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Racism

The Watchtower Reprints, October 1, 1900, p. 2706

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The Watchtower Reprints, July 15, 1902, p. 3043

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“Suppose a missionary and his wife removed to China; not only would the influence of the climate and soil be manifested upon themselves, but the same would be still more manifested in their children. Whoever will give careful attention to this matter will notice that each succeeding child born in that foreign country will have increasingly resemblance to the Chinese - the hair, the skin, the shape of the eyes, and in general all features will bear closer resemblance with each succeeding child. We can readily suppose that if so much change occurs in a few years, ten or twenty centuries under similar conditions would turn any white people into regular Chinese, even supposing there were no intermarrying.”

(continued)

The Golden Age, July 24, 1929, p. 702

“Question: Is there anything in the Bible that reveals the origin of the Negro? *Answer:* It is generally believed that the curse which Noah pronounced upon Canaan was the origin of the Black race. Certain it is that when Noah said, ‘Cursed be Canaan, a servant of servants shall he be unto his brethren,’ he pictured the future of the Colored race. They have been and are a race of servants, but now in the dawn of the twentieth century, we are all coming to see this matter of service in its true light and to find that the only real joy in life is in serving others; not bossing them. There is no servant in the world as good as a good Colored servant, and the joy that he gets from rendering faithful service is one of the purest joys there is in the world.”

(done)

disciplines, corrections in righteousness, which will prevail toward all men during the Millennium.

CAN RESTITUTION CHANGE THE ETHIOPIAN'S SKIN?

The following, from the *New York World*, is the third we have seen reported. These suggest and illustrate the process of restitution soon due. The item reads:

"From Black to White He Slowly Turned"

"PARKERSBURG, W. Va., Sept. 8.—It has fallen to the lot of the Rev. William H. Draper, pastor of the Logan Memorial church, of Washington Conference, A. M. E. church, of this town, to give a living affirmative answer to the famous Biblical question, "Can the Ethiopian change his skin or the leopard his spots?" Though once as black as charcoal, the Rev. Mr. Draper is now white. His people say that his color was changed in answer to prayer. Many years ago Draper was employed by a fair-skinned man, and he was often heard to remark that if he could only be white like his employer, he would be happy. While in the white man's service Draper 'experienced' religion.

"From that day forward he prayed constantly and fer-

vently that he might become white. Thirty years ago his prayer began to be answered. He first experienced a prickling sensation on his face, and upon close investigation found a number of small white spots scarcely larger than the point of a pin. He became alarmed, thinking he had some peculiar disease but he did not suffer, and aside from the prickling sensation felt nothing unusual. Gradually the white spots became larger and extended themselves, until now, after the change has been in progress for over thirty years, Draper has not a single dark spot on his body.

"Many years ago, before this strange metamorphosis took place, Mr. Draper was in charge of the same church he has now. He was popular with his flock and his departure was a source of great regret. When he recently returned to Parkersburg there was great rejoicing among the churchmen because their favorite pastor was coming back. When, however, Draper appeared in the pulpit the first Sunday, not one of the congregation recognized him. In fact, it was all he could do to convince them that he, a white man, was the same old black preacher they had years before."

DIVINE CARE FOR THE LOST

LUKE 15:1-10.—OCT. 21.

"There is joy in the presence of the angels of God over one sinner that repenteth."

Lost, as used in connection with mankind, has quite a different meaning in the Bible from that commonly given it in modern theology. The latter uses the term "lost" in connection with reprobates, for whom there is no hope; it implies, according to "orthodoxy," hopeless, endless, eternal torment. But from the Scriptural standpoint the word "lost" is used in an almost opposite sense, as will be noted in the lesson before us.

