

Q. Wherein consists the difference between "the Bride" and the great company if both have spiritual bodies?

A. Angels are spiritual bodies; but "unto which of the angels said God at any time, Thou art my Son; this day have I begotten thee?" (Heb. 1:5.) But "when he bringeth the first-born (Jesus) into the world (first-born from the dead, to the divine nature, at his resurrection) he saith, Let all the angels of God worship him"—render the homage due to his nature and office. (Heb. 1:5, 6.) He became a partaker of the divine nature, and it is fitting that all other forms of life should worship divinity. "God hath highly exalted him (Jesus) and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven (heavenly beings—angels) and things in earth, (men) and things under the earth, (the dead when raised to life) and that every tongue should confess that Jesus Christ is Lord (master, ruler) to the glory of God the Father." (Phil. 2:9-11.) From 1 Cor. 15:40, 41 we learn that there are different degrees of glory on the celestial, or spiritual plane, illustrated by sun, moon, and different stars, just as verse 39 calls attention to the fact there are different degrees of glory on the terrestrial, or earthly plane.

Though both companies will be spiritual beings, the Bride is joint-heir with her Lord, who is "appointed heir of all things; being made so much better than the angels, (other spiritual beings) as he hath by inheritance obtained a more excellent name than they." (Heb. 1:2-4.) Thus, though the "great company" will be the companions of the Bride, spiritual beings, (Psa. 45:14; Rev. 7:15) there will be a very great difference in the degrees of glory.

Q. What is the work of the Bride in making herself ready?

A. The Bride, as we have seen, is a company composed of many members. Paul says, "Ye are the body of Christ and members in particular;" and again, "Ye are members one of another;" and one is not to say to another, I have no need of you: The foot member must minister to the hand and the hand to the foot, and all, by a mutual and vital union of spirit with the Head, are to build each other up. (Jude, verse 20.) All the members have one aim, one joyful hope, one work of preparation—adorning for the marriage. She is to put on the spotless robe of Christ's righteousness (imputed to her by faith in the ransom) and to keep the same "unspotted from the world." And not only so, but she is to adorn it with fine "needle work." (Psa. 45:14.) The Christ-like character is to be wrought out in her life. As Paul expresses it, she is to "add to her faith" the various Christian graces. We must help one another in this important work.

Each member has a work to do in the making ready: Some may travel and preach, some may write, some publish the grace of God by printing it, some may teach more privately, some may publish it by furnishing of the Lord's funds entrusted to their care, some may seek out the "meek" (see Isa. 61:1) and put words in their ears and reading into their hands, and the work of all is thus to build up yourselves in the most holy faith. It is thus that the "Bride makes herself ready." It was by the faithfulness of some of the other members that these "glad tidings" ever reached your ears and gladdened and sanctified your heart; and now you, if a member of that company, are doing what you can to "make ready" others. To be ready to help each other, we must diligently hearken and incline our ear to the Word of truth, forget the world and worldly associations. (Psa. 45:10.) "So shall the King greatly desire thy beauty; for he is thy Lord." (Verse 11.)

Q. Please explain 1 Pet. 3:19, 20. I have not gotten clearly in mind what becomes of the spirits of men from death until the resurrection.

A. (By Bro Smith.) Does not the Scripture you quote state the condition of "spirits in prison?" The first question that would naturally occur, in examining this passage, would be: When did Christ preach to them? We find the answer in verse 20: "When once the patience of God waited in the days of Noah." Gen. 6:3 refers to Noah's days: "The Lord said, My spirit shall not always strive with man." It is not unreasonable, then, to say he was at that time striving with man.

The general belief, that Christ preached to these spirits during his death, we think, unscriptural, for then other spirits than those of Noah's day could have heard him.

None knew better than Jesus that Scripture: "There is no knowledge nor device in the grave;" hence he would never go there to preach. Isa. 42:7; 49:9 and 61:1 state that Christ is to deliver death's prisoners. He did not do so at his first advent (excepting the temporary deliverance of Lazarus and a few others), but will in due time set at liberty all the captives and open the prison doors of *hades* (the tomb) to all captives.

Our understanding, then, of 1 Pet. 3:19, 20 is this: Those of Noah's day who were disobedient, and to whom Christ preached by Noah, are now in prison. If any Scripture teaches otherwise, we shall be glad to have our attention called to it.

Q. "Would not an earnest, aggressive organization (or sect), built upon Scriptural lines, be the best means of spreading and publishing the real Good Tidings? We must have fellowship and sympathy. Union is strength. It is not the skirmishers that win the battle, but the disciplined and solid battalions."

A. We believe that a visible organization, and the adopting of some particular name, would tend to increase our numbers and make us appear more respectable in the estimation of the world. The natural man can see that a visibly organized body, with a definite purpose, is a thing of more or less power; therefore, they esteem the various organizations, from which we have come out, in obedience to the Master's call. But the natural man cannot understand how a company of people, with no organization which they can see, is ever going to accomplish anything. As they look upon us, they regard us simply as a few scattered skirmishers—a "peculiar people"—with very peculiar ideas and hopes, but not worthy of special notice.

But, though it is impossible for the natural man to see our organization, because he cannot understand the things of the Spirit of God, we trust that you can see that the true Church is most effectually organized, and in the best possible working order. (See the plan of our organization, as stated in October issue, under the caption "The Ekklesia.") The Apostle Paul urges all to unity of faith and purpose (Phil. 3:15, 16—*Diaglott*.) All led by the same Spirit may and do come to a knowledge of the same truth. Under our Captain, all the truly sanctified, however few or far separated in person, are closely united by the Spirit of Christ, in faith, hope and love; and, in following the Master's command, are moving in solid battalions for the accomplishment of his purposes. But, bear in mind, God is not dependent upon numbers (See Judges 7, as an illustration).

Recognizing this organization, which is of the Spirit, and desiring no assimilation whatever with the worldly, who cannot see or understand it, we are quite willing to bear the reproach of a peculiar people. We always refuse to be called by any other name that that of our Head—Christians—continually claiming that there can be no division among those continually led by his Spirit and example as made known through his Word.

We disown none of our Lord's dear children. The weakest child of the household of faith (in Christ, our Redeemer) we gladly recognize as our brother. Some, in ignorance of their privilege of the communion of saints, are mixed with the various worldly organizations, to their great detriment. Though we cannot follow them there, we gladly welcome them when they come among us. Wherever we have hope of finding any such, in the various nominal Churches, etc., we tell them the "good tidings of great joy," and, by word and example, say, "Come out from among them (the worldly, though professing Christians) and be ye separate." How could we deliver this message if we were not obeying it? We have unbounded faith in our Captain; and this perfect organization, invisible to the world, marches on to certain and glorious victory.

"From victory unto victory,  
His army he shall lead;  
'Till every foe is vanquished,  
And Christ is Lord indeed."

## THE INSPIRATION OF THE BIBLE

Extracts from a lecture by H. L. Hastings before the Massachusetts Annual Convention of Y. M. C. Associations.

The question as to the inspiration of the Bible is not a question raised by me. It is a question that is already up for discussion through the length and breadth of this land. What are we to do with this book? How are we to regard

it? Is it the best book in the world, or the worst? Is it a true book, or is it a false one? Is it God's book, or man's?

Over and over again this Book says, "Hear ye the word of the Lord." Now, the message is the word of the Lord, or it is a lie. It is the Word of the Lord, as it professes to be, or else it is a cheat, a swindle, a humbug, a fraud.

they would think, instead, of the one, true and only church. Under such conditions, recognizing the true and only test, as above quoted from Paul, those who formerly championed opposite sides of the various questions of doctrine would join heads and hearts in carefully weighing the various statements of the Scriptures; and, truly seeking the divine plan, they would ere long, as promised, be guided into all truth.

