

573-575 is a part of this slaughter, as the battle referred to in 1 Sam. 18: 27 finds its antitype in articles like those in Reprints 481-482 and 483. Under such onslaughts the no-ransomers fled from the field of battle (fled from him). The melancholy spirit that God's forsaking antitypical Saul brought upon him troubled him as he administered the matters of his office (evil [sad] spirit . . . upon Saul . . . as he sat in his house, v. 9). Again he had writing on future probation ready to publish (javelin in his hand) and Bro. Russell, as before, used the Bible to bring out the sweet music of the Song of Moses, restitution, numerous examples of which can be found in the Towers from Jan., 1884, onward. Among other CLL, Dr. Cook again took part in the antitype of the javelin throwing of v. 10. While a newspaper report of his attempting to beat Bro. Russell over Dr. Dorner's back (1 Sam. 18: 11) appeared in Boston papers of Jan. 9, 1883, what proved to be the antitypical javelin of v. 10, though given as the prelude to his lecture of Jan. 15, 1883, did not appear in print until in 1884, when his book containing it, entitled, "Occident," appeared. The former prelude was entitled, New Departures in and from Orthodoxy; the prelude now under consideration was entitled, Does Death End Probation? By this time, 1884, Dr. Cook was quite aroused against Bro. Russell's teaching on Restitution, and he aimed mainly at Bro. Russell, though, as delivered Jan. 15, 1883, and printed in 1884, this prelude ostensibly aimed at Dr. Dorner (Saul . . . smite David . . . wall . . . javelin, v. 10). Bro. Russell overcame its damaging effects as before (slipped away out of Saul's presence). This prelude as respects Bro. Russell failed of its purpose (smote . . . the wall); for Bro. Russell's pertinent teachings enabled him to evade (David fled) its force and to escape its effects (escaped that night).

CROWN LOST LEADERS ENMITY

(8) Connected with the prelude (entitled, Probation at Death) to Dr. Cook's lecture of Feb. 12, 1883, but not appearing in print until over a year later, we find the acts of the CLL and their messengers illustrated, as typed in vs. 11-17. Dr. Cook's attacks on Dr. Dorner in the above mentioned two preludes not only drew fire from Bro. Russell, but also from certain professors of the Congregational Seminary at Amherst, Mass., notably from Dr. Smyth, at whom in the prelude of the Feb. 12th lecture Dr. Cook shot his missile and aimed, as well at Bro. Russell. The type refers to its direction at Bro. Russell. By this time Dr. Cook had aroused a considerable number of his sympathizers (messengers, v. 11) to be in waiting to catch Bro. Russell in his words (watch him . . . slay him), especially in his future

lecturing in various churches (morning). The exercise of this office brought with it a warning of his danger (saying, If . . . not tonight . . . slain), which with the assistance of this office he escaped, by quietly retiring from such work (Michal let David down . . . escaped, v. 12). Bro. Russell's powers as lodged in his sympathizers in local churches defended him by representing his teachings (bed, v. 13) as mainline church doctrines (Michal took an image), stressing his justification (goat's hair) teachings as the *rest* of his doctrines (pillow . . . bolster), and thus hid them from clear sight (covered . . . cloth). Dr. Cook's co-workers demanded the surrender of Bro. Russell by his church sympathizers (Saul sent messengers to take David, v. 14; but these made plausible excuses for him (she said, He is sick). But Dr. Cook, suspecting the excuses, incited them to the task again (Saul . . . see David, v. 15), charging them to bring Bro. Russell's teachings in his writings (bed) to him for refutation (bring . . . in the bed . . . slay him). These messengers could get no more of his teachings from his church sympathizers than those centering in justification, set forth by them as exactly like orthodoxy's pertinent teachings (image . . . goats' hair, v. 16). When Dr. Cook and other CLL gave strong opposition to those sympathetic with Bro. Russell's associated powers as attempting to deceive him and them, they used deception to shield themselves (Saul . . . Michal . . . deceived me so . . . enemy . . . escaped . . . said . . . I kill thee, v. 17).

(9) As a result Bro. Russell escaped the plots of the CLL to undo him, and found safety and solace among some of the brethren who survived from the Philadelphia stage of the Church (Samuel, v. 18) in the heights of Christian character development (escaped, and came to Samuel at Ramah). Of course, Bro. Russell told these dear Philadelphia survivors of his experience with antitypical Saul, and these could, from certain of their experiences with antitypical Saul, sympathize with him (told him all that Saul had done to him). Then these occupied themselves with feeding God's sheep (dwelt in Naioth [*pastures*]). The news of their activities and character development was soon brought to Dr. Cook and other CLL (it was told Saul . . . David is at Naioth in Ramah, v. 19). They sent messengers to take Bro. Russell captive (Saul sent messengers to take David, v. 20). Again we will illustrate this part of the CLL activities through those of Dr. Cook. Dr. Smyth, of Amherst, replied to Dr. Cook's prelude of Feb. 12, 1883, by some questions immediately submitted to Dr. Cook. This led to a further controversy between them, in which each replied to the other three times, Dr. Cook doing so

Feb. 12, 19 and Mar. 12. These replies of Dr. Cook were published as an appendix to his book, "Occident," in 1884, and only with their publication did they affect Bro. Russell. It is in connection with these three replies of Dr. Cook to Dr. Smyth that the antitypes of 1 Sam. 19: 20-24 occurred. These we will briefly trace. The messengers antitypical of those of v. 20 were those who were stirred up by Dr. Cook's reply of Feb. 12 to Dr. Smyth's questions. Apparently Bro. Russell's and Dr. Cook's first personal meeting at Pittsburgh, where Bro. Russell handed to Dr. Cook, *Food for Thinking Christians and Tabernacle Shadows*, occurred between Dr. Cook's oral controversy in 1883 and its publication in 1884 in the book, "Occident." This will account for Dr. Cook's continued beating of Bro. Russell over others' backs. He therefore, by these three replies incited various ones to make three attempts to make Bro. Russell a captive, restrained by Dr. Cook's arguments. These three attempts ended in the would be captors accepting more or less of the Truth teachings, and preaching them when they perceived that those who were presenting them were affiliated with, and led by antitypical Samuel, as the old-time Millennial advocates (vs. 20, 21).