Our Lord, holy in word and in conduct, naturally would draw to himself especially the holiness people of his day, and these were the Pharisees, amongst whom, however, were many whose holiness was of a hypocritical character—delighting in outward show rather than in purity and holiness of heart. Recent lessons showed us our Lord the guest and companion of prominent Pharisees, and how he improved the opportunity to preach the gospel to them as well as to others. But the Pharisees, accustomed to thinking of themselves as the holier class of the Jews, had gradually separated themselves from the lower elements of that people, so that in our Lord's time the two classes mingled very little; the Pharisees refusing to acknowledge the others as brethren and fellow-heirs of the divine promises. Consequently, when they perceived that the lower classes of the Jews were interested in Jesus' teachings, and that Jesus did not hold himself aloof from them, but mingled with and taught them just the same as others, they wondered, and this inclined them to repudiate Jesus, whom they would have been glad to have had as one of their number if he had been willing to be known as a Pharisee and to conform to their customs. It was to correct the wrong ideas of these Pharisees that Jesus gave five parables, which we are about to consider—two of them in this lesson.

The parable of the true shepherd who, loving his sheep and caring for them, left the ninety and nine well cared for by under-shepherds in the wilds (not in a desert) and went after the one lost sheep until he found it, gives us an illustration of the divine care. Possibly our Lord meant no further lesson than this to be taken from his words; but if we shall suppose that the parable was intended to be applied in its varied particulars, and to illustrate features of the divine plan of salvation, we would be obliged to suppose that the one sheep that was lost represented Adam and the human family, and that the ninety and nine never lost, but remaining under the shepherd's care, were the angels and other spirit beings, who never wandered into sin and away from God; and who always have been under his supervision and care. In this view the shepherd going after the straying sheep would represent our Lord Jesus, leaving the glory which he had with the Father before the world was, and coming into human conditions in the interest of mankind.

To take any other detailed view of the parable than this would seem inconsistent; as, for instance, to suppose that the lost sheep represented the degraded element of humanity, and ninety-nine sheep a holiness class, would be inconsistent in two ways: (1) "There is none righteous, no, not one," is the Scriptural declaration; and again, as the prophet has declared, "we all like sheep have gone astray." (Rom. 3:10; Isa. 53:6) (2) Even if it should be claimed that the ninety-nine represented some who are relatively whole, tho not actually so, the illustration would be inapt; because it will not be questioned

that only a small minority—one in ten thousand, or one in a hundred thousand of earth's sixteen hundred millions, is even in a condition of reckoned and relative harmony with Jehovah, the Great Shepherd.

Viewing the one sheep as representing the whole of humanity, fallen in Adam and straying far from paths of righteousness, and viewing Jesus as the Good Shepherd, the representative of the Father, the Great Shepherd (Psa. 23:1), we see that the work of going after the lost sheep began at our Lord's first advent. We see the cost to our Saviour incidental to his start for the recovery of the sheep, but we do not yet see the sheep recovered; for in no sense of the word is mankind brought back into harmony with God. We do, however, see that during this Gospel age God is selecting from humanity an elect church, to be the body of Christ—members of the Good Shepherd, under Jesus as the Head; and we see that it is costing every member of the body something to prepare to join in this work of seeking the lost sheep—humanity in general—during the Millennial age.

Already the sheep is found, in the sense of being located; indeed, in that sense of the word it was not lost. But as it was lost, in the sense of having wandered from God into sin and degradation, in the same sense of the word it must be recovered or brought back, by processes of *restitution* (Acts 3:19-21) out of degradation, out of the mire of sin, and the horrible pit of iniquity and death. It will require the entire Millennial age to bring back the sheep in the full, perfect sense of the parable; but meanwhile our Lord assures us that every step in this great plan for human salvation is viewed with interest by the heavenly host, the sheep who strayed not from the Father's fold; and the figure changing a little in our Lord's explanation, and no longer represented by one sheep, but by many (even as the human family, tho originally one, is now many), he declares that there is joy in the presence of the angels of God over one sinner that repenteth—that returns to the fold, to harmony with God.