They would join hearts and hands as *Christians*, and while their heads might not at once agree on certain points, it would be only a question of a short time; for the unbiased study of God's plan, with no sectarian theory and organization to uphold, would bring the heads of all into union and general harmony, even though, as at first, the growth of faith-roots and faith-branches might vary. All would believe the "same things," even if some could see and believe more elaborately than others.—Phil. 3:15, 16.

This freedom, and yet harmony and union, which is the result of a full acceptance of God's will and Word, will not be attained in the present age except by the few, the "overcomers." Others, the Scriptures show, will continue in sectarian bondage, and even increase their bondage-union by a church trust or "confederacy" (Isa. 8:12), until, in the close of this time of trouble, all this is corrected by the fall of sectarian systems as well as of present political governments.—Dan. 12:1; Rev. 18:2-5.

In the next age, during the *world's* trial, such great deceiving systems will not be permitted; but now they are permitted in order to the testing and manifesting of the "overcomers."

Let the dear saints who now walk the narrow way, and whose names are "written in heaven" as probationary members of the one, true church of Christ, patiently persevere in worshiping God after the manner which others term "heresy"—closely studying and believing all that is written in the inspired Word, however it may conflict with human creeds and the opinions of so-called great theologians. Be simple enough to take God at his Word, however church monopolies or trusts may seek, either willingly or unintentionally, to wrest it to their own advantage. Flee all so-called unions, which are merely bondages. What is needed is *fewer* of such unions, not more. Each individual needs to feel and exercise the same liberty on doctrine that each sect now claims. From this standpoint the bondage-union of the church under Papacy was the worst and most complete enslavement of the individual Christian; and the full breaking up of all sectarianism, so that no two persons will be bound to hold one faith (except on first-principles) is the most desirable condition. The breaking of Papacy into a hundred sects, each free from the other, was a good work, tending to the realization of the liberty wherewith Christ makes free. Though at first regarded as a calamity, it soon came to be known as the Reformation. And now the breaking up of these numerous sects, so that *each individual will be free*, is essential to a fuller growth in grace, knowledge and love than is at present possible. This breaking up of sectarianism, now regarded as a calamity, will by and by be recognized as truly the greatest of all religious reformations. The signs of the times indicate that such a reformation is impending, and the Scriptures declare it. A little more light, a little more knowledge, and these sectarian shackles upon the individual conscience will fall. Then whatever union shall exist will be upon right principles—a union of hearts and principles and not merely a heterogeneous confederacy. Recognizing each other's personal liberties, each disciple of Christ will be bound to the other by his love of the Lord and of his Word alone; and others will be separated.

Sectarianism has woefully distorted that beautiful figure of Christian union given by our Lord, recorded in John 15:1-6. To fit it to sectarianism, and to make their error in this appear to be supported by God's Word, it is claimed that the "vine" is the whole church, and that the various denominations of "Christendom" are the *branches*. But that the Lord's words will bear no such construction must be evident to any one who will give the passage candid consideration. The branches are the *individuals*, and "any branch" is defined by our Lord's own words to be "any man." Let this, our Lord's illustration of the proper union of all the branches in *one vine*, connected and nourished by the same sap, from the same roots, teach us of true union and personal freedom in the body of Christ.

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Suppose that the salaries and "livings" of all ministers, bishops, priests, etc., were cut off, all churches, chapels and cathedrals destroyed, all theological seminaries broken up, and their professors turned to other pursuits, all religious

guilds and societies disbanded, including all sectarian organizations—what would be the effect?

Who can doubt that it would be a real blessing under the disguise of a great and terrible catastrophe? The effect would be to bring *true* Christians together as the family of God, and not as sectarian bands; to study God's Word, and not human traditions and creeds formulated in the dark ages. Very soon unhindered, God's Word would be heard by all truly his, and one Lord, one faith and one baptism would soon be the result, while the worldly mass would speedily drift apart, and the true distinction between the church and the world would be discernible. The Scriptures seem to indicate that very much of this sort of destruction of present systems must take place before all the "wheat," the true Church, will be separated from the "tares," the mere professors. Party spirit and love of sect are so strong that, apparently, nothing short of a complete wreck of all the sects will suffice to set free all of God's children now bound and blindfolded in and by them.

This catastrophe—sectarian destruction, the fall of Babylon—is what is referred to in the Book of Revelation under the symbol of the seven last plagues. (Rev. 15-18) The pain from these will consist largely of mental chagrin, the disappointment of sectarian hopes and plans, and the wounding of sectarian pride. When the Master said, "Watch ye, that ye may be accounted worthy to escape all these things coming upon the world," it included the pain of these plagues, as well as other annoyances to which the world will be subject because of ignorance of the real plan of God. It is of escape from these plagues that the Revelator (our Lord—Rev. 1:1) speaks to us, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:4.

### THREE VIEWS OF THE CHURCH

Brother Wright sends us the following clipping, with the remark, "Two views well stated. Please give us the third and true one, Brother Russell."

"There are two conceptions of the Church, which, for convenience, I shall designate as the Protestant and Catholic conceptions. The Protestant idea of the Church is that it is a voluntary association of believers in Christ; that those who think alike upon religious subjects join together in a society and choose their pastor, who derives his commission and his authority from them. Consequently they are at liberty to prescribe what he shall and shall not teach, or to unmake their church and make another, precisely as the members of a club, or of a political party, have a right to withdraw and form a new organization. The Protestant theory of the Church is that of an aggregation of individuals, who can rearrange themselves at will, and thus create new churches at every re-arrangement.' (*Ever.*) The Catholic theory, on the other hand, is that it is an organization which God Almighty has founded once for all, to last to the end of time, and into which he invites men: it is his family, his household, his kingdom, his city. Its officers are commissioned by him and hold their authority as teachers only from him. In a word, the Catholic Church is not a democracy but an empire, not a republic but a kingdom. As such, it comes to man with divine authority: its officers are under oath to the Eternal King, and they are to minister to man in his name, and for him."—*The Living Church*.

In presenting the true view of the church, we labor under the disadvantage that for fifteen hundred years people have been taught one or the other of the above views, or combinations of both, while the *true* idea has been generally lost sight of since the second century. The true view, as we conceive it, is as follows:—

God's church, when completed and *organized*, will be all that is given above as the Catholic or Episcopal view. But it is not yet completed, and hence not yet *organized*. When organized, it will be clothed with power, and will be "not a democracy, but an empire; not a republic, but a kingdom. As such it [will] come to man [the world—during the Millennium] with *divine authority* [and with power to back up that authority]. Its officers are [then to be] under oath to the Eternal King, and they are to minister to man in his name, and for him." All this, it is to be noted, fits exactly to the coming *reign* of the church, when it shall "bless all the families of the earth;" but it does not fit at all to the present state or condition. There is no *organization* today clothed with such divine authority to imperiously command mankind. There is no *organization* doing this today; though we are well aware that many of them in theory claim that they *ought* to be permitted to do so; and many more would like to do so.

a people for the reception of the gospel (whether they had profited by it or not), that they were expected to recognize both the harvest message and the appointed and attested messengers; and their opportunity for either receiving or rejecting them was the first applied test of their worthiness of the special favors then about to be offered to them. It was on this account that the harvesters were instructed to go to that people in a manner to impress them with a sense of their obligations as a covenant people to receive and gladly to entertain the messengers of the Lord to them. Throughout the whole nation the fame of the Messiah and the divine attestations of his power and authority had spread (Matt. 4:23-25; Mark 1:28, 32-34, 45; 6:31-34; 8:26, 27; Luke 4:14, 15, 36, 37; Matt. 9:26, 31; 14:1, 2), and these now sent forth in his name represented him, so that in receiving them they were receiving him, and in rejecting them they were rejecting him. Hence the blessing promised on their reception, and denunciations that followed their rejection. (Verses 11-15) When they departed out of the city or house that rejected them, they were to shake off the very dust of their feet for a testimony against them, because that in so doing they were violating their most solemn covenant with God and bringing upon themselves the just condemnation of such a course. That condemnation, however, was not to eternal death, but to deprivation of the privileges and blessings of the new dispensation then about to be offered to them, but of which they proved themselves unworthy. Nor was the condemnation, either then or at the full end of their age, an individual one; for, although the nation as a whole was cast off from divine favor and blinded, and destined to remain so until the gospel favor had passed over to the Gentiles, yet during this time, if any individual of the nation repented and severed his ties with the nation and family (which the persecuting spirit of the nation has always compelled) he might, through such tribulation, enter into the embryo kingdom—the Gospel church.