(10) This led Dr. Cook and other CLL to make a closer investigation of the harvest Truth, activities and advocates (he went to Ramah) as these appeared in its ever growing literature which was in the lookout of the Truth people (a great well in Sechu [*lookout*], v. 22). They asked for the views and activities of antitypical Samuel and Bro. Russell (Where are Samuel and David?). And they were told that these were dwelling in the heights of Christian character, and were tending God's sheep (at Naioth in Ramah). Thereupon they gave attention to these two things in these (went . . . Naioth in Ramah, v. 23), and they were so influenced as to preach the Millennial message, though, of course, not with probation for the dead then (Spirit . . . upon him . . . prophesied, until [but not at Naioth in Ramah, so they did not give the full Millennial message] he came to Naioth in Ramah). While so doing, they divested themselves of their authority and prerogatives as CLL (stripped off his clothes, v. 24). They continued to preach as on the way to antitypical Samuel, advocating the Millennium as blessing the then living only (prophesied . . . in like manner). This seems to be the last time that antitypical Saul met antitypical Samuel, even as in the type it was the last time that typical Saul saw typical Samuel (before Samuel). Hence, it was before the few remaining members of the Samuel class of the Philadelphia epoch the CLL humbled themselves (lay down naked). From that time onward antitypical Saul for

a long time humbly preached, increasingly in his members, the pre-Millennial Second Advent of our Lord, the bulk of them in retraction of their former opposition thereto (all that day and all that night). This led to the asking on the part of many of their sympathizers, are these leaders among the teachers of the pre-Millennial Advent of Jesus also (Wherefore they say, Is Saul also among the prophets)? We may well rejoice that these CLL, who were the Little Flock's brethren, though CL, received a partial glimpse of the coming time of blessing and glory. It was with fear and trembling at the possibility of a fall, that the crown retainers humbly thanked and praised God for the larger and happier views of the Philadelphia Church with which Divine grace has blessed those of low esteem who were, from certain considerations, much less able than the CLL.

PASTOR RUSSELL'S DEFENSE

(11) Now let us consider 1 Sam. 20. Antitypical Saul's pursuit of our Pastor in his sphere of reaping, (bringing brethren into the Truth and character related activities) as just seen, and turn his attention to justifying himself before his friends of the Jonathan class in the churches against the charges of heresy, tearing down the churches, that antitypical Saul and his messengers were hurling against him (David fled . . . came and said before Jonathan, v. 1). His rhetorical questions (What . . . what . . . what) imply that he denied practicing wrong works (done), teaching error (iniquity) and committing injustice (sin) against the CLL (your father); who therefore were not justified in seeking to cut him off from fellowship and service in the churches (seeks my life). The more faithful and Truth-loving CL (he, v. 2) felt abhorrence at such a course on the CLL part (God forbid; literally, a profanation) and assured Bro. Russell that he would not be cut off from such fellowship and service (you shall not die). Antitypical Jonathan felt that the CLL had such confidence in them as would move them to tell them whatever they planned to do (my father will do nothing . . . but . . . will shew it me). And seeing no reason for not having been told of such a plan, if it existed, they felt it was not entertained (why . . . hide . . . from me . . . not so). But Bro. Russell solemnly affirmed (David sware, v. 3) that the plan was entertained, and was, by the CLL, concealed from antitypical Jonathan, because the former knew of their favoring Bro. Russell (your father knows that I have found grace in your eyes) and desired to spare their feelings (Let not Jonathan know this, lest he be grieved). Again Bro. Russell solemnly assured antitypical Jonathan that he was on the verge of being cut off from the fellowship and service of his church sympathizers (as the Lord . . . as your

soul lives . . . a step between me and death). So Jonathan was convinced of the danger and offered to carry out Bro. Russell's desires in the situation (Whatever you yourself desire, I will do it for you; literally, What our soul says, I will also do for you, v. 4).

(12) On being assured by antitypical Jonathan that he was willing to fulfill his desires, Bro. Russell told them of a plan that would certainly manifest antitypical Saul's real designs. He suggested that shortly there would be special solemn occasions (tomorrow is the new moon, v. 5) at conferences, synods, assemblies, where the CLL and their chief supporters would feast, and where he should certainly be expected in attendance (I should not fail to sit . . . at meat; literally, I should surely sit with the king to eat). By his absenting himself from such and engaging in some secular matters until these feasts were passed (I hide myself in the field . . . third day at even), it could be ascertained whether he was missed and whether his being missed would not give occasion to a more free expression of opinion on him, favorably or unfavorably, on the part of the CLL. To test out antitypical Saul all the more thoroughly, Bro. Russell suggested that antitypical Jonathan tell antitypical Saul, if the latter missed him, that Bro. Russell was engaged in seasonal harvest work in cooperation with the Truth people and others (father . . . miss me, then say, David . . . asked . . . run to Bethlehem . . . yearly sacrifice . . . for . . . family, v. 6). If antitypical Saul would, under such conditions, speak well of Bro. Russell (If he say . . . well, v. 7), it would be favorable for Bro. Russell (peace); if he would be very angry at Bro. Russell's engaging in such activities instead of his being at the feast, it would mean that his cutting off from fellowship and service had been sealed (very wroth . . . evil is determined). Under the circumstances it would be difficult to devise a better plan to bring to the light antitypical Saul's real intentions. Bro. Russell gave the covenanted friendship between him and antitypical Jonathan as the reason that Jonathan do for him this desired favor (deal kindly with your servant; for . . . your servant into a covenant . . . with you, v. 8). Bro. Russell assured these dear brethren that if he were an evil-doer, he desired them to cut him off from fellowship and service; for why should they betray him to the CLL (if . . . iniquity, kill me yourself; for why . . . bring me to your father)? These dear friends were far from desiring to see Bro. Russell cut off (Far be it from you; literally, [it would be] a profanation to you, v. 9). They assured him that if they were certain that the CLL were so minded toward him, they would surely make it known to him (if I knew . . . evil were determined . . . tell you).