Those now returning to harmony with God are accepted in the Beloved, and justified freely from all things by the grace that was in him, and are, in the language of the Apostle, "returning to the Shepherd and Caretaker of their souls" (1 Pet. 2:25); and called to be co-laborers with the Good Shepherd, as members of his "body."

In the case of Father Adam, the one original straying sheep, as in the case of many of his posterity, the lost condition is not the desirable one—far rather would he and many others have gone back again to the fold from which he strayed; but in the degradation and mire of sin, they became so degraded and helpless that it was impossible for them to return in their own strength by the way in which they went. They needed a Savior—one able to save them unto the uttermost—able to recover them fully from all condemnation of sin, and to bring them back completely into the fold of God; and just such an one the heavenly Father has provided in our Lord Jesus: "He is able to save unto the uttermost all who come unto the Father through him."

True, there will be a class, as the Scriptures clearly show, who, after having received at the Lord's hands all the blessings and opportunities which his love has provided for their recovery, will still persist in wilfulness—self-will, and thus

nations are mentioned as of one blood; and this again borne out by his statement that those who accept Christ, whether Jew or Gentile, barbarian or Scythian, bond or free, are "all one in Christ Jesus."—Gal. 3:28; Col. 3:11.

The Ethiopian eunuch to whom Philip was sent with the messages of salvation was unquestionably a black man—"Can the Ethiopian change his skin?" (Jer. 13:23; Acts 8:27) We find no suggestion on Philip's part that this Ethiopian was not a man, but a beast; but quite to the contrary, he was ready to preach the Gospel to him and to accept him as a brother in Christ upon his confession of faith.

The Queen of Sheba who visited Solomon in the height of his glory is presumed to have been a negress: the present Emperor of Abyssinia claims to be a descendant of Solomon by this Queen—he is a black man, and an able warrior and general, as the Italian army, attempting to invade his country a few years ago, learned to its cost—its serious defeat. Solomon is presumed, by some, to have referred to the Queen of Sheba in his Songs or Canticles 1:5, 6.

HOW SHALL WE ACCOUNT FOR RACIAL DIFFERENCES?

(3) *Question*.—If the foregoing is not the solution of the racial distinctions amongst men, what would you suggest as a reasonable explanation?

Answer.—From the Scriptural standpoint we must and do recognize all of the human family as one race, of which father Adam was the original head; a later head being Noah. Accepting as we do the Bible narrative of the flood (and it is confirmed by similar, though less explicit, narratives amongst all ancient peoples) we need not go back of Noah and his family in seeking a cause for the differences. Taking Mt. Ararat as the central joint from which postdiluvian humanity spread itself over the earth, we may reasonably suppose that his three sons and their posterity went in different directions, the one northward, the other southward, and the third eastward. There is a general consensus of opinion that it was Ham who went southward, and whose posterity afterward peopled Africa; that it was Shem who remained near the Mediterranean and became the millions of Armenia, Persia, Assyria, Egypt and India; and that Japheth went northward and eastward, and that his posterity is represented in the Turks, Russians, Chinese, etc.

In attempting to account for the wide differences between whites and blacks, and the lesser differences between these and the yellow, brown, and red, we are treading upon uncertain ground,—as all ground must be in which our imperfect knowledge and imperfect reasoning powers have not inspired direction from the Lord's Word. Hence it should be understood at the outset that all that we or others can do is to guess on this subject—respecting the differences in shape of head, color of skin, shape of eyes, peculiarities of hair, the nose, lips, etc. Undoubtedly, the climate and the soil have much to do with these differences, just as they have much to do with changes in vegetation. For instance, the apple which reaches to a great degree of perfection in a cold climate, if transferred, even gradually, to a warm one will do poorly, and if it does not die out entirely will at least undergo a transformation, in harmony with the change of soil and climate. The same is noticeable in the quince, the plum and the grape, the orange, etc. Is there more difference between the different races of human species than between the different kinds of grapes—some sweet, some sour; some larger, some smaller; some round, some oblong, some pear-shaped; some white, some green, some reddish, some purple; some with solid meat, some half full of juice, some with seeds and some without? Yet it is not questioned that all grapes are of one family.