In this harvest the circumstances attending the work are in many respects quite different. Though here also the Lord has a consecrated people—nominal spiritual Israel—they are not a local nation within a circumscribed boundary, but they are scattered here and there as wheat in the midst of tares. The reapers here must therefore search them out singly, while there they were grouped in cities and families and a nation.

Again, the circumstances here are the reverse of those there in that the testimony to the truth is given in the midst of a very babel of voices, all claiming to teach the truth; and so great is the confusion that only the consecrated and faithful souls, whose practiced ears know the Master's voice from all others, are able to discern it. They have an affinity for the truth: the holy Spirit within them recognizes the same spirit in the message, as well as in the messengers, and it satisfies their longings as nothing else can do.

Thus the harvest message becomes a test of faithfulness to God's covenant people here, and as a sickle it accomplishes the reaping. These different circumstances and conditions of this harvest make necessary the very reverse of the former method of the dependence of the messengers upon the hospitality of the people. Now, in order to make manifest that no mercenary motives, or motives of indolence, or love of ease, or popularity, or of desire to impose on others prompt the reapers of this harvest, the Lord in his providence has so arranged the work here that all such motives are manifestly eliminated from the harvest work; and it is seen to be a self-sacrificing labor of love, prompted by that devotion and zeal which the truth alone inspires. And this of itself commends the truth to the attention of the Lord's people where the messenger comes in contact with them, though often it reaches them through the printed page alone, where the luster of the truth is its own commendation.

This difference in the two harvests was aptly illustrated by the Lord when he likened the Jewish nation to wheat and chaff, and his work there to a fan for blowing the chaff away—thus indicating the compactness of that people; while here his professed people are likened to wheat and tares, thus indicating their scattered and confused condition and the necessity of careful searching and gathering out.

It would therefore be entirely out of order for the reapers in this harvest to denounce or shake off the dust of their feet for a testimony against any city now, for no city or community as such is now in covenant relations with God as was Israel; and so different are the customs and circumstances of this time that a man might brush the dust and denounce the people for a week and not be noticed, or, if noticed, merely considered as of unsound mind, so intent are the masses of the people on pursuing their own course and grasping after gain.

The consequence now to those who recognize and yet reject the truth will be very similar to those which followed Israel's

rejection (their complete overthrow in the midst of great tribulation), excepting that the increased light and privilege of this time will merit and receive the greater punishment—"a time of trouble such as never was since there was a nation." (Dan. 12:1) Surely, then, it will be more tolerable for the land of Sodom and Gomorrah (Matt. 10:15) in the day of judgment (the Millennial age) than for the condemned house of Israel, either fleshly or spiritual, which are judged unworthy of the grace of God, because they cast it from them. The judgment upon condemned fleshly Israel was a terrible overthrow in the midst of harrowing scenes of war and desolation and famine, leaving them utterly desolate and scattering them as fugitives among all nations; while that which is shortly to come upon nominal spiritual Israel is described as a time of unparalleled trouble, such as never has been and never again shall be.

Another point of contrast which this lesson suggests is that between the Lord's methods for the harvest work of the Jewish age and the subsequent methods of the inspired apostles, equally under the Lord's direction and supervision, which not only winnowed the grain of that harvest, but also sought to systematically store it. The wheat of that dispensation was to form the nucleus of the Christian church—the embryo kingdom of heaven—which as a compact and sympathetic body subject to Christ, imbued with his spirit, and representing his truth, was to stand before the world as a living testimony to his truth and to the power of his grace for nearly two thousand years. It was necessary, therefore, as believers multiplied in the days of the apostles, to adopt some simple method of recognition which would serve to unify them and to make them helpful one to another as members of one body.

But as that work of organizing the church of the new Gospel dispensation was no part of the harvest work of the old Jewish dispensation, so the present harvest work or reaping of the Gospel dispensation is also separate and distinct from the work of the new Millennial dispensation now drawing on. But there is this difference between our days and those of the apostles: the wheat of the Gospel age is not to form the nucleus of another church for the Millennial age; and those gathered out from among the tares are not beginning, but are finishing their course on earth, and the time of their sojourn in the flesh is very short and cannot go beyond the twenty years of harvest yet remaining. Their organization for the work of the new dispensation will be beyond the veil, when they are changed to the glorious likeness of the Lord.

In view of these facts and also of the nature of the harvest work, and the additional fact that each one so gathered is expected to enter into the harvest work as a reaper, and will do so to the extent of his ability and opportunity, it is plain that the forming of a visible organization of such gathered out ones would be out of harmony with the spirit of the divine plan; and if done would seem to indicate on the part of the church a desire to conform to the now popular idea of organization or confederacy. (See Isa. 8:12) The work now is not organization, but division, just as it was in the Jewish harvest proper (Matt. 10:34-36) And this harvest, as illustrated by the natural, is the busiest time of all the age, because the time is short and the "winter" is fast approaching. What is to be done must be done quickly, and there is abundant room in the great field for every member of the body of Christ to reap.

While, therefore, we do not esteem a visible organization of the gathered ones to be a part of the Lord's plan in the harvest work, as though we expected as an organization to abide here for another age, we do esteem it to be his will that those that love the Lord should speak often one to another of their common hopes and joys, or trials and perplexities, communing together concerning the precious things of his Word, and so help one another, and not forget the assembling of themselves together as the manner of some is; and so much the more as they see the day approaching.—Heb. 10:25.

Let us, then, give ourselves diligently to the great harvest work, observing and carefully following the providential lines for the guidance of the work as indicated by the Lord of the harvest—the same Lord, and just as truly present and active in this harvest as in the Jewish harvest, though invisible to mortal sight. What dignity and grandeur and blessed inspiration does the realization of this truth give our humble services! Truly it is not a glory which the world can discern, but faithfulness to the end of our course will bring an exceeding and eternal weight of glory which will appear to all God's intelligent creatures of every name and order; for in the ages to come he will show forth the exceeding riches of his grace in his loving kindness toward us who are in Christ Jesus (Eph. 2:7); and, praise the Lord! our exaltation and glory will be for a grand and benevolent service—even the privilege of scattering universal blessings.

Sept. 15, 1895

prayer and receive that strength and sympathy and consolation and help we so much need. Let us live in the presence of the Father and the Son who have promised to abide with us. It will sweeten our days and comfort our nights and ease our burdens and lighten our cares and brighten our hopes, and, in a word, it will lift us up above the world into a higher and purer atmosphere. Such is the will of heaven concerning us: let us appreciate and avail ourselves of the privilege.

By all the encouragements of precept and example, the Lord assures us that the fervent prayer of a righteous man (a justified and consecrated child of God) availeth much. (Jas. 5:16) We are urged also to come in faith. Jesus said, "If ye have faith and doubt not, . . . all things whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22) As he was addressing his consecrated disciples, it must of course be understood that all their petitions would be subjected to divine wisdom, and therefore the answers to their prayers, though always sure, might not always be in the way expected, but they would always be considered and answered in some way for their highest good.