(13) Antitypical Jonathan agreeing to sound out antitypical Saul and to reveal the results as Bro. Russell suggested, Bro. Russell inquired, "Who shall tell me (v. 10) the results of the test?" Then feeling sympathy with antitypical Jonathan, he solicitously asked, What if antitypical Saul should answer sharply (what if . . . roughly)? Instead of answering at once, antitypical Jonathan, likely fearing that they would be overheard, suggested that they continue the conversation under more private conditions (Jonathan said . . . go out into the field, v. 11). This was done (they went . . . field). Then antitypical Jonathan solemnly invoked a curse from God upon themselves if, learning at or after the feasts that antitypical Saul was well disposed toward Bro. Russell, they would not reveal it to him (LORD God . . . sounded my father . . . if good . . . and show it you . . . do so and much more to Jonathan, vs. 12, 13). But if they found that antitypical Saul intended to do the evil to Bro. Russell, they would reveal it to him, and send him away in safety (please my father . . . evil . . . I will show it you, and send you away . . . in peace). They expressed their hearty wishes for the Lord's favor upon him as the leader of God's people, even as that favor had been on antitypical Saul (the LORD be with you, as . . . with my father). Then antitypical Jonathan desired that Bro. Russell not only continue to show them favors from the Lord: grace, mercy and Truth, throughout their earthly sojourn, that their New Creatures be preserved (while yet I live show me the kindness of the LORD, that I die not, v. 14), but also not cut off his kindness from those who will have and manifest antitypical Jonathan's spirit (not cut off your kindness from my house, v. 15), not even when the Lord would make him victorious over all his enemies (when the LORD has cut off the enemies . . . from . . . the earth). Then antitypical Jonathan promised to abide in the attitude that desires God to execute judgment against Bro. Russell's opponents, to take his part against his enemies (made a covenant . . . Let the LORD require . . . of David's enemies, v. 16). Antitypical Jonathan's great love for Bro. Russell prompted them to ask that Bro. Russell repeat their solemn mutual promises (caused David to swear again loved him, v. 17). Antitypical Jonathan realized that Bro. Russell would not and could not partake with fellowship in the feasts of the CLL in their various conventions (Jonathan said . . . Tomorrow is the new moon and you will be missed . . . your seat will be empty, v. 18).

A WISE PLAN

(14) Then antitypical Jonathan proceeded to suggest a course for Bro. Russell to pursue after such convention

feasts would be over, since the plan had already been made as to what he was to do during the full time of these feasts, as we saw when commenting on v. 5 (have stayed three days, v. 19). Immediately after these conventions (quickly) Bro. Russell was to engage in secular work, like he engaged in when antitypical Jonathan who had interceded with antitypical Saul for Bro. Russell (1 Sam. 19: 2; where you hid yourself when the business was in hand), encouraging him that he should hold fast the Truth (stone) that supports one who must depart (Ezel [*parting*]) from Babylon. From this we infer that antitypical Jonathan had little hope that antitypical Saul would relent and become friendly toward Bro. Russell. Then antitypical Jonathan revealed to Bro. Russell the various features of the sign that he would give him: (1) They would set forth three sharp truths (Ps. 45: 5): (1) that error, (2) wrong practices and (3) false hopes were increasingly prevailing in the churches as to leaving Babylon (shoot three arrows on the side thereof [of Ezel], v. 20), and would do it as though they had a definite thing in view (as . . . at a mark). (2) They would charge their young helpers (*the lad*, v. 21) to lay hold on these sharp truths after studying them (Go, find the arrows). (3) If they told these immature ones that these truths lay between antitypical Jonathan's pertinent teaching position and the teaching position (stone, Ezel) of Bro. Russell against saints remaining in Babylon, antitypical Jonathan's being in favor of remaining in the churches, and that the undeveloped ones should accept his sharp sayings, then this would mean that all was well between antitypical Saul and David, and that, therefore, Bro. Russell might come to antitypical Jonathan (arrows are on this side of you [David], take them; then come . . . peace to you, and no hurt). This antitypical Jonathan solemnly asserted (the LORD lives). (4) If they told the immature ones (say unto the young man, v. 22) that the sharp truths went beyond him and into Bro. Russell's teaching position on leaving Babylon, they were in favor of leaving Babylon and thus were in Bro. Russell's and beyond antitypical Jonathan's teaching position (beyond you [David]), it would mean that antitypical Saul was intent on cutting Bro. Russell off from privileges and services in the churches, and this would require him to give up such fellowship and service (go your way; for the LORD has sent you away). After giving this token as to how the word would be given to Bro. Russell on antitypical Jonathan's sounding out antitypical Saul, antitypical Jonathan for a third time impressed upon David's mind their mutual agreement, which was to guarantee antitypical Jonathan and all like-spirited CL emerging

from such refutative attacks on error as Bro. Russell would make on enemies of the Truth, assuring Bro. Russell that the Lord would be its Umpire and Blesser or Avenger, as the case might require (the matter . . . spoken of . . . the LORD be [is] between you and me forever, v. 23). This reminder, as well as what is said in vs. 13-16, implies that antitypical Jonathan realized that Bro. Russell would become the Lord's executive instead of the CLL. These CL, antitypical Jonathan, as noble as they were, would naturally cast in their lot with antitypical Saul, and not with Bro. Russell and the Truth people, even as typical Jonathan cast in his lot with Saul, and not with David. This is pathetic.