Again, consider the dog species. Some are sleek and some are rough; some are very woolly and some are without hair; some white, some brown, some tan; some large, some small, etc. Does any one dispute that all dogs are of one species? Appropriately we find that locality and climate and the kind of food subsisted upon had much to do with these differences. True, we see dogs in various countries of different breeds now, yet we recognize each breed as having had originally a distinctive home: as for instance, the St. Bernard of the Alps, the Spitz of the Arctic regions, the Scotch terrier, the Collie and the Newfoundland—each had its own place, and was developed under peculiar conditions, which for the time kept it separate from others. We are to remember that for long centuries neither dogs nor their masters roamed the world over as at present, but were content with their own home country, which, with its peculiar conditions and customs, gradually fixed certain characteristics of thought, manner, language and outer appearance. As a consequence, an experienced eye will know a Scotchman fresh from his native heath as quickly as he would recognize his dog. And the same with other peoples.

When we find that Europe, which was settled much more recently by its present inhabitants, has in so short a time divided itself into so many different nations, and when we remember that Europeans have stirred and commingled with each other far more than the peoples of other parts of the earth, it helps us to see how gradually, through many centuries, other peoples have undergone still greater changes.

In considering this matter we are not to forget the strong pre-natal influence of the mother's mind upon her offspring,—co-operating with the influences of climate and soil. To illustrate: Suppose a missionary and his wife removed to China; not only would the influence of the climate and soil be manifested upon themselves, but the same would be still more manifested in their children. Whoever will give careful attention to this matter will notice that each succeeding child born in that foreign country will have increasingly more resemblance to the Chinese—the hair, the skin, the shape of the eyes, and in general all features will bear closer resemblance with each succeeding child. We can readily suppose that if so much change occurs in a few years, ten or twenty centuries under similar conditions would turn any white people into regular Chinese, even supposing there were no intermarrying. The mother, while carrying her unborn child, has continually before her the Chinese type of countenance—eyes, hair, color, etc., and the continual impress of these upon her mind could not fail, according to the law of our being, to influence her offspring in the manner noted.

Indeed a traveler, a scientist, has lately reported to the civilized world that he found in China a district where there were ruins of a very ancient Hebrew temple, and tablets in Hebrew. The people of the district informed him that they had a tradition that their fathers once spoke and understood the language of the tablets (Hebrew), had emigrated thither many centuries before, adopting the Chinese customs and language and, gradually, their appearance also.

The effect would be similar in India. Undoubtedly the stronger contrast between the white and the black would require a longer time to be brought about; but we should expect that neither of these extremes fairly represented the original, if we may judge of Adam, Noah and Abraham by the only nation whose ancestors can be traced unblemished back to these heads of the race,—the Jews. We may suppose that they were neither as white as some of us, nor as black as the negro, but of a swarthy, tawny color. If this be true, the extreme whiteness of some peoples is not to be considered the original standard, but a deflection on the one side, as the negro and others are deflections on the other side. We are not to forget, either, that Africa is inhabited by various tribes or nations of negroes—some more and some less degraded than the average. Those brought to America as slaves were of various tribes;—from among whom no doubt the Lord is making choice of some for the prospective "royal priesthood."