What a blessed privilege, dear fellow-disciples of the Lord, is ours, to be instant in prayer, to pray always—to lift up our hearts and minds to God at any time and in any place and to realize thus daily and hourly that the Father and our dear Lord Jesus continually abide with us. And then, when the active duties of the day have been performed under his eye and supervision, or at any time when the soul realizes its necessity, how precious is the privilege of entering into our closets and there alone with God unburdening our hearts at the throne of grace.

While secret prayer is the blessed privilege of every child of God, and one without which his spiritual life cannot be sustained, it is also the privilege of Christians to unite their petitions at the throne of grace. This united prayer is specially commended by the Lord. (Matt. 18:19) "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father; for where two or three are gathered together in my name, there am I in the midst of them."

With such promises as these, together with an experience of their fulfilment, who can doubt the love and favor of our

God and of our Lord and Saviour, Jesus Christ? Therefore let us be encouraged to pray always and not to faint when the answers seem to tarry long, for time is often required to work out the deep designs of an allwise and loving Providence. Remember the words of the angel to Daniel. Daniel said, "While I was speaking and praying and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God, for the holy mountain of my God; yea, while I was speaking in prayer," the answer came by the hand of an angel who said, "O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved."—Dan. 9: 20-23.

On another occasion, when Daniel had mourned three weeks, fasting and praying, because of his inability to understand, the angel of the Lord came and said, "Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words."—Dan. 10:2, 3, 10-12.

Even so shall it ever be with all the beloved of the Lord. at the beginning of our supplications God begins to set in operation the influences and to shape the circumstances which are designed to work out the intended blessing for us—if we faint not, but continue instant in prayer, thereby evincing our continued earnestness of desire, and if we confess our sins, and set our hearts to understand, and chasten ourselves before him. How many prayers are not heard or are hindered because the one who asks does not first purify himself of evil in his own heart? "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts;" i. e., you ask selfishly and without regard to the will of God. (Jas. 4:3) But to the chastened and sanctified comes the promise—"Before they call [reading the desire of the heart even before it finds expression in words] I will answer [will begin so to shape events as to bring the answer soon or later]; and while they are yet speaking I will hear." (Isa. 65:23, 24) While this is in connection with a prophecy relating to the Lord's people in the Millennial age, it nevertheless is true of all his faithful ones of this age. Praise the Lord for all his loving kindness to even the least of his lowly children!

### CONCERNING PROFITABLE MEETINGS

We have received a number of requests from friends of the truth for advice as to the most profitable methods of conducting meetings. One brother writes:

"A few brethren who have been reading DAWN express their willingness to meet somewhere to study in consecutive order, and I ask suggestions for a plan suited to beginners. Pray for us, that we may commence this study in the right way, and be the recipients of many blessings.

"Yours in the faith, J. W. McLANE."

Another brother recently removed to a new neighborhood says:

"I find in this locality a fine field for labor. Several here to whom I have given tracts already manifest interest. I have conversed freely with them on Bible subjects, and have their promise to attend meetings at my house. So if you can aid me by suggestions I will be thankful.

"I am, dear brother, yours in the service of the Master, JOSHUA L. GREEN."

Another Brother writes:—

"We have a number of persons here who wish to assemble themselves together for worship. We would be pleased to have some instructions from you as to how to go about it.

"I hope you can give us some way which will be satisfactory. Some of us have left the churches and are now free from all precepts of men. To speak for myself, I left the Presbyterian church.

"Yours in Christ, C. C. FLEMING."

We are glad to note the increasing desire for the study of God's plan of the ages; and also to see that the importance of method and order are recognized in this. We give our advice as follows:—

(1) You would best first re-read some things already written which bear upon this subject—in our issues of May 1, '93, page 131; Sept. '93, page 259; Oct. 15, '93, page 307; Mar. 1, '94, page 73; April 1, '95, page 78; May 1, '95, page 109.

(2) Beware of "organization." It is wholly unnecessary. The Bible rules will be the only rules you will need. Do not seek to bind others' consciences, and do not permit others to bind yours. Believe and obey so far as you can understand God's Word today, and so continue growing in grace and knowledge and love day by day.

(3) The Bible instructs you whom to fellowship as "brethren;"—only believers who are seeking to walk, not after the flesh, but after the spirit. Not believers of any and every thing, but believers of the Gospel record—that mankind is fallen into sin and its penalty, death, and that only in Christ is there salvation, "through faith in his blood" "shed for the remission of sins," as "a ransom [a corresponding price] for all." Any who merely believe in Christ as a noble and good person, a grand example of righteous living, etc., may be agreeable as neighbors or business acquaintances, but they are not "believers," and hence are not "brethren," any more than are Jews, Mohammedans, Infidels, publicans and sinners—for practically these also so acknowledge him.

(4) You come together, then, as God's children, bought back from sin and death with the great price, and resolved henceforth to live not unto yourselves, but unto him who died for you. (2 Cor. 5:15) Your meetings should have certain objects in view, viz:—

(a) Worship, praise and prayer.

(b) Mutual helpfulness in waging victorious warfare against the world, the flesh and the devil within and without.

(c) And to these ends you meet also for the study of God's Word, which he provided for our instruction and help in the narrow way which leads to those blessings prepared by him for those who love him and who demonstrate their love by their efforts to serve, honor and obey him.

(5) Thus seen, a knowledge of doctrines is not our ultimate object in meeting, but the building up of characters, which, as attempted copies of the character of God's dear Son, will be "accepted in the Beloved." But God declares that knowledge of the doctrines which he has revealed in his Word will be of great value to us in our endeavors to grow in his grace.

Hence, after worship, praise and prayer, Bible study should be recognized in its two parts,—(a) The study of God's plan,—what he tells us he is doing for us and for the world; what he has done; and what he will yet do; that we may be enabled as sons to enter into the very spirit of the great work of God and be intelligent co-workers with him. (b) The study of our duties and privileges in God's service, toward each other and toward those that are without, to the end that

**Which stood before God.**— Featuring the *Reformation*.

**And to them were given seven trumpets.**— Bugles with which to blow bugle-blasts of liberty from the oppressions of the papacy, leading up to and including the final blast of “Liberty throughout all the land unto all, the inhabitants thereof.”— Lev. 25:10.

8:3. **And another angel.**— Not the “voice of the Lord,” mentioned in the preceding chapter, but the corporate body— the Watch Tower Bible and Tract Society, which Pastor Russell formed to finish his work. This verse shows that, though Pastor Russell has passed beyond the veil, he is still managing every feature of the Harvest work. “The Watch Tower Bible and Tract Society is the greatest corporation in the world, because from the time of its organization until now the Lord has used it as His channel through which to make known the Glad Tidings.” — Z.’17-22; Rev. 14:18; 19:17.

**Came and stood.**— Waited before the Lord, after the Pastor’s death, ready to do the Master’s will.

**At the altar.**— The Brazen Altar, the place of sacrifice. (Ex. 38:1-7; Lev. 16:12, 13.) The fire for the sacrifice at the Golden Altar was obtained here and then carried to the golden altar where the incense was crumbled in it.

**Having a golden censer.**— Censers, or fire-pans, were of two forms, with handles and without. In this case the kind with the handle, used only on the Day of Atonement, is the one referred to. The incense was burnt while the high priest held the censer in his hand. Thus, in this prophecy, the great antitypical High Priest identifies Himself with the work of the Society, and places in its care— holds in His hand— the fire-pans, the things that lead us to the place where we sacrifice ourselves. Thus seen, the censer represents teachings, undertakings of the Word; for it is our understanding of the Word which leads us to offer up all we have in the Lord’s service.— Num. 16:6, 7.