(15) According to their understanding, Bro. Russell busied himself awhile in secular matters; and the CLL in the various denominations occupied themselves at the feasts connected with various conventions (David hid . . . new moon . . . king . . . eat meat, v. 24). Antitypical Saul took the place of chief prominence and influence, as was their custom (as at other times, upon a seat by the wall, v. 25). Antitypical Jonathan showed these respect (Jonathan arose); and the controversial theological professors (Abner [*father of light*]) occupied the next most prominent places (sat by Saul's side); but Bro. Russell was there neither in person nor in his writings (David's place was empty). In the first part of these feasts the CLL, while missing Bro. Russell, said nothing thereon, but internally made excuse for him, that he was absent through some Adamic weakness overtaking him (Saul spoke not . . . that day . . . thought . . . happened . . . unclean, v. 26). Later in these feasts (on the morrow, v. 27) these CLL, noting Bro. Russell's continued absence (David's place was empty), inquired of antitypical Jonathan, as close friends of Bro. Russell, why the he had not come to the first and last part of the feast (Wherefore cometh not . . . to meat . . . yesterday, or today?). Hence, the situation was furnished to tell antitypical Saul what Bro. Russell had suggested as the means of sounding out the CLL (vs. 28, 29; compare with v. 6). So his absence was ascribed to his being active in harvest work. This indeed was a test for the attitude of the CLL toward Bro. Russell; for it brought, first of all, an angry rebuke upon antitypical Jonathan as being under the influence [mothered] of the alleged perverse and rebellious teachings of Bro. Russell (Saul's anger . . . against Jonathan . . . said . . . son of the perverse rebellious woman, v. 30). Then these CLL publicly rebuked antitypical Jonathan as setting his choice upon Bro. Russell, which would bring them and the erroneousness of these teachings to public shame, in suffering refutation (I know . . . chosen the son of Jesse

to your own confusion [shame] . . . mother's nakedness). The CLL warned antitypical Jonathan, as a CL, that Bro. Russell's continuance in fellowship and service among the churches prevented their full development and their future preeminence (as long as . . . lives . . . you shall not be established, nor your kingdom, v. 31). This consideration prompted the CLL to require that Bro. Russell be brought in person or in his writings to the feast, there to be disfellowshipped and deprived of his office as lecturer in the churches after an alleged refutation (Wherefore . . . bring him . . . he shall surely die). This hostility was final.

(16) This led antitypical Jonathan to present strong opposition to the CLL in a defense of Bro. Russell's innocence (Jonathan answered . . . Wherefore . . . slain? what has he done? v. 32). This was too much for the headstrong CLL. Therefore, they released publications censuring those leaders who favored and furthered Bro. Russell and his teachings (Saul cast a javelin at him to smite him, v. 33). Among such publications one of Dr. Cook's in which he bewailed the support that various Christian scholars gave to future probation and their furthering of its advocates. As a result antitypical Jonathan was disillusioned as to antitypical Saul's intentions (whereby Jonathan knew . . . Saul determined . . . to slay David). Antitypical Jonathan was greatly displeased (arose . . . in fierce anger, v. 34), refusing to share in the later feasts of the pertinent conventions (eat no meat the second day of the month). Two things grieved this class: (1) that it was determined to disfellowship Bro. Russell, and (2) that the CLL had put Bro. Russell to shame publicly as a false teacher and an evil-doer (grieved for David, because . . . done him shame). The time had now come to bring the pledged word to Bro. Russell (in the morning . . . at the appointed time, v. 35) and for these dear friends to part, no more to fellowship one another in this life (Jonathan went out . . . David). The only ones with antitypical Jonathan were certain immature supporters (a little lad with him). Antitypical Jonathan charged these undeveloped ones to seek and find out the sharp truths that he was about to set forth (said . . . Run, find out now the arrows which I shoot, v. 36). While these prepared to study these (as the lad ran), antitypical Jonathan issued these teachings at marks far beyond these young ones (shot beyond him); for they implied that there should be a leaving of Babylon, as Bro. Russell taught, and that was beyond the ability of those not fully developed. And when these immature ones mentally reached this teaching (come to the place of the arrow, v. 37) antitypical Jonathan said that this teaching was beyond

their comprehension (beyond you), hence they were of such as were not intended to follow that teaching. Antitypical Jonathan greatly hurried these who were undeveloped, as these teachings were too strong meat for them (cried . . . Make speed, haste, stay not, v. 38). This had the intended effect: such strong meat was assembled, but not partaken of by those not fully developed (lad gathered the arrows, and came to his master).

(17) The young sympathizers and supporters of antitypical Jonathan did not understand the real nature of the service that they were performing (the lad knew not any thing, v. 39), but unconsciously served the occasion of antitypical Jonathan's informing Bro. Russell of the actual state of affairs (Jonathan and David knew). Then antitypical Jonathan sent their immature supporters and sympathizers into the churches with their sharp sayings and general theory of things and the writings that contained it (artillery, *i.e.*, bow and quiver, v. 40), there to set these forth as they were in the eyes of church members (said Go, carry them to the city). After these went on their way to perform their errand (as soon as the lad was gone, v. 41) Bro. Russell showed himself as standing upon New Testament grounds as those of the symbolic sun (arose out of a place toward the south), and very politely and deferentially approached his beloved brethren, whose CL character condition made them agreeable to remaining out of the Truth movement and staying in the churches (fell on his face . . . and bowed himself three times). They were spiritually affectionately disposed to one another (kissed one another), and were deeply grieved at their parting from each other, which saddened them since they knew that it was to be to the end of their earthly journey (wept one with another; literally, each one bereft of his friend). But Bro. Russell's grief was the greater, doubtless due to his knowing that these dearly beloved brethren were taking a backward, though easier step (David exceeded). Since Bro. Russell was the departing one, it was fitting that words suitable to utter to a departing one were spoken to him by antitypical Jonathan, as Bro. Russell's greater grief more naturally disposed him to say little, and the lesser grief of Jonathan made him more communicative.