While it is true that the white race exhibits some qualities of superiority over any other, we are to remember that there are wide differences in the same Caucasian (Semitic and Arvan) family; and also we should remember that some of the qualities which have given this branch of the human family its preeminence in the world are not such as can be pointed to as in all respects admirable. Indeed we can not but wonder whether if the Gospel had been sent into Asia instead of into Europe it might not have found amongst the people of India a soil much more naturally adapted to the development of the peaceable fruits of righteousness. However, that the Gospel was divinely directed into Europe is most manifest (Acts 16: 6, 9), and sooner or later we shall see the full meaning of this divine providence. Perhaps the Lord intends to show that as typical Israel was a stiff-necked generation, so also spiritual Israel will be taken from amongst similar classes: and all the more show forth the power of the truth, by taking the elect church chiefly from amongst the most quarrelsome, aggressive, selfish and dominating of humanity, and transforming these through the power of the truth into exemplifications of patience, humility, love and peace. The secret of the greater intelligence and aptitude of the Caucasian undoubtedly in great measure is to be attributed to the commingling of blood amongst its various branches; and this was evidently forced in large measure by circumstances under divine control. It remains to be proven that the similar commingling of the various tribes of Chinese for several centuries would not equally brighten their intellects; and the same with the peoples of India and Africa.

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League of Nations is Satan the Devil. He is the master mind that brought about this "confederacy" of nations for the purpose of ruling the world. But that confederacy God declares shall completely fail and shall be broken to pieces. (Isa. 8:9-12) It is approximately at that time that the prophecy written by Daniel begins its fulfilment. It is written: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." —Dan. 2:44.

Again, mark that it was in 1914 that the nations of earth began to assemble in war or tumult and the people began to imagine a foolish thing, to wit, that the World War would make the nations of earth safe for democracy; and further, that this could be brought about by a confederacy of nations. It was at that time that the prophecy was fulfilled by Jehovah's placing upon the throne His beloved Son. Then the earthly rulers met together by appointment and the statesmen, financiers, and the clergy of the world agreed that they would not heed the fulfilment of prophecy, as set forth in God's Word, but would themselves set up a rule on earth and call it 'the political expression of God's king-

dom on earth'. This they did, calling it the League of Nations. They took counsel together against God and against His anointed.

The Lord holds them in derision and will exercise His power against them in due time. Mark how Jehovah through His prophet foretold exactly what has been transpiring in this regard beginning in 1914: "Wherefore have nations assembled in tumult? Or should peoples mutter an empty thing? The kings of earth take their station. And grave men have met by appointment together, against Yahweh and against his Anointed One (saying): Let us break asunder their bonds, and cast from us their cords! He that sitteth in the heavens will laugh, My Lord will mock at them: then will he speak unto them in his anger, and in his wrath confound them: yet I have installed my king, on Zion my holy mountain."—Ps. 2:1-6, *Rotherham*.

These scriptures establish beyond a doubt the fact that God is proceeding to set up a government of righteousness and that in setting it up no ambitious politician, conscienceless profiteer or clergyman will have anything to do with it. Christ is the invisible ruler of the government of righteousness and He will have His representatives on earth in God's due time to conduct earth's affairs aright. The setting up of His kingdom, which began in 1914, now progresses.

Bible Questions and Answers

QUESTION: Please give me an explanation of James 5:14.

Answer: In our judgment the so-called healings of the sick by mental suggestions are not actual healings at all, but are hallucinations brought about by the power of demons. James 5:14-16 refers to a healing of spiritual sickness. It does not refer to physical healing at all. Notice how it reads: "The prayer of faith shall save the sick and the Lord shall raise him up [restore him to his favor]; and if [though] he have committed sins, they shall be forgiven him. [Therefore] confess your faults one to another, and pray one for another, that ye may be healed."

Question: Is there anything in the Bible that reveals the origin of the Negro?

Answer: It is generally believed that the curse which Noah pronounced upon Canaan was the origin of the Black race. Certain it is that when Noah said, "Cursed be Canaan, a servant of servants shall he be unto his brethren," he pictured the future of the Colored race. They have been and are a race of servants, but now in the dawn of the twentieth century, we are all coming to see this matter of service in its true light and to find that the only real joy in life is in serving others; not bossing them. There is no servant in the world as good as a good Colored servant, and the joy that he gets from rendering faithful service is one of the purest joys there is in the world.