**And there was given unto him much incense.**— The heart’s best endeavors of the faithful fellow-members of the Body.

**That he should offer it.**— To Jehovah, through the Son.— Rev. 5:8.

**With the prayers of all saints.**— The Society is the only entity in the world answering to this description. It alone has offered on its behalf the prayers of all the saints, in harmony with the clause of the Vow which reads, “Daily will I remember at the Throne of heavenly grace the general interests of the Harvest work— the dear co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere.”

**Upon the golden altar [which was] before the Throne.**—

one thing, sometimes another. But no matter. It is ours to show forth the praises of God. And some few will hear, and will take knowledge that we have been with Jesus and learned of him. Thus they may be led to God.

While this holy Spirit proceeds from the Word of God and from the lives of God's children, it does not come to them without divine assistance in the matter. For instance, while studying the Word of God, we may be in touch with the spiritual channel of heavenly communion—namely, prayer; by which the child of God may tell the Father of his feelings, sentiments, etc., even as God through the Bible tells his children his sentiments. Thus we receive an increase of the holy Spirit through the act of prayer. In our appeals for forgiveness, etc., we are reviving in our minds the Spirit of God; and this holy Spirit comes to us more richly as a further comfort and assistance in the good way. We call to mind the divine assurance, "Like as a father pitieth his children, so the Lord pitieth them that reverence him"; and so we come to the throne of heavenly grace to obtain mercy and find grace to help in every time of need. As therefore the needy one comes, he receives more of the holy Spirit.

There is still another means by which the heavenly Father gives his children of his holy Spirit, and that is through his providences. While we know not, of ourselves, the things we should ask for as we ought, we know from his Word that we may always ask for more of his holy Spirit and the fruits and graces thereof. But we may not at first realize how these can best be cultivated in our hearts. We have the instruction in the Bible that we are to put on meekness, self-control, gentleness, patience, long-suffering, brotherly kindness. Yet while we know this, there is something more that we need

—experiences in life which will bring these things before our minds so that they may be better appreciated by us and we may get more of the holy Spirit out of these injunctions of Holy Writ. For instance, we shall have special trials, and thus learn what real patience is, and why we should exercise patience. And so with meekness. The Lord may permit us to stumble into some trial by which we may be led to see our lack in this respect; and we may come to study more carefully the quality of meekness, to see the holy Spirit of meekness as presented in the Bible. And thus with self-control, gentleness and love.

So God is giving us more of his holy Spirit by bringing the instructions of the Bible forcefully to our attention through painful experiences. These experiences are supervised by the Lord, by his holy Spirit, or power, as a part of the means by which we are to attain the necessary heart and character development—that thus we may be rounded out and become rich in all the heavenly fruits and graces.

"O holy Spirit, Messenger of God,  
Come, fill our hearts and minds with rich intent!  
Illuminate, instruct, and guide our wills,  
That they may with thy mind be fully blent.

"By words divine that point the heavenly way,  
By discipline's hard hammer, or by strain  
Of heavenly music winged with pleading prayer,  
By sunshine bright or dreary days of pain,  
"Lead thou us on! This narrow, rugged path  
We cannot keep alone; but led by thee,  
The way grows luminous and sweet and fair,  
Each earthly bond is loosed, and we are free!"

## CONVENTION AT PITTSBURGH

### ELECTION OF OFFICERS

The Convention of Bible Students at Pittsburgh, January 6 and 7, was a season of blessed fellowship. When the Society began to make arrangements for the annual election of its officers, required by the charter to be held at Pittsburgh, on January 6, it was thought well to have a convention in connection therewith, and a two-days' convention was then arranged.

This was the first convention held by the Society since the death of Brother Russell. As was expected, the spirit manifested by the friends in attendance was excellent, giving evidence that all had been living very near to the Lord. The attendance on Saturday, the 6th, averaged about 600, and sessions were held in Carnegie Hall, North Side, Pittsburgh. The addresses by Brother Ritchie and Brother Hirsh were much enjoyed by the friends.

The Sunday meetings were held at the Lyceum Theater, opening at 9:45 a. m., with the Bethel service and followed by a praise and testimony meeting. At 11 o'clock there was an address by Brother Macmillan, Chairman of the convention; about a thousand of the friends were in attendance at this time. In the afternoon Brother Rutherford delivered an address to about 1,500, about 500 of the public being present. Excellent attention was given, and a good proportion of cards received from those who had heard the truth for the first time.

The evening address by Brother Van Amburgh was greatly appreciated and was followed by a love feast, participated in by about 500.

### THE SOCIETY'S OFFICERS

Saturday was the day specially set apart for the election of officers to serve the WATCH TOWER BIBLE AND TRACT SOCIETY for the ensuing year. Much interest was centered in this election by friends throughout the world. Brother Russell had held the office of President from the organization of the Society, in 1884, to the time of his death. Approximately 150,000 votes were represented in person and by proxy. The session was opened by Vice-President Brother A. I. Ritchie with devotional services. He stated that the first work would be the appointment of a Committee on rules and regulations. As it would take a little time for the Committee to complete its work, four o'clock in the afternoon was set to hear its report. It was nearly five when the Chairman called the meeting to order. The report of the Committee was read and adopted by the convention.

The next order of business was the nomination and election of a President. Brother Pierson, with very appropriate remarks and expressions of appreciation and love for Brother Russell, stated that he had received word as proxy-holder from friends all over the land to the effect that he cast their votes for Brother J. F. Rutherford for President, and he further stated that he was in full sympathy with this and therefore

would place his name in nomination. This was seconded by various brethren from Pittsburgh, Boston, Cleveland, Washington, Pa., New York, and other cities. There being no further nominations, a motion was made that the rule of balloting be suspended, and that the Secretary of the convention be directed to cast the entire vote for Brother J. F. Rutherford. Thereupon the Secretary cast the ballot as directed, and Brother Rutherford was declared the unanimous choice of the convention as President of the Society for the ensuing year.

Nominations for Vice-President were then called for, and Brother A. N. Pierson and Brother A. I. Ritchie were nominated, both nominations being seconded by various brethren. The counting of the ballots showed that Brother Pierson received the larger number of votes. A motion then made the election of Brother Pierson as Vice-President of the Society unanimous.

There was but one nomination for Secretary-Treasurer, and the Chairman was requested to cast the vote of the convention for Brother W. E. Van Amburgh, who was declared elected.

The friends everywhere had prayed earnestly for the Lord's guidance and direction in the matter of the election; and when it was concluded, everyone was content and happy, believing that the Lord had directed their deliberations and answered their prayers. Perfect harmony prevailed amongst all present.

A resolution was passed to the effect that while the President is the Executive Officer and General Manager of the Society's work and affairs, both in America and all foreign countries where the Society has branches, he might appoint an Advisory Committee from time to time to advise and consult with him concerning the conduct of the affairs of the Society. It was understood that this resolution was passed at the suggestion of Brother Rutherford, to the end that the President might have certain ones upon whom he might call at any time for aid and advice in the weightier matters pertaining to the affairs of the Watch Tower Bible and Tract Society.

Following the election Brother Rutherford, addressing the meeting, said in part:

"Dear friends, I cannot let this occasion pass without saying a few words to you. My heart is full to overflowing. You will bear me witness that I have not in any way sought the office of President of this Society. Up to this hour I have not discussed it with any one. I have purposely avoided doing so, believing that the Lord would accomplish his purpose. What has been done here today I feel that the Lord has directed, and I humbly bow to his will. To him alone is due all honor and glory.