(18) Antitypical Jonathan wished him prosperity (Jonathan said Go in peace, v. 42). They emphasized their mutual agreement (we have sworn . . . in the name of the LORD) as the ground of their wishing Bro. Russell prosperity. They repeated, as the thing that gave binding force to their mutual agreement, that Jehovah was the Umpire and Blesser and Avenger of the agreement (the LORD is between). They also stressed the fact that the agreement was between them (me and you) and between

those that had the spirit of each party to the agreement (my seed and your seed unto the Age). Both parties in the coming years kept the agreement; for antitypical Jonathan and all of the church people who had his spirit always thought kindly of, and defended Bro. Russell, refusing to fight his views and partake in the campaign of slander and opposition to Bro. Russell that became so general in the churches, in part typed by CLL in their future course toward Bro. Russell. It was on Bro. Russell's part and on the part of those who had his spirit and the Truth, that there was always a very charitable attitude and speech maintained toward antitypical Jonathan and those of his spirit. Then, deeply moved, Bro. Russell removed himself from these dear brethren, and they left their fellowship and service with him and returned to the churches (he [David] arose and departed; and Jonathan went into the city). The pity and sadness of the typical and antitypical partings was indescribably felt. As the last members of the Little Flock experienced this antitypical scene of parting, their heart strings were much strained; for they had many similar experiences in the Parousia times when they left Babylon. The antitypical David class felt the separation more deeply than those represented by Jonathan. Like typical David, the feet members have made lamentation over the defeat of the CL at the hands of the Modernists (1 Sam. 31: 1, 2; 2Sam. 1: 17-27).

Both these classes have passed from the scene and we of the Youthful Worthies and Consecrated Epiphany Campers are left to hold up the banner of Truth and Christ's righteousness, preparatory to the inauguration of the Kingdom. What melody of the Truth still plays in our hearts and minds as we press on in faithfulness, preparing ourselves under our Lord, for our part in the Millennial Age, when each elect, quasi-elect and non-elect class will be stationed for their work during the Thousand years. Let us Praise our God, for such a glorious prospect.

BEREAN QUESTIONS ON THE ABOVE

(1-A) What is the date of our Pastor's death? How long ago was he called home? What has been the character of these intervening years? What does Num. 14 say of them typically? What have been the experiences of three classes among God's people? What has been the character of these experiences? Who has been leading God's people amid them? By who therein typed? What will the brethren do this year? What services might be arranged for? What period is best? Why especially during this period? For what is this and similar articles to serve?

(1) How much of the David type have we so far studied? What chapters of 1 Sam. will be now studied? What should accompany this study? With what does chapter 18 begin? How was this conversation between antitypical David and Saul carried on? Who

was the main, but not exclusive representative of antitypical Saul in this conversation? When did he read our Pastor's writings? Who else acted in the antitype of 1 Sam. 17? Who else? What did they continue to do? Who acted as antitypical Saul's chief representative? What two considerations prove this? How is the closeness of the connection of 1 Sam. 17: 55-18: 5 indicated in the Hebrew? How is this obscured in the A.V.? Whom does Jonathan type? What did they give our Pastor? Why? How typed? In what class will the Crown-losers and the Crown-Lost-Leaders eventually find their final placement? To what do the designations CL and CLL refer? What did the CLL not desire to lose in the warfare against infidelism? What did they, accordingly, do? How typed? What did they not desire? How typed? How did antitypical Jonathan and David become especially bound to each other? How typed? What did the former do? How typed? By what details was this done? How was each one typed?

(2) Against what did Bro. Russell fight? How typed? With what result? How typed? What was the effect on the CLL? How typed? To whom was his course pleasing? How typed? What occurred after the circulation of each of his anti-evolution writings? How typed? What two things did church members do about it? How typed? How did they acclaim Bro. Russell in contrast with the CLL? How typed? How did this affect them? Why? How typed? How did their love of honor affect them? How typed? How did they henceforth regard Bro. Russell? How typed? What did their envy produce? How typed? Even when doing what? How typed? In these times of dejection what did Bro. Russell seek to do to him? How typed? With what did he seek to do this? Against this what did they have ready? How typed?

(3) Who, in general and in particular, took part in the attack? How typed? Over whose back did he administer a whipping to Bro. Russell? Why did he so use Dr. Dorner? Whom did he really mean to whip? How typed? What was the antitypical javelin? What did Dr. Cook do in that prelude? What did he think that this attack would do to all advocates of future probation? Including whom? How typed? By what two turns of argument did Bro. Russell foil this attack? How typed? What effect did this have on Dr. Cook and his co-warriors? Why? What effect did this have on him and them? How typed? What did it prove to antitypical Saul? How typed? What did this mental attitude in antitypical Saul prompt him to do? How typed? How did Bro. Russell act in the premises? How typed? With what fruitage? By whose favor? How typed? How did this affect antitypical Saul? How typed? How was he viewed by the justified and the consecrated people of God?

(4) What did CLL do anent Bro. Russell's popularity? How typed? What was their hope? What did this prompt them to do? How typed? Under what condition and not with what liberty? Why not this liberty? What did they agree to do for him in this limited sphere of service? How typed? What parallel acts illustrate this? Why did the CLL do this? How did Bro. Russell view the offer? How typed? What did they begrudge him even in this limited

service? To whom did they give it? How typed? How did these evangelists respond? What other power did antitypical Saul have? How typed? What attitude did the offer of this power have as to Bro. Russell? How typed? Why was it more suitable to him? What did such congregations make known to antitypical Saul? How typed? What was his response? Why? How typed? Thereupon what did the CLL suggest? How typed? What did these pastors and principals of the flocks then do? How typed? What did Bro. Russell's humility prompt him to do? How typed?

(5) What did these messengers do? How typed? What message was then put into their mouths? How typed? Of what did the CLL feel sure? Why? How typed? What did the messengers then do? How typed? What did Bro. Russell answer? How typed? What did he and co-operating Truth warriors then do? How typed? What were Mr. Paton and his co-warriors as the two hundred antitypical Philistines? What did Bro. Russell, etc., do to them? How typed? How did they prove their success? How typed? What did Bro. Russell thereupon claim? How typed? How did the CLL respond? How typed? How did his victory impress the CLL? How typed? What other impression did they get? How typed? How did these facts not, and how did they affect them? How typed? When in the Harvest did these events occur? In what, under another picture, is this shown? Of what sifting movement did the type of v. 30 treat? By what statement? In what campaigns did Bro. Russell succeed against the antitypical Philistines? How comparatively? How typed? What did these successes effect for Bro. Russell?

(6) To what does our study now bring us? What effect should Bro. Russell's success have had upon the CLL? What effect did it have? What did it move them to charge? How typed? How did this charge affect antitypical Jonathan? Why? How typed? What did they do? How typed? What counsel did they give? How typed? What did they offer to do? How typed? What else did they offer to do? How typed? What did they promise? How typed? What did they then do before the CLL? How typed? On what matter did they express strong disapproval? What reasons did they give for their disapproval? How typed? What especially did they emphasize? How typed? How did they describe Bro. Russell's great feat? How typed? As evidencing what, did they claim? How typed? What did they say of the CLL' witness and attitude thereat? To what conclusion did they reason there from? How typed? What resulted from antitypical Jonathan's advocacy of David? How typed?

(7) What did antitypical Jonathan then do? How typed? What else did they do? How typed? With what result? How typed? What did the no-ransomers do toward the end of 1883? How typed? What did Bro. Russell then do? How typed? With what result? How typed? What is a part of this slaughter? Wherein does the battle of 1 Sam. 18: 27 find its antitype? How did the slaughter affect the no-ransomers? How typed? What troubled antitypical Saul as he functioned in his office? How typed? What did he have ready to publish? How typed? How did Bro. Russell seek to soothe him? How typed? Among others, who took part in the antitypical javelin-

throwing of v. 10? How typed? What is the time difference of the appearance in print of the preludes of Dr. Cook's lectures of Jan. 8 and 15, 1883? In what did the second prelude appear? What were the titles of these two preludes? What did the second prove to be? By 1884 what was Dr. Cook's mental attitude toward Bro. Russell's teaching on Restitution? At whom was this antitypical javelin mainly aimed? Despite what? How are these things typed? How did Bro. Russell meet the attack? How typed? What was the effect as to Bro. Russell? How typed? What did his teachings enable him to do? How typed?

(8) Where do we find an example of the antitype of vs. 11-17? From whom did Dr. Cook's attacks on Dr. Dorner draw fire? From whom else? Why from all of these? To which of these does the type refer? By this time what had Dr. Cook aroused? How typed? For what object? How typed? What did Bro. Russell's exercise of his office bring with it? How typed? With what result? How typed? How and by whom was he defended? How typed? What was especially stressed? How typed? With what result? How typed? What did Dr. Cook's co-workers demand? How typed? How were they foiled? How typed? What did Dr. Cook then do? How typed? What other charge did he give them? How typed? For what purpose? How typed? Of what could the messengers not get more? How typed? How did Bro. Russell's sympathizers quiet the accusations of the CLL? How typed?

(9) What was the result to Bro. Russell? How typed? Where did he find safety and solace? How typed? In what? How typed? What did he tell antitypical Samuel? How typed? How could they sympathize with him? With what did they occupy themselves? How typed? To whom was the news brought? What was the result? How are these things typed in vs. brought? How typed? What did they do? How typed? By what will these acts be illustrated? What did Dr. Smyth do to Dr. Cook's prelude to his lecture of Feb. 12, 1883? When? To what did this lead? When and in what were Dr. Cook's replies published? Only with what did they affect Bro. Russell? In connection with what did the antitypes of 1 Sam. 19: 20-24 occur? Who were the first set of messengers? How typed? During what period did Bro. Russell's and Dr. Cook's first personal meeting occur? What did the former give the latter at that time? For what will this account? What did Dr. Cook incite by his three replies? In what did 20, 21?

(10) How did these things affect CLL? How typed? From what works? How typed? For what did they ask? How typed? How were they answered? How typed? What did they then do? How typed? With what effect? How typed? While so doing, what did they do? How typed? How did they continue to preach? How typed? What was the last meeting of Saul and Samuel, type and antitype? What did these do before antitypical Samuel? How typed? What did they continue to do? Many in retraction of what? How typed? To what saying did this lead? How typed? To what two things should this fact move the crown retainers to do?

(11) What will we next study? What effect did antitypical Saul's pursuit of Bro. Russell have on the latter? How typed? What did his

rhetorical questions imply? How typed? What did his innocence not do as to antitypical Saul's intentions? How typed? How did antitypical Jonathan feel as to the pertinent course of the CLL? How typed? Of what did they assure Bro. Russell? How typed? What further conviction did anti-typical Jonathan have? How typed? Why could they not believe that the involved act was planned by the CLL? How typed? What two things were contained in Bro. Russell's reply? How typed? What did he give as the reasons for their concealing their intention from antitypical Jonathan? How typed? What solemn affirmation did Bro. Russell then make? How typed? What effect did this have upon antitypical Jonathan? What promise did he make? How typed?