"The WATCH TOWER BIBLE AND TRACT SOCIETY is the greatest corporation in the world, because from the time of its organization until now the Lord has used it as his channel through which to make known the glad tidings to many thousands, which glad tidings the whole world

or positive opposition. If the person holding the doubt takes himself too seriously, thinking more highly of his own importance than he should think (Romans 12: 3), or where he permits bitterness to abide in his heart, darkness is almost certain to ensue.

Agitation concerning the error in chronology has continued to increase throughout the year, and some have turned into positive opposition to that which has been written. This has resulted in some of the Lord's dear sheep becoming disturbed in mind and causing them to inquire, Why does not THE WATCH TOWER say something? Is not its silence tantamount to an admission that our chronology is wrong?

From time to time the question of publishing something in this journal has been considered. Each time the Lord has seemed to interfere, until now. Why should such be the case? Our opinion is that the Lord has permitted the delay in the reviewing of the question of chronology since the agitation was begun in order to give those who had the wrong condition of heart an opportunity to manifest themselves, and to give the others an opportunity to have their faith tested.

#### FAITHFULNESS IS LOYALTY

To be faithful means to be loyal. To be loyal to the Lord means to be obedient to the Lord. To abandon or repudiate the Lord's chosen instrument means to abandon or repudiate the Lord himself, upon the principle that he who rejects the servant sent by the Master thereby rejects the Master.

There is no one in present truth today who can honestly say that he received a knowledge of the divine plan from any source other than by the ministry of Brother Russell, either directly or indirectly. Through his prophet Ezekiel Jehovah foreshadowed the office of a servant, designating him as one clothed with linen, with a writer's inkhorn by his side, who was delegated to go throughout the city (Christendom) and comfort those that sighed by enlightening their minds relative to God's great plan. Be it noted that this was a favor bestowed not by man, but by the Lord himself. But in keeping with the Lord's arrangement he used a man. The man who filled that office, by the Lord's grace, was Brother Russell.

Jesus clearly indicated that during his second presence he would have amongst the church a faithful and wise servant, through whom he would give to the household of faith meat in due season. The evidence is overwhelming concerning the Lord's second presence, the time of the harvest, and that the office of "that servant" has been filled by Brother Russell. This is not man-worship by any means. It matters not who Charles T. Russell was—whether he was a doctor, a hod-carrier or a seller of shirts. St. Peter was a fisherman; St. Paul a lawyer. But these matters are immaterial. Above all, these men were the chosen vessels of the Lord. Regardless of his earthly avocation, above all, Brother Russell was the Lord's servant. Then to repudiate him and

his work is equivalent to a repudiation of the Lord, upon the principle heretofore announced.

#### FULL TEST OF FAITH

But every one who has a desire in his heart to shine at the expense of the reputation of the Lord's chosen servant, or who meditates the building for himself of a reputation amongst men that it may be said of him that he was particularly wise—such a one is almost certain to have an opportunity to attempt to realize his desires. Every one of the consecrated who has the inclination of heart to follow such self-constituted leaders is almost certain to have an opportunity to have a full test of his faith. For this cause there arise from time to time conditions which operate as a test of the faith of God's people.

Again the test is on. This time it is on chronology. And following this lead, it will be found that the road of doubt and opposition will carry one into doubting the second presence of the Lord, the time of the harvest, the office of "that servant" and the one who filled it, the evidences of the end of the world, the inauguration of the kingdom, the nearness of the restoration of man, and finally to a repudiation of God and our Lord Jesus Christ and the blood with which we were bought.

The opening crevice for the enemy thus to blast at the Rock of Ages is now made by the raising of the question concerning the gentile times. Some thus impressed with their own wisdom begin to hold forth the argument that the gentile times began with the beginning of the reign of Nebuchadnezzar in the year 625 B. C.; hence could not end in 1914; hence the present work of the church is wrong, and the course of action should be reversed. The holding of such views blinds one to the present events, minimizes the importance of the tremendous evidences of the end of the age, causes those who have been active to cease to be witnesses for the Lord, and being thus led away by the error of the wicked one, they fall away from steadfastness.—2 Peter 3: 17, 18.

With gratitude to God for what he has done for us, with supreme love for him, with a heart's sincere desire to be led by him, with humble and sincere supplication that he hold us by the hand and keep us in the light, let us come to an honest examination of the facts.

#### "TIMES"

The word "gentile" is a term used to distinguish the nations of earth aside from the Jews, the Jews being God's chosen people, with whom he made a covenant. The "gentile times" is a period of time during which the gentiles shall exercise imperial or kingly power over the affairs of earth. God constituted Israel his chosen people above all other peoples. (Exodus 19: 6) This favor they were to enjoy provided they remained obedient to the Lord Jehovah. For their disobedience he permitted them to be punished from time to time, the punishment being inflicted by other nations. (Judges

<sup>17</sup> What servants may be Scripturally elected in the church now? To answer this question we must have clearly in mind who compose Jehovah's capital organization and what are the present duties of the members of that organization. Christ Jesus is the head of that organization. He is at his temple to execute the judgments of Jehovah. His present great work and that of the immediate future is the vindication of Jehovah's Word and name. The holy spirit as an advocate and guide served the church in the absence of Christ Jesus, and now Christ Jesus having appeared at the temple himself, he is in complete charge and, to be sure, all in unity follow his lead. At the temple he is attended by his holy angels. (Matt. 25:31) "Behold, the Lord cometh with ten thousands [number symbolic of all] of his saints [his holy ones, R.V.] to execute judgment upon all." (Jude 14, 15) He is there to execute judgments already written, and for this reason he assigns to all his body members some part in that work. "This honour have all his saints." (Ps. 149:9) Necessarily this includes the faithful apostles and others who died in faith and who have been raised up to glory. (1 Thess. 4:16) It includes all whom Jesus "received" and "gave" at his ascension and who served and who were subsequently taken away in death, and who are now raised and are now for ever with the Lord in glory. It also necessarily includes the "feet of him", meaning the faithful members now on the earth.—Isa. 52:7, 8.

<sup>18</sup> Who is directing the operations of Jehovah's capital organization? The Head, Christ Jesus, of course, who is the Chief Officer acting under the direction of Jehovah the Most High, who is over or above all. The Scriptures clearly show that the holy angels are the ambassadors or servants of Christ Jesus to carry out his orders. (See "Angels in Zion" article, *The Watchtower*, June 1 and 15, 1930; also Revelation 8:6; *Light*, Book One, pages 105, 106.) There cannot be a question of doubt that Jesus Christ can and does direct every division of his organization and that he can and does use his holy angels to carry into operation his orders and direct the course of the remnant on earth, regardless of the fact that the remnant cannot see these agents or ambassadors of the Lord and can have no direct or audible communication with them.

<sup>19</sup> What are the present duties of Jehovah's capital organization? Christ Jesus the King is sent forth to rule in the midst of his enemies, and to cause his own people to be gathered together and instructed, and to cause the message of the kingdom to be declared to the prisoners and notice of warning to be given to the rulers and to all the people, particularly of "Christendom". (Isa. 42:6; Ezek. 3:11; 9:4) In brief, it is the work of giving testimony of and concerning Jehovah's purpose, the chief purpose being the vindication of his name. Christ Jesus is Jehovah's Chief Witness, and he declared that "every one that is

of the truth heareth my voice"; and his voice at this time specifically commands the giving of the witness, which means that every one of the remnant must be a witness to the name and kingdom of Jehovah God.—John 18:37; Matt. 24:14.

<sup>20</sup> The prayer of Jesus was that 'all be made one', that is to say, be brought to full unity, "that the world may know that thou hast sent me." (John 17:23) How could this be accomplished except a witness be given, as Jesus commanded? This is in full harmony with the inspired words of Paul, who wrote that Jesus gave these gifts 'in order to fully equip his people for the work of service'. Why equip them for service unless they serve? What service must the remnant yet on earth perform?