(12) After being assured of co-operation, what did Bro. Russell do with this plan? What did Bro. Russell then propose? What did he suggest as an occasion of operating the plan? Why was it such? How typed? What would his absencing himself provide? What was added to make the test more certain of success? How typed? What two possibilities and their results were pointed out? How typed? What characteristic was involved in their pledged relationship? How typed? What did he then request of them, if he were an evil-doer? Rather than what? How typed? What was antitypical Jonathan's attitude? How typed? What assurance did they give Bro. Russell? How typed?

(13) What did Bro. Russell ask after antitypical Jonathan agreed to his proposition? How typed? What else did he solicitously ask? How typed? What did anti-typical Jonathan thereupon suggest? How typed? What was then done? How typed? What did antitypical Jonathan under a solemnly invoked curse promise Bro. Russell? How typed? If the report was unfavorable, what did he promise? How typed? What wish did they express? How typed? What did antitypical Jonathan ask for themselves? How typed? What did they ask for those of the same spirit? How typed? Even under what conditions? How typed? What further did antitypical Jonathan promise? How typed? What did antitypical Jonathan's love prompt him to ask Bro. Russell to repeat? What did antitypical Jonathan realize? How typed?

(14) What did antitypical Jonathan then proceed to suggest? How typed? What was Bro. Russell to do immediately after the conventions? How typed? To what did they encourage him? How typed? What may we infer from this? What were the four features of the sign that they would give him? How is each one typed? After giving this token, what for a third time did they do? How typed? Who did they say would be the Umpire and Blesser or Avenger of their pledges? How typed? What does this reminder suggest? As CL what choice was to be expected of antitypical Jonathan? How typed?

(15) According to the understanding, with what did Bro. Russell and antitypical Jonathan busy themselves? How typed? What did antitypical Saul do at the feast? How typed? How did antitypical Jonathan conduct themselves there? How typed? Who was next to antitypical Saul in prominence? How typed? How was Bro. Russell not present? How typed? While noting his absence, what did antitypical Saul not do, and how did they account for his absence? How typed? What did they notice during the later parts of the

feast? How typed? What did they thereupon ask antitypical Jonathan? How typed? What was thus furnished? How typed? What was the answer? How typed? What did this answer prove to be to the CLL? How typed? How, in the first place, did it bring their attitude to light? How typed? In the second place? How typed? In the third place? How typed? In the fourth place? How typed?

(16) What did this fourfold manifestation move antitypical Jonathan to do? How typed? What was the effect on antitypical Saul? How typed? What was Dr. Cook's part therein? What was the first effect on antitypical Jonathan? How typed? The second effect? How typed? What two things grieved them? How typed? For what had the time come? How typed? Who only was with Jonathan then? How typed? What charge did antitypical Jonathan give them? How typed? What did Jonathan then do as these were studying his sharp sayings? How typed? What is implied in this teaching? What did anti-typical Jonathan say when these mentally reached this teaching? How typed? What did antitypical Jonathan then do to the immature ones? Why? How typed? What effect did their statement have? How typed?

(17) What did the immature ones not understand? How typed? What did they unconsciously serve? How typed? What then did antitypical Jonathan do? How typed? With what commission? How typed? What did the immature ones do? How typed? What did Bro. Russell then do? How typed? What did he then do to antitypical Jonathan? How typed? How were they mutually disposed? How typed? How did they feel at parting? Why? How typed? Whose grief was the greater? How typed? Why did antitypical Jonathan prove the more communicative? How typed?

(18) What did antitypical Jonathan wish him? How typed? As what did they emphasize their agreement? How typed? What did they repeat? How typed? What two things did they stress? How typed? What did the parties of the agreement do in coming years? How did antitypical Jonathan do it? Bro. Russell and his faithful brethren? How did the separation take place? To what did Bro. Russell and antitypical Jonathan betake themselves? How typed? What quality marked the typical and antitypical parting? How can we enter into this experience? How did we as feet members do, like Bro. Russell, over antitypical Jonathan, when such have been defeated by the Modernists? With what reflection did the David class have to comfort themselves as to those dear ones who were left behind in Babylon? Where are the antitypical David, Jonathan, and Saul classes now? What prospects stir the hearts of the Youthful Worthies and Consecrated Epiphany Campers?

I DESIRE ONE THING

*“The LORD is my light and my salvation; whom shall I fear?
The LORD is the strength of my life; of whom shall I be afraid?...
One thing have I desired of the LORD, that will I seek;
that I may dwell in the house of the LORD all the days of my life,
to behold the beauty of the LORD and to inquire in His temple.”*

Psa. 27: 1, 4.

THE INSPIRED PSALMIST, in loftiest strains of devotion and fervor, puts into the hearts and minds of God's consecrated people sentiments of faith, trust, love and adoration to God, who is worthy of all praise. While many of these sentiments were based upon his own checkered experience, they were uttered under Divine inspiration for the instruction and edification especially for the Church but also for the whole Israel of God.

So it is that the Lord himself would indicate to us such sentiments of fervent devotion to Him that should fill our hearts; and in this view of the matter we see how closely He would draw us to himself in love and faith and childlike confidence. While reason and common sense have their rightful place and are indispensable to a religious life, the person that never mounts upon the wings of a holy and fervent faith, and is never stirred to its depths by a sense of Divine goodness and benefit, has never experienced the blessedness of the relationship of one truly consecrated to God. Therefore, having come to the point of recognizing Jesus Christ as their Savior and then accepting Him as such, it brings them to the point of Justification by faith. Those who take the further step and present themselves to God by consecration in harmony with Rom. 12: 1, then, and only then, become members of the real family of God.