<sup>21</sup> Jehovah answers that question: "Ye are my witnesses . . . that I am God." (Isa. 43:10-12) "I have put my words in thy mouth." (Isa. 51:16) "Go and tell [the] people." (Isa. 6:9) The remnant being a part of Jehovah's organization and having been made members of the "faithful and wise servant" class, to whom is committed the earthly interest of the kingdom of God, and hence a part of the 'elect servant', the present duty of such is plainly set forth by Jehovah's prophet in the following texts: Isaiah 42:1, 6, 8. It was in 1922 that Jehovah's people on the earth began to understand the vision of Isaiah, picturing Christ Jesus at the temple. (Isa. 6:1-8) That corresponded exactly with the outpouring of the holy spirit on all who were then of the faithful class, regardless of sex. (Joel 2:28, 29) It was in that very year that the service organization of God's people on earth began to take form and to function, and those who are really in present truth are now fully convinced that the Lord Jesus directed the matter of organization and work by the remnant and that he did so by his angels, or ambassadors. The witness work is the work that is now to be done by the remnant.

#### ORDER

<sup>22</sup> Seeing the work which the remnant must now do on earth, consideration is now given to the question, Is it Scripturally proper to elect any servants in the company of God's people now on earth? Jehovah is the God of order and not of confusion, and therefore everything in his organization must be done orderly and in order. (1 Cor. 14:33, 40) "The steps of a good man [Jehovah's remnant collectively] are ordered by the Lord." (Ps. 37:23) The obligation is laid upon the remnant as a whole to give the testimony in the earth as the Lord has commanded. The companies of these are organized in harmony with God's Word into a body which we call "the Society". There are many companies of God's people scattered throughout the earth that go to make up the Society as a whole. It is entirely Scriptural and proper therefore that the Society appoint some brethren in the organization to visit these companies and to help in



Dec 1, 1933

monizes with other truths already revealed; and if so, then you may know you are in the right way.

Some claiming to be fully devoted to Jehovah find it difficult to learn to be obedient to organization instructions. This is strong proof that such are not in the temple. It is not for us to judge other individuals, but each one must judge himself. If you find it difficult to be in harmony with the organization instructions, that is sufficient reason for a careful self-examination to see what is your standing before the Lord.

If one appreciates the capital organization of Jehovah, then he must have in mind at all times that Christ Jesus is the Head of that organization and it is always the head that directs the operations of the body. He stated that when he appeared for judgment he would be accompanied by his angels, which angels carry out his orders. Without doubt these angels are delegated by the Lord to convey his instructions to the members of his organization on earth. Just how this is done is not necessary for us to understand. Believing that Christ Jesus is directing the work on earth, then we must conclude that the visible ones put in certain positions in God's organization are there by his will and must render account to him; otherwise they would be removed. Over the entire organization is Jehovah; and as Jehovah and Christ Jesus are one, so likewise must all of the organization be one. Jehovah has answered the prayer of Christ Jesus and made all one who are of his organization. These things being true, then if one in the organization receives directions, and those directions come through the place designated to give instructions, then the instructions should be obeyed as unto the Lord.

The Lord has brought the remnant into the temple to teach them. What are some of the truths which the great Teacher has taught the temple company? Within the past few months the Lord has made clear the meaning of the cleansing of his sanctuary. He has shown his people how the time of the cleansing was specially marked out by him as 2,300 literal days from the date when two things existed together, to wit, the taking away of the continual sacrifice and the transgression that maketh desolate. The desolating abomination was first set up, and on the 25th day of May, 1926, the Lord caused his people, without their understanding at the time, to give notice, which marks the transgression of desolation. The 2,300 days began to count from that time and ended on October 15, 1932, which latter date marks the cleansing of the sanctuary. That means that it was then that the Lord showed his people that the office of "elective elder", and therefore human teachers, have no part in his capital organization. It is to be expected that the selfish ones amongst the elective elders would object to this truth, and this would

be further proof that such are not a part of the capital organization.

In complete harmony with this the Lord revealed to his people that the time has come when the church is at unity. Jehovah caused the apostle to authoritatively write that certain servants were given for the church for the work of the ministry and the edifying of the members of the body of Christ, 'till we come into the unity of the faith, . . . into the stature of the fulness of Christ, that we henceforth be no more children, tossed to and fro and carried about by every wind of doctrine.' (Eph. 4:11-14) Necessarily such must be the condition of the capital organization of Jehovah, because the teachers are Jehovah and Christ and everything therein must be in order and orderly and every one must delight to obey the instructions given. Hence all are in complete harmony.

Jehovah has revealed to his people at the temple that his great prophet is Christ Jesus, now at the temple for judgment, and concerning whom it is written: "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:23) Formerly we understood this text to apply to the regeneration of the human race during the millennial reign of Christ; but now we see, by the Lord's grace, that its proper application is at the present time. Moses in Egypt was a type of Christ Jesus. The first duty of Moses was to instruct the Israelites. Now the Greater Moses has come to his people and instructs the temple company, and the obligation is laid upon them to be absolutely obedient to Christ Jesus. To be disobedient means destruction. To be obedient to that great Prophet means to be joyfully obeying Jehovah's commandments.

It is imperative that the remnant follow organization instructions, because the Lord is directing his own affairs. What, then, is our duty? That question is plainly answered by ascertaining what was the chief duty of Christ Jesus when on earth. He made it plain that he had nothing in common with Satan's world, but that he represented Jehovah's kingdom. To the then visible ruler he said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37) All the remnant, therefore, must be witnesses for Jehovah.

It is wrong to conclude that Jehovah has been gathering a people out of the world to take them to heaven to assist in ruling. Now we clearly see that God graciously visited the nations to take out from them a people for his name. (Acts 15:14) At the temple we have learned that the vindication of Jehovah's name is the great and important question at issue and that he will vindicate his name in due time, and that he has taken out from the nations a people that they might bear testimony to others of his purposes and the meaning of his name.

each one, so let him walk. And thus in all the congregations I appoint."—1 Cor. 7:17, *Diaglott*.

<sup>29</sup> Thus the "Higher Powers" were duly acknowledged and, as commanded, "every soul" was "subject to the higher powers". (Rom. 13:1) The apostles are no longer on the earth in the flesh, but the Higher Powers are present in the temple, Jehovah God, the Supreme Power, being there represented by Christ Jesus the Higher Power. Therefore no individual on earth acts as the direct personal representative of the Higher Powers, as did the apostles in their day.

<sup>30</sup> Titled offices or officers, supposed to be superior to the common ones, have always been in vogue in the religious organizations called "Christendom", and that was even so among those engaged in the Elijah work, from 1878 to 1918. There were those who assumed a titled position or office and assumed to act as bosses over others and thus showed insubordination to the body of Christ as a whole. Now the Lord having come to the temple and gathered unto himself the faithful, all such must be on a common level, at unity in Christ. It strongly appears that the epistles to Timothy and Titus were written for the specific direction of Jehovah's witnesses in the "last days", but that does not at all argue for the appointment of titled ones, such as elders (*episkopous*) and deacons (*diakonous*). The Lord, through the apostle Paul, delegated to Timothy and Titus certain duties. Paul, in his day, made known the will and ordinances of the Lord, which he had received from the Lord, and hence Paul there stood in the place of or represented more particularly the Lord Jesus Christ, who now is at the temple as the only Son of Jehovah God. Jesus Christ at the temple is the great and special representative of Jehovah. When on the earth Jesus had appointive power, and now much more. He has the same because he is clothed with all power in heaven and in earth.—John 15:16; Matt. 28:18.

#### VISIBLE ORGANIZATION

<sup>31</sup> It must be seen by all who love and serve Jehovah, and who therefore believe the revealed truths of his Word, that the Lord Jesus Christ as the Head of Jehovah's organization Zion has a visible part of his organization on the earth, which represents the Lord and acts under the direct supervision of the Lord Jesus Christ. Otherwise the work of the Lord in the earth would be without order. His visible kingdom interests or "goods" must be committed to some representative, and the question now is, Who is that visible representative, standing in the place similar to that occupied and followed by Timothy and Titus, and which representative is clothed with certain authority to act? The answer must be found in the Scriptures, and not in the mere opinion of men. Jesus declared, as it is written, that upon his coming to the temple he would commit all his goods or kingdom interests on earth to that "faithful and wise servant", which

faithful and wise servant is made up and composed of all the anointed ones on earth brought into the temple into unity in Christ, and acting in complete unity under the direction of the Lord Jesus Christ. (Matt. 24:45-47) Paul, as the representative of Christ Jesus, delegated to Timothy and Titus authority to act in certain matters of appointing servants in the church. The Lord Jesus, now at the temple and in full charge of every part of his organization according to his own word, delegates to his earthly representative certain duties to be performed in his visible organization, and which duties, of necessity, must include the selection of servants. The anointed remnant on earth at the temple, for convenience, is designated as "The Society". That does not mean the WATCH TOWER BIBLE & TRACT SOCIETY as a corporation, because that corporation is organized to meet certain legal requirements. "The Society," as that term is now used, does mean God's people on the earth at full unity, duly organized and carrying on the work of bearing testimony to the name of Jehovah God in harmony with his will, which "testimony of Jesus Christ" is committed unto them, these all being the children of God by his organization Zion. (Rev. 12:17; Isa. 54:13) The letters of the apostle Paul, addressed to Timothy and Titus, applying to the "last days", now apply to the Society; and the things committed to Titus and Timothy to do, and the special charge to them, are performed by the Society, acting under the direct supervision of the Lord Jesus Christ at the temple.

<sup>32</sup> Timothy was charged concerning the teaching of what is the will of God. (1 Tim. 1:3, 4, 18; 2:12; 3:11; 2 Tim. 2:14) He was instructed with reference to recognizing the "Higher Powers", and the prayerful and faithful support of them. (1 Tim. 2:1-3) The Higher Powers are now in active office, and it is their time of war. (2 Tim. 2:3) Because of his appointive power Timothy was instructed as to the qualifications of servants in the church or companies.—1 Tim. 3:1-13.

<sup>33</sup> No provision was made for the office of "elder", or "priest". In fact an *episkopos* or overseer must first be an elder, as shown by Acts 20:17, 28; that is to say, he must be one of the mature ones in Christ. Such overseers were not just one in a province, set over all others in that territory, such as the Roman Catholic system follows. The overseer was one appointed to look after the interests of the company or congregation. Timothy was instructed as to the proper conduct of himself in God's organization or house. (1 Tim. 3:14, 15) Likewise in all these matters "The Society" is instructed to deport itself in harmony with God's will, as set forth in the Scriptures.

<sup>34</sup> Timothy was commanded to exhort and to remind the brethren (by repeatedly calling attention to such things). He was youthful, but was told to permit no one to despise him by reason of his youth. (1 Tim.

the direct supervision and control of the Lord Jesus Christ at the temple, who is the Head of Zion.

<sup>12</sup> Jehovah God is the great Theocrat, and Christ Jesus performs all the official acts of Jehovah, including the appointment and discharge of servants. The organization is God's, and not man's; and since the Society is the Lord's representative on earth, he uses it for his purpose. As King Solomon exercised like power in a typical manner, so now the Greater-than-Solomon, Christ Jesus, exercises full power and puts out the "evil servant" and raises up and puts into office and action the "faithful and wise servant", which latter he uses for his purpose.—1 Ki. 2:1-6, 26-35; Matt. 24:45-51.

<sup>13</sup> The kingdom is actually here, and the King is performing his functions, and, that being true, there could be no further occasion to employ the "Elijah period" method or democratic form of government in the companies or congregations of God's people by voting for or against those put forward for service. "God ruleth in Jacob [his anointed ones] unto the ends of the earth." (Ps. 59:13) Since the coming of the Lord Jesus in 1918 there is therefore a reorganization of the Lord's servants, even though the consecrated come to a knowledge thereof some time after the change is made. It is the sole prerogative of the great Theocrat to appoint the members and set them in their places in the body of Christ as it pleases him. (1 Cor. 12:18, 28) He acts by his Chief Officer, Christ Jesus, who is the great Judge for our time. (Acts 17:31) He is pouring out his holy spirit upon "all flesh", that is, all of the temple company in the flesh, from A.D. 1922 onward, and therefore God has not set up a separate and superior clergy-class or so-called "holy orders", but all of Zion are on a common footing, and "one is [their] Master [(Greek) *kathegetes*, guide, leader, director, commander, and teacher], even Christ".—Matt. 23:8, *Parkhurst*.

<sup>14</sup> All share in one general fulfillment of the commission God has given to the remnant, but necessarily there are different places of service in the theocratic government, just as there were in the tabernacle service. Officers or titles are nothing, because the service can be performed in one name as well as in another. The Head, Christ Jesus, properly bears any and all titles. He shows his complete submission to the great Theocrat. Christ Jesus joyfully bears the name "elect" "servant", "my servant." The remnant constitute "the feet of him", and therefore all are properly called servants. In harmony therewith the Society, in the recent past, has designated all in the organization as "servants", and that without reference to the place one fills. The assignment and designation of a certain one in a certain place means that the servant is assigned to certain duties within a restricted area, and all the servants are working harmoniously to one end.

<sup>15</sup> The Lord has gradually revealed to his people the proper meaning of "his organization", and now it clearly appears from the Scriptures that all servants in the various positions of the organization of the remnant or anointed ones of God's people on the earth are properly named by the Society as the visible representatives of the Lord at the temple, and that such obligation of naming their servants is not laid upon each separate company, to act in the democratic fashion of casting votes for and against. The company of God's people at London, England, some time ago saw this situation and by resolution requested the Society to appoint servants of the company. Therefore, acting in obedience to the Scriptures and in harmony with such request, the London company was organized as one company, composed of several units, and one company servant appointed over all units and a captain or unit servant for each of the units which composed the company. The Greater New York company, the Chicago company, the Los Angeles company, and other companies, have been organized and are now operated in a like manner. At the request of each of the companies the Society has reorganized the service organization and appointed the servants. It therefore appears to be entirely Scriptural, and in order, that a company of God's people may request the Society to carry out this organization arrangement, and this may be done for each and every company of the Lord's people. Each local company may properly suggest the names of those who appear to be best qualified to fill the respective positions of service, and then place before or send such request to the Society at the Brooklyn headquarters or to the headquarters in the various countries of the earth, and such names will be considered in making such appointment. The anointed have full faith that the Lord will direct that the proper course may be taken. That will not mean that there will be no mistakes, because some, after being appointed, may prove unfaithful, and the Lord has made full arrangements in removing such. Let all companies of God's people who see that such is the proper and Scriptural arrangement adopt a brief resolution and send it to the respective headquarters above mentioned, which resolution may be in the following form, to wit:

"We, the company of God's people taken out for his name, and now at ....., recognize that God's government is a pure theocracy and that Christ Jesus is at the temple and in full charge and control of the visible organization of Jehovah, as well as the invisible, and that "THE SOCIETY" is the visible representative of the Lord on earth, and we therefore request "The Society" to organize this company for service and to appoint the various servants thereof, so that all of us may work together in peace, righteousness, harmony and complete unity. We attach hereto a list of names of persons in this company that to us appear more fully mature and