Those were not empty words of our blessed Lord Jesus when he said,—“The Father Himself loves you.” “If anyone loves Me, he will keep My word: and My Father will love him, and We will come to him, and make Our home with him” (John 16: 27; 14: 23). It is under such conditions that all those holy emotions of love, tenderness, faith, gratitude and praise fill to the brim our cup of joy; and with holy ecstasy we sing, “My cup runs over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the LORD forever” (Ps. 23: 6).

How full of the melody of fervent emotion, of

grateful praise, and of loving confidence are the inspired Psalms! They bid our hearts rejoice and our tongues be glad, and they show us how, by meditating on His word and obeying His precepts, to “Rejoice in the Lord always, and in everything give thanks.”

It was in view of the Lord's providences and of His many deliverances from the power of His enemies, and of the uniform kindness and mercy of God as he meditated upon them, that David exclaimed, “The Lord is my light and my salvation: whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid” (Ps. 27: 1, 4). This consolation, variously expressed throughout the inspired Word, comes with all its potency in our times of greatest need; the more desperate and determined the foes we encounter and the more fierce the conflict with the powers of darkness, the more glorious is the deliverance and the clearer are the manifestations of Divine grace. As a consequence, faith takes deeper root, and, with renewed confidence and assurance, lays hold upon all the precious promises of God; and love and gratitude well up from hearts refreshed with an increased sense of the Divine favor and blessing.

So it was with David and so it is with God's faithful people who lead a life of prayer and faith and close fellowship with God. Such fellowship with God in adversity and in prosperity naturally tends more and more to center the heart's affections and desires in God, until the one thing supremely desired and sought after, is that expressed by the Psalmist—to continually dwell in the house of the Lord, to behold the beauty of the Lord and to seek a place in His kingdom.

To dwell continually in the house of the Lord has been the experience of those of the Church who have already attained to their assigned position in the heavenly phase of His Kingdom. These are those who have for some little time in the past made their calling

and election sure and are indeed dwelling in the house of the Lord, in His holy, spiritual temple. They are His Church—as “the stars of heaven” in the spiritual section of the kingdom. They did dwell in the holy place of consecration and adoption during their earthly sojourn to their Canaan; and the Lord said of the faithful, “I will not blot out his name out of the book of life, but I will confess his name before my Father and before His angels” (Rev. 3: 5); and He has presented them to the Father, “a glorious Church, without spot or wrinkle or any such thing, and worthy, as kings and priests unto God. As such they passed beyond the veil into the Most Holy—into the glorious spiritual condition and into the immediate presence of God (Rev. 19: 7, 8).

The above treats of those who have part in the “first resurrection” (Rev. 20: 5) but it is heartening to have come to the further realization that the earthly salvation, also, provides a substantial part toward the completion of the Divine Plan for man’s redemption. The forepart of this earthly endeavor will be the “better resurrection” in which the Worthies will participate (Heb. 11: 35); and if we have been further enlightened by the revealed Word, there is still to come the great awakening for the world. The call for them will be given forth in the Millennial age (John 5: 28). The two parts of salvation were prefigured in the promise made to Abraham that his seed would be as “the stars of heaven”, which indicates the heavenly phase of the kingdom, and as “the sand which is on the seashore” showing the earthly phase. It is through these two operations of the kingdom—earthly and heavenly—that “all nations of the earth shall be blessed” by receiving salvation through Christ (Gen. 22: 16-18).

This one desire to attain salvation is the sum and substance of the Christian’s ambition as more and more we become dead to the world and alive toward God. Let us more and more seek after it and conform to it; for in so doing, Christian courage, boldness, fortitude and zeal will be substantially increased. These all, are not only born of faith, but they increase and grow strong by a

in remembrance

Sr. Evie Childers died August 31, 2005, at the age of 86. She and her daughter, Sr. Ann Williams, attended the meetings of the Iuka, Mississippi class. Bro. Jon Hanning of Nelsonville, Ohio, conducted the funeral service. Sr. Evie is survived by 3 sons, 4 daughters and many grandchildren.

living faith developed and strengthened by the lessons of experience.

Courage, born of faith and strengthened by endurance, cries with humble boldness in the midst of the deepest darkness of the most perplexing difficulties, and in the midst of the wildest storms and most threatening dangers, “The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?”

The Apostle Paul surely caught this blessed inspiration when he said, “Rejoice in the Lord always; and again I say rejoice....Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God” (Phil. 4: 4-6). Mark how, all through the Word of God, we are taught not only to be sober, vigilant, diligent, thoughtful, prayerful and always abounding in the work of the Lord even though it may bring toil or care or reproach or persecution, but in the midst of any or all of these experiences we are taught to be happy and to be filled with the inspiration of a holy joy. And not only are we counseled to be joyous, but the manner of life which naturally produces this joy is pointed out to us. When we come into the Lord’s family we enter a new and holy atmosphere which those only can realize and appreciate who have the one desire which is paramount to every other—to be counted worthy to abide continually under the Lord’s guiding hand.

*"Do not count, when day is o'er,
daily loss from life's rich store;
But the gains, however small,
count them daily one and all:
Every sweet and gracious word,
every pleasant truth you've heard;
Every tender glance and tone,
every kindly deed you've known:
Let all evil things go by;
still with brave endeavor,
try simple joys to multiply.
Thus you'll learn, how large a sum
will with faithful reckoning come."*

* * *

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LHMM U.S. CONVENTIONS

2006		2007	
Florida	March 11-13	California	March
Michigan	May 19-21	Massachusetts	May
Pennsylvania	July 22-24	Ohio	July
Oklahoma	September	Illinois	September

Please note: Beginning in 2005, the first quarterly issue of *The Present Truth* magazine will be called the Spring issue, followed by Summer, Autumn, and Winter issues respectively.

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On the first of each month, the day's hymn is our hymn for the year, 244, "Thy Will be Done"; on other days, please use the fifth in each Manna listing.